

TO THE RIGHT HONOV-RABLE THE LORD SHEFFELLS,

LORD LIEV-TENANT, AND LORD PRESIDENT:

Charles Hales, R. William, Cuthert Pepper, John Ferne, Efquire, and there of his Majorita Honour ble Connell.

you; but how the iffue aniwered the expectation, I fee not, fave onely in that notable you; but how the iffus aniwered the expectation, I fee not, fave onely in that notable overshow of the exemises of God, the Papills : whereupon our reversed (a) Common man, and O their Common or the papills : where you have the papills in the papills of the pap

ving us such a King, as England never had, I leave it to better heads to bee determined. How is the name of our ving us fuch a king, as tingland never nad, I leave it to better heads to Det deteismed. How is the name of our God to be magnafied, by whole mency for great a foller is made no holfe, but a gaine to us? for who feeth not, that all bet Pinnerby vermens doe not concly live in him, but are also in him (being a man) more perfect and accomplish? Shee is dead, but her Heroicall reals and love to Religion is alwe, the bequeathed it with her kingdome to bis Highardfe, who doubtedfer will make both the Religion andber Kingdome to fourth in a much more, as a mas doth receil a woman. And who kindwich not, that the enemies of our Religions and our petce, [nowithfluading all their politiks 150]. Anna mass another in the contrary of the first Majethie fo little for their purpole, that now they would fing a thouland Maffer to have her alve againe, againft whom they dundered our (b) so many Curfes and Excommunications, and after whose blood they so thirsted whilst the lived: what straights are they driven into? who would wish her alive

Maltes to have her aire againe, against whom may tomorete use (1900 many) charles and accommissable with a first whole blood they to thirted whils the timed; what firstights are they driven into? who would wish her aire againe, at whole hands (though a woman) they never gained, nor got one inch of ground in 44; yeares; though aine or ten Popes, and tooo. of their flavos wrathed with her all the white, with all the power, and policy, craft, and treachery, which the Devill could lend them. Nay, her god was an glotion as her beginning, and her last Preclamation signath them, was more to their flamough eligible filips in worthy, then ever any in her life before and to farre was the grainflathen, we not contained the many of their flamough eligible filips in worthy, then ever any in her life before and to farre was the green allowing them. I take the result of the state of the stat

or actions, a square or incidence, in the most action and the close the contraction and the contraction an them. It is the time were pressing concernant us; what touse the uniform or stops, and an are Charten, tengano; and in the Charten's England, buildings; and in the Ministery, the Vairentificts; and on the Vairentificts; the yearnere fluidents have finith and the time of time (a) Nand Frat nince, wherever some write without of manufactures contributes of course and a collinear modern and which as the many of them as may be perfected, there is hope we fhall in rises from the for the colline in the state of the colline in the colline (weet blafts of that filver trumpet of God bad vanished away. For my part, though time be precious unto mee othertweet blants of that time trumpet of God had vanished away. For my part, though time be precious untone collectwayes, yet thinks I that time well from, which I beflow in preparing to the Prefit any thing of his. This difcourfe of Equiry now madercady, as childle borne after his fathers death, I prefent to your Honourable view and Patronage. It say aske why I date tender so finall a gift to segreat personages, my onely solver is, I make the Independent Panistry, Promass of Equiry, the Paronas of Equiry. God grant you a long and Honourable state under our wathy Salosaon. Amer. From my Study, Sep. 10, 1603.

Your Honours, and Worships in the Lord:

W. CRASHAYVE.

1 King.18.11. 1 Sam, 5-2,2,4 Apoc-2-4-19



in translations commenty sends it thin : all too much, and if we dongood, its 1 . to there will be twomen to the wind and the control of s gerde iran bied, have a larger andfuller - men torandigised. For it men des voice Dae bine prajent withstate, (Christian tribler) wynisit diferryt of Equity delivered by that fathfull laboured in the harves by Toul, Anger Wilham Perkins, in a few Line ates. The stylene fe is thely; and briefe, but the matter is pithy, and the infe profitable. Equity and Christian moderation whether pub-

like in private sicebetrue badge of Christianirie Wahan publike Equity , what . in the court of Inflice, but turned into the femon of I miquity & and without pri i vines. E quity, whan it means left humane folicity, ricin house books trey friendfolip.

In a phindroch manymentage it selfe, but even a posion of profinition distinct. Cap?

Are should be refered as a Madriff race? here is tample the four analyst house per bij phabolik the decention of larve, we find within books and comment to be leaven as private. man ! bereis ramphe thee born to darry thy falfa in all dealing and har gaithing with mother there to demente thy felfe come darby wife, thy fervant, thy childe, thy friend, thy neighbour wife fuch minur, at if them hadfe will she conflict land contingments of this carela, oper the praffice her def flight make them all ten times more tomfweather and the want hencef fall summe till their forestoffelate gall and wormowed Flow therefore thou readest this listle books and withall, flaging is to shoulft) doef finds the truth of it in thy course and convertation; then acknowledge the Spirit of God in this holy man (who now firepes in pane) praise God for him bewaile his loffe, and helpe me and other with this bay propers, that we thing Ril one forward in this pood works, of publishing the fabric godly tabaurs and indel pering and to the Chirch of God the fa lewis. which the Lord from bus monstage ove us to brepenor for suc aune; but for the common cood. o the first of the second of t น จอกที่เรื่อไว้ กับ จะเก็บพื้น ครื่องจึงกั odi i Cordus in iz Joseph in rether di

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entilent's visit Thave population is edu-

ME Apadlein this paper. Brech M in a payer of the state of the cord. In the fourth verfe, to a spirituall joy in the Lord.

In this fifth verte, he exports the obeyer tue of Equity, or moderation of minds. English translations commonly reade it thus: Let your patient minde beeknowne to all minds ; which though it be truly and well field, yet the words translated have a larger and fuller fignification. Therefore according to the ne ture and force of the words. I cather chuie to. reade it thus: Let your equity or maderaries of minde bee knowner & come

The words containe swo pares. "" 1. An exhaustion, Lyaner equity he known to all men. A. Angexcellent Kealon to emboree it: the Lordie as banda once

The druk and scope of the exhoration is to perfwade the Philippians and in them the whole Church, to the practice of Equity. Now this Equity, whereunto the holy A-

postle so earnestly exhorrent, is a worthy Christian vertue, fo excellent, as thecerefull practice thereof, is the marrow and fromgth of a common-weale, and where it in there cannot be but peace and contenement in all effaces, and fo necellary, se wirhour the prise C flice of it, no house, family, fociety, Cay, common-wealth, kingdome, or Church can stand or continue. Indeed a kingdome may be obtained by force and armes, by violence and crucky : but it cannon fland or dentinue without this equity, and Christian Modera-

tion betwixt man and man. Nay, civill focie-

ty, and common dealing betwirt man and

man, cannot continue, unleffe one man yeeld to another. In a word, there can bee no peace infamilies, no found or lafting love betwixt man and wife, nor any conformable quierneile, where one doth not yeeld to the other, and one beare with another in many things. And if it beefo in mariage, which is the nearest conjunction, and the most excellent and perfectiocietie, which is in this world, then is it much more tiue, in all other focieties of men, that there ean be no peace, no Christian neighbourhood, no true friendship, unleile one beare with another, and one towards another doe carry himfelfe in an even and moderate courfe.

Seeing therefore this is fo necessary and excellent a vertue, I have purposed to speake of it at large. Let us then examine thefe two points: 1. The nature of it. 2. The kindes

For the first: Christian equity is a rare and excellent verine, whereby men use a true meane,

of the reprint of the maintaine of justice, and the control of the

tue, which is converfant about practiling of a moderation in all our comes and dealings with min. For my sengen use no meane nor moderation with Goodbut it we doe evill, it is all too much, and if we doe good, it is all too little : againe, equity and moderation is to be performed of God towards men, and not of men towards God. For if men deale not einally towards God, the first faith in the state of the s

chacere no fanke shere is into to gwenche; whete no informatie, durie media no mode section: but in Gradehare is moderate, see rounnoimperfection; but his fore, his mescon and his worker of home and werey, cowards mankinde, and so his Church especially are moft perfect, therefore there needs no maderation, nor forbestanpersande Ged, hater mardi men, who beingel con and blood, and ha of infimities, elifone which regentration it relie doch morfutly free ar discharfore Rand in need of this werene to been profitted a

mongstrheme affection focieties and fallowthis want in the distribution of the contraction of the d anti-tendered while all a wind the caufe to beare with another. The Prince is fleft and blood as well as his subjects: the husband is fl. sh and blood as well as the wife ise the Paftor is a man, as his people and hearers are, Hence it followethe that therefore one is subject to infirmities, as well as another, and therefore I conclude, that in all our couries and dealings of man with man in this world, there mult be practifed a Christian moderation.

Secondly, I say in the description, that the end of this vertue is, to maintaine juffice and to preferve peace : which two are the very linews and firength of a Christian kingdome: for where we doe not to other men, 25 we would others flould do to us, there is no justice. And where we will not patte by fmall faults, and forbeare infirmities, there can beeno peace: fuch is the excellency of this vertue, as it ferves to maintaine two other fuch great and principall vertues, 25 are even the heart and the braine of the common-wealth, namely, Iuffice and Peace. But for the more exact & particular know-

ledge of the nature of this necessary ventue: let us deleend to the particular branches and kindes of it.

Christian Equity therefore, is either publike or private. Publike in Courts of justice, Affifes, Sessions, Counfels, Parliaments, and fuch like. The matter whereabout this publike E. quity is convertant, is the right and convenient, and the moderate and difereet execution

in publike meetings and affemblies of men, as

of the lawes of men. Lawes of men, made by lawfull authority according to Gods Law, and for the common good, are, and are to be effected, bones and finewes to hold together, props, and pillars, to uphold the common wealth, and all focieties. God therefore hath given to Kings, and to their lawfull deputies, power and authority, not only to command & execute his owne

lawes, commanded in his Word: but also to P ordaine and enact other good and profitable lawes of their owne, for the more particular government of their people, and to bee helps for the better executing of Gods lawes. And alfo to annexe a punishment and penalty to the faid lawes: which penalty is to be according to the quality of the fault, greater or leffe: infomuch that they may in many cafes (if the common good to require) inflict even death it felfe. And further, God hath given thefe gods upon earth, a power, as to make thefe lawes, and annexe thefe punishments : faalfo upon mens defaults and breaches, hath he given them authority to execute the law to made, and to inflict upon the offender the

and beauty of a kingdome: therefore for the better direction herein, both of Prince and people, Magistrate and people governed; let us enter further into the confideration thereof. In the lawes of Common wealths, two things are to be confidered, the fight where-

Now because this point is of great mo-

ment in a common-wealthi& the true know-

ledge and due practice thereof, is the glory

punishment annexed.

of wil give great light, to know more perfectly whatchis publike equity is. There are 1. the extremity of the law :

2. the mitigation of the law. Both these are put into the hand of the

Magistrate by God himselfe, to bee ordered D according to his discretion, and as the circumftance redu reth : and of them in order. The extremitte of the law, is, when any law of man, is urged and executed (traightly & precitely, according to the literall fente, & ftrict forme of the words, and the exacteft meaning that can be made out of the words, without any manner of relaxation, at that time, when there is good and convenient cause of

mitigation, in regard of the person offending. The point cannot wel be expressed in fewer words.

The principall and most materiall clause in this description of extremity, is in those words: As that time, when there is just cause of missontion, in regard of the perfon offending. For

Publike Equity is that, which is practifed A | if there be no good cause of mitigation, then it is not called extremity, but justice of the law: but when there is good cause, why in a Christian consideration of some circumstances, this justice should be mitigated, and yet is not; but contrariwife is extremely urged, and prefled to the furthest, then it is extremity: Now this extremity of the law, is in this cale fo farre from justice, as indeed it is flat

injustice. And herein is the proverberrue;

summumins, summa injuria: that is, the extre-

mitie of the law, is extreme injury. And of

this doth the holy Ghoft meane, Ecclef. 7. 7.

Bee not over juft, that is, prelle not juffice too far, nor urge it too extremely in all cales, left fometimes you make the name of justice, a cover for cruelty. Now besides this, there is asccond thing in the hand of the Magistrate, namely, the moderation, relaxation, or mitigation of this extremity: and that is, when the proper forme of the words, and the strictest meaning of the law is not urged, and the punishment prescribed in the law, is moderated, or lettened, or deferred, or (it may be) remitted,upon good and fufficient reason; and in such cates as whereof the law ipeakes not directly, nor the law-maker did parpofely aime at. The ground of this mitigation is, because no law makers being men, can forefee, or fer downe all cases that may fall out. Therefore when

This mitigation is in the hand of the Magiftrate, as well as the extremity : nay, it is a part of his duty as well as the former, and he offends as well, that neglects to mitigate the extremity, when just occasion is, as hee that neglects to execute the extremity, when there is need. As therefore, hee is no way fic to bee a Indge, who hath no knowledge or care to exceme the law : fo he is but halfe a Judge, who can doe nothing but urge the law, & the plain words of the law, and is not able alto to mitigatethe rigour of the law, when need fo requireth. Therefore every Magistrate is to practife this with the other, and not to feparate those things which God hath joyned. But now left this moderation, and mitigation of mans lawes, (which is the practice

the case altereth, then must the discretion of

the law-maker shew it felfe, & doe that which

the law cannot doe.

of publike equity) fhould turne to the maintenance of malefactours, the abolifhing of lawes, the delpiling or weakening of authority, (which in these daies little needs) wee must therefore now remember this caution, That there must be no mitigation, but bonest, profitable, and convenient, If any man aske, when it isfo? I answer in three cales.

First, when the mitigation stands with the

Secondly, when it agreeth with the morall law, or any part of the written word.

Thirdly, when an inferiour law is overruled, or countermanded by a higher law. 003

extremitie drawes on an other, & fo in mens

nothing in their mouthes, but Inflice, Inflice,

and have banished mercy, yet let them know.

that luftice will not flay where mercy is not."

They are fifters, & goe alwaies hand in hand:

they are the two pillars, that uphold the

throne of the Prince: as you cannot hold

mercy, where justice is banished, so cannot

you keepe justice where mercy is exiled; and

as mercy without justice, is foolish pittie, fo

inflice without mercy, is crueltie. So that as

these men have banished mercy, so within a

fhore time, they will fend justice after her, and

crueltie and oppression will come in their

roomes, which are the very overthrow of all

These men, when they are made practisers

teacheth, Let your equitie be knowne to all men : |

of the law, Judges, or Magistrates, are to

learnethis letton, which the holy Ghoft here

and let all Magistrates thinke it their ho-

noursto be counted mercifull Indees: let them

rejoyce, as well to shew mercy when there is

cause, as to execute extremitie when there is

desertiand let them labour for that Christian

wisedome and discretion, whereby they may

be able to discerne, when mercy and mitigati-

on should take place, and when extremitie

should bee executed. If inferiour judges or

Magistrates bee negligent herein, then must

we have recourse to the Prince, the highest

Iudge on earth, and under God the first toun-

taine of Iustice and mercy: whose care must

bee, that as justice and mercy (not one of

them, but both together) doe uphold his

eftares.

ned let us confider it in some examples. It is the law of England, and many other countries, that the theefe shall die. Now though the word of God hath not the same punishment in plaine tearmes : yet is the law good and warrantable, as shall appeare in the sequell, and I thinke is doubted of by none.

The drift of this law is, to represse that common and generall fir ne of theevery, a prevailing finne, as any other, and fo far prevailing, as the rigour of good lawes is necessarily required for the repressing of it: so that this law was made, for the cutting off of fuch rotten members as doe but corrupt others, and of whole amendment there is no hope.

Now, suppose a young boy pinched with hunger, cold, and poverty, fleales meate, apparell, and other things for reliefe, being prefled to it by want, and not having knowledge, or grace to ufe better meanes: to put this person to death for the fact, is the exgremity of the law, in respect of the circumstan- C ces of the person, who did it, being a childe: and of the end for which he did it, to relieve Now the moderation in this case is, when

> an olde,nor a practifed theefe, but young and corrigible, one that being reformed, may live long, and prove a good member in the common-wealth and recondly, that his theft was not hainous, but the things he stole were of fmall value : and thirdly, that he did it not upon a malicious, ciuell, and injurious intent, but to releeve his hunger and want. The equiey or moderatso, I fay in this cafe, is not to inflict death, (for that were extremity.) but to determine a punishment, leffe than death: yet T fuch a one as shall be sufficient to reforme the party from this finne, to punish the fault, to terrifie others, and to fatisfie the law. Thus in this example it appeares manifeltly what this moderation is, and what is extre-

upon these considerations, that first, he is not

mity, which is contrary to it; and the fame might we fee in many more. Now having thus confidered thefe two together, hereupon we may fee what this publike equity is, namely nothing elfe, but a moderation and mitigation of the extremity of alaw, upon honest and convenient reasons. and in fuch cafes, as were not directly intended in the law. The observation and due pra-Clice of this equity, is the glory, credit, and

honor of all publike affemblies, as affifes, feffi-

In these three cases, the moderation of A ons, and all courts of justice; and without the oblervation of this, when neede is, all that they doe is flat injustice in that case. For they lame and maime the law, they fulfill but the one part of the law: for in every law there are thefe two things: the extremity in plaine termes, and the mitigation implied, and thefe two together make the law perfect : and the glory of the law stands as well in practiling of the mitigation, as in the execution of extremity; nay, fometime it ftands in the mitigation, and not in the extremity, infomuch as the moderation is then the equity of the law, and the extremity is meere in justice. And

as this is the glory of the law, so is it the glory

of Judges and Magistrates, thus to execute

the Lawes, and to temper them with fuch dif-

cretion, as neither too much mitigation, doe

abolish the law, nor too much extremitie

leave no place for mitigation. Therefore (to

make an end of this point) two forts of men

are here reproveable. First, such men (as by

a certaine foolish kinde of pity, are so carried

away,) that would have nothing but mercy,

mercy, and would have all punishments, for-

feitures, penalties, either quite taken away, &

remitted, or at least letTened, and moderated,

they would also have the extremity of the

law executed on no man. This is the highway

to abolish lawes, and consequently to pull

downe authority, and so in the end to open

a doore to all confusion, disorder, and to all

licentionfneffe of life. But Inced not to fay

much herein, for there are but few that of-

fend in this kinde, mans nature being gene-

rally inclined rather to cruelty than to mercy. This fault proceedes, either from a weak-

nelle of wit, and an effeminatenelle of minde;

and then a man is unfit to be a Judge: or elfe

from vaineglory, and a base and affected popularity, and tuch a man is unworthy to be a

But in the second place, this doctrine and

the very scope of this text, condemnes ano-

ther fort of men, which are more coberfome;

that is to fay, fome men have nothing in

their mouthes but the law, the law; and justice,

inflices in the meane time forgetting, that ju-

flice alwayes shakes hands with her lifter mer-

cy, and that all lawes allow a mitigation. The

1. The generall corruption of mans nature,

2. And secondly, for the most part, such

men doc gaine more by law, than by equi-

ty, more by extremity, than by mitigati-

on : as the fouldier lives better by warre, than

by peace; and as the fleshfliefeedes on the

wound, that cannot feede on the found fiesh:

fo these men gaine by law, that which they

can never get by equity : for equity and mo-

deration breed unity, and if all men were

at unity, what should become of them? but

extremity

which is alwayes ready to deale too hardly

with other me : as also too mildly with them-

selves, and partially in their owne causes.

causes of this evill are two.

A Treatise of Christian Equity. extremitic breeds variance for (in reason) one A fore must needs bee executed with a differer

and wife moderation. This moderation is variances, they are fet on workerand the more publike equity, and this publike Equity, is the the better for them. These men therefore, scope of this text, and the due practice of it in the execution of mans lawes, is the glory of flicke to precifely on their points, and on the very tricks and trifles of the law, as (fo the law all Christian Common-wealths. bekept, and that in the very extremitie of it,) they care nort though equitie were troden under foote : and that law may reigne upon the earth, & they by itsthey care not though mercietake her to her wings, and flie to heaven. Thefe men (for all their goodly shewes) are the decayers of our effate, and enemies to all good government. For though they have

Hitherto of the first and principall branch of Publike Equity. To proceede further. Asthis publike Equitie principally stands in the moderation of the lawes of men; fo it descends more specially even to all the publike actions of a mans life: fo that by the rule and direction of

this Equity, thus described, men may know how to guide themselves, in suing bonds, and taking forfeitures : and how men may with good conscience, carie themselves in suerryflups in taking of fines, in letting of leafes, and in all manner of mutuall bargaines, betwirt man and man. By vertue of this, a man may fee how to frame all thefe and fuch like actions, in such fore, as himselfe shall reape credit, and gaine enough, and his neighbour helpe and luccour by him. For in forfeitures of bonds, forfeitures of lands, or leafes, in furcty ships, in rents, in

fines, and all other dealings of men together, there are thefe two things. First, the extremitie, that is, that which the law will afford a man in that case: and there is secondly, the moderation of the externity. upon good and convenient reasons : let us confider of them in some few examples. A man is bound to another, in an hun-

dreth pound, to pay fifty at a day. The fame man, nor by negligence, but by some nece filtie, breakes his day, and afterwards brings the principall debt: now to take the forfeiture, is in this case, extremitie: though the law doth yeeldir. And if a man fland upon this extremitie, hee deales not boneftly and equally, but

hardly and extreamely with his neighbour; and the law cannot free him in this cafe, from manifest injustice. What is then the moderation in this case? Even this, to take thine owne, and remit the

forfeiture: the reason is, because the cause and

ground of appointing a forfeiture, was not for

nor felling, borrowing nor lending, betwint

throne, & fasten the Crowne upon his head : advanntage, but only for the better fecurity of so he likewise see them both maintained, and the principall : which feeing thou haft, thou take order, that in the execution of his owne hast that the law did intend thee. lawes, there becalwaies a roome as well for Againe, his breach was not wilfull or with mercy and mitigation, as for justice and expurpose to hurt thee, but against his will. If therefore thou beeft directly damnified by his miffing thy day, (without all aquivocation) then take thy reasonable dammages out of his forfeiture, if not, then remit the whole

forfeitures and this moderation is publike equity. And without this, there can bee no buying

tremity. This must be doe, because his lawes cannot be as Gods lawes are, Gods lawes are perfett and abfolute, and of fuel an univerfall

righteousneile, as that avall times, and in all places, they are of equall strength, and of the same equitie in all cases : and therefore are to be executed without difpensation, relaxation, or any mitigation, which cannot be offered unto them, but with injurie and violati-

owne wits, are imperfett, and fo in all cafes.

on. But mens lawes, comming from their

man and man. See another example. One takes a leafe of thee, for yeares, to pay thee fuch a rent; and for not payment of that rent, his leafe to be void. The poore man miffeth they doe not hold the fame equitie, and therhis rent day: now what faith the law?his leate

440 gaines & dealings, that his manner of dealing is forfeited : but to take this advantage, is the (A extremitie of the law : the moderation is, to re-

mit the fame forfeiture, in part, or in whole, as thou fhalt fee the reason in equity and conscience : Thu moderation is in this cafe, Publike equitie, and without this, there can be no letting of lands, betwire man fand man.

So for fines and rents, the law faith, Thon

maiest make the most of thine owne : If thou ftretch this law as farre as the very words will beare, then maieft thou make fuch fines and rents, as may grinde the faces of the poore, fo as no man shall live under thee : but thus to doe, is Extremitie, and beyond the purpose The moderation in this case is, not to take all

thou maiest ger, but so to fine and rent thy lands, as he that takes them, may live of them: Thereafon of this Mitigation is, because envie and hatred; may often make many men offer more for a farme, then ir is worth, to croffe and hurt their neghbour, or to get all into their owne hand. Here therefore, though the law doth yeeld thee all that, which a man doth willingly offer, yet must thine own con-

fcience beca law unto thee, to make thee 2 moderatour of that extremitie. Let thefe three examples ferve for many. Now in these and all other publike dealings betwirt men in the world; a man observes Publike equitio when hee dealeth not with his neighbour, according to that extremitie, which the frickt words of the law will beares C but according to that Moderation, which good conscience requireth; and which the

law it selfe in tome cases doth admis. By the knowledge of these two, a man that hath any conscience, may see how to carie himselfe, in all thefe civil affaires, in an even, upright, and equall courfe, and warrantable not onely by the law of the land, but even by the law and word of God. And I make this diftinction of the law of the land, and the word of God, because wee

are to know this for a rule: That every extremitte, which a law in the firsteft acception doth afford, is not warrantable to bee urged by the word of God: and yet not with flanding it is good, convenient, and requisit, that the extremitiee bee warranted by the law , because in some cases, it must needs be executed. The lawes of men, may ordaine and appoint extremities : but the law of God must tell us, when to u ge them, and when to moderate them : So then when a man takes the extremitie, hee doth that, that is al-

waies warrantable by the law, but in some cases not warrantable by Gods word, which commandeth a Mitigation, when there is good reason for it. But he that taketh the entremitie, when there is no just cause of mitigating it and againe doth mitigate it, when there is cause, his course is not onely warrantable by the lawes of men, but even by the lawes of God alfe. For it is the duty of every Christian man, so remember in all his bar-

must not onely be warranted by the lawes of the land, but even by Gods word also: & this is to be knowne and taken for a generall rule in all this treatife. And he that will duly confider the true difference of extremitie and moderation, as they are here described, may see how to carie himselse in all his dealings, so as they may bee warrantable : both by our

owne lawes, and by the word of God. To returne then to the matter, and to end this point of publike equitie: If any man shall object, that this moderation is a wrong to the law: I answer, it is not : for it is neither againft the law, nor altogether besides the law, but onely besides the firestest meaning of the law. Nay it is included in the law, as wel as the extremity is, though not in the tame maner : for the extremity is warrented by the law, mitigation is but tolerated : the law alloweth extremitie, but it onely admitteth a mitigation. So then, both extremitie and mitigation, are within the law, but it is in the hand principally of the Magistrate, and in some cases of other men also, to difeerne the severall circumstances, when the one is to bee executed, and when the other: for sometime one is the justice of

the law, and sometime the other; and accor-

ding as thefetwo are justly and wifely execu-

ted or neglected, so is the justice of the law

The want of this equitie in mens publike

actions, is the cause of much cruelty, oppressi-

on, and inequalitie in dealings betwixt man

and man : because extremitie is for the most

executed or negleffed.

part onely regarded, and minigation is banished out of all bargaines. And it is impossible, to keepe good conscience in forseitures of bonds, and in forfeiture of lands, furety fhips, fines, rents, and such kinde of actions, unlesse there be due regard had to the practice of this publike equity. Men therefore must consider that they are Christians, and live in a Chris ftian Commonwealth, And they muft not Rand onely vpon the law, and the advantage that the law gives. As they are men, they have a law of the country, which may allow extremitie; but as they are Christians, they live under a law of God, the eternal law which must judge them at the last day; the righteous law, which no creature shall ever becable to

blame of injuffice, or of extremitie; and men

must know, that God himselfe commands this equitie of one man to another. But ifmen, for the feare of God, will not deale equally and moderately, with them that are in their power but fland firically upon forfeitures and other extremities; then must the godly Magistrate exercise his power, and by the force of his authoritie, cause them to mitigate their extremitie, and to put in practice that equitie which becommeth Christians. And let every Judge and Magistrate know, that by the law of the everlatting God, hee not onely may, but is bound thus to doe to

them who will aborde it of the melves. It | A mayovernerefore good woulded her ar inch chemicives, their what compense to it by such owite for every vertice and good worky.

cits the profession of the mole the same of the same o Hale Whereas the Rich words of thehis lawer

there cogive them teave to urge the exite-inkly yet cannot that excupation, not fee them hom life dunger of Gods 12W. Which communde them To prettie Chilfian equite 1 Now before we wike an end of this Pub! Mein few words will hay object, if mode 13906 be intelided and included in our law, 2 Well 25 exteritien why then is extremity only

wientioned in the line, and nor this mitigation, the law ; good region then that lawyers take Which they doe to much urge valous? The the Divines advice, touching Equity which is the intent of the law. Moreover, their law is but antwer is ready. The law expresses and ur-geth observements, to fray men exercise, from comming within the danger of the extremithe ministery of equity; but our law the word of God is the formatine of Equity: therefore the principall tules of Equitie, mult they fetch from our law: confidering that law without equitie, is plaine tyrannic. Laftly, in the field vit and concealeth the will arion, kil it should Bet in encouragementro off rid: yerintending has well as the extremitie; and leaving it in the hand of the Magiltrate, to put in pra-Clife, when just occasion is effered, as well as the extremitie, Herein appeareth the great Wiletome of the law-makers; our ancient Abrefalleds, who well and wifely forelaw, that though maightion be as necellarie as extremit C

of obedience, and closely to leave the miliention to the differetion of the Magistrate. 30 ther our law-givers concealed the mitigatioff and expressed it not in their laws, in good policie, and to good pui pofe. If we therefore doe onely take the extremity, weetake onely onepart of their incent, and thewour felves unwife and fhallow witted, who cinnor fee the wifedome, which they chifely concealed. in wife and Christian policie. " "1 He is not worthy the name of a lawyer, at leaft of a Christian lawyer, much lefte worthy the place and feare of a Judge, Who knowed Abrehis. For if the law contained nor both

tie, and oftenrimes more : yet becaule of the

ill confeiences of the most men, and the rea-

dinelle of all men to effend, thought it fitter

to expresse the extremitie in plaine tearmes,

chereby to keep ill men within the compate

chefe, it were unfrighteous, and to ho law. Por mingather is for the good ming vild extremite for die evill, the carelelle and unconfciona-Ble man if there were no extremitie. how could the evin man be kept White compatie and how flibuld the poore honell man live. there were no third arion ? So then, it is waf rece were no migration 1 so then, it is were retained by the word of God, Thid good confidence, that the word of God, Thid good confidence, that the word is the word to the thing of the t evely man, into whose hands is put the exe-

cutibitef la wes, co fhew illimtelle as wife, in ex cution of a wee, on hew findelle at wife, in ex-etating them, 'as were dur' forein hers in the Making of them; that is, 'is 'well to regard the Making of them; that is, 'is 'well to regard the Making of them; that is, 'is the law maker wife in the Table of the control of the country refer-ved and maken in justice! 'had the a desage pro-vised."

Now in regard of this, that him blezis de livered roughing public Equitic, hwyers multing illimesthat I have gone beyond the compare of my calling, and encrocked upon their liberties, For they are to know, that the lawes of men, are policie, but Equity is Chriflianitie. Now Christianiife was before there were any lawies of ment & therfore they must bee ordered according to the rules of Chri-Illanitie Againe, Divines must take lawyers advice, concerning Extremitte and the letter of

Christian Commonweath that ever was, namely, the lewes, the Divines, that is, the Priests of those dayes, were the only lawyers: for their politive lawes were the judiciall lawes, given by God himfelfe, whole interprecess were the Priests and Levices. If therefore, once the Divines had so much to doe with positive lawes, it may not now bee thought amilfe, if they give advice out of the word of God, touching the equal execution of the lawes of men. And so much touching the doctrine of

publike Equitie, grounded upon the word of Now followeth the fecond kinde of Equitie, called private, namely, that which is to be exercifed betwirt man andman, in their privare actions. But ere wee goe further, some may demand the difference betwier publike and private

actions. Private actions of men are fueli, as

are practifed amongst men, without any help

of the law: as contrariwite, publike actions are fuch, as cannot be performed bur by the helpe of the law, and the hand of the Migilivate. Whereupon it followeth, that publike actions may bee betwire private men, and private actions betwire publike persons: I may terme it) both of men and actions. A man is physics, with the beset alred unto four authorities, in Church or Commontome aurontee, in Churc of Common weathful he's a publike perion. An action is private at tome at it is the on and knadled betwist two men, and needers not the publike does, but church it the law of determines and action is publike. For example, a

Migilfrace may have dealing with an other

man, or two Magifrates rogether, fithey, des la find the fit of mits information for termine it rogether betwint themselves, 18,14 | Bestie, and find the These and many other private action, because they doe it, not as they are Magilitares, but as they are men and to there is a private aftern between applications. So, a private and no manifester and base are obtained as a contenue, por any control of the action of demand against another man: wherein (because he cannot come to a realonable and equal end, by private means thee craves the helpe of the law and the voice of the Magdirars and to here is a publike action betwis private men. Now this pertue of Equity respecteth not the publikenes or privatencile of the persons, but of the actions: therefore as that is Bublike Equitie, which is exercifed in the determining of publike actions, which come to the judge ment of the laws to that is private Equity, which is practifed in the managing of private Actions, which are begun and concluded privately betwist

man and man, and never come to publike hearing, nor triall of the law. Now let us come to fearch more neerely into the nature of this vertue, Private equity is a moderate, even, and equall carriage of a mans felfe, in all his private words and deeds, towards all other men, and all their words and deeds. First, I fay it is [a moderate carriage] of a mans felfe, that it, betwire both extreames, neither bearing all things, nor revenging every thing, Secondly, 1 (2y towards all other min; wherein I comprehend all men, and all forts of men: O husbands, wives : Magistrates, subjects : teaohers, hearers:mafters, fervants : parents, children: men, women, neighbours in townes, fel-

all(as it were) a hell upon the earth. Seeing therefore, the neeeffity and excellencie of this vertue is fuch, that the due praflice of it is the ornament of families, and focieties, and the comfort of a mans life in this world; let us enter into a more porticular con- D fideration thereof, Private Equity hath foure degrees, or principall duries. First, to beare with naturall infi mities,

lowes in societies, in service, in labour. In a

word, none are excepted, who any way doe

live or converfetogether, but of them all it is

forbearance one of another, there can bee no

peace amongst them, but their lives shall bee

Thirdly, to depart from our owne right Fourthly, to forgive private and personall

Secondly, to interpret doubtfull things in

Wrongs.
Of all these briefly, and in order, ...

the better part.

The first dutie of private Equitie, is to bear with the defeils and infirmities of mens nasures, with whom wee live, as long as they breake not out into any great inconvenience, or enormitie. Thele infirmities are manifold: as for example frowardnelle or morofiry of nature: haffingle:llownelle of chaceus

peaife, and fuch like. Thefe and many believe naturall infirmities, most a Christian man beare and solerace patiently in there with whom her converteth, as with his wife, this childe, his feware, his friend, his peighbout. Sec. And to long must ho bears with thewas they are kept within a means and breaks are ipeaketh, Prov. 19.31. It is the glory of Amos to paffe by an informities that is nit the trest in this brother weaknesses of hature, which doe not arile from ferled malice, or gentred communic on, it is a mans glorie and praile, alwaicato farre to moderate himselfe, as upp spice them, nor to take notice of them, at least siot to bee moved nor difquirted at them aith

ofcentimes, fo little to regard, them, as though they were not done. To shis end faith the Apolic, 1 Car, 13,7. Love fufferest all thing Athat is, all things that may bee borne with good conscience, and are done by them whom we love. Now any thing may hee borge with good confeience, which is eather to private of to finall, that the wrong is analy ours, and so difhonour thereby entueth to Gods ploying nor ill example to the Church : all inch things love fuffereth. And indeed it is the propertie of true love, to paffe by, many wantst and the more that a Christian is red, ted in true love, the more infirmities will be palle by, in them whom helaves the leverth no limits to himfelfe, how many or how long

to beare, but even all that are infirmities of

nature: many hard words, many angrie fies,

many needleffe furmifes, many unkindnetfes,

will he put up: and (as it were) not fee them,

whose heart is polletled with true love, wife,

dome and the feare of God a and thus must

every one doe that will practice Christian, E. quite. Forthis is mans glory, and comment dation. Let us lay this doctrife neerer to our confeiences, by confidering, the nature of this vertue in tome few examples. A man hath a wife or a woman a husband, in whom there is the feare of God, and honeft faithfull love, but hecor the is subject to anger, or to haftinelle, outo an aufteruy in their behaviours, or it may bee it is not in their naturgs to practice thole nutva deomi plements of kindnetle, which others can doe with great facility. These and such like, are but weakenedles of nature, in them that teare God : therefore must love gover them, and beare with them, and oftentimes not take no-

tice of them, and the rather, because he or the that hath not fuch, hath sither the like or greater weaknelles, all which if one forbeare not in another, it is not possible to live in peace and comfort. But if this part of Equitie were practiced it is fcarce credible how much it would sugment, the happinelle, and adde to the comfort of them that are married. Againe, a man hath a fervant carefull and willing enough to obey and please his ma-

fter, also crufty and faithfullibus begisflow in A his butfingles and doch distracts things may nimed him, anthomindeuthic mattering to perdify aceter andilyindr with the facilid titrus his mafter geneticath; Witner insulton done metris calent d'a for legatet whysies se ebeckehim farit, and sei gall and find hies

Wishing & there are despirit any invited in overthing the chrosering himselve in, let also a terrounitie which here the Appelle , thindequality in the Market in order in the confliction of the conflictio deracion children nor a faith whiteline but of nature; nos ofilduriello nos zardefitelles bue of a niturall weakenetted the Mafter lauft gently cell him of it, and privately & feldblass and adviso him, what and she had below for neutrinchis cafe. And though herfer and therefore the

chharia reproving ar incorrecting him fun

chems and motor in the side quarter and relief

Inche thirdelate . A min hish occasion,

to conferenten with another man, by selfe

fon that their are neighbonnie or fpeciall

friends, or of the fame calling, and courfelof

life : but one of them is haftic, de foone angre o

and it may be in his talke, cutter for the mare

ter or the maner of it; he cannor but flew his

anger. Extremity in this cafe, is, for a manto

deale roughly with him, to bonizadict and

croffe him, to deny what he faith, to fland

filly to our owns opinion, and to be angry a-

cheth a man not to fee it; nor take notice of

it, nor to be angrie againe, morto checke him

for it; but to put it clf by gentle words, foft

demands, and other calkes & to yeeld to him,

asfarre as a man may doe, in good confcience.

without betraying of the truth. And bythe

way, in conference hold it alwaies for a rule of

Christian wifedome; and private Equity, ne-

ver to flicke flifly to any opinion; unlette it

be in a plaine truth & of great moment. Now

thus doing to our brother, and sparing his

though we faw not that he was angrythereby

the conference holds on, and leve is continu-

ed as afore. But if contrariwife, wee take the

advantage of his infirmitie, and difplay it, and

sub him for it, if we be as thore as he and fland

ftifly upon points, then the conference is

broken off without edification, and heart-

burning rifeth betwixt them, in flead of true

love. Thus we fee in thefe examples, how in a

Christian moderation, we are to beare, and to

forbeare the naturall weaknesses of our bre-

thren, if wee purpole to live in any comfort

weakeneile, and continuing on our speech, as !!

But da the other fide, Christian Equity rea-

gaine with him.

mu breake out into any butrage, or extremiries for then they are not to be forborne; but to bee told, and reproved for them, and a

mine daty in per to wink ear them, bur to take dericared them; and to thew open dillike of them. Bit in'as much as thefe are wants of nature | oasie is infirmitie in the one to fhew them forest the glory and praise of the other, do per dowchein: yeziliis a token of wifetloine Suggest governmenty and a ligner that a man ion lever of peace; and configuently of religlong and of God himifdie, to palle by them. The postile of this duty, maincaines peace in kingdomes, evancies, flaces, cities colluges demilios, and afficieties of men. Thus yerishee to beare with him; and long as livid most b for who first duty! cruftic diligear, ducifult, and willing; and for chiple lin many good properties, his shaft

led, and cankred corruption. Secondly, if

they whom we for beare, containe themselves

within convenient bounded doe not exceed,

inou to commen any.
"Therefood dais of private equitie is, to
confinentialine pri news foring shat an ababfolliscate four part, if pullibly it may be: this
is no brander touch all mon, chough they boom enemiest and this must a man doeiff he Oargnutare le given to take mente the works to deprive mens deeds and worde, and to pervien them to the worlt fenfe that may be and dils is commonly the cause of debate and differtion in the world. Burthe durie of Christian Equitie is con-

trarie hereunto; namely to thinke the best they can of all min, to confirme all doubtfull actions in the better part, and to make the best sense of all doubtfull speeches, if we have any probable reason to induce us to it. The Apostle makes this the propertite of love, a Cor, 13.5. Love thinkes not ovill, that is, not on-

ly then; when there is manifeft & good caute to thinks well, but when it is doubtfull, if it may by any meanes have a good meaning, if by any means; it may be well thought of, love will make a man thinke well of it. & the more specially a man loves another, the more equally, indifferently, and Christianly, will he

domes, countries, focieties, and families, betwixt man and man, then any one thing in the world besides. Dealing thus with the words of Christ cost him his life: for when Christiaid, Defiroy this temple, and I will build it in three daies, they interpreted it of the Temple of Icrafalem, when as hee means of the comple of his bodie. And the wrong and fini-Rer interpretation of Davids amballage, by his neighbour king Hamen, was the cause of that great warre betwint two mighty kingdomet, the Birsclices, and the Ammonites, which coll fo many thousand their lives. For

interpret all his fayings and doings. The want

of this duty, and the practife of the contrary,

is the cause of more troubles, tumults, gar-

boiles, fallings our, & heart burnings, in king-

with them in this world. Yet this forbearance must bee with two when Depid fent Ambaffadours to comfore conditions. First, that these wants be wants of him after his fathers death, he and his wicked nature, not of malice, nor of old, rooted, fetcounfellett interpreted it, that hee fent fples

A Treatife of Christian Equitie. and intelligencers, to finde out the weak nette | A | attender mane fagithgs and deingipas of think of the land, It cannot be fooken, what broiles, hurliburlies and confutions in kingdomess what contentions in Common-weakles, what factions and divilions in colleges and focieties, what difquietnelle in families, what unkindnes and falling out among ald friends and what seperation even among them that fould bee neereft, are daily in the world by reason of this finister interpretation of mena words and deeds. We therefore that doe profelle our felves the children of places much learne to make conficience of this, throught practice wherefis the conferention of praco. And further in this dutie, one thing mate is to bee remembered, namely, thermee mult nor give 100 fharpe a tenhure, aven of this open and manifelt evill thyings, or daings of our brother : we must not judgechem re bee bodies and become it is, that one member bee dong caralefly, when it may ber they are done out official the obe whole body points but ignomptly : nor deliberately, when it may be worke ordeeds the cycliand have whereof redeands h to private they are done raffily a mor prefumpmouths when it may bee they are done upon and mismanandin them we speakersoo of manifely tie : norto be done upon harred or maliga to; groffe, and palpable crimes, wherein nor one lynthe astidazi plainly evitt, bie cheir iment us, when it may be they are done for another alfes for to execute or contenteners extensite caufer nor may we judge an evill thing, to be fach, is tormalogour felves acceffarie to the edone for want of conference, when it may be, Pill of them; But we speak of doubtful words: it is done for want of heedfulness but alwayes or doeds, wherein either theithion it felfe, of we must remember to make the best wee can,

But the world is farre too blame; hereing for they can excell their owne welldoing, and twentie waies excute their evill doing; but as for other men, they can debafe their well do ing, and advance their evill doing; nay it is a common thing, to make a badde man worfe then hee is, and to speake of an evill action, and of mens faults worfe then they are, yea to speake worse, even of ill men then they deferve. But it is flat Injustice, not onely to speak evill of that that is good, but even to make an evill thing worse then it is. Many cases there are, wherein a man is bound, to make the best he can of a bad action: but to make it worfe then it is,there is no cafe, wherin a man D may doe it, without plaine injurie to his brother. If any man reply, and tay, I am notto

even of another mans infirmities. And as, if

our brother doe well, we are to acknowledge

it, and commend him for it: So if he do smille,

we muft not make it worle then it is.

foare my felfe, nor excuse my owne faults, but to judge as hardly of my owne fayings and doings, as they deferve, why then should I not alto due fo to another ? The answer is ready: Because a man knoweth not another man, so well as himfelfe: Words and deedes are knowne to other men, but a mans heart is knowne to bimfelfe alone : therefore for thy owne fayings and doings, thou art alfo able to judge of thine owne heart, and of thy purpofe and intent in fo speaking and doing: but of another man, thou canft fay hee fpake or did thus or thus : but his heart, his purpose, and intent in fo doing, thou canft not judge: and therefore thou maiest not judge to shirply of

opene. To make an endrof dies point a last die priormance distributiony, lews consider ment bet remembered mirth thursteecheelth mer of postinued country, so during or feet king swift; harr eft pater andere i producte hade actions o foo metho aftion displaceble but the country of life the wor things managed as will flee all or dimen beganiste nichtebenased vernehilbe inudetogoda (paliting levil), ality her by ne almost scolofisministrated. Secondly, web foreigt per inframelielt and public enormie tied as betitoblem againfirhe Frince or flace it and district to the fare, with aveling thing coloured destroiled, or exteriod. In fuch less fesque must fen afide bardusyen our brocher; and reinbrober our dury to the head & whele

arche leath chomeent of it may receive a like

ly excult, and probable interpretation of

goods: projectable A. မ (၁) မော် မော် မောင္တစ

nAndune chefe, owo charons, adde that

much further, that the practice of this dutie,

for the most part cealeth, when the Minister

is to worke upon the confeience of an impe-

nitent or a prefitmptuous finact: for then ace

is not to moterate or mitigate, to colour of

excule to lellen or extenuare his finnes, but to

(peake of finnessir deferves, and to lay out

his finnes in their owne colours reliat to hee

But out of their three eafer this duty lyeth

upon all men, carall times to interpret every

thing in the better part. So then the conclusion

on of this second duty is this : Actions appa-

rently good, are to be commended, doubtfull.

are to bee construed in the best fense, appa-

rently evill, aratobe made no worforhe they

are, but rather to be excured, and let a man al-

waies rather fpeake too well, then too evill of

may humble him, and caft him downe.

A Treatise of (bristian Equity.

law he might require. Without this Equity, A I then answer, that not onely Chrift, but o Inflice and peace, cannot fland. Christ our Sather holy men have practifed this dutie, for viour gave a notable example hereof in pay. he paid tolle not onely for himfelfe, but for ing tolle, Mar. 17.27. Christ needed not to Peter alfo. And there is a norable example. have done it, nor could any law have compelof this duty in Abraham, who when his broled him to it, yet because hee would not trouther Lot and his thepheards could not agree, ble the publike peace, nor give them occasion was content to depart from his right: for of contention, he yeelds from his right, and whereas he being the elder might have chopaies them tolle; al Christian men must learne fen first, he notwichstanding stands not upon by his example, not to stand alwayes upon that, but bids his brother Lot choic whether their right, if they wil continue peace in Gods he will, and he will take what he lerveth. A Church. It is not sufficient Chriffianity, nay most equall, Christian, brotherly part of that it is a very wicked speech, which wee often holy Abraham, whole faith is fo much comheare men ipeake, it is my right, and therefore mended in the Scriptures. If we therefore will I will not lofe it: fo might Christ have faid, and be called the children of Abraham, then must if you looke the place, you shall finde, that wee befollowers of him in his workes, and he first of all argueth the case, and concludes B namely in this, weemust oftentimes depart that he is free, and not bound to pay; and from our owne right. yet laith Chrift, Rather then I will offend them, In the practice of this duty, one caution or give them canfe to thinke worfe of me, or my do. onely must be remembred, namely, thus wee Elrine, I will pay it. Even fo must a Christian must distinguish of anothers right and our owne. In man in many cases goe from his right, and

that for the maintenance of publike peace in thou are to deale for another man, thou must the common wealth, and of private peace one not yeeld too much, nor bee too lavish of anman with another. other mans right: bue this caution holdeth, For the maintenance of publike peace, especially when the cause is not ours, but thus must men doe in Publike Conferences. Gods, or his Churches; for when it is tuch a as in Parliaments and Councils, and fuch like truth, which directly concerneth the honour generallatlemblies, wherein the feverall opiof God, or the good of his Church, then nions of men are to bee delivered; and thus musta man take heed he yeeld nor, without must men doe in bonds, forfeitures, borrowwarrant from Gods word. For as it is Equity ing,lending,loling,finding,buying,iclling,in often to yeeld thy right, to to yeeld in Gods leafes, fines, rents, & all manner of bargaines. causes is to berray the truth. If therefore thou And for the maintenance of private peace, maift not give anothers mans right from him, men must in their most private actions, one without his confentemuch leffe mayeff thou yeeld to another, in fuch things, wherin they without warrant from God, yeeld any thing might fland, and oftentimes be contented to lote that that is their owne; and in conferences must a man oftentimes suffer himselfe to be croffed and overthwarted in that, of which he ismost certaine, and to grant that to be, which is not, and that not to bee, which hee knowes to bee, if the matter be of small mo ment, and concerne not religio, nor the state: many fuch things must a Christian man put up daily at the hands of his brother for the

nion, that a man may take his owne, and may

lawfully stand upon his owne right, (which if

it be meant generally in all cafes, is most falle) another man, and rather (peaks better, then nay, this is a common speech of all men, I worfe then he deferves, and rather judge roo demand but my right, I will not lefe my right : faildly and marcifully, then too fharply : for and this is thought a reasonable speech, and # 2 man be decrived either way, that is the lahe is esteemed a good man, who taketh he fer way wherein so be deceived. Thus to does more than his right: for oftentimes men is to performe that Christian equitie which flund fo ftrictly upon their right wehat they is here commanded, and to mainteraine perce goe further than their right reacheds Buethin which is the comfort of a Christian life. And is a very carnall practice, and controlled by thus much of the fecond duty. the Scripture, and by the example of Christy. : The third dury and degree of Private E as wee heard before. But if and man objectes quitie is, In fundry cafes to depart from a wealth's that the extraple of Chailt is not so binde Es. ome right > Har is to yeeld oftentimes in fuch because lie is the Medittour, and therefore things, wherein by law he might flund; stid was to performe extraordinary obedience : oftentimes to forgoe such things, which by

at all of his righe from him. This duty therefore is to be performed in affins that conceine our felves, and wherein the hoffe is hor Gods, or his Churches, but our owne. But it is lamentable to fee many men, how laville they are in giving from God, and care not how much they lofe of his glory : bur Hand most strictiy upon their owne points, and will not yeeld one inch, nor lote one foore of their owneright, and from hence comes fo maintenance of peace and love among ft them. many fuites in law, and other brabling con-This is a doctrine little knowne, and lette retentions in the world, all which, or many of garded in the world; for it is a generall opi- [them might be flayed, if men had but confeience to practice this Christia Equity, to yeeld one to amoffice in matters of their owne, and of small inomene and it is ceredine, that if men in the world were not perfuaded, forne by religion and conference, fome by naturall reason and policie; to practise this duty; it wordhor polible for the foeletie of men long to contimization the earth, So much for the third degree... The found and last degree of Private E.

thy owne right thou mailt yeeld, but when

quity, is ta forbure and to for give wrong should he imierdone wilcous in word and deed. The Scripture is plaine for this, and los siredfill reason, which reachethis that every brie that beares risoname of a mani, Thould forgree and other, bebaste he beings man, may deferve Pp.

and fland in neede of the same himselfe, and A the duty of forgiving; for fo farre must a man forbeare and forgive, that he becfure to detherefore is to doe as he would be done unto: Bur especially a Christian man, who lookes fend his owne life. In the second place, though a man forgive for forgivenesse at Gods hand for his owne the injury and wrong done unto him, yet may finnes, must needes forgive his brother. So that to a Christian man, there is a double bond or region, to tie him to this duty. One is as he is a man, therefore must hee forgive him that offends him, that so another man may also forgive him when he offendeth. For there is none, but being a man, and living a-

of another man, that man is not forgiven at

Gods hands. And hee whose sinnes are not

is in the state of damnation, and till he befor-

and this defence of a mans felfe, hinders not

he fafely in some cases goe to law for recompence of that wrong. It is a devillish opinion in the world, that a man cannot go to law, & be in charity: we must know, that a man may go to law, and yet be in charity: for to forgive the malice, and to fue for recompence, are things indifferent; It is not fo much charitie mongit men, he must needs offend. Another to forbeare the recompence, as it is to formore forcible reason is, as he is a Christian, give the malice. If therefore a man forgive therefore must be forgive, because else, how not the malice, he is out of charitie, but hee can he in reason demand or pray for forgivemay (me for fatisfaction, and bee in charitie. nelle at Gods hand for many thousand offen-The Scripture forbiddeth not mens going to ces of his owne, and those exceeding great, law, but rels them how they should doe it law when another man cannot obtaine forgiveis not evill, though contentious men, and unneile at his hands for a few fmall offences ? conficionable lawyers, have vilely abused it : This duty is of greater necessity than all the but is Gods ordinance, and may lawfully bee tormer : for upon practice of this, depends the ufed, fo it be on this manner : preservation of peace: but where this is not Firft, it muft not beefor every trifle, every practited, there is no religion, nor confcience, trefpatle, every ill word; but in thefe cafes a nor falvation: for where there is no forgiving

man is both to for give the malice, and to remit the recompence, because he is little or nothing at all hure by it. For example, A poore in Christ forgiven, and taken away, that man man steales a little meat from thee in his hunger, let the law take hold of him, but purgiven, he can never be (aved r but he can nefue thou him no more for it, than by the law ver be forgiven, till he forgive his brother: thou needs must. Againe, thy neighbours and fo it is plaine, that even falvation it felle, cattell doth treipalle thee, thou muft not goe in some fort, depends upon the practice of to law for it, the malice bee it more or lette, this dutie, yet not as a caule, but as a figne, or thou must forgive in Christianity, & for conan effect of falvation. For this is not true, that science (ake, and the damage is to smal, as that every one who forgives, is forgiven of God, therefore thou maift not goe to law for it. For but this is true, that wholoever is forgiven of the law is abused in being executed upon tri-God, will forgive his brother, So then, neither fles, and those lawyers shame themselves, and in reason, nor in religion, can a man locke for diffenour their profession, who are willing forgivenelle himfelle, unletle he make confeithat every trespatte of fixpence damages, bec ence to forgive another. Yea, God hath made an action in the law : this is one of the caufes every man a Judge of this cate, to condemne of the base and vile names that are given to himselfe, if he doe is not when he prayes evethe law, and lawyers now a dayes, because ry day, that God would forgive him even to, the law is imployed upon such trifles. And it

as he doth forgive others. is to be withed, that the fupreme Migistrate Yet in this dutie of forgiving outward inwould take order to reffrine this generall juries, two ciutions avero bee remembred. 1. evily that contentious men, and uncontciona-That there is a time when a man is not to forble lawers might not confeire together, to beare,& fuffer, but may fland upon his guard, pefter thelaw with thefe triffes; and though and defend himselfe from the injurie : and D men be fo unconscionable, as to runne to the that is, when his life is endangered, as when a law for every trefpatie, yet fhould lawyers be man is affaulted by a theefe, or by his deadly fo confcionable, and to wife, as they should enemy, who feekes his life, and can have no drive them from the law againe. Thirdly, thy helpe, he is in that case to helpe himself, when neighbour gives thee ill words, raifeth or carheemuft either kill or bee killed, then reason rieth evill tales of thee : Equitie is, not to goe and religion bids him defend himselfe: and to law for every evill word, but to confider, being in that cale, that a min cannot have that for the malice thou art to forgive ir; and the Magistrates helpe, that beares the fword for the damage it cannot bee great, because for his defence, God puts for that time, the many mens congues are no flander, neither (word into a mans own hand, and makes him are thou any thing worle for it, especially a Magistrate for the time, and occasion. For when he dare not fland to shoe hee hash faid. in cales of fuch extremitie, God allowes every as for the most part they doe not. min to be a Magistrare, not onely to defend . The fecond custion in going to law, is, that himfelfe, but even to kill his enemie, if it bee impossible any way elicto leve his owne life:

ir muft nor beenhe firft, but the laft mennes of peace. Law is a kinde of warre jas therefore

flandered, and by fuch, as that thy credit is ied, for the arraining of private peace. All publikely indangered for thefe, & fuch like meanes must be tried ere thou goe to law, and if none will ferve, then is the law ordained for thee, whereby to recover thy right, and to maintaine Equitie; for as to goe to law for a trifle, or at the first, is extremine, and io injury

fo to goe to the law for a cause sufficient, and after other meanes used in vaine, is lustice and Equity, and no extremitie. Here therefore let all Christians learne how to goe to law, and the rather I doe urge this point, because the law is notoriously abuled, and it is almost incredible what infinite fummes and matter of money, are daily frent in it most unnecessarily sinfomuch as the lawyers doe exceed in wealth, any other fort or calling of men in this whole Realme, For reformation whereof, let men but learne

fo flould the law be the left meanes to bee u-

and practite the two former rules: 1. Law is not ordained to be a Judge of every trifle : It is a shame to our law, that men be suffered in the common wealth to arrest each other for debts of small value, so as ten times, & otherwhiles twenty times as much is ipent for the recovery of them, as the principall is, Are not wee a Christian common wealth ? why then have wee not the wifedome to appoint another, an cafier and a directer way for the recovery of fuch debts? and if there be no other way, why doth not a Christian anan stay for it, or lose ic, rather than go to law for it? It C

is a shame for our nation, that there should be

at one Affifes over England, fo many hun-

dred actions of trespatles, wherein the dam-

mage is little or nothing. To reforme these, is a worke worthy of a Prince, and every man

should put his helping hand to it. Secondly, let law be thy laft temedy. This rule controlls another foule mitorder in our land. Men are fued when they would gladly compound; when they would willingly fatisfie by private order, they are compelled to answere by law. And there is a worse thing than this: the law which should be the laft, is not onely made the first meanes, but whereas it should be open and publike, it is used as a close and secret meanes; it steales upon men (as the phrase it.) For men are sued afore they know, and great charges come upon them, erethey are told of it by them that fuethem. This Equitie? yea, is ir not rather

extremitie? and yet (alas) how common is it

in most places. Let therefore every Chri-

stian man, remember his letton here taught

by the Apostle, Let your Equity be knowne to all

men. But it feemes then, wil fome fay, that men may not goe to law. I answer, thou majest god to law, though not for trifles, yet for things of waight, as for the pursuit of a notorious theefe, to his due and just triall; for the title of thy lands: for the recovery of thy just and due debrs of value : and of thy childs portion for the making straight of great accounts: for

canfes thou mayeft go to law, when by other more easie meanes, then canft not procure a reasonable fatisfaction. For then it is unlawfull to fae for the greatest cause in the world. The truth of all this doctrine doth Paul teach the Corinchs, whom hee reproved of three faults. z. that they went to law before heathen judges, 2. for every caufe. 3. they used no private meanes of fatisfaction, but ran to thelaw at the first. The first of these cannot be our finne, for we have no heather Judger, in as much as

our state and government by the mercie of

God is not heathenish, but we have a Circili-

an common wealth. But the other two are

the generall fores of this Land; let us there-

fore labour to heale them, and to cover our

flame : let us remember, that wet extremitie,

but Equiese becomes a Christian; and let every

man take heed of this, as he would be knowne

to be a Christian: for the knowne badge of

Christianitie, is mercifulnelle: the more mer-

cifull, the better Christian. For he hath talbed deeper of Gods mercies to himfelfe, & therefore he is mercifull to his brother; and the worle Christian, the leffe mercifull, for he never felt Gods mercies to himfelfe, therefore he cannot be mercifull to his brother. Now to goe to law for every trifle, or to steale law upon thy brother, or to sue lum before thou offer him peace, it argues a hard heatt, and unwercifull, and far from this duty of forgiving; but to be loath to goero law, and to put it off as long as may be, and first to give warning, and to offer peace, and not to doe it, but in matters of waight, it argueth a merci ul hearr, and fuch a one as is ready to forgive. and fuch a one in whom the Spirit of GOD doth dwell. And thus I hope I have opened this duty of forgiving and forbearing in fuch fort as a Christian may fee how to practife it, with cofore to his confcience, and also without any great loffe in this world, or hurt to his efface. And thus much for the foure feverall duties and degrees of private Equitie. Now having opened the nature and kindes of Christian Equitic, let us proceede further

in the text. Let your Equitie ('aith the Apofile) be knowne to all men. The words import, that it is our duty, not onely to know this vertue, and the nature of it, and to bee able to talke of ir, but in all our affaires publike and private, and in all our dealings with menfo to put it in practice; that men may fee it, and that it may be knownero other menand that they may be able to avouch for us, shat our dealing is upright, equall, and mdifferent, joyned with equitie and moderation, and free from extremitte and oppression: this is the meaning of that which we are here commanded by the Apostle. And the reason why the Pp2 Apostle

our felves in, and he puts us backes he flaveth

us with his own hand, & fo keepes us out. See

what a fea of mercies the Lord doth powre

upon man; for how can that but be an infinite

fea of mercies, which is shewed to so many

and reward him that fulfils it, or condemne

and punish himsthar breakes it; farther than

Filr is the Gofpell which commandeth us; &

teacheth us to Beleeve and repent; and to the

repensance, which the law would never doe,

which is indeed to farre from accepting re-

pentance, asit never intendeth nor aimethrae

repentance directly in it telfes and therefore

in it felfe, it is worthily called The mifters of

condemnation. So then behold a most it aight

law, anda mothmercifull God ofo ftraighe a

law, as (if that mercie were not) it would never

give us one houre to repent in nor receive us.

to favour, though we repensed prefently, but

prefently upon our finne caft ut into hell. O

therefore use and see how good and graci-

ouseho Lord is the law cannot have his ex-

tremitie, nor she devill his will upon us, who.

is the Laylor of the law & is ensticious, though

justice of theone, and the extremity of the

malies of the other, no man flould live one

hours in the world, were it wor for the won-

derfull mercy and mitigation of God, who

obnirary to mble courfe of the law, both need

depeeth men whan they repense and gives ale

theime to repear, and therebath God doried

as in the beginning with Admito to all ages!

To the old burrled, after many prescherb

the law boilultand to by the extremity of the D

this the law by it felfe goeth not.

A Treatise of Christian Equity. 448 Apostle urgeth us to make it knowne, is, be- A was due unto them by the justice of that law,

causethere is a privy hypocrisie in our natures, whereby we are given to make thew of more than is in us. Against which vice we do truly labour, when wee labour to make our vertues manifest and knowne to the world,

that so the tree may be knowne by his fruits: he is a holy & religious man, nor who knoweth, and can talke well, but he whofe religion and holinelle is knowne in the world, and feene of men: he is a mercifull man, of whofe mercy men doe tafte: So he is an equall and upright man, whose Equity is felt, and found by them who deale with him. Let therefore our actions with men teftifie the vertues of

our heart, that men who live with us, & deale with us, may be able to fay for us, that we are polletled with those vertues, for this is to bee rruly good, not when a man can speake well, or tell of his owne goodnetle, but when other men fee ir, feele ir, and speake of it. Hitherto of the meaning of the words. Now that , which was Pauls exhortation rothe Philippians, shall bee mine to all true

Christians, Let your Equity be knowne to all men. You have fearned what it is, and how it is to be practifed: it now remaines, that we content not our selves with the bare knowledge, but take notice of it, as of a doctrine belonging to us, and put it in practice in all our dealings, publike and private, yea, and make it manifeRtothe confciences of all men, good and badrio that every man, with whom wee deale, may tafte and tecle of our Equity, and beable to teftife of us, that Equitie beares rule in all our actions : thus if we doe, we are Chriftians, not in name, and prof. flion onely,

but in deed, and truth.

And to per!wade us all to this holy duty, let us ufe fome few reatons to enforce it : and am ögit all the reasons that might be brought, there is none better than this here used in the text [The Lord is at hend,] But before we come to speake ofit, let us confider of one other, which doth most naturally inforce this exhortation; and it is this: God sheweth mostadmirable Equitie and

moderarion towards us, therefore ought wee

to flew it one towards another : It is the rea-

two belong to al men, and the other two concerne his Church.

A law was given to our first parents, Ease not of this tree, if you doe, you dye for it : and that a double death, both of body and foule. But they are, & fo brake the law, and thereby did undergoe the penaltie annexed: by force and vertue wherof they should have died presently, the death both of body and foule, and this had beene no Extremitie, but Juftice, for this

which was given them. But now, behold Gods Equitie, and moderation of the Iulice of that law, he frikes them not prefently, as the tenour of the law, and their defert required,neither with the firft, nor fecond death, but deferres the full execution, laying upon them (for the present) a leffe punishment, namely a subjection to the first death, and a guiltinelle of the fecond, that is, of damnation. Behold a marveilous mitigation, by the

should both have presently dyed, and beene cast into hell, but God in mercy suspends and deferrs the execution of it, and onely frikes Adams body with mortality, whereby he was subject to the first death, and his soule with guiltinelle, whereby he was tubis et to the fccond death; by which mitigation it came to patte, that as Adamby his repentance, afterward quite escaped the second death, so hee tafted not of the first death till nine hundred yeares after. If a prisoner counts it a mercifull favour of the Prince, or the Iudge, when after his judgement to dye, he is reprived but

tenour of that law, their bodies and foules

one yeares then what a mercifull mitigation was this in God, to reprive our first parents for fo many hundred yeares? This was the first action of Gods mercy to men, and this concernes all mankinde generally, but especially Adam and Eve. But the second doth more nearely concerne all men. So foone as man commits any finne, even then is hee guilty of eternall damnation, because he nath broken the Law: forthe curse of the law is not onely a guiltinelle, but a subjection to the wrath of God, prefently to be inflected upon the finne committed, without any intermiffion : fo that fo oft as a man finneth, io oft doth he deferveto be plunged foule and bodie into hell, without being spared one houre. If therefore the Lord did calt ten thouland into hell in one houre, he did but Iuflice, for to the law requireth : but fee the mercifull moderation of the Lord : though we deferve every houre to bee cast into hell, yet is every houre and minute

of our lives, full of the mercy and moderation

of the Lord : fo as though our finnes eric for

damnation presently, yet GOD flayeth his ion of the holy Ghoft, Be yemercifull, as your hand, and doth not execute the fentence of Meavenly father is mercifull, Wonderfull is the damnation upon the finner inflantly after moderation that God sheweth to man, and it his finne, no not in one of ten thouland, but appeares especially in fourethings, whereof spareth everie man many yeares, some more, fome leffe, but all more than their finnes deferve, or thelaw requireth. We often reade, The first Action of God, wherein he shewand alwayes finde, that God heares the crie of eth great moderation towards all mensis this: finners: but wee feldome reade, that God heares the crie of fin, for if he alwaies heard it, when sinne cries for vengeance to him, hee should turne us all into hell in one houre: this is a wonderfull patience and moderation in

fent, and many blanched yourse betrience inneb many thousand Games pronfor senguanted pet God giret a zollycams more bio how many millions of fames did shay committe God, and yet behold a greater. grifff him it there ime I lind yerhad merre For whereas wee by our finnes doe every perfect arche lathichey had beene faved . But houre plunge our selves into hell, as a man all was in vaine, and where fore in the end Odd

that violently eafts himselfe into a gaping A ient assood, and swept them all axisy. Even guiles see Gods wonderfull mercy, we thrust followed more parlently hash God in the to and more parlently high God tuffered us in their latter dayes. Burhow comes ir to paffe then, will fome fay, that we have not a flood as well as they? Surely because his merey was greateothem, but wonderfull to us; wee are as evill as they, yea, if wee judge angle, and

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choulands of men: le many thouland times consider duly all circumstances, our imhes are in one houre. If his mercy did not moderate far more, yea, farre more hainous than theis the extremitie of his law, there should not be were; fo that we deferve a flood ven times one man left upon earth, but all in one houre more than they did, and if God dealt best wiftcall into hell : but God flayeth his Iuftice, and ly with us, where he brought one upon them, flayeth his law, yea, flayeth us, who our felves he should bring an hundred on us: and if jet would execute the law upon our felves, &cfo flice bareshe fway, flie thould fweep us awaye cast our selves into hell, he keepes us out, and one generation after another, with a continugives unto us a longer time to repent. And all flood. But marke the moderation of God; this is true in all men: to some he gives lon- B moreto us than to them, who deferve werte ger, to fome thorter, but to every one fome, than they. He gave us not an bundigd and whereas the law gives not one houre to any twenty, but many hundred year es, and brings mananay, the law is to farre from giving time us no floods of judgements; but ipares us from to repent, that it admits no repentance avail, yeare to yeare, and from age to age, that to no though a man would finne but once, and we may either repent and elcape helior when instantly after that one sinne, humble himour time is come, drown our selves in demfelie in repenrance, & crave forgivenetle, the nation; and to be the principall chile of four law will not accept him to favour, nor yeeld owne defluction. : be le le con comme forgivenetle nor allow his repentance for the law can doe nothing but this, either justifie;

Ic may nor unfirly been ored in this place, that fometime God may be faid to caft a more into hell, find tometime man himfelie. God throwes a man into holl, when for some monstrous and contegious finne, her takes away a wicked man in the midft of his wickednelle, by forme fudden judgement, and to Gotpell are wee beholding for accepting our C fends him to hell. But a than plungeth him-

felte into hell, when God gives him leave to live, and libertie, and time to repent, bur hee continuerh carelelly in lis finnes till hee die, and to catte h himielte protently into dami nation, Now fach is the mercifull moderation on of God, that for one man whomenest affa into hell (as heeded that preferrily aron his fin)an hundred wicked men ente thimselves intoltel, abiting that time and ibertie which

he gaverhen to repeat hing and to thinging upon themselves (wife dammarion, Lecevery man therefore everyloplayl of this life tillion bee confidereth the elmatiands of fumourhat are committed that days and feech 1919 Hood of water, fire nor brinkbine to come upon us, let him wonder ae Gode mereint and fing with she Propher, Winiho Lordemeregelan ve are not confamed. Furthermore, this maidera. tion of God to all men, hath amother branch. Everymansill confidence is to him his the fire of holls and doubtlello, the redinent de conficience, inapart bethe very reall to when of hello! wow if every than had but Afflice, hee houldfeele prefently after everite friete, the andidment of hell, namely, the Ang and somenbaloguileys bearing conference:

but fee the menor and moderation of God; he influte ib and prateitly Burennty iginealities (her weaparteles or whitele plane (as in white) when he lach finned, bhrithe reging fary of the conferment (without thehe greatentiell that hidpon wirth) liebablentes till the house Pp3

of death, or the day of judgement. When therefore thou hast done evill, and feeleft a withstanding of our selves were can doe no withstanding of our selves wee can doe no more, than a little childe is able to carry a pricke in thy confcience, and a checke, but no militone, yet if we willingly goe when God more, remember that even then, if God did commandeth us, and doe our indeavour, not moderate his luftice, thou shouldest feele and all we can, and groanc under the burden, the extreme horror of thy conscience, which and delire to doe more this our defire and inwould overwhelme thee, as a burden, which deavour proceeding from faith, and from a fonne-like willingnetle, doth the Lord accept for the perfect decd. This is no small moderation, but great and wonderfull. For where-

as wee owe perfect obedience, and he might

juftly challenge it, and for want of it, make

us pay it with foule and all, he is content to

take a will, a defire and indeavour, which is

all wee can, and is in effect nothing at all. In

this world, that man would bee excolled for

his mercy, who will take of his debtor a pen-

ny a weeke, who oweth him 100 pound : er

that takes all he can pay, and accepts his good

minde for the reft : Oh then how mercifull

is our God, who for fo great offences, and fo

huge a debr, as ours is to his Majeffie, is con-

tent to accept of our indeavour, and hearty

defire the heart and tongue of man cannot

fufficiently magnific to great mercie. Thus

Againe, the mercie and moderation of

G O D towards his children appeares thus :

There is not the best man burhe finneth, and

there is not a finne fo little, but in justice it de-

letvech a whole world of punifhments, yea, all

those curses denounced in the law, even all

those plagues threatned, Dent: 28. all which

in justice should over whelme him, p elle him

downe, and cruft him to nothing. But be

hold the mercifull moderation of God, her

incentent to lay no more croffes on his chil-

gives us firengels to beare them. To this end

ipeakes the Apostle to the Corinthians

that which befals she nature of man. Whereby

much for the first.

is too heavy for thee to beare. Thus then wee feethe marveilous mercy of God; wicked men are his fworne enemies, for linne is that which offends him above all things in the world, yet fo great is his mercy, and to large is his moderation, that even his enemies tafte of it every day and houre.

Thus much of Gods Equity and moderation to all men. Now secondly, this moderate and milde dealing of the Lord, is more speciall to his

Church and children : and that also shewes it felfe in two actions, First of all, Iustice requireth that every man should pay his debt : and common reason tels us, that words and pro-

miles cannet palle for payment, but due debt must be satisfied. Now every Christian man is in a great debt to God ; that debt is ebedience to bie lamifor Christ came to fave us from the rigour of the law, not to free us from obedience to it : but how doe we pay this debt ? even as he doth, who oweth ten thousand pounds and craveth to pay it by a penny a yearesfor to wee owing perfect obedience in thought, word, and deed, and also puritie of

nature, the roote of all : we(I'meane the beft and holiest men of all) have nething to tender to God, but a few good desires & groanes of the heart, and a filly poore endeavour : all which is unto that which the law requireth, like unto one penny unto ten thoulad pourid. Yet behold the mercy of God and his compassion to his Children : these our desires, and that our indeavour comming from the truth of our hearts, doth he accept for perfect paiment; and that man who bath a heart fearing God, and a care and delire to please God in all things, and in his place and calling endeavoureth it accordingly, is the man whom

God loveth, and embraceth in the armes of his mercy, though he befar from that which in debt and duty hee oweth to God. Thus doth God teftifie of himfelfe in Malachie: I will spare you, even as a father spareth his owne fonne that ferveth him. Now wee know there is no foaring nor forbearance like unto that. A father bids his little forme doe this or that which is farre above his ftrength, the childe not confidering the difficultie, but looking onely at his dutie, and defiring only to please

his father, goeth above it, and doth his best,

and yet when all is done, he can doe nothing

to it at all: now the father rejoyceth in this

willing obedience of his forme, and appro-

vethinhis childe the will and endeavour,

though her cannot doe the thing hee bids

him, Even to doth the Lord foure his chil-

dren, hee commandeth us to keepe his law,

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he imports thus much, that there are tempta. A mercy, the more shall men taste of his mertions, and croffes, in Gods justice due for fin, cy : and the more finnes that a man hath forand which he hath in store, ready at his pleagiven him at Gods hands, the more will hee fure, which are fo great, fo heavy, and fo fearremit and forgive in his brother; and the full, as the nature of man could not possibly beare more he feeles in his owne foule Gods love shem, but fould fink under them and perifh, and mercy to him, and the more neare he is as did Cain and Indas, and fuch like. Amongst to God by his faith and repentance, the thefe, an evil confcience is one, which is fo inmore carefull will he be to deale gently with tolerable, as the Wifeman faith, Prov. 18.14. his brethren ; and the reasons thereof are Awounded spirit, who can beare it? But the croffes he layeth on his children, are alwayes First, God forgiveth not a man his faults, fuch, as they beare with comfort for a time, and at last with joy do overcome them. A notable example hereof we have in Salomon, of

whom God faith to David, If he sinne, I will chaftife him with the red of men : as if he fould have faid, I could in my justice, for Salomons great finnes, beat him with Scorpions, and bring him to nothing, by my heavie hand; but I will confider he is my childe, and but a man; therefore will I lay upon him no more

than the nature of man is able to beare. As God deale with his fonne Salemon, fo this is Gods voice to all his fonnes: unto all my Church and Children, will I use such lenity and moderation, and in my chaftifing of them I will fo abate the rigour of my juffice, that by my hand and rodde, they shall not bee prefied downe, but rather raifed up in new obedience, and learne thereby to feare and

This fould every Christian man feriously

confider of, and thinke with himfelfe, how

much this bindes a man to deale moderately

with his brother, when the Lord deales to

moderately with him. Thou finnest, and God

chastiseth thee most mildly, and layeth not

on thee the thousand part of those croiles,

thren, remembring every day, how moderate-

ly God deales with thee; and how farre from

that extremity which thou defervelt. And

to move us hereunto, ler every man bee well

affured, that the more he hath tafted of Gods

love me more than before.

dren, than by his owne grace (which hee also which in justice he might doe. Shall the Lord gives them, they shall bee able to undergoe, dealethus moderately with thee, for thy maand in the end to overcome alfo. When his ny, and so great sinnes, and wilt thou deale so child en sinne, (as when doe they nor?) doeh hardly with thy brother, in his few and small hee punish them according to the proportion offencesagainst thee ? remember therefore in of their finne? no : for then all the curfes of thy dealing with thy brother, this dealing of his law should bee heaped upon them for one God with thee, and certainly thou canft not finne, and if hee did fo, hee did but juftice : forget the one, if thou haft tafted of the o. nay, he deales fo with them, as it is not bee: ther. Show thy felfe therefore that thou half called's punishment at all, but rather a ohabeene partaker of Gods favour, and that filement : for a punithment muß bea in fome thou haft felt in thy foule, the iweetneffe of fort propertionable ro the offence, but that his mercies, by being milde and mercifull to which hee layeth on his children, is nothing thy brethren ; out of that great fea of m rat all to their finne : and therefore it is no pucies, which God lets flow over thee all thy nishment properly, but (as it were) the chalife long, let fall fome droppes of mercy on flifement or controlion of a father, to reach thy brother, and remembring how God his fonne his duty, and to command him, and deales with thee, deal not thou with thy brobringhim home from his cyill wayes: and ther alwaies fo hardly, nor fo ftraitly as thou therefore not in the rigeur of a ludge, but in mayft, or he deferves. Let thefe foure mercithe love and wifedome of a father, hee fielt full actions of God towards thee, bee foure confideresh what wee are able to beare ; and firong bonds, to tye thee to the obedience of then layeth no more on us, then we may well this duty, to be mild and mercifull to thy brebeare, and which is most wonderfull of all, bo

but upon condition that he finall forgive his brother ; God is nor mercifull to a man, but upon condition he shall be so to all men with whom hee deales. Secondly, the mercy of God to us, in forgiving our fins, is not made knowne to the world by any meanes more, than this, when a man is not hard and ex-

treame, but equall and mercifull in his dealing with men. Whereupon therefore it followeth, that the further aman is from God, and the leffe that he hath felt of Gods love to him, the leffe moderation will hee performe

to his brother. Let every man then bee afhamed, by these extreame courses with his brethren, to make it knowne to the word, that hee is an impenitent finner, himfelfe unreconciled to God, and his sinnes unpardoned a

and let no man thinke hee shall escape that

censure, if he be an unmercifull man : for cer-

rainly it is imprinted in mens dealings, whe-

ther they be in Gods favour, and their finnes

pardoned, or no. Let therefore every man,

when his owne crooked nature, or the devill

makes him boyle against his brother in an-

ger, and urgeth him to use him hardly and

extreamly, confider with himfelfe, and fay,

I live under God, I am more in Gods hand,

than this man in mine, I have offended God,

more than he me : and if I had my desert, I

had now beene in hell for my finnes : bur yet

Ilive, and by his mercy am I spared, and am

here still. But hath God spared mee, that I

should pinch others? hath he beene mercifull

to me, that I should be cruell to others? fure.

ly therefore I will bee mercifull and mode-

race to my brethren more than they delerve,

left God take his mercy from mee: and then

what shall become of me, but to be throwne fuddenly into hell, which I deferved long a. goe: nay, I will by my equity and moderation towards my brechren, move the Lord to be still more mercifull to me, without which his mercy, I cannot live one day in the world. Hitherto of the exhortation of the Apofile, and of the great moderation of God to man.

Now followeth the Apostles reason, The Lord is at hand. These words beare two senses or meanings. The first, of the last fudgement : the second, of Gods presence. The first is thus

framed, as if the holy Ghost meant of the last judgement : Be you equal and moderate one towards another, for God is ready in

A Treatise of Christian Equity. for trifles, taking forfeitures of leafes, and of

ver all the world: what is the cause of all this?

Surely, firt, because men are unfanctified,

and have not repented of their finnes, and to

they feele not that God is moderate and mer-

cifull to them. Secondly, they perswade not

themselves that God feeth them; therefore

against this blasphemous thought, the root

of all evill, and cause of all sinne, arme thy

folve of it, that this is the eternall truth of

God, and shall fland for ever, The Lordis at

hand; and feeth and observeth thee and all

thy doings. Therefore as thou wilt eloape his

mighty and fearfull hand, feafon thy do-

ings and dealings with moderation; and if

thou hadft no conscience nor mercy in thee,

yer be merciful remembring who feeth thee, and deale moderately and equally in the

fight and prefence of to moderate, to milde,

and so mercifull a God, so mercifull a rewar-

der of him that deales moderately, and fo

powerfull a revenger of him that decles hard-

ly and extreamly with his brother. Let us

then and with the Apostle as we began ; Let

Your equity and moderation be knowne to all men.

And thus much out of Gods word, of

Publike and Private Equity swherein I have not spoken all I might, but given occasion to others, to enter into further confideration

his great and generall judgement, to judge all A men, and then happy is he that finds not jubonds, and taking all advantages. Hence comes it, that one man will not ipare another flice, but talts of mercy : and who shall tast of one day, nor forgive one fault, nor patle by mercy then, but hee that thewed mercy in any infirmity, nor put up the leaft injury, nor this world? But if (condly, the holy Ghoft yeeld one inch from his right : but if his bromeant of Gods presence, then is the arguther offend never fo little, upon never fo apment framed thus; God is prefent with every parant weaknes, hee shall heare of it on both man, and at every action, to reflifie and judge fides, as they fay : and if he deferve ill, he shall of it, and either to approve it and reward it, have his deferes to the full. Thus hearts are if it be upright, equal and mercifull; or to hardned, affections are immoderate, bowells correct and punish it, if it be extreme, and of compassion are saut up, love and pity are void of equity : therefore let your equity bee banished, and in their roomes reigne cruelty, knonne to all men. Both fenfes are good, but we and injustice. Moderation dwells in corners, will cleave unto the latter. It is then all one,as but extremity is that which beareth I way oif the holy Ghost had faid; Vie equity and

moderation in your dealings, and remember who is at your eibow, stands by and lookes on, ready to judge you for it. Surely there can be no better reason than chis, if it be feeled in a mans heartsfor a theefe or a cut purfe, if he faw the Judge stand at his elbow, and looke upon him, he would not do evill, he would flay his hand, even because he felfe with this reason of the Apostle, and re sceth that the Judge sceth him, who can prefently hang him. A floong reason with men, & it keeps even bad men from lewd practifes. Confider therfore when the Judge of Judges, the Lord of heaven and earth, flands by and feeth, and markes all thy actions, whether they be towards thy brother, as his is toward thee. This ought to make the greatest man on earth feare how he deales cruelly or hard-

ly with his brother. But worldly men wil not

be perswaded of this, but when they are lay-

ing their plots to deceive their brother, and

and wring him, they thinke in their hearts

God feeth them not, hor do they ever thinke

of God, but labour that God may bee out of

all their thoughts. This is the caute of all fin

in the world: for thence it is that mens hearts

are hardned, and that they care not how ex-

treamly they deale with men, because they think God feeth them not, nor will call them to account for it, and doe with them as they have done with their brother. Hence comes

all injustice, crueky, extremity, fuirs in Law!

when by injustice and extremity, they pinch D

Trin-uni Deo gloria.

for God is at hand.

thereof.

TREATISE OF Mans Imaginations.

SHEW1NG,

His naturall evill thoughts. His want of good thoughts: The way to reforme them.

Matth. 12. verfe 33. Either make the tree good, and his fruit good, or elfe make the tree evill, and his fruit evill.

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