

Christian Behaviour;
• O R T H E
• Fruits of true *Christianity*.

Shewing the Ground from whence
they flow, in their Godlike or-
der in the Duty of *Relations*, as
Husbands, Wives, Parents, Chil-
dren, Masters, Servants, &c.
With a Word of Direction to all Back-
sliders.

By *John Bunyan*, a Prisoner of *Hope*.

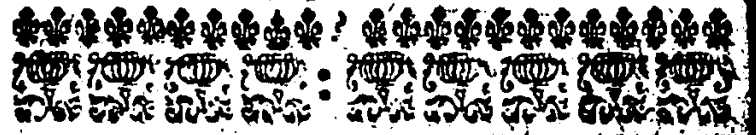
*The Earth that drinketh in the Rain that
cometh oft upon it, and bringeth forth
herbs meet for them by whom it is dressed
receiveth blessing from God : But that
which beareth Briers and Thorns is nigh
unto cursing, whose end is to be burned,
Heb. 6. 7, 8.*

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THE
EPISTLE
TO THE
READER.

Courteous Reader,

Having formerly writ some
small matter, touching the
Doctrine of Faith; as
Justification by Grace
through the Faith of Christs Blood,
Etc. I do here, as the second to that
Doctrine, present thee with a few lines,
touching Good Works, that I might,
as at first I shewed thee the Good and
Glory of the one, so now shew thee the
Beauty and Excellency of the other:

The Epistle

For though we are justified, Rom. 3. 24, &c. freely by Grace through Christ before God; yet we are justified before Men, Jam. 2. 18. by our Works: Nay, a life of Holiness flowing from Faith in us that are saved by Grace, it doth justifie that Grace before the World that justifies us before God, 2 Cor. 6. 1, 3. 2 Cor. 9. 12, 13, 1 Pet. 2. 11, 12.

I have not here only in general treated of this Doctrine of Good Works, but particularly (after some discourse about Works flowing from Faith, and what makes it truly and gospelly Good) I discourse of them as we stand under our several relations in this World among men;

As first, The Duty of the Master of a Family: Of the Husband to his Wife; and of hers to him: Of the Duty of Parents to their Children

to the Reader.

dren; and of Children to their Parents: Of Masters also to their Servants; and of the Servant again to his Master; with a brief touch upon Good Neighbourhood; and a discovery of Covetousness, Pride and Uncleannels, which are great Obstructions to a truly Gospel-Conversation.

I know there are many that have treated of Good Works in large and learned Discourses, but, I doubt, all have not so Gospelized their discourses as become them, and as the Doctrine of the Grace of God calleth for. However, I thought it my duty to add this discourse to all that are past; and that for these Reasons.

First, to take away those Aspersions that the Adversaries cast upon our Doctrine (Rom. 3. 8. as also in the dayes of Paul) that because we preach

The Epistle

Justification without the Works of the Law; therefore they pretend we plead for looseness of life, whose damnation is just.

Secondly, Because though there be much discourse about Works in general; yet a particular Discourse of them, as afore is touched, is too much neglected, and by this means every one too much left at uncertainties (as from them) of their several works under their particular Relations, which I think is one reason of that disorder in Families and Places, where God's People live, to their shame, and the dishonour of their God.

Thirdly, Because these few Books that do particularly treat thus of Good Works, are, I think, now so scarce, or so big, that but few have them, and few buy them, if they may be had, especially our new Converts; for whose
sakes

to the Reader.

sakes principally this short Discourse is intended: and indeed this is one reason of my brevity, that the price might neither be burdensome, nor the reading long and tedious: Multitude of words drown the Memory; and an Exhortation in few words, may yet be so full, that the Reader may find that in the side of a sheet, which some are forced to hunt for in a whole Quire, &c. The Lord teach us this Wisdom.

Fourthly, I have written this Book, to shew that I bear a fellow-Testimony and Witness (with all that know God) of the Operation that Grace hath, and will have in the heart that hath savingly received it.

Lastly, I have thus written, because it is amiable, and pleasant to God, when Christians keep their Rank, Relation and Station, doing

The Epistle

all as become their Quality & Calling. When Christians stand every one in their places, and do the work of their Relations, then they are like the flowers in the Garden, that stand and grow where the Gardener hath planted them, and then they shall both honour the Garden in which they are planted, and the Gardener that hath so disposed of them: From the Hysop on the Wall, to the Cedar in Lebanon, their Fruit is their glory. And seeing the stock into which we are planted, is the fruitfullest stock; the sap conveyed thereout the fruitfullest sap, and the dresser of our souls, the wisest Husbandman, John 15. 1. How contrary to nature, to example, and expectation should we be, if we should not be rich in Good Works.

*Wherefore take heed of being painted fire, wherein is no warmth, and painted flowers, which retain no smell,
and*

to the Reader.

and of being painted trees, whereon is no fruit. Whoso boasteth himself of a false gift, is like Clouds and Wind without Rain; Prov. 25. 14.

Farewel

The Lord be with thy Spirit, that thou mayest profit for time to come.

J. BUNYAN

Christian



Christian Behaviour ;

O R,

The Fruits of true Christianity.

Tit. 3. 7, 8.

That being justified by his Grace, we should be made Heirs according to the hope of Eternal Life.

This is a faithful Saying ; and these things I will that you affirm constantly, that they which have believed in God, might be careful to maintain good Works. These things are good and profitable unto men.

I Shall not at this time discourse of every Particular at large, included in these words, but shall briefly fall upon those things that I judge most necessary

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II

cessary for the People of God : Neither shall I need to make any great preamble to the words for their Explication, they themselves being plain, and without that ambiguity that calleth for such a thing, the general scop being this, *That they which have believed in God, should be careful to maintain Good Works.*

But yet, to prosecute what I intend with what clearness I may, I shall in a word or two make way for what is to be the main of this Book.

[*This is a Faithful Saying*] This Which ? Why that which goeth before, namely, *That being justified by Grace, we should be made Heirs according to the hope of Eternal Life. This is a faithful saying and these things I will that thou affirm constantly.*

Why so ?

Why, that they which have believed in God, might be careful to maintain Good Works.

The meaning is, That the way to provoke others to Good Works, is constantly (in the evidence and demonstration

of the Spirit) to shew them the certainty of their being by Grace made Heirs of *Eternal Life*.

From this Scripture therefore I do gather these things observable.

First, *That Good Works do flow from Faith*. Yea,

Secondly, *That every-one that believeth should be careful that their Works be Good*.

Thirldly, *That every Believer should not only be careful that their Works be good, and for the present do them, but should also be careful to maintain them; that is, They should carefully study to keep in a constant course of Good Works*.

And lastly, *That the best way to provoke both our selves and others to this Work, It is to be often affirming to others, the Doctrine of Justification by Grace, and to believe it our selves*. This is a faithful Saying; and these things I will, saith Paul, that thou affirm constantly, that they who have believed in God, might be careful to maintain Good Works.

I begin with the first.

That Good Works do flow from Faith.

This

This is evident divers wayes. First, from the impossibility of their flowing from any other thing; they must either flow from Faith, or not at all: *For whatsoever is not of Faith, is sin*. And again; *without Faith it is impossible to please Him*, (Rom. 14. 23. Heb. 11. 6.) Every man by nature, before Faith, is an evil and a corrupt tree: *And a corrupt tree cannot bring forth good fruit. Do men gather grapes of thorns, or figs of thistles?* (Mat. 7. 16, 17.) Now a man is made good by Faith, and by that bringeth forth the Fruits that are acceptable to God, (Heb. 11. 4. Col. 1. 4, 5, 6.) Wherefore sinners before faith, are compared to the Wilderness, whose fruits are briars and thornes; and whose hearts are the habitation of Dragons; that is, of Devils, (Isa. 35. 6, 7. Heb. 6. 7, 8.) And hence again it is, that they are said to be *Godless, Christless, Spiritless, Faithless, Hopeless*; without the *Covenant of Grace*; without *Strength*; enemies in their minds by wicked works, and possessed by the Spirit of wickedness, as a Cattle by a Conqueror,

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queror, *Ephes. 2. 12. Jude 19. 2 Thes. 3. 2. Col. 1. 21. Luke 11. 21.*

Now these things being thus, it is impossible that all the men under heaven, that are unconverted, should be able to bring forth one work rightly good; even as impossible, as for all the Briers and Thrones under Heaven, to bring forth one cluster of Grapes, or one bunch of Figs; for indeed they want the qualification: A Thorn bringeth not forth Figs, because it wanteth the nature of the Fig-tree; and so doth the Bramble the nature of the Vine. *Good Works* must come from a good heart.

Now, this the unbeliever wanteth, because he wanteth *Faith*; For 'tis that which purifieth the heart (*Luk. 6. 45. Acts 15. 9.*) *Good Works* must come from love to the Lord Jesus; but this the unbeliever wanteth also; *Because he wanteth Faith: for Faith worketh by love, and by that means doth good,* as *Gal. 5. 6.*

And hence again it is, That though the carnal man doth never so much which he calleth good, yet it is rejected, slighted,

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ted, and turned as dirt in his face again; his prayers are abominable, his plowing is sin, and all his righteousness as menstruous rags (*Prov. 15. 8. Prov. 21. 4. Isa. 60. 4.*) Thus you see, that without Faith there is no *Good Works*. Now then to shew you that they flow from Faith. And that,

For that Faith is a principle of Life by which a Christian lives (Gal. 2. 20, 21.) a principle of Motion by which it walks towards Heaven in the Way of Holiness, (Rom. 4. 12. 2 Cor. 5. 7.) It is also a principle of strength, by which the soul opposeth its lust, the Devil and this World, and over-comes them; This is your victory, even your Faith, (1 John 5. 4, 5.) Faith in the heart of a Christian, is like the Salt that was thrown into the corrupt Fountain, that made the naughty waters good, and the Land fruitful (2 Kings 2. 19, 20, 21.) Faith, when it is wrought in the heart, it is like leaven hid in the meal, Mat. 13. 33. or like perfume, that lighteth upon stinking leather, turning the smell of the leather into

the savour of the perfume; it being then planted in the heart, and having its natural inclination to holiness. Hence it is that there followeth an alteration of the life and conversation, and so bringeth forth fruit accordingly. *A good man out of the good treasure of his heart, bringeth forth good fruit, Luk. 6.45.* Which treasure, I say, is this Faith (*Jam. 2.5. 1 Pet. 1.7.*) And therefore it is, that Faith is called, *The Faith according to Godliness, and the most holy Faith, Tit. 1. 1. Jude 20.*

2. *Good Works* must needs flow from *Faith*, or no way; Because, *that alone carrieth in it an argument sufficiently prevalent to win upon our natures, to make them comply with holiness.*

Faith sheweth us that God loveth us, that he forgiveth us our sins, that he counteth us for his Children, having freely justified us through the Blood of his Son, *Rom. 3.24,25. Rom. 4. Heb. 11. 13. 1 Pet. 1.8.*

Faith receiveth the Promise, imbraceth it, and comforteth the Soul unspeakably

ably with it. *Faith* is so great an Artist in arguing and reasoning with the soul, that it will bring over the hardest heart that it hath to deal with: It will bring to my remembrance at once, both my vileness against God, and his goodness towards me; it will shew me, that though I deserve not to breath in the Air, yet that God will have me an Heir of Glory.

Now, there is no argument greater than this: this will make a man run through ten thousand difficulties to answer God (though it never can) for the Grace that he hath bestowed on it.

Further, *Faith* will shew me how distinguishingly this Love of God hath set it self upon me: It will shew me, that though *Esaú* was *Jacobs* Brother, yet he loved *Jacob*, *Mal. 1.2.* that though there were thousands more besides me that were as good as me, yet I must be the man that must be chosen.

Now this, I say, is a marvellous argument, and unspeakably prevaieth with the sinner, as saith the Apostle, *For the Love*

Love of Christ constrains us, because we think from what he was, and constrained to judge, That if one dyed for all, then are all dead, and that he died for all, that they should not and yeeld to what before it neither would nor could, 1 Cor. 2. 14. Rom. 8. which live (that is by Faith) should not.

henceforth live unto themselves, but to Him that died for them, and rose again, 2 Cor. 5. 14. Love, saith the Wise man, is as strong as Death; many waters cannot quench Love, neither can the floods drown it: If a man would give all the substance of his house for Love, it would be utterly contemned. Song. 8. 6, 7.

Oh! when the broken dying condemned sinner, can but see, by Faith, the Love of a tender-hearted Saviour; and also see what he underwent to deliver it from under that Death, Guilt and Hell that now he feels and fears, which also it knoweth it hath most justly and highly deserved: Then bless the Lord, O my soul; and what shall I render unto the Lord for all his benefits? Psal. 103. 1, 2, 3. Psal. 116. 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 14.

Thus is Faith a prevailing argument to the sinner, whereby he is fetched off from

And hence it is, that Gospel-obedience is called the Obedience of Faith, as well as obedience to the Faith, (Rom. 16. 26. For it must be by the Faith of Christ in my heart, that I submit to the Word of Faith in the Bible, otherwise all is to no profit, as saith the Apostle, The Word preached did not profit them, it not being mixed with Faith in them that heard it (Heb. 4. 2.) For Faith alone can see the reality of what the Gospel saith; and so I say, argue over the heart to the imbracing of it.

4. Faith is such a Grace, as wil represent to the soul all things in their proper colours: it doth not (as doth unbelief and ignorance) shew us all things out of order, putting darkness for light, and bitter for sweet, but will set every thing in his proper place before our eyes, God and Christ shall be with it, the chiefest good, the most lovely and amiable; a Heavenly

from

Heavenly

Heavenly Life shall be of greater esteem and more desirable, than all the treasures of *Egypt*: Righteousness & Sanctification will be the thing after which we will most vehemently press, because we seeeth not only Death and Damnation, but the fruits of sin, but sin also in it self distinct from the punishment belonging to it, a detestible, horrible, and odious thing, *Heb. 11. 25, 26, 27. Phil. 3. 7, 8, 9, 10, 11, 12. Rom. 12. 9.*

By *Faith* we see this World hath no abiding in it for us, nor no satisfaction if it were otherwise, *Prov. 33. 5. Heb. 11. 15, 16. & 13. 14. 1 Cor. 7. 29, 30, 31.* And hence it is, that the People of God have groaned to be gone from hence, into a state that is both sinless, and temptationless: And hence it is again, that they have run through so many Tryals, Afflictions and Adversities, even because of that Love to holiness of life, that Faith being in their hearts did prompt them to by shewing them the worth and durability of that which was good, and therefore the irksomeness and evil of all things else.

2 Cor.

Cor. 5. 1, 2, 3, 4, 5, 6, 7, 8. Heb. 11. 33, 34, 35, 36, 37, 38, 39.

5. *Faith* layeth hold of that which is able to help the soul to bring forth *Good Works*: It layeth hold of, and ingageth the Strength of Christ, and by that overcome that which oppresseth. I can do all things through Christ that strengthen to me, *Phil. 4. 13.*

In a word, A Life of Holiness and Godliness in this world, doth so inseparably follow a Principle of Faith, that it is both monstrous and ridiculous to suppose the contrary. What, shall not he that hath life have motion? *Gal. 2. 20.* He that hath by Faith received the spirit of Holiness, shall not he be Holy? *Gal. 3. 2.* And he that is called to Glory and Vertue, Shall not he add to his Faith Vertue? *2 Pet. 1. 4, 5.* We are by Faith made good Trees, and shall not we bring forth good Fruit? *Luke 6. 43.* They that believe are created in Christ Jesus unto *Good Works*; and God hath, therefore the world was, ordained that we should walk in them; and shall both our

second

second Creation, and God's fore-ordin-
tion be made frustrate? *Ephes. 1.4.* &
10. Besides, the Children of Faith are
the Children of Light, and of the Day
1 *Tim. 5.5.* Lights upon a Hill, & Can-
dles on a Candle-stick, and shall not they
shine? They are the Salt of the Earth,
shall not they be seasoning? *Mat. 5.13.*

The Believer is the *alone* Man, whom God sheweth to the World the
Power of his Grace, the operation of his
Peoples Faith, &c. The unbelievers
read indeed of the Power of Grace, &
the Faith, Hope, Love, Joy, Peace, and
Sanctification of the Heart of the Chris-
tian, but they feel nothing of that fine
killing operation that is in these things
these are to them as a story out of *Rom.*
or *Spain*: Wherefore, to shew them in
others, what they find not in themselves
God worketh Faith, Hope, Love, &c. in
a Generation that shall serve him; and
by them they shall see what they cannot
find in themselves; and by this means
they shall be convinced, that though sinners

and the pleasures of this life, be sweet to
them, yet there is a People otherwise-
minded, even such a People, that do in-
deed see the Glory of that which others
read of, and from that sight, take plea-
sure in those things which they are most
averse unto. To this, I say, are Christi-
ans called; herein is God glorified;
hereby are sinners convinced; and by
this is the World condemned, 1 *Thef. 4.*
1 *Pet. 2.12.* & 3.1. *Heb. 11.7.*

Object. But if Faith doth so naturally
cause Good Works, what then is the rea-
son that God's People find it so hard a mat-
ter to be Faithful in Good Works?

I answer, First, God's People are
fruitful in Good Works, according to the pro-
portion of their Faith; if they be slender
in Good Works, it is because they are weak
in Faith. Little faith is like small can-
dles, or a weak fire, which though they
shine, and have heat, yet but dim shi-
ning, and but small heat, when compared
with bigger Candles & greater Fire. The
reason why *Sardis* had some in it whose
works

and

Works were not perfect before God ; to bring forth weeds, *Mat. 15. 19.*
 was because they did not hold fast, but Now, to have a good Crop from such
 Faith, the Word that they had formerly ground, doth argue the fruitfulness of
 heard, and received, *Rev. 3. 1, 2, 3.* the Seed : wherefore I conclude upon

Secondly, There may be a great mistake in our judging of our own fruitfulness. *First*, That the Seed of Faith is a ve-
 the soul that indeed is candid, and right fruitful Seed, in that it will be fruit-
 at heart, is taught by Grace to judge self, though fruitful, yet barren upon

two accounts ; 1. *When it compareth it self to the heart, but the heart to it, for all*
life to the Mercy bestowed upon it : For its fruitfulness.

when a Soul doth indeed consider the greatness and riches of the Mercy be-
 stowed upon it, then it must needs cry out, *O wretched man that I am ! Rom.*

7. 24. for it seeth it self wonderfully fall short of a Conversation becoming one who hath received so great a benefit

2. *It may also judge it self barren, because it falleth so far short of that it would attain unto ; it cannot do the thing that it would, Gal. 5. 17.* 3. The heart of

a Christian is naturally very barren ; upon which, though the Seed of Grace (that is the fruitfulness of all Seeds) be sown, yet the heart is naturally subject

Now for the second thing, to wit, *That every one that believeth should be careful that their Works be Good.* This followeth from what went just before ;
 to wit, That the heart of a Christian is a heart subject to bring forth weeds.

There is Flesh as well as Spirit in the best of Saints : and as the Spirit of Grace will be alwayes putting forth something that is good, so the Flesh will be putting forth continually that which is evil.

For the Flesh lusteth against the Spirit as the Spirit against the Flesh, Gal. 5. 17. Now, this considered, is the cause why you find so often in the Scriptures so many items & cautions to the Christians to look to their lives and conversations. *As, Keep thy heart with all diligence, Prov. 4. 23. Watch ye; stand fast in the Faith, quit you like men, be strong, 1 Cor. 16. 13. Be not deceived, God is not mocked; for whatever a man soweth, that shall he reap. for he that soweth to the flesh, shall of the flesh reap Corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting, Gal. 6. 7, 8.*

All works are not good that seem to be so: It is one thing for a mans wayes to be right in his own eye; and another, for them to be right in God's. Often that which is in high estimation with men, is abomination in the sight of God, *Prov. 30. 12. Luke 16. 15.*

Seeing Corruption is not yet out of our natures, there is a proneness in us to build upon the right foundation, Wood, Hay and Stubble, instead of Gold and Silver

Silver and precious Stones, *1 Cor. 3. 11, 13, 14, 15.* How was both David the King, Nathan the Prophet, and Uzza the Priest deceived, touching Good Works? *1 Chron. 17. 1, 2, 3, 4. 1 Chron. 13. 9, 10, 11.* Peter also in both his defending his Master in the Garden, and in diswading of him from his sufferings, though both out of love and affection to his Master, was deceived touching Good Works, *Mat. 16. 22, 23. John 18. 9, 10.*

Many have miscarried both as to Doctrine, Worship, and the prosecution of each.

1. *For Doctrine.* Christ tells the Jews, *That they taught for the Doctrines of God, the doctrines and traditions of men, Mat. 15. Mark 7.* As also saith the Apostle, *They teach things they ought not, for filthy lucre sake, Tit. 1. 11.*

2. Also, touching Worship, we find how frequently men have mistaken both for time, place and matter with which they worshipped.

1. *For time.* It hath been that which

man hath devised, not which God hath commanded, 1 Kings 12. 32. *They change the Ordinances, saith Isaiah, Isa. 24. 5. They change God's Judgments into wickedness, saith Ezekiel, Ezek. 5. 6.*

2. *For place.* When they should have worshipped at Jerusalem, they worshipped at Bethel, at Gilgal, and Dan, in Gardens under Poplars and Elms, 1 Kings 12. 26, 27, 28, 29. Hos. 4. 13, 14, 15. Isa. 65. 2, 3, 4, 5.

3. *For the matter* with which they worshipped. Instead of bringing according to the Commandment, they brought the lame, the torn, and the sick: they would sanctifie themselves in Gardens, with Swines-flesh and Mice, when they should have done it at Jerusalem, with Bulluoks and Lambs, Isa. 66. 17.

Again, Touching mens prosecuting their Zeal for their Worship, &c. that they do think right: How hot hath it been, though with no reason at all. Nebuchadnezzar will have his Fiery-Furnace, and Darius his Lyons-Den for Non-conformists, Dan. 3. 6. & 6. 7, &c.

Again,

Again, they have persecuted men even to strange Cities; have laid traps and snares in every corner to intrap and to intangle their Words; and if they could at any time but kill the Persons that dissented from them, they would think they did God good service, Acts 26. 11. Luke 11. 53, 54. John. 16. 1, 2. But what need we look so far from home, (were it not that I would seal my Sayings with Truth) we need look no further to affirm this position, than to the Papists and their Companions: How many have they in all ages hanged, burned, starved, drowned, wracked, dismembred and murdered, both openly and in secret? and all under a pretence of God, his Worship, and Good Works.

Thus you see how both Wise men and Fools, Saints and Sinners, Christians and Heathens, have erred in the business of Good Works; Wherefore every one should be careful to see that their works be good.

Now, then to prevent, if God will, miscarriage in this matter, I shall propound unto you what it is for a Work to be rightly Good.

B 3

First,

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First, A Good Work must have, The Word for its authority.

Secondly, It must, as afore was said, flow from Faith.

Thirdly, It must be, both rightly timed, and rightly placed.

Fourthly, It must be done, Willingly, cheerfully, &c.

1. It must have the Word for its authority.

Zeal without knowledge, is like a metled Horse without eyes, or like a sword in a mad-man's hand : and there is no knowledge where there is not the Word ; For if they reject the Word of the Lord, and act not by that, What Wisdom is in them ? saith the Prophet, Jer. 8. 9. Isa. 8. 20. Wherefore see thou have the Word for what thou dost.

2. As there must be the Word for the authorizing of what thou dost, so there must be Faith, from which it must flow, as I shewed you before : For whatever is not of faith is sin : and without faith, it is impossible to please God. Now I say, without the Word there is no Faith ; Rom.

10. 17.

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10. 17. As without Faith there is no good, let mens pretences be what they will.

3. As it must have these two afore-named, so also it must have, first, right Time, and secondly, right Place.

1. It must be rightly timed : Every work is not to be done at the same time, every time not being convenient for such a work : *There is a time for all things ; and every thing is beautiful in its time, Eccles. 31. 11.* There is a time to pray ; a time to hear ; a time to read, a time to confer ; a time to meditate ; a time to do, and a time to suffer. Now, to be hearing when we should be preaching, and doing, that is, yeelding active obedience to that under which we ought to suffer, is not good. Christ was very wary, that both his doings and sufferings were rightly timed, John 2. 3, 4. & 13. 1, 2. and herein we ought to follow his steps : To be at plow in the field, when I should be hearing the Word, is not good ; and to be talking abroad, when I should be instructing my family at home, is as

B 4.

bad.

bad. *Who so keepeth the Commandment, shall feel no evil thing : and a wise man's heart discerneth both time and judgement.* Eccles. 8. 5. Good things mis-timed, are fruitless, unprofitable, and vain.

2. As things must have their right time, so they must be rightly placed; for the misplacing of any work, is as bad as the mis-timing of it.

When I say, things, if good, must be rightly placed, I mean, we should not give to any work more than the Word of God alloweth it; neither should we give it less : Mint, Anise, and Cummin, are not so weighty matters, as *Faith* and the *Love* of God, as in *Mat. 23. 23.* For a Pastor to be exercising the office of a Deacon instead of the office of a Pastor, it is misplacing of works, *Acts 6. 2.* For *Martha* to be making outward provision for Christ, when she should have sat at his feet to hear his Word, was the mis-placing a work; and for her sister to have done it at her request, (though the thing in it self was good) had been her sin also, *Luke 10. 39, 40, 41, 42.*

Now

Now, to prevent the misplacing of Good Works, observe,

First, They misplace them that set them in the room of Christ, *Rom. 10. 1, 2, 3.*

Secondly, They also misplace them that make them co-partners with Him, *Rom. 9. 31, 32. Acts 15. 1.*

This is, *setting up our posts by God's posts; and man's righteousness by the righteousness of Christ*, *Ezek. 43. 7, 8.* these are said to be teachers of the Law, not knowing what they say, nor whereof they affirm, *1 Tim. 1. 7.*

Thirdly, They also misplace works, who ascribe to a work of less moment, that honour that belongeth to a work more noble: and such are, 1. Those who count the ceremonial part of an Ordinance, as good as the doctrine and signification of it.

2. Such who count the dictates and impulses of a meer natural conscience, as good, as high, and divine, as the leadings and movings of the Spirit of Christ.

3. Those also who count it enough to do

B 5

do *something* of what God hath commanded (and that *something*, possibly the least) instead of all, and the things more necessary and weighty.

Fourthly, They also much misplace them, who count things indifferent, as high as those that are absolutely necessary in the Worship of God.

5ly. But they grosser, who place men's traditions above them.

6ly. And they greatest of all, who put *bitter for sweet, and darkness for light*. All these things we must shun and avoid, as things absolutely obstructive to *Good Works*.

Wherefore, touching *Good Works*; *Obedience is better than Sacrifice*; that is, to do things according to the Word of God, is better than to do them according to man's fancy & conceit, 1 Sam. 15. 22. Wherefore *let all things be done decently and in order*, 1 Cor. 14. 40.

Again, as *Good Works* should be ordered and qualified as afore is touched, so they should be done *from the heart, willingly, cheerfully, with simplicity and charity, according to what a man hath*, 1 Joh.

5. 3. 2 Cor. 9. 7. Rom. 12. 8. Col. 3. 20. 1 Cor. 10. 14. 1 Cor. 8. 12.

Further, There are three things that a man should have in his eye in every work he doth.

1. *The honour of God*, 1 Cor. 6. 20.

2. *The edification of his Neighbour*, 1 Cor. 14. 26.

3. *The expediency or in expediency of what I am to do*, 1 Cor. 6. 12. And alwayes observe it, that the honour of God is wrapped up in the edification of thy neighbour; and the edification of thy neighbour, in the expediency of what thou dost.

Again, if thou wouldst walk to the edification of thy neighbour, and so to God's honour, in the midst of thy observers; Beware, 1. That thou in thy words and carriages, dost so demean thyself, that Christ in his precious benefits may be with clearness spoken forth by thee: and take heed, that thou dost not enter into doubtful points with them that are weak, Rom. 15. 1. but deal chiefly, lovingly, and wisely with their Consciences

ences about those matters that tend to their better establishment in the Faith of their Justification, and deliverance from Death and Hell, *Comfort the feeble-minded, confirm the weak,* 1 Thes. 5. 14.

2. If thou be stronger than thy brother, take heed that thou do not that before him, that may offend his weak conscience; I mean, things that in themselves may be lawful: *All that is lawful is not expedient; all that is lawful edifieth not,* 1 Cor. 6. 12. Wherefore here is thy wisdom and love, that thou in some things deny thy self for thy brothers sake: 1 Cor. 8. 13. *I will not eat meat while the world standeth,* saith Paul, *lest I make my Brother to offend.* Wherefore have this Faith to thy self before God, Rom. 14. 22. but if thou walk otherwise, know, thou walkest not charitably, and so not to edification, and so not to Christ's honour, but dost sin against Christ, and wound thy weak brother, for whom Christ died, Rom. 14. 15. 1 Cor. 8. 12.

But I say, all this while keep thy eye upon the Word; take heed of going contrary

rary to that under any pretence whatever; for without the Word, there is nothing to God's glory, nor thy brothers edification. Wherefore, *walk wisely in a perfect way,* Psal. 101. 2, 3.

Having thus, in few words, shewed you what are works *rightly Good*, I beseech you in the Name of the Lord Jesus Christ, that you put your selves into a conscientious performance of them, that you may, while you live here, be Vessels of Honour, and fit for the Masters use, and prepared to every *Good Work*, 1 Tim. 6. 17. Study to approve things that are excellent, that you may be sincere, and without offence, until the Day of Christ, Phil. 1. 10. Covet communion with God; covet earnestly the best gifts, 1 Cor. 12. 31. Ah! we that are redeemed from among men, Rev. 14. 4. and that rejoyce in hope of the Glory of God; Rom. 5. 2. we that look, I say; for the blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ, Tit. 2. 13. *What manner of persons should we be in all holy Conversation and Godliness?* 2 Pet. 3. 11. To

To conclude; For your further edification, take a plain rehearsal of your several general Duties and Works, to which God ingageth you in his Word, according to your places, callings, and relations in this World.

Touching the Master of a Family.

If thou have under thee a Family, then thou art to consider the several relations thou standest under; and art to know, that thou in each of them hast work to do for God; and that he expecteth thy faithful Deportment under every one of them. As,

First then in general, He that is the Master of a Family, he hath, as under that relation, a work to do for God; to wit, The right governing of his own Family; and his work is twofold.

1. Touching the spiritual State thereof.

2. Touching the outward.

As touching the spiritual State of his Family; He ought to be very diligent and

and circumspect, doing his utmost endeavour, both to increase Faith where it is begun, and to begin it where it is not.

Wherefore to this end, he ought diligently and frequently to lay before his household such things of God, out of his Word, as are suitable for each particular:

and let no man question his Rule in the Word of God for such a practice; for if the thing it self were but of good report,

and a thing tending to civil-honesty, it is within the compass and bounds even of nature it self, and ought to be done, much more things of a higher nature:

Besides, the Apostle exhorts us to, *Whatsoever things are honest, whatsoever things are true, just, and of good report, to think of them,* that is, to be mindful to do them, *Phil. 4. 8.* But to be conversant in this

Godly Exercise in our Family, is very worthy of praise, and doth much become all Christians. This is one of the things for which God so highly commended his

Servant *Abraham*, and that with which his heart was so much affected: *I know Abraham*, saith God, (I know him to be

be a good man in very deed) for he will command his Children and his Household after him, and they shall keep the way of the Lord, Gen. 18, 19. This was a thing also which good Joshua designed should be his practice as long as he had a breathing time in this world: *As for me, saith he, and my household, we will serve the Lord.* Josh. 24, 15.

Further. We find also in the New Testament, that they are looked upon as Christians of an inferior rank that have not a due regard to this Duty, yea, so inferior, as not fit to be chosen to any office in the Church of God. *A Pastor must be one that ruleth well his own house, having his Children in subjection with all gravity.* For if a man knoweth not how to rule his own house, how shall he take care of the Church of God? The Deacon also, saith he, must be the husband of one wife; ruling their Children and their own house well, 1 Tim. 3. Mark a little, the Apostle seems to lay down thus much, that a man that governs his family well, hath one qualification belonging to a Pastor or Deacon in the House

House of God (For he that knoweth not how to rule his own house, how shall he take care of the Church of God?) which thing considered, it giveth us light into the work of the Master of a Family, touching the governing of his house.

1. Then a Pastor must be sound and incorrupt in his Doctrine: and indeed so must the Master of a Family, Tit. 1. 9. Ephes. 6. 4.

2. A Pastor should be apt to teach, to reprove, and to exhort: and so should the Master of a Family, 1 Tim. 3. 2. Deut. 6. 7.

3. A Pastor must himself be exemplary in Faith and Holiness: and so also should the Master of a Family, 1 Tim. 3. 2, 3, 4. & 4. 12.

I, saith David, will behave my self in a perfect way; I will walk in (or before) my house in a perfect way, Psal. 101. 2.

4. The Pastor is for getting the Church together, and when they are so come together, then to pray among them, and to preach unto them: this is also commendable in Christian Masters of Families.

Object.

Object. But my Family is ungodly and unruly, touching all that is good, What shall I do?

Ans^w. I answer, first, Though this be true, yet thou must rule them, and not they thee: Thou art set over them of God, and thou art to use the authority which God hath given thee, both to rebuke their vice, and to shew them the evil of their rebelling against the Lord. This did *Eli*, though not enough; and thus did *David*, 1 Sam. 2. 24, 25. 1 Chron. 28. 9.

Also, thou must tell them how sad their state was when thou wast in their condition, and so labour to recover them out of the snare of the Devil, Mark. 5. 19.

2. Thou oughtest also to labour to draw them forth to God's publick Worship, if peradventure God may convert their souls. Saith *Jacob* to his household, and to all that were about him, Let us arise and go to Bethel, and I will make there an Altar to God, that answered me in the day of my distress, Gen. 35. 3.

Hannah would carry *Samuel* to Shiloh, that he might abide with God for ever, 1 Sam. 1. 22. Indeed a soul rightly touched, will labour to draw, not only their families, but a whole City after Jesus Christ, John 4. 28, 29.

3. If they are obstinate and will not go forth with thee, then do thou get godly and sound Men to thy house, and there let the Word of God be preached, when thou hast, as *Cornelius*, gathered thy Family and Friends together, Acts 10.

You know that the *Jayler*, *Lydia*, *Crispus*, *Gaius*, *Stephanus*, and others, had not only themselves, but their Families made

gracious by the Word preached, and that some of them, if not all, by the Word preached in their houses, Acts 16. 14, 15, 27, 28, 29, 30, 31, 32, 33, 34. Acts 8. 7, 8. 1 Cor. 1. 16. And this, for ought

we know, might be one reason among many, why the Apostles taught in their day,

not only publickly, but from house to house. I say, that they might, if possible,

bring in those in some family, which yet remained unconverted and in their sins,

Acts 5. 24. & 20. 20, 21, for some you know

44 *Christian Behaviour, &c.*

know, how usual it was in the day of Christ, to invite Him to their houses, when they had any afflicted, that either would or could not come to him; *Luke 2, 3. & 8. 41.*

If this be the way with those that have outward diseases in their Families, how much more then where there is souls that have need of Christ to save them from Death and eternal Damnation?

4. Take heed that thou do not neglect family Duties among them thy self, as reading the Word, and Prayer; if thou hast one in thy Family that is gracious, take encouragement; nay, if thou art alone, yet know thou hast both liberty to go to God thorow Christ; and also art at that time in a capacity of having the universal Church joyn with thee, for the whole number of those that shall be saved.

5. Take heed that thou suffer not any ungodly, prophane, or heretical Books or Discourse in thy house: *Evil Communication corrupts good Manners, 1 Cor. 15.*

33. I mean, such prophane, or heretical Books, &c. as either tend to provoke

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Christian Behaviour, &c.

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looseness of life, or such as do oppose the fundamentals of the Gospel.

I know, that Christians must be allowed their liberty as to things indifferent; but for those things that strike at either Truth or Holiness, they ought to be abandoned by all Christians, and especially by the Pastors of Churches, and Masters of Families: which practice was figured out by *Jacobs commanding his wife, and all that was with him, to put away the strange gods from among them, and to change their garments, Gen. 35. 1, 2.*

Also those in the *Acts* set a good example for this, who took their curious books and burned them before all men, though they was worth five thousand pieces of Silver, *Acts 19. 18, 19.*

The neglect of this fourth particular hath occasioned ruin in many Families, both among Children and Servants. It is easier for vain talkers, and their deceitful works, to subvert whole households, than many are aware of, *Tit. 1. 10, 11.*

Thus much touching the spiritual State of thy Household.

And

And now to its outward.

Touching the *outward state* of thy Family, thou art to consider these three things;

First, That it lyeth upon thee to care for them that they have a convenient livelihood. *If any man provide not for his own, and especially for those of his own household, he hath denied the Faith, and is worse than an infidel*, 1 Tim. 5. 8. But mark, when the Word saith, thou art to provide for thy house, it giveth thee no license for distracting carefulness, neither doth it allow thee to strive to grasp the World to thy heart or Coffers, nor to take care for years or dayes to come, but so to provide for them, that they may have food and raiment; and if either they or thou be not content with that, you lanch out beyond the Rule of God, 1 Tim. 6. *This is to labour, that you may have wherewith to maintain good Works necessary uses*, Tit. 3. 14.

And never object, that unless you read further it will never do, for that is but unbelief. The Word saith, *That God feedeth Ravens, careth for Sparrows, and loatheth the Grass*; in which three, to feed, to loath, and care for, is as much as heart and wish, Luke. 12. 6, 24, 27, 28.

Secondly, Therefore though thou shouldst provide for thy Family, yet let all thy labour be mixed with moderation. *Let your moderation be known to all men*, Phil. 4. 5. Take heed of driving so hard after this World, as to hinder thy self and family from those Duties towards God, which thou art by Grace obliged to; as private Prayer, reading the Scriptures, and Christian Conference. It is a base thing for men so to spend themselves, and families after this World, as that they disengage their hearts to God's Worship.

Christians, The time is short: It remaineth then, that they that have Wives be as those that have none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that use this world, as not abusing it; for the fashion of this world passeth away, 1 Cor. 7. 29, 30, 31.

Many Christians live, and do, in this world

feedeth

world

world, as if Religion were but a *by-bus-ness*, and this World the *one* thing necessary; when indeed all the things of the world are but things by the by; and Religion *only* the one thing *needful*, *Luke 10.40, 41.42.*

Thirdly, If thou wouldst be such a Master of a Family as becomes thee, thou must see that there be that Christian Harmony among those under thee, as becomes that house *where one ruleth the feareth God.* 1. Thou must look that thy Children & Servants be under subjection to the Word of God: for though it is of God only to rule the heart, yet he expecteth that thou shouldst rule their outward man; which if thou dost not, he may in short time cut off all, of thy stock, that putteth against the wall, *1 Sam. 3.11, 12, 13. 4.*

2. See therefore that thou keep them temperate in all things, in Apparel, in Language, that they be not Gluttons nor Drunkards; not suffering either thy Children vainly to domineer over thy Servants, nor they again to carry them

selves foolishly towards each other.

2. Learn to distinguish between that injury that in thy Family is done to thee, and that which is done to God: and though thou oughtest to be very zealous for the Lord, and to bear nothing that is open transgression to Him, yet here will be thy wisdom to pass by personal injuries, and to bury them in oblivion. *Love covereth the multitude of sins.* Be not then like those that will rage and stare like mad-men when they are injured; and yet either laugh, or at least not soberly rebuke, and warn, when God is dishonoured.

Rule thy own house well, having thy Children (with others in thy Family) in subjection with all gravity, 1 Tim. 3. 4.

Solomon was so excellent (sometimes) in this way, that he made the eyes of his beholders to dazzle, *2 Chron. 9. 3, 4.*

But to break off from this general and to come to particulars.

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First,

First, Hast thou a Wife? thou must consider how thou oughtest to behave thyself under that relation: And to do this aright, thou must consider the condition of thy wife, whether she be one that indeed

The Duty of Husbands to believing Wives,

believeth, or not: If she believeth, *Then* *First*, Thou art engaged to bless God for

her, *For her price is far above Rubies, and she is the Gift of God unto thee, and is for thy adorning and glory*, Prov. 12. 4. Prov. 31. 10. 1 Cor. 11. 7. *Favour is deceitful, and beauty is vain; but a Woman that feareth the Lord, she shall be praised*, Prov. 31. 30.

Secondly, Thou oughtest to love her under a double consideration; 1. As she is thy flesh and thy bone (*For never [Man] yet hated his own flesh*, Ephes. 5. 29.) 2. As she is together with thee an heir of the Grace of Life, 1 Pet. 3. 7. *This* I say, should engage thee to love her with Christian Love; to love her as believing you both are dearly beloved of God, and the Lord Jesus Christ, and

as those that must be together with him in Eternal happiness.

Thirdly, Thou oughtest so to carry thyself to, and before her, as doth Christ, to, and before his Church; as saith the Apostle, *So ought men to love their wives, even as Christ loved the Church, and gave himself for it*, Ephes. 5. 25. When husbands behave themselves like husbands indeed, then will they be not only husbands, but such an Ordinance of God to the wife, as will preach to her the carriage of Christ to his Spouse. *There is a sweet scent wrapped up in the relations of husbands and wives* (Ephes. 5. 32.) *that believe*. The wife, I say, signifying the Church, and the husband the head and saviour thereof; Ephes. 5. 23. *For the husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body*.

This is one of God's chief ends in instituting Marriage, that Christ and his Church, under a figure, might be where-ever there is a couple that believe through Grace.

Wherefore that husband that carrieth it undiscreeily toward his wife, he doth not only behave himself contrary to the Rule, but also maketh his Wife lose the benefit of such an Ordinance, and crosseth the mystery of this Relation. Therefore, I say, *So ought men to love their Wives as their own bodies: He that loveth his Wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and*

Christ laid out his life for his Church; covereth her infirmities; communicates to her his Wisdom, protecteth her, and helpeth her in her employments in this world: and so ought men to do for their Wives.

their infirmities, and honor them as the weaker vessels, and as being of a fraile constitution, 1 Pet. 3. 7.

In a word, be such a Husband to thy believing Wife, that she may say, *God hath not only given me a husband, but such*

a Hus

Husband, as preacheth to me every day the Carriage of Christ to his Church.

2. If thy Wife be unbelieving or carnal, then thou hast also a duty lying before thee, which thou art ingaged to perform under a double ingagement. 1. For that she lyeth liable every moment to eternal Damnation. 2. That she is thy Wife that is in this evil case.

The duty of Husbands to unbelieving Wives.

Oh! how little sense of the worth of Souls is there in the hearts of some Husbands, as is manifest by their unchristian carriage, to, and before their Wives.

Now, to qualifie thee for a Carriage suitable,

1. Labour seriously after a sense of her miserable state, that thy bowels may yearn towards her soul.

2. Beware that she take no occasion from any unseemly carriage of thine, to proceed in evil; and here thou hast need to double thy diligence, for she lieth in thy bosom, and therefore is capable of espying the least miscarriage in thee.

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3. If she behave her self unseemly and unruly, as she is subject to do, being Christless & Graceless, then labour thou to overcome her Evil with thy Goodness, her Frowardness with thy Patience and Meekness: it is a shame for thee who hast an other principle, to do as she.

4. Take fit opportunities to convince her; observe her disposition, and when she is most likely to bear, then speak to her very heart.

5. When thou speakest, speak to purpose; 'tis no matter for many words, provided they be pertinent. *Job* in a few words answers his Wife, and takes her off from her foolish talking; *Thou speakest, saith he, like one of the foolish women; shall we receive good at the hands of God, and shall we not receive evil?* *Job* 2. 10.

6. Let all be done without rancor, or the least appearance of anger; *With meekness instruct those that oppose themselves, if peradventure they may recover themselves out of the snare of the Devil, who are taken captive by him at his will,* *2 Tim.* 2. 25, 26.

And

And how knowest thou, O man, but thou mayest save thy Wife, *1 Cor.* 7. 16.

Touching Parents.

IF thou art a Parent, a Father or a Mother, then thou art to consider thy Calling under this Relation.

Thy Children have souls, and they must be begotten of God as well as of thee, or they perish.

And know also, that unless thou be very circumspect in thy behaviour, to, and before them, they may perish through thee: the thoughts of which should provoke thee, both to instruct, and also to correct them.

1. To instruct them as the Scripture saith, and to bring them up in the nurture and admonition of the Lord; and to do this diligently when thou sittest in thy house, when thou liest down, and when thou risest up, *Ephes.* 6. 4. *Deut.* 6. 7.

Now to do this to purpose.

First, Do it in terms and words, easie to be

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be understood : affect not high expressions, they will drown your Children. Thus God spake to his Children, and *Paul* to his, *Hos. 12. 10. 1 Cor. 3. 2.*

Secondly, *Take heed of filling their heads with Whimzies, and unprofitable Notions* ; for this will sooner learn them to be malepert and proud, than sober and humble. Open therefore to them the state of man by nature : discourse with them of Sin, of Death, and Hell ; of a crucified Saviour, and the Promise of Life through Faith. *Train up a Child in the Way he should go ; and when he is old, he will not depart from it, Prov. 22. 6.*

Thirdly, There must be much Gentleness and Patience in all thy instructions, *lest they be discouraged, Col. 3. 21.*

And fourthly, Labour to convince them by a Conversation answerable, that the things of which thou instructest them, are not fables, but Realities, yea, and Realities so far above what can be here enjoyed, that all things, were they a thousand times better than they are, are not worthy to be compared with the Glo-

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ry and Worthyness of these things.

Isaac was so holy before his Children, that when *Jacob* remembered God, he remembered that he was the fear of his Father *Isaac. Gen. 31. 53.*

Ah ! when Children can think of their Parents, and bless God for that instruction and good they have received from them, this is not only profitable for Children, but honourable and comfortable to Parents. *The Father of the Righteous shall greatly rejoyce ; and he that begetteth a wise Child, shall have joy of him, Prov. 23. 24, 25.*

Touching Correction.

First, See if fair words will win them from evil : This is God's way with his Children, *Jer. 25. 4, 5.*

Secondly, Let those words you speak to them in your reproof, be both sober, few, & pertinent, adding always some suitable sentence of the Scripture herewith ; as if they lie, then such as *Rev. 21. 8, 27.* If they refuse to hear the Word, such as *2 Chron. 25. 14, 15, 16.*

C 5.

Thirdly,

Thirdly, Look to them that they be not companions with those that are rude and ungodly, shewing with soberness a continual dislike of their naughtiness, often crying out to them, as God did of old unto his; *Oh! do not this abominable thing that I hate*, Jer. 44. 4.

Fourthly, Let all this be mixed with such love, pity, and compunction of Spirit, that if possible, they may be convinced, you dislike not their persons but their sins. This is God's way, *Psal. 99. 8.*

Fifthly, Be often endeavouring to fasten on their Consciences the day of their Death and Judgement to come. Thus also God deals with his, *Deut. 32. 29.*

Sixthly, If thou art driven to the Rod, then, 1. Strike advisedly in cool blood; and soberly shew them, 1. Their fault; 2. How much it is against thy heart thus do deal with them; 3. And that what thou dost, thou dost it in conscience to God, and love to their Souls; 4. And tell them, that if fair means would have done, none of this severity should have been: This, I have proved

it, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with his, it is the most likely to accomplish its end.

Seventhly, Follow all this with prayer to God for them, and leave the issue to Him.

Folly is bound up in the heart of a Child; but the Rod of Correction will fetch it out, Prov. 22. 15.

Lastly, Observe these Cautions.

1. Take heed that the mis-deeds for which thou correctest thy Children be not learn'd them by thee. Many Children learn that wickedness of their Parents, for which they beat and chastise them.

2. Take heed thou smile not upon them to encourage them in small faults, lest that thy carriage to them, be an encouragement to them to commit greater.

3. Take heed thou use not unfavoury and unseemly words in thy chastising of them, as railing, mis-calling, and the like; this is devilish.

4. Take heed thou do not use them

to many chiding words and threatnings, mixed with lightness and laughter ; this will harden : Speak not much, nor often, but pertinent to them with all gravity.

Of Masters to Servants.

Masters also have a work to do as they stand related to their Servants.

And first, If possible they can, to get them that fear God. *He that worketh deceit, saith David, shall not dwell within my House ; and he that telleth lies, shall not tarry in my sight, Psal. 101. 7.*

Secondly, But if none at the present but unbelievers can be got to do thy labour ; Then,

1. Know that it is thy duty so to behave thy self to thy Servant, that thy service may not only be for thy good, but for the good of thy Servant, and that both in body and soul : Wherefore deal with him, as to admonition, as with thy Children ; give him the same Bread of God

God thou givest to them ; & who knows, but that if thou with spiritual Dilicates bringest up thy Servant, but he may become thy spiritual Son in the end, *Prov. 29. 21.*

2. Take heed thou do not turn thy Servants into slaves by over-charging them in thy work, thorow thy greediness. To make men serve with rigor, is more like to *Israels* enemies than Christian Masters, *Exod. 1. 14.*

3. Take heed thou carry not thy self to thy Servant, as he of whom it is said, he is such a Son of *Belial*, that his Servants could not speak to him ; *1 Sam. 25. 14, 15, 16, 17.*

And the Apostle bids you forbear, to threaten them, because you also have a Master in Heaven, *Ephes. 6. 9.* as who should say, your Servants cannot be guilty of so many miscarriages against you, as you are guilty of against Christ : wherefore do with, and to your Servants, as you would have your Master do with you.

4. Take heed that thou neither circumvent him at his coming into thy service, nor at his going out.

1. Ser-

1. Servants at their going into service, may be beguiled two wayes.

First, By their Masters lying unto them, saying, their work is so small, and so easie, when it is indeed, if not too burdensome, yet far beyond what at first was said of it. This is beguiling of them.

Secondly, The other way is, when Masters greedily seek to wiew-draw their Servants to such wages, as indeed is too little and inconsiderable for such work and labour. Both these the Apostle opposeth, where he saith, *Masters give unto your Servants that which is just*, just labour, and just wages, *knowing that you also have a Master in Heaven*, Col. 4. 1.

2. As Servants may be circumvented at their coming into their labour, so also they may be at their going out. Which is done by Masters that either change their wages, like heathenish *Laban*, Gen. 31. 7. or by keeping it back, like those against whom God will be a swift Witness, *Mal. 3. 5.*

3. Take heed that thou make not a gain of thy place because thou art gracious

or livest conveniently for the means of Grace.

Servants that are truly *godly*, they care not how cheap they serve their Masters, provided they may get into godly Families, or where they may be convenient for the Word. But now, if a Master or Mistris should take this opportunity to make a prey of their Servant, this is abominable; this is making a gain of Godliness, and merchandize of the things of God (1 Tim. 6. 5.) and of the soul of thy Brother.

I have heard some poor Servants say, That in some carnal families, they have had more liberty to God's things, and more fairness of dealing, than among Professors. But this stinketh: and as *Jacob* said concerning the cruelty of his two Sons, so may I say of such Masters, they make Religion stink before the inhabitants of the Land, Gen. 34. 30.

In a word, learn of the Lord Jesus to carry your selves well to your Servants, that your Servants also may learn something of the kindness of Christ by your do-

deportment to them : Servants are *givers* as well as *comers* ; take heed that thou give them no occasion to scandal the Gospel when they are gone, for what they observed thee unrighteously to do when they were with thee.

Then Masters carry it rightly toward their Servants, when they labour both in word and life to convince them, that the things of God are the *One thing necessary*.
 77.

That which Servants are commanded to do, touching their fear, their singleness of heart, their doing what they do as to the Lord, and not to men; the Master is commanded to do the same things unto them, *Ephes. 5.6,7,8,9.*

The Duty of Wives.

But passing the Master of the Family, I shall speak a Word or two to those that are under him.

And first to the Wife; The Wife is bound by the Law to her Husband, so long

long as her Husband liveth, *Rom. 7.2.* Wherefore she also hath her work and place in the family, as well as the rest.

Now there are these things considerable in the carriage of a Wife toward her Husband, which she ought conscientiously to observe.

First, That she look upon him as her head and lord. *The head of the woman is the man.* And so Sara called Abraham Lord; *1 Cor. 11.3. 1 Pet. 3.6.*

Secondly, She should therefore be subject to him as is fit in the Lord. The Apostle saith, *That the Wife should submit her self to her Husband, as to the Lord, 1 Pet. 3.1. Col. 3.18. Ephes. 5.22.* I told you before, that if the husband doth walk towards his wife as becomes him, he will therein be such an ordinance of God to her, besides the relation of an husband, that shall preach to her the carriage of Christ to his Church. *And now I say also, that the wife, if she walk with her husband as becomes her, she shall preach the Obedience of the Church to her husband. Therefore, as the Church is subject to Christ,*
 so

so let the wives be to their own husbands in every thing, Ephes. 5. 24.

Now for thy performing of this work, thou must first shun these evils.

1. The evil of a wandering and a gossiping spirit: this is evil in the Church, and is evil also in a wife, who is the figure of a Church. Christ loveth to have his Spouse keep at home; that is, to be with him in the Faith and practice of his things, not ranging and meddling with the things of Satan: no more should wives be given to wander and gossip abroad: You know that *Prov. 7. 11.* saith, *She is loud and stubborn; her feet abide not in her house.*

Wives should be about their own husbands business at home: As the Apostle saith, *Let them be discreet, chaste, keepers at home, good, obedient to their own husbands.* And why? *because otherwise the Word of God will be blasphemed, Tit. 2. 5.*

2. Take heed of an idle, talking, or brangling tongue. This also is odious either in maids or wives, to be like *Prov. 10. 1.* rats, not bridling their tongue; where

the wife should know, as I said before, that her husband is her lord, and is over her as Christ is over the Church. Do you think it is seemly for the Church to paragon it against her Husband? is she not to be silent before him, and to look to his laws rather than her own fictions? *Why saith the Apostle, ought the wife to carry it towards her husband. Let the woman, with Paul, learn in silence with all subjection: but I suffer not a woman to teach, or to usurp authority over the man, but to be in silence, 1 Tim. 2. 11, 12.*

It is an unseemly thing to see a woman, much as once in all her life-time, to offer to over-top her husband; she ought every thing to be in subjection to him, and to do all she doth, as having her warrant, licence, and authority from him. And indeed here is her glory, even to be under him as the Church is under Christ. *Now she openeth her mouth in Wisdom, and her tongue is the Law of kindness, Prov. 10. 26.*

3. Take heed of affecting immodest apparel, or a wanton gait, this will be evil

vil both abroad and at home ; abroad is not a man that hateth his own flesh, will not only give evil example, but that is bitter against it, *Ephes. 5.29.* so tend to tempt to lust & lasciviousness therefore let every man love his wife as and at home 'twill give an offence to himself : and the wife see that she reverence godly Husband, and be cankering to her husband, *Ephes. 5.33.*

godly Children, &c. Wherefore, as saith the wife is master next her husband, the Apostle, *Let womens apparel be modest* is to rule all in his absence ; yea, in as becometh women professing Godliness in his presence she is to guide the house, to Good Works, *1 Tim. 2.10.* not with brooding up the Children, provided she so dered hair, or Gold or Pearls, or costly, as the adversary have no occasion aray. And as 'tis said again, *Whose* speak reproachfully ; *1 Tim. 5.10,13.* dorning, let it not be that outward adorning Who can find a vertuous woman ; for her of plaiting the hair, and of wearing gold, price is far above Rubies. A gracious wo- of putting on of apparel ; but let it be that retaineth honour, and guideth her af- bidden man of the heart, in that which goes with discretion, *Prov. 31. 10. Prov.* not corruptible, even the ornament of a man, *16. Prov. 12.4.* and quiet spirit, which is in the sight of God

of great price : For after this manner in the Object. But my husband is an unbelie- time, the holy women also, who trusted in God, what shall I do ?

God, adorned themselves, being in subjection to Christ, as the church is to himself, what shall I do ?

But yet, do not think that by the subjection so much the stronger. For first, I have here men ordered, that if my husband being in this condition, he intend women should be their husbands will be watchful to take thy slips and in- slaves. Women are their husbands yokes, to throw them as dirt in the fellows, their flesh and their bones ; and of God and thy Saviour. 2. He

will be apt to make the worst of every one of thy words, carriages and gestures.

3. And all this doth tend to the poisoning his heart with more hardness, pride, and opposition to his own salvation. Wherefore, as *Peter* saith, *ye must*

be in subjection to your own husbands ; as the church is subject to Christ, if any obey not the word, they may also win out the word be won by the conversation of the wives, while they behold your conversation coupled with fear, 1 Pet. 3.

2. Thy husbands salvation or damnation lyeth much in thy deportment and behaviour before him: wherefore if there be in thee any fear of God, or love to thy husband, seek, by a carriage full of meekness, modesty, holiness, and a humble behaviour before him, to win him to the love of his own salvation; and thus doing, how knowest thou, *O woman* but thou shalt save thy husband, 1 Cor. 16.

Object. But my husband is not only an unbeliever, but one very froward, peevish and restless, yea, so froward, &c. that I know not how to speak to him, or behave myself before him.

Ans. Indeed there are some wives a great slavery by reason of their ungodly husbands; and as such should be pitied and prayed for, so they should be so much the more watchful and circumspect in all their ways.

1. Therefore be thou very faithful to him in all the things of this life.

2. Bore with patience his unruly and unconverted behaviour: thou art alive; he is dead: thou art principled with

Grace; he with Sin. Now then, seeing Grace is stronger than Sin, and Virtue than Vice, be not overcome with his vileness, but overcome that with thy virtues, *Rom. 12. 21.* 'Tis a shame for those that are gracious, to be as lavishing their words, &c. as those that are graceless. *They that are slow to wrath, are of great understanding: but they that are hasty in spirit, exalt folly, Prov. 14. 29.*

3. Thy wisdom therefore, if at any time thou hast a desire to speak to thy husband for his conviction concerning any thing either good or evil, it is to observe

observe convenient times and seasons.

There is a time to keep silence, and a time to speak, Eccles. 3.7.

Now for the right timing thy intentions.

Consider first his disposition, and take him when he is farthest off of those filthy passions that are thy affliction. *Abigail* would not speak a word to her church husband till his wine was gone from him, and he in a sober temper, *1 Sam. 25.36,37.* The want of this observation, is the cause why so much is spoken and so little effected.

2. Take him at those times when he hath his heart taken with thee, and when he sheweth tokens of love and delight in thee. Thus did *Esther* with the King her husband, and prevailed, *Est. 5.3,* and *7.1,2.*

3. Observe when convictions seize his conscience, and then follow them with sound and grave sayings of the Scriptures. Somewhat like to this dealt *Noah's* wife with her husband, *Judg. 12.22,23.* Yet then,

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1. Let thy words be few.
2. And none of them savouring of a lording it over him, but speak thou still as to thy head and lord, by way of intreaty and beseeching.

3. And that in such a spirit of sympathy & bowels of affection after his good, that the manner of thy speech and behaviour in speaking, may be to him an argument that thou speakest in love, as being sensible of his misery, and inflamed in thy soul with desire after his conversion.

4. And follow thy words and behaviours with Prayers to God for his soul.

5. Still keeping thy self in a holy, chaste and modest behaviour before him.

Object. *But my husband is a sot, a fool, and one that hath not wit enough to follow his outward employment in the world.*

Ans. First, though all this be true, yet thou must know he is, thy head, thy lord, and thy husband.

2. Therefore thou must take heed of desiring to usurp authority over him, he

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was not made for thee ; that is, for thee to have dominion over him, but to be thy husband, and to rule over thee, 1 Tim. 2. 12. 1 Cor. 1. 3, 8.

3. Wherefore, though in truth thou mayest have more discretion than he, yet thou oughtest to know, that thou with all that is thine, is to be used as under thy husband, *even everything*, Ephes. 5. 24.

Take heed therefore, that what thou doest, goes not in thy name, but his ; not to thy exaltation, but his ; carrying all things so, by thy dexterity and prudence, that not one of thy husbands weaknesses be discovered to others by thee. *A virtuous woman is a crown to her husband : but she that causeth shame, is as rottenness to his bones.* For then, as the Wise man saith, *She will do him good, and not evil, all the dayes of her life,* Prov. 12. 4. Prov. 31. 14.

4. Therefore act, and do still, as being under the power and authority of thy husband.

Now touching thy carriage to thy Children and Servants.

Thou art a Parent and a Mistris, and so thou oughtest to demean thy self.

And besides, seeing the believing woman is a figure of the Church, she ought, as the Church, to nourish and instruct her Children and Servants, as the Church ; that she may answer in that particular also : and truly, the wife being alwayes at home, she hath great advantage that way ; wherefore do it, and the Lord prosper your proceeding.

Of Children to Parents.

There lyeth also a Duty upon Children to their Parents, which they are bound both by the Law of God, and nature, conscientiously to observe. *Children, obey your Parents in the Lord ; for this is right.* And again, *Children, obey your Parents in all things, for this is well-pleasing to the Lord ;* Ephes. 6. 1. Col. 3. 20.

There are these general things in which Children should shew forth that honor that is due to their Parents from them.

First, They should alwayes count them

better than themselves. I observe a vile spirit among some Children ; and that is, they are apt to look over their Parents, and to have slighting & scornful thoughts of them ; this is worse than heathenish : such a one hath got just the heart of a Dog or Beast, that will bite those that begot them, and her that brought them forth.

But my Father, &c. is now poor, and I am rich, and it will be a disparagement, or at least an hindrance to me, to shew that respect to him as otherwise I might.

I tell thee thou arguest like an *Atheist*, and a *Beast* ; and standest in this, full flat against the Son of God. Read *Mark*, 7. 9, 10, 11, 12, 13.

Must a gift, and a little of the glory of the Butterfly, make thee that thou shalt not do for, and honour to thy Father and Mother ? *A wise man maketh a glad Father ; but a foolish son despiseth his Mother*, Prov. 15:20. Though thy Parents be never so low, and thou thy self never so high, yet he is thy Father, and she thy Mother, and they must be in thy eye in great

great esteem. *The eye that mocketh at his Father, and that despiseth to obey his mother, the Ravens of the valley shall pick it out, and the young Eagles shall eat it*, Prov. 30. 17.

Secondly, Thou oughtest to shew thy honour to thy Parents, by a willingness to help them with such necessaries and accommodations which they need. *If any have Nephews or Children, let them learn to shew pity at home, and to requite their parents*, saith Paul, *for that is good and acceptable before God*, 1 Tim. 5. 4.

And this rule Joseph observed to his poor Father, though he himself was next the King in Egypt, Gen. 47. 12. Gen. 41. 39, 40, 41, 42, 43.

But mark ; Let them requite their Parents.

There are three things, for which, as long as thou livest, thou wilt be a debtor to thy Parents.

1. For thy Being in this World : they are they, from whom immediately under God thou didst receive it.

2. For their care to preserve thee when thou wast helpless, and couldst neither

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care for, nor regard thy self.

3. For the pains they have taken with thee to bring thee up. Until thou hast Children of thy own, thou wilt not be sensible of the pains, watchings, fears, sorrow and affliction, that they have gone under to bring thee up; and when thou knowest it, thou wilt not easily yeeld, that thou hast recompenced them for their favour to thee: How often have they sustained thy hunger, cloathed thy nakedness? what care have they taken that thou mightest have wherewith to live and do well when they were dead and gone; they possibly have spared it from their own belly & back for thee, and have also impoverished themselves that thou mightest live like a man. All these things ought duly, and like a man, to be considered by thee, and care ought to be taken on thy part to requite them; the Scripture saith so; Reason saith so; and there be none but Dogs and Beasts deny it. *It is the duty of Parents to lay up for their Children; and the duty of Children to requite their Parents.*

Third.

Thirdly, Therefore shew by all humble and son-like carriage, that thou dost to this day, with thy heart, remember the love of thy Parents.

Thus much for obedience to Parents in general.

Again, if thy Parents be godly, and thou wicked (as thou art if thou hast not a second work or birth from God upon thee) then thou art to consider, that thou art more strongly ingaged to respect and honour thy Parents, not now only as a father in the flesh, but as godly Parents: thy Father and Mother is now made of God thy teachers and instructors in the Way of righteousness: Wherefore to alude to that of *Solomon*, *O Son hearken to the law of thy Father, and forsake not the law of thy Mother; bind them continually upon thy heart, and ty them about thy neck*, Prov. 6. 20, 21.

Now to provoke thee here to consider, *First*, That this hath been the practice alwayes of those that are, and have been obedient Children; yea, of Christ himself to *Ioseph* and *Mary*, though he him-

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self was God blessed for ever, *Luke*, 2. 51.

Secondly, Thou hast also the severe Judgements of God upon those that have been disobedient to awe thee. As 1. *Ishmael*, for but mocking at one good carriage of his Father and Mother, was both thrust out of his Fathers Inheritance, and the Kingdom of Heaven, and that with God's approbation, *Gen.* 21. 8, 9, 10, 11, 12. *Gal.* 4. 30.

2. *Hophni* and *Phinehas*, for refusing the good counsel of their Father, provoked the great God to be their enemy. *They hearkened not to the voice of their Father, because the Lord would slay them*, 1 *Sam.* 2. 23, 24, 25.

3. *Abolom* was hanged, as I may say, by God himself, for rebelling against his Father, 2 *Sam.* 18. 9.

Besides, little dost thou know how heart-aking a consideration it is to thy Parents, when they do but suppose *thou mayest be damned*: how many prayers, sighs & tears are there wrung from their hearts upon this account?

Every

Every miscarriage of thine goeth to their heart, for fear God should take an occasion thereat to shut thee up in hardness for ever.

How did *Abraham* groan for *Ishmael*? O, saith he to God, *That Ishmael might live before thee*, *Gen.* 17. 18.

How was *Isaac* and *Rebekah* grieved for the miscarriage of *Esau*, *Gen.* 26. 34, 35.

And how bitterly did *David* mourn for his Son, who died in his wickedness, 2 *Sam.* 18. 32, 33.

Lastly, And can any imagin, but that all these carriages of thy godly Parents, will be to thee the increase of thy torments in Hell, if thou die in thy sins, notwithstanding?

Again, if thy Parents and thou also be godly, how happy a thing is this? how shouldst thou rejoyce that the same Faith should dwell both in thy Parents and thee? thy conversion, possibly, is the fruits of thy Parents groans and prayers for thy soul, and they cannot chose but rejoyce; do thou rejoyce with them.

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'Tis true, in the Salvation of a natural Son which is mentioned in the Parable ; *This my Son was dead, and is alive again; was lost, and is found ; and they began to be merry, Luke 15.24.*

Let therefore the consideration of this, that thy Parents have Grace as well as thee, ingage thy heart so much the more to honour, reverence, and obey them.

Thou art better able now to consider the pains and care that thy friends have been at, both for thy body and soul; wherefore strive to requite them : Thou hast strength to answer in some measure the Command ; wherefore do not neglect it.

It is a double Sin in a gracious Son not to remember the Commandment, yea, the first Commandment, with promise, *Ephes. 6. 1, 2.*

Take heed of giving thy sweet Parents one snappish word, or one unseemly carriage. Love them because they are thy Parents ; because they are godly ; and because thou must be in Glory with them.

Again,

Again, if thou be godly, and thy Parents wicked, as often it sadly falls out :

Then, *first*, let thy bowels yearn towards them ; 'tis thy parents that are going to Hell.

Secondly, As I said before to the wife touching her unbelieving husband, so now I say to thee, Take heed of a parrating tongue ; speak to them wisely, meekly, and humbly ; do for them faithfully without repining ; and bear with all child-like modesty, their reproaches, their railing, and evil speaking. Watch fit opportunities to lay their condition before them. *O ! how happy a thing would it be, if God should use a Child to beget his Father to the Faith ? Then indeed might the Father say, With the fruit of my own bowels hath God converted my soul.* The Lord, if it be his will, convert our poor Parents, that they, with us, may be the Children of God.

Concerning Servants.

Servants also, they have a work to do for

for God, in their place and station among men.

The Apostles assert *Masters* under a threefold consideration.

1. *The believing Master.*
2. *The unbelieving Master.*
3. *The froward Master.*

For all which, Servants are furnished with counsel and advice in the Word, for the demeaning of themselves under each of them.

But before I speak in particular to any of these, I will in general shew you the duty of Servants.

First, Thou art to look upon thy self as thou art; that is, as a Servant, not a Child, nor a Wife, thou art inferior to these; wherefore count thy self under them, and be content with that station. *For three things the Earth is disquieted; and for four which it cannot bear: one is a Servant when he reigneth, Prov. 30. 21, 22.*

It is out of thy place, either to talk or do, as one that reigneth.

Secondly, Consider, that thou being a Servant, what is under thy hand, is not thy

thy own, but thy Masters: Now, because it is not thy own, thou oughtest not to dispose of it; but because it is thy Masters, thou oughtest to be faithful. Thus it was with *Joseph, Gen. 39. 7, 8, 9.* but if thou do otherwise, know that thou shalt receive of God for the wrong that thou doest; and there is with God no respect of persons, *Col. 3. 25.* Wherefore,

Thirdly, Touching thy work and employment, thou art to do it as unto the Lord, and not for man; and indeed then servants do their business as becomes them, when they do all in obedience to the Lord, as knowing, that the place in which they now are, it is the place where Christ hath put them, and in which he expecteth they should be faithful.

Servants, saith Paul, be obedient to them that are your Masters—with fear & trembling, in singleness of heart, as unto Christ; not with eye-service, as men-pleasers, but as the Servants of Christ, doing the Will of God from the heart, Ephes. 6. 5, 6.

Observe a little the Word of God to servants.

1. Servants must be obedient. Yet
 2. Not with that obedience that will
 serve man only : servants must have their
 eye on the Lord in the work they do for
 their Masters.

3. That their work in their service is
 the Will and Ordinance of God.

From which I conclude, that thy work
 in thy place and station, as thou art a ser-
 vant, is as really God's Ordinance, and
 as acceptable to Him, in its kind, as is
 Preaching, or any other work for God;
 and that thou art as sure to receive a re-
 ward for thy labour, as he that hangs, or
 is burnt for the Gospel. Wherefore saith
 the Apostle to servants, *Whatsoever ye
 do, do it heartily, as to the Lord, and not to
 men, knowing that of the Lord you shall re-
 ceive the reward of inheritance ; for ye serve
 the Lord Christ, Col. 3. 22, 23, 24.*

And now touching the three sorts of
 Masters mentioned before.

First, For the believing Master ; Saith
 Paul, *They that have believing Masters,
 let them not despise them because they are
 brethren, but rather do them service because*

*they are faithful and beloved, and parta-
 kers (with the Servants) of the heaven-
 ly Benefits, 1 Tim. 6. 2. (Servants, if
 they have not a care of their hearts,
 will be so much in the consideration of
 the relation that is betwixt their Masters
 and they, as brethren, that they will for-
 get the relation that is between them as
 Masters and Servants : now, though they
 ought to remember the one, yet let them
 take heed of forgetting the other : Know
 thy place as a Servant, while thou consider-
 est that thy Master and thee are Brethren,
 and do thy work for him faithfully, humbly,
 and with meekness, because he is a Master
 faithful and beloved, and partaker of the
 heavenly Benefit.) If any man teach other-
 wise, saith the Apostle Paul, and consent
 not to wholesome Words, even the Words of
 our Lord Jesus Christ, and the Doctrine
 which is according to godliness, he is proud,
 knowing nothing, but doting about questi-
 ons, and strife of words, whereof cometh en-
 vying, strife, railings, evil surmisings, per-
 verse disputings of men of corrupt minds, and
 destitute of the Truth, supposing that gain
 is*

is godliness; from such withdraw thy self; *1 Tim. 6. 3, 4, 5.*

Secondly, For the unbelieving Master (for of them *Paul* speaks in the first verse of this 6. of *Timothy*) Let as many servants, saith he, as be under the yoke; count their own Masters worthy of all honour, that the Word of God & his Doctrine be not blasphemed.

Servants living with unbelieving Masters, are greatly engaged to be both watchful, faithful, and trusty. Engaged I say, 1. From the consideration of the condition of their Master; for, he being unbelieving, will have an evil eye upon thee, and upon thy doings, and so much the more because thou professest: as in the case of *Saul* and *David*, *1 Sam. 18. 8, 9, &c.*

2. Thou art engaged because of the profession thou makest of the Word of God; for by thy profession, thou dost know, thou art to serve as faithfully for both God and his Word before thy Master, and he hath no other wit but to blame them, if thou behave thy self unworthily. Wherefore *Paul* bids *Timothy*

Exhort Servants to be obedient to their own Masters, and to please them well in all things, not answering again (not giving partial answers, or such as are cross or provoking) not purloining, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour, in all things, *Tit. 2. 9, 10.*

That Servant, who in an unbelievers family, doth his work before God, as God's Ordinance, he shall adorn the Doctrine of God, if not save his Master by so doing; but if he doth otherwise, he shall both stumble the Unbeliever, dishonour God, offend the Faithful, and bring guilt upon his own Soul.

Thirdly, For the froward Master; though I distinguish him from the unbeliever, yet it is not because he may not be such, but because every unbeliever doth not properly go under that name. Now with this froward and peevish fellow, thou art to serve as faithfully for the time thou standest bound, as with the most pleasant and rational Master in the world. Servants, saith *Peter*, be sub-

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to

to the good and gentle, but also to the froward, 1 Pet. 2. 18. And if thy peevish Master will still be froward, either out of spite to thy Religion, or because he is without reason concerning thy labour (thou to the utmost of thy power labouring faithfully) God then reckoneth thee a sufferer for well doing, as truly, as if thou wast called upon the stage of this world before men, for the matters of thy Faith. Wherefore Peter adds this encouragement to Servants, to the exhortation he gave them before, *This is thankworthy, saith he, if a man for Conscience toward God endureth grief, suffering wrong fully; for what glory is it, if when ye be buffeted for your faults you take it patiently; but if when you do well, and suffer for it, ye take it patiently, this is acceptable with God,* 1 Pet. 2. 19, 20.

Wherefore be comforted concerning thy condition, with considering, that God looks upon thee, as on Jacob in the family of Laban; & will right all thy wrongs and recompence thee for thy faithful, wise, and godly Behaviour, before,

the service of thy froward Master. Wherefore be patient, I say, and abound in thy faithfulness in thy place and calling, till God make a way for thy escape from this place; and when thou mayest be made free, use it rather, 1 Cor. 7. 21.

Of Neighbours each to other.

Having thus in few words shewed you what is duty under your several Relations, I shall now at last speak, in a word or two, touching Good Neighbourhood, and then draw towards a conclusion.

Touching Neighbourhood, there are these things to be considered, and practiced, if thou wilt be found in the practical part of Good Neighbourhood.

First, Thou must be of a good & sound conversation in thy own family, place and nation, shewing to all, the power that the Gospel and the things of another World hath in thy heart, that ye may be blameless and harmless, the Sons of God, without blemish in the midst of a crooked and perverse nation, among whom ye shine as lights in the World, Phil. 2. 15, 16.

Secondly,

Secondly, As persons must be of good behaviour at home, that will be good to their neighbours, so they must be full of *compassion* and *charity* to them that have need about them, *Luke*, 10.36,37.

Right good Neighbourhood, is for men readily to communicate, as of their spirituals, so of their temporalities, as food, raiment, and help to those that have need, to be giving to the poor as thou seest them go by thee, or to enquire after their condition, and according to thy capacity to send unto them, *Job* 31.15,16,17,18,19,20.

Thirdly, Thou must be alwayes humble and meek among them, as also Gracious and Gracious, not light and frothy, but by thy words and carriage, *minister Grace to the hearers*, *Ephes*.4.29.

Thus also *Job* honoured God among his Neighbours, *Job* 30.6,7,8,9,10,11.

Fourthly, Thy wisdom will be, right to discountenance *sin*, and to reprove thy neighbour for the same, *Levit*.19.17. denying thy self in some things, for

preventing an injury to thy Neighbour, that thou mayest please him for his justification, *Rom*.15.2.

Fifthly, If thou wouldst be a good neighbour, take heed of thy tongue upon two accounts.

1. That thou with it give no offensive language to thy Neighbour, to the provoking of him to anger: bear much, put up wrongs, and say little: *It is an honor to a man to cease from strife: but every man will be meddling*, *Prov*.20.3. And again, *He loveth transgression that loveth strife*, *Prov*.17.19.

And as thou shouldst take heed that thou be not the original of contention and danger, so also take heed that thou be not an instrument to beget it, between others, by a tale-bearing and gossipping: *He that passeth by, and medleth with things belonging not to him, is like one that taketh a Dog by the eares. As coals are to kindle coals, and wood to fire; so is a contentious man to kindle strife*, *Prov*.26.17,

do observe two things very odious in many

many Professors ; the one is a headstrong and stiff-necked spirit, that will have its own way : and the other is, a great deal of tatling and talk about Religion, but a very little, if any thing, of those Christian deeds that carry in them the cross of a Christian in the doing thereof, and profit to my Neighbour.

1. When I say a head-strong, and stiff-necked spirit, I mean they are for pleasing themselves, and their own fancies in things of no weight, though their doing, be as the very slaughter-knife to the weak Conscience of a Brother Neighbour. Now this is base : a Christian in all such things, as intrenching upon the matters of Faith and Worship, should be full of Self-denial, and seek to please others rather than themselves ; giving none offence to the Jew, nor to the Greek, nor to the Church of God ; not seeking their own profit, but the profit of many, that they may be saved, 1 Cor. 10. 32, 33.

And the second is as bad, to wit, where Professors are great pratlers, and talkers, and disputers, but do little of that

thing that bespeaketh Love to the Poor, or Self-denial in outward things. Some people think Religion is made up of words ; a very wide mistake : Words without deeds is but a half-faced Religion : *Pure Religion, and undefiled before God, and the Father, is this, to visit the fatherless and widows in their affliction, and to keep thy self unspotted from the World,* Jam. 1. 27. Again, *If a Brother or a Sister be destitute of daily food, and one of you say unto them, depart in peace, be warmed and filled (which are very fine words) yet if you give them not those things that are necessary to the body, what doth it profit ?* Jam. 2. 15, 16.

Now then, before I go any further, I will hear take an occasion to touch a little upon those sins that are so rife in many Professors in this day ; and they are Covetousness, Pride, and Uncleanness ; I would speak a word to them in this place the rather, because they are they which spoil both Christian Brotherhood, and civil Neighbourhood, in too great a measure.

First for Covetousness.

1. *Covetousness*, it is all one with *Desire*; he that desires, covets, whether the thing he desires be evil or good. Wherefore that which is called coveting in *Exod. 20. 17.* is called desire in *Deut. 5. 21.* As the Apostle also saith, I had not known lust, except the Law had said, *Thou shalt not covet*, *Rom. 7. 7.* that is, I had not known *lust* to be a sin, unless the Law had *forbid* it. Wherefore, though lawful desires are good, *1 Cor. 12. 31.* and to be commended, yet *Covetousness*, as commonly understood, is to be fled from, and abhorred, as of the Devil.

2 *Covetousness* or *evil desire*, it is the first mover, and giveth to every sin its call, as I may say, both to move, and act: as was said before, the Apostle had not known sin, except the Law had said, *Thou shalt not desire, or covet*: for where there is no desire to sin, there appears no sin.

3. Therefore *Covetousness* carrieth in it every sin (we speak of sins against the

second

second Table) even as a Serpent carrieth her young ones in her belly. This the Scripture affirms, where it saith, *Thou shalt not covet thy Neighbours wife, nor his man-servant, nor his maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours*, *Exod. 20. 17.* *Covetousness* will meddle with any thing.

Now there are in my mind at present, these eight notes of *covetousness*, which hinder *Good Works*, and a Christian Conversation among men, wherever they are harboured.

First, When men, to whom God hath given a comfortable livelyhood, are yet not content therewith: This is against the Apostle, where he saith, *Let your conversation be without covetousness, and be content with such things as you have; for he hath said, I will never leave thee, nor forsake thee*, *Heb. 13. 5.*

Secondly, It is *covetousness* in the Seller, that puts him to say of his traffick, it is better than it is, that he may heighten the price of it: and *covetousness* in the Buyer, that prompts him to say worse of
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a-thing, than he thinks in his Conscience it is, and that for an abatement of a reasonable price.

This is that which the Apostle forbids, under the name of defraud, 1 Cor. 6. 7, 8. and that which Solomon condemns, Prov. 20. 14.

Thirdly, It is thorow covetousness, that men think much of that which goeth beside their own mouth, though possibly, it goeth to those that have more need than themselves, and also that better deserve it than they.

Fourthly, It argueth covetousness when men will deprive themselves, and those under them, of the priviledges of the Gospel, for more of this world, and is condemned by Christ, Luk. 14. 18, 19, 20.

Fifthly, It argueth covetousness, when men that have it, can go by, or hear of the poor, and shut up their bowels and compassions from them, 1 John 3. 17.

Sixthly, Also when men are convinced it is their duty to communicate to such and such that have need, yet they defer it, and if not quite forget it,

yet

yet linger away the time, as being loth to distribute to the necessities of those in want. This is forbidden by the holy Ghost; *Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.* Now, it is due from thee to the poor by the Commandment of God; if they want, and thou hast it, *Say not then to thy Neighbour, Go, and come again to morrow, and I will give, when thou hast it by thee,* Prov. 3. 27, 28.

Seventhly, It argueth a greedy mind also, when after men have cast in their minds at the first what to give, they then from that will be pinching, and clipping, and taking away; whereas the holy Ghost saith, *Every one, as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for God loveth a cheerful giver,* 2 Cor. 9. 7.

Lastly, It argueth a filthy greedy heart also, when a man, after he hath done a-ny good, then in his heart to repent, and secretly wish that he had not so done, or at least, that he had not done so much; this is to be weary of well-doing (I speak

now of communicating) and carrieth in it two evils. *First*, It spoileth the work done; And secondly, It (if entertained) spoileth the heart for doing any more so. *The vile person shall be no more called liberal, nor the Churle said to be bountiful; for the liberal deviseth liberal things, and by liberal things he shall stand,* Isa. 32.6,8.

Now then, to diswade all from this poisonous Sin, observe that above all *sins*, in the New Testament, *this* is called *Idolatry*, Ephes. 5.5. Col. 3.5. And therefore God's People should be so far from being taken with it, that they should be much afraid of the naming of it one among another, lest it should, as adultrous thoughts, infect the heart by the talking of it, Ephes. 5.3.

Quest. But why is Covetousness called *Idolatry*?

Answ. 1. Because it ingageth the very heart of a man in it, to mind earthly things: it gets our love which should be set on God, and sets it upon poor empty creatures: it puts our affections out

of Heaven, where they should be, and sets them on Earth, where they should not be, Ezek. 33.31. Phil. 3.18,19. Col. 3.1,2,3.

Thus it changeth the object on which the heart should be set, and setteth it on that on which it should not: it makes a man forsake God, *The Fountain of living water, and causeth him to hew to himself cisterns, broken cisterns, which can hold no water,* Jer. 2.11,12,13. For,

2. It rejecteth the care, government, and providence of God towards us, and causeth us to make of our own care and industry, a god; to whom, instead of God, we fly continually, both for the keeping that we have, and for getting more.

This was *Israels* Idolatry of old, and the original of all her idolatrous practices, Hos. 2.5. *For their Mother hath played the Harlot (that is, committed idolatry) she that conceived them, hath done shamefully: for she said, I will go after my lovers that gave me my bread, and my waters, my wool, and my flax, my oyl, and my drink.*

3. It disalloweth of God's way of disposing his Creatures, and would have them ordered and disposed of otherwise then his heavenly Wisdom seeth meet: and hence ariseth all those discontents about God's dealing with us. *Covetousness*, never yet said, *It is the lord, let him do what he pleaseth*; but is ever objecting, like God, against every thing that goeth against it; and it is that which, like a god, draweth away the heart and soul from the true God, and his Son Jesus Christ: *And he went away sorrowful, for he had great possessions*, Mat. 19. 16, 17, 18, 19, 20, 21, 22.

Now then, that which engageth the heart, that rejecteth the providence of God, and that is for ordering and disposing of things contrary to God; and for breaking with God upon these terms, is *Idolatry*: and all these do *Covetousness*. *The wicked boasteth of his hearts desire, and blesseth the covetous, whom the Lord abhorreth*, Psal. 10. 3.

Now the way to remedy this disease, it is to learn the lesson which *Paul* had got by

by heart; to wit, *In whatsoever state you are, therewith to be content*, Phil. 4. 11, 12, 13.

I come in the second place to speak a word of *Pride*, and loftiness of heart and life.

Of Pride.

1. *Pride* in general, it is, *That which causeth a man to think of man, and his things, above what is written*, 1 Cor. 4. 6.

2. It hath its seat in the heart among these inormities, *Fornications, Adulteries, Lasciviousness, Murders, Deceit, &c.* Mark 7. 21, 22, 23. and sheweth itself in these following particulars.

First, When you slight this or that person, though gracious; that is, look over them, and shun them for their poverty in this world, and chuse rather to have converse with others, that possibly are less gracious, because of their greatness in this World.

This the Apostle *James* writes against, *Jam. 2. 1, 2, 3.* under the name of partiality; for indeed the fruits of a puffed-up heart, is to deal in this manner with Christians, 1 Cor. 4. 6, 7.

Now this branch of *Pride* floweth from ignorance of the vanity of the creature, and of the worth of a gracious heart: Wherefore get more of the knowledge of these two, and this sprig will be nipt in the head, and you will learn to *condescend to men of low degree*, Rom. 12. 16.

Secondly, It argueth *pride of heart*, when men will not deny themselves in things that they may, for the good and profit of their Neighbours. And it argueth now, that pride is got so much up into self-love, and self-pleasing, that they little care who they grieve or offend, so they may have their way, *Obad.* 12, 13, 14, 15.

Thirdly, It argueth *pride of heart*, when *sober reproofs* for sin, and unbeseeming carriages, will not down with thee, but that rather thou snuffest, and givest way to thy spirit to be peevish, and to retain prejudice against those that thus reprove thee. Saith the Prophet, *hear ye, and give ear, be not proud; for the Lord hath spoken;* that is, hear the reproofs of God for your sins, and break them off by repentance:

But

But if ye will not hear, my soul shall weep in secret for your Pride, &c. Jer. 13. 15, 16, 17. So also in *Hosea*, *They will not frame their doing to turn unto their God; for the spirit of whoredoms is in the midst of them; they have not known the Lord; and the pride of Israel doth testifie to his face, &c.* Hos. 5. 4, 5.

This argueth great senselessness of God, and a heart greatly out of frame.

Fourthly, It argueth *Pride* also, when a reproof or admonition will not down as well from the poorest Saint, as from the greatest Doctor; and it argueth a glorying in men, 1 Cor. 3. 21. and that they would, that *their faith should stand in their wisdom, and not in the Power of God*, that is, of naked Truth, 1 Cor. 2. 5.

Fifthly, It argueth *pride of heart*, when a man that hath this or that in his heart to do, in reference to God, but yet will slight a sober asking counsel and direction of God in this matter. *The wicked, through the pride of his countenance, will not seek after God*, saith David, Psal. 10. 4.

Sixthly, It argueth *pride of heart*, when

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persons

persons are tickled with the thoughts of their own praise, and that secretly lust after it; that think of themselves and others above what is written; which those do, who do not acknowledge that man in his best estate is altogether vanity: But such kind of people have forgot the Exhortation; *Be not high minded, but fear,* Rom. 11. 20. And also, *that there is a knowledge that puffeth up, and edifieth neither themselves nor others,* 1 Cor. 8. 1, 2.

Wherefore, to such the Apostle saith, *Be not desirous of vain glory, but in holiness of mind, let each esteem others better than themselves,* Phil. 2. 3. Gal. 5. 26.

Pride also there is in the outward carriage, behaviour and Gesture, which is odious for Christians to be tainted with; and this pride is discovered by mincing words, a made carriage, and an affecting the toys and baubles that Satan and every light-headed fool bringeth into the world. As God speaketh of the Daughters of Zion, *They walk with stretched-out necks, wanton eyes, mincing as they go, and making a tinckling with their feet,* Isa. 3.

16. A very unhanfome carriage for a people that profess Godliness, and that use to come before God to confess their sins, and to bemoove themselves for what they have done: How can a sence of thy own baseness of the vileness of thy heart, and of the holiness of God, stand with such a carriage? dost thou see the vileness of thy heart, the fruit of sin? and art thou afflicted with that disagreement that is between God and thy heart, that layest the reins on the neck of thy lusts, and lettest them run whither they will? Be not deceived; *Pride ariseth from ignorance of these things,* 1 Tim. 6. 3, 4. A sence of my vileness, of what I have deserved, and of what continually in my heart opposeth God, cannot stand with a foolish, light and wanton carriage: thou wilt then see, there is other things to mind than to imitate the *Butter-fly*: alas, all these kind of things, are but a *painting the Devil*, and a setting a carnal gloss upon a Castle of his; thou art but making gay the spider; is thy heart ever the sounder for thy fine gate, thy mincing words, and

and thy lofty looks? nay, doth not this argue, that thy heart is a rotten, cankered, and besotted heart? Oh! that God would but let thee see a little of thy own inside, as thou hast others to behold thy outside: thou painted Sepulchre; thou whited Wall, will these things be found vertues in the day of God? or, is this the way that thou takest to mortifie sin? *A high look, a proud heart, and the plowing of the wicked, is sin, Prov. 21.4. Pride is the ring-leader of the seven abominations that the Wise man nameth, Prov. 6.16, 17.* and is that above all, that causeth to fall into the condemnation of the Devil, *1 Tim. 3.6.*

Of Adultery or Uncleanness.

Now I come in the last place to touch a word or two of *Adultery*, and then to draw towards a conclusion.

Adultery, it hath its place in the heart among the rest of those filthinesses I mentioned before, *Mark 7. 21, 22.* of which sin I observe two things.

First

First, That almost, in every place where the Apostle layeth down a catalogue of wickednesses, he layeth down *Adultery, Fornication, and Uncleanness* in the front; as that in *Mark 7. 21. Rom. 1. 29. 1 Cor. 6. 9. Gal. 5. 19. Ephes. 5. 3. 1 Thes. 4. 3, 4, 5. Heb. 12. 16. Jam. 2. 11. 1 Pet. 2. 11. 2 Pet. 2. 10.*

From this I gather, that the *Sin of Uncleanness* is a very predominant and master *Sin*, easie to overtake the sinner, as being one of the first that is ready to offer it self at all occasions, to break the Law of God.

Secondly, I observe, that this *sin* is committed unawares to many, even so soon as a man hath but looked upon a woman. *I say unto you, saith Christ, that whosoever looketh on a woman to lust, or desire after her, he hath already committed Adultery with her in his heart, Mat. 5. 28.*

This *sin* of uncleanness, I say, is a very taking *sin*, it is natural above all sins to mankind; and as it is most natural, so it wanteth not tempting occasions, having objects for to look on in every corner: where-

wherefore there is need of a double and triple watchfulness in the soul against it. It is better here to make a covenant with our eyes, like *Job*, (*Job* 31.1.) than to let them wander to God's dishonour, and our own discomfort.

There are these three things which discover a man or woman too much inclining to the uncleanness of their own heart.

The first is a wanton eye, or an eye that doth secretly effect it self with such objects as are tickling of the heart with the thoughts of immodesty and uncleanness. *Isaiah* calls this a wanton eye; and *Peter*, an eye full of adultery, that cannot cease from sin, 2 *Pet.* 2. 14. *Isa.* 3. 16. This is that also which *Christ* calleth, an evil eye; and *John*, the lust of the flesh, and of the eyes, and doth defile those who are not very watchful over their own hearts, *Mark* 7.22. 1 *John* 2. 16.

This wanton eye, is that which the most holy Saints should take heed of, because it is apt to seize upon them also. When *Paul* bids *Timothy* beseech the younger women

women to walk as becomes the Gospel, he bids him do it with all Purity: as who should say, take heed that while thou instructest them to holiness, thou thy self be not corrupted with the lust of thy eye, 1 *Tim.* 5. 1, 2.

Oh! how many souls in the day of God, will curse the day that ever they gave way to a wanton eye!

2. The second thing that discovereth one much inclining to the lusts of uncleanness, it is wanton and immodest talk; such as that brazen-faced Whore, in the seventh of the *Proverbs*, had; or such as they in *Peter*, who allured, through the lust of the flesh, through much wantonness, those who were clean escaped from them, who live in error, 2 *Pet.* 2. 18. Out of the abundance of the heart the mouth speaketh: wherefore if we be Saints, let us take heed, as of our eye, so of our tongue, and let not the lust of uncleanness, or of adultery, be once named among us; named among us as becometh Saints, *Ephes.* 5. 3. *Mark*: let it not be once named. This implies, that the lusts of

of uncleanness are devilishly taking; they will both take the heart with eyes and tongue; Let it not be once named among you, &c.

Thirdly, Another thing that bespeaketh a man or a woman inclining to wantonness & uncleanness, it is an adorning themselves in *light* and *wanton Apparel*. The attire of an Harlot is too frequently in our day, the attire of Professors; a vile thing, and argueth much wantonness and vileness of affections. If those that give way to a wanton eye, wanton words, and immodest apparel, be no *Whores*, &c. in their hearts, I know not what to say. Doth a wanton eye argue shamfacedness? doth wanton talk argue chastity? and doth immodest apparel with stretched-out necks, naked breasts, a made speech, and mincing gates, &c. argue mortification of lusts?

If any say that these things may argue pride as well as carnal lusts. Well, but why are they proud? is it not to trick up the body? And why do they with pride trick up the body, if it be not

to provoke both themselves and others to lusts: God knoweth their hearts within their outsides; and we know their hearts by their outsides.

My Friends, I am here treating of *Good Works*, and perswading you to fly those things that are hinderances to them: wherefore bear with my plainness when I speak against *Sin*; I would strike it through with every word, because else it will strike us through with many sorrows, 1 Tim. 6. 9, 10.

I do not treat of *Good Works*, as if the doing of them would save us (for we are justified by his Grace according to the hope of Eternal Life) yet our sins and evil works will lay us obnoxious to the judgements both of God and man. He that walketh not uprightly, according to the truth of the Gospel, is like to have his peace assaulted often, both by the Devil, the Law, Death and Hell; yea, and is like to have God hide his face from him also, for the iniquity of his covetousness, Isa. 57. 17.

How can he that carrieth himself basely

ly in the sight of men, think he yet well
behaveth himself in the sight of God
and if so dim a light as is in man, can
justly count thee as a transgressor, how
shall thy sins be hid from Him, whose eyes
lids try the Children of men? *Psal. 111.*

'Tis true, Faith without works justifies
us before God: yet that Faith that
is alone, will be found to leave us sinners
in the sight both of God and man, *Rom. 8.*
28. & 4.5. Jam. 2.18. And though thou
addest nothing to that which saveth thee,
by what thou canst do, yet thy righteousness
may profit the Son of man, as
also saith the Text; but if thou shalt be
so careless as to say, what care I for being
righteous to profit others; I tell thee
that the love of God is not in thee, *1 Joh 3.17.*
1 Cor. 13.1,2,3.

Walk therefore in Gods wayes, and
them, for this is your wisdom and your
understanding in the sight of the Nations,
which shall hear of all these statutes
and say, This great Nation is a wise
understanding People, *Dent. 4.6.*

The Third Observation.

Every Believer should not only take
care that their works be good, and so for
the present do them, but should careful-
ly study to maintain them; that is, to
keep in a continual exercise of them.

It is an easier matter to begin to do
good, than it is to continue therein: and
the reason is, there is not so much of
the Christians cross in the beginning of a
work, as there is in a continual, hearty,
conscientious practice thereof. There-
fore Christians have need, as to be pres-
sed to do good, so to continue the work;
for by nature, is rather a hearer than a
doer, *Athenian* like, continually list-
less after some new thing; seeing ma-
ny things, but observing nothing, *Acts,*
20. Isa. 42.20. It is observable, that
when Christ had divided his hearers into
four parts, he condemned three of them
as fruitless hearers, *Luke, 8.5,6,7,8.*
It is hard continuing believing, con-
tinuing loving, continuing resisting all
that

that opposeth : we are subject to be weary of well-doing, *Gal. 6. 9.* to pluck out right eyes, to cut off right hands and right feet, is no pleasant thing to flesh and blood ; and yet none but these shall have the Promise of Life, because none but these will be found to have the effectual work of God's Grace in their souls. *If ye continue in my Word, then are you my Disciples [indeed] Mat. 18. 8, 9. & 24. 13. John 8. 31.* And hence it is that you find so many *ifs* in the Scripture about men's happiness ; as *if* you be Sons, then Heirs ; and *if* you continue in the Faith ; and *if* we hold the beginning of our confidence stedfast to the end, *Rom. 8. 17. Col. 1. 23. Heb. 3. 14.* not that their continuing in the way of God is the cause of the work being right, but the work being right causeth the continuance therein : As *John* saith in another place, *They went out from us, because they were not of us ; for had they been of us, [no doubt] saith he, they would have continued with us,* 1 *John 2. 19.*

But I say, where the work of God's deed is savingly begun, even there it

shall, corruption, and the body of death shall oppose it : Therefore should Christians take heed, and look that against these opposites, they maintain a continual course of *Good Works* among men.

Besides, as there is that in our own souls that opposeth *goodness*, so there is the Tempter, the wicked one, both to inflame these lusts, and to joyn with him in every assault against every appearance of God in our souls. And hence is that he is called the *Devil*, the *Enemy*, the *Destroyer*, and him that seeks continually to devour us, 1 *Pet. 5. 8.*

I need say no more but this, He that will walk like a Christian indeed, as he will find it is requisite, that he continue in *Good Works* ; so his continuing therein will be opposed : if therefore he will continue therein, he must make it his business, to study how to oppose those that oppose such a life, that he may continue therein.

Now then to help in this, here fitly comes in the last Observation ; to wit, That the best way both to provoke our

selves

selves and others to *Good Works*, it is to be often affirming to others, *The Doctrine of Justification by Grace*, and to believe our selves. *This is a faithful Saying; and these things I will that thou affirm constantly, that those which have believed in God, might be careful to maintain Good Works.*

I told you before, that *Good Works* must flow from *Faith*: and now I tell you, that the best way to be fruitful in them is to be much in the exercise of the *Doctrine of Justification by Grace*; and they both agree: for as *Faith* animates *Good Works*, so the *Doctrine of Grace* animates *Faith*: Wherefore, the way to be rich in *Good Works*, it is to be rich in *Faith*; and the way to be rich in *Faith*, is to be conscientiously affirming the *Doctrine of Grace* to others, and believing our selves.

First, To be constantly affirming it to others. Thus *Paul* tells *Timothy*, that he put the *Brethren* in mind of the *Triumph of the Gospel*, he himself should not only be a good Minister of *Christ*, but should be nourished up in the words of *Faith*, and of good *Doctrine*, 1 Tim. 4. 6.

It is the Ordinance of *God*, that *Christians* should be often asserting the things of *God* each to others; and that by their doing, they should edifie one another, Heb. 10. 24, 25. 1 Thes. 5. 11.

The *Doctrine of the Gospel* is like the Sun, and the small Rain, that distilleth on the tender grais, wherewith it doth flourish, and is kept green, Deut. 32. 1. *Christians* are like the several flowers in the Garden, that have upon each of them the Dew of Heaven, which being shaken with the Wind, they let fall their drops at each others roots, whereby they joyntly nourished, and become nourishers of one another.

For *Christians* to commune favorily of each others matters one with another, it is as if they opened to each others Nostrils the vessels of perfume. Saith *Paul* to the Church at *Rome*, I long to see you, that I may impart unto you some spiritual Gift, to the end you may be established; that is, that you may be comforted together with you, by the mutual Faith both of you and me, Rom. 1. 12.

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Christians should be often affirming the Doctrine of Grace, and Justification by it, one to another.

Secondly, As they should be thus doing, so they should live in the power of themselves: they should by Faith suck and drink in this Doctrine, as the good ground receiveth the Rain; which being done, forthwith there is proclaimed Good Works. Paul to the Colossians saith thus: *We give thanks to God, and the Father of our Lord Jesus Christ, praying alwayes for you, since we heard of your Faith in the Lord Jesus, and love to all the Saints: for the hope which is laid up in Heaven for you, whereof ye heard before in the Word of the Truth of the Gospel, which is come unto you, as it is also in all the World, and bringeth forth fruit as it doth also in you. Remember how long ago? Why, since the day ye heard it, saith he, and knew the Grace of God in Truth, Col. 1.3, 4, 5, 6.*

Aples and Flowers are not made by the Gardener, but are an effect of his planting and watering: plant in the field your good Doctrine, and let it be watered

with the Word of Grace; and as the effect of that, there is the fruits of Holiness, and the end everlasting Life, Rom. 6, 22.

Good Doctrine is the Doctrine of the Gospel, which sheweth to men that God doth wash them with the * Righteousness of his Son, freely, and maketh him with all his benefits over to them; by which free gift the sinner is made righteous before God; and because he is so, therefore there is infused a principle of Grace into the heart, whereby it is both quickened, and bringeth forth fruit * Rom. 8. 1, 22, 23, 24, 25. 1 Cor. 1. 30. 2 Cor. 1. 6. * John 1. 16.

Now then, seeing Good Works do flow from Faith, and seeing Faith is nourished by an affirming of the Doctrine of the Gospel, &c. take here these few Considerations from the Doctrine of the Gospel, for the support of thy Faith, that thou mayest be indeed fruitful and rich in Good Works.

First, The whole Bible was given for this very end, that thou shouldst both

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believe

believe this Doctrine, and live in the comfort and sweetness of it: *For whatsoever things was written afore-time, was written for our learning, that we through patience and comfort of the Scriptures might have hope,* Rom. 15. 4. John 20. 31.

Secondly, That therefore every Promise in the Bible is thine, to strengthen, quicken, and encourage thy heart in believing.

Thirdly, Consider that there is no thing that thou dost, can so please God as believing: *The Lord takes pleasure in them that hope in his mercy,* Psal. 147. 11.

They please him, because they embrace his Righteousness, &c.

Fourthly, Consider that all the with-drawings of God from thee, are not for the weakening, but for the tryal of thy faith; and also, that what-ever he suffereth Satan, or thy own heart, to do, is not to weaken Faith, *Job 23. 8, 9.* *1 Pet. 1. 7.*

Fifthly, Consider, that believing is that which will keep in thy view the things

things of Heaven, and Glory; and that which the Devil will be discouraged, sin weakened, and thy heart quickened and sweetened, *Heb. 11. 27. Jam. 4. 7. 1 Pet. 5. Ephes. 6. 16. Rom. 15. 13.*

Lastly, By believing, the Love of God is kept with warmth upon the heart, and that this will provoke thee continually to bless God for Christ, for Grace, for Faith, for Hope, and for all these things, either in God, or thee, that doth accompany Salvation, *2 Cor. 2. 14. Psal. 103. 1, 2, 3, 4.* The Doctrine of the forgiveness of sins received by Faith, will make notable work in the heart of a sinner, to bring forth Good Works.

But secondly, For as much as there is a body of Death and Sin in every one that hath the Grace of God in this world; because this body of death will be opposing that which is good, as the apostle saith, *Rom. 7. 21.* therefore take these few particulars further, for the suppressing that which will hinder a fruitful

Keep a continual watch over the things

wretchedness of thy own heart (not to be discouraged at the sight of thy vileness), but to prevent its wickedness; for that will labour either to hinder thee from doing *Good Works*, or else will hinder thee in the doing thereof; for evil is present with thee for both these purposes; take heed, then, that thou do not listen to that at any time, but deny, though with much struggling, the workings of it to the contrary.

2. Let this be continually before thy heart, that God's eye is upon thee, and seeth every secret turning of thy heart either to or from him: *All things are naked and bare before the eyes of Him whom we have to do*, Heb. 4. 13.

3. If thou deny to do that good which thou oughtest, with what thy God hath given thee; then consider, that though he love thy soul, yet he can chastise; for thy inward man with such troubles, that thy life shall be restless and comfortless. And can also so blow upon thy inward man, that all thou gettest, shall be put in a Bag with holes, *Psal. 134. 3. Hag. 1. 6.*

And set the case he should license but one Thief among thy Substance, or one spark of Fire among thy Barns, how quickly might that be spent ill, and against thy will, which thou shouldst have spent to God's glory, and with thy will? and I tell thee further, that if thou want a heart to do good when thou hast about thee, thou mayest want comfort in such things thy self from others, when thine is taken from thee. See *Judg. 1. 6, 7.*

4. Consider that a life full of *Good Works*, is the only way, on thy part, to answer the Mercy of God extended to thee; God hath had mercy on thee, and hath saved thee from all thy distresses; God hath not stuck to give thee his Son, his Spirit, and the Kingdom of Heaven: saith Paul, *I beseech you therefore by the Mercies of God, that you present your bodies as a living Sacrifice to God, holy, acceptable, which is your reasonable service*, Rom. 12. 1. See *Mat. 18. 32, 33.*

5. Consider that this is the way to convince all men, that the Power of God's things hath taken hold of thy heart (I

Speak to them that hold the head) and say what thou wilt, if thy faith be not accompanied with a holy Life, thou shalt be judged a withered branch, a wording professor, salt without savour, and as lifeless as a sounding Brass, and a tinkling Cymbal, *Jch. 15. Mat. 5. 13. 1 Cor. 13. 1, 2.* For, say they, shew us your faith by your works, for we cannot see your hearts, *Jam. 2. 18.*

But I say on the contrary, if thou walk as becomes *thee* who art saved by Grace, then thou wilt witness in every mans Conscience, that thou art a good Tree; now thou leavest guilt on the heart of the wicked, *1 Sam. 24. 16, 17.* now thou takest off occasion from them that desire occasion, and now thou art clear from the blood of all men, *2 Cor. 11. 12. Acts 20. 26, 31, 32, 33, 34.*

This is the Man also that provoketh others to Good Works: *The ear that heareth such a man, shall bless him; and the eye that seeth him, shall bear witness to him.*

Surely, saith David, he shall never be moved: *The Righteous shall be had in everlasting*

lasting remembrance, Heb. 10. 24. Job 29. 11. Psal. 112. 6.

6. Again, the heart that is fullest of Good Works, hath in it least room for Satans temptations; and this is the meaning of Peter, where he saith, *Be sober, be vigilant; that is, be busying thy self in Faith and Holiness, for the Devil, your adversary, goeth about like a roaring Lyon, seeking whom he may devour, 1 Pet. 5. 8.* He that walketh uprightly, walketh safely; and they that add to Faith, Vertue; to Vertue, Knowledge; to Knowledge, Temperance; to Temperance, Brotherly-kindness; and to these Charity, and that abounds therein, he shall neither be barren nor unfruitful; he shall never fall, but so an entrance shall be ministered to him abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ, *2 Pet. 1. 5, 6, 7, 8, 9, 10. Prov. 10. 9.*

7. The Man who is fullest of Good Works, he is fittest to live, and fittest to die: *I am now (at any time) ready to be offered up,* saith fruitful Paul, *2 Tim. 4.*

6. Whereas he that is barren, he is nei-

ther fit to live, nor fit to dye : to dye, he himself is convinced he is not fit ; and to live, God himself saith he is not fit ; *Cut him down, why doth he cumber the ground ?* Luke 13. 7.

Lastly, Consider, to provoke thee to *Good Works*, thou shalt have of God, when thou comest to Glory, a reward for every thing thou dost for him on Earth. Little do the People of God consider, how richly God will reward, what from a right principle, and to a right end, is done for Him here ; not a bit of bread to the poor, nor a draught of water to the meanest of them that belong to Christ, or the loss of a hair of your head, shall in that day go without its reward, *Luke 14. 13, 14. Mat. 10. 42.*

For this light affliction (and so all other pieces of self-denial) *which is but for a moment, worketh out for us a far more exceeding and eternal weight of Glory,* 2 Cor. 4. 17.

I tell thee Christian, be but rich in *Good Works*, and thou shalt have more then Salvation ; thy Salvation thou hast freely by Grace through Christ, without works,

works, Ephes. 2. 8, 9, 10. but now being justified and saved, and as the fruits hereof, reviewed by the holy Ghost ; after this, I say, thou shalt be rewarded for every work that proves good ; *For God is not unrighteous to forget your works and labour of love, which you have shewed to his Name, in that you have ministered to his Saints, and do minister,* Heb. 6. 10. 1 Cor. 3. 14.

Moses counted the reward that he was to have, for a short suffering with the People of God, of greater worth, than the Treasures of *Egypt*, the smiles of the King, or the honour of his Kingdom, *Heb. 11. 25, 26, 27.*

In a word, Let the disappointments that do and shall most surely befall the guiltless Professors, provoke thee to look with all diligence to thy standing.

For *First*, Such a one is but deceived and disappointed touching the *Work of Grace* he supposeth to be in his heart, he thinks he is a Christian, and hath Grace,

The fruitless Professor must meet with disappointments.

as Faith, Hope, and the like, in his soul, yet no fruits of these things manifest themselves in him; indeed his tongue is tipt with a talk and tattle of Religion; poor man, poor empty man! faith without works is dead; thy hope shall be as the giving up of the Ghost; thy gifts which thy soul is possessed, are but such as are common to Reprobates; thou art therefore disappointed, God reputeth thee still but wicked, though thou comest and goest to the place of the Holy, *Jam. 2. 19, 20. Job 11. 20. 1 Cor. 13. 1, 2, 3.*

Secondly, Therefore all thy joy and comfort must needs fall short of saving comfort, and so leave thee in the lurch notwithstanding; thy joy is the joy of the * Pharisees, and thy gladness as that of * Herod; and the longest time it can last, it is but a Scripture * moment * *Job 5. 33. * Mark 6. 20. * Job 20. 5.* Alas, in all thy gladness and content with thy Religion, thou art but like the Boy that plays with Brass instead of Gold; and with Counters instead of that which will go for current Coin: Thus, if a man think

him-

himself to be something, when he is nothing, he deceiveth or disappoints himself, *Gal. 6. 3.*

Thirdly, This is not all, but look thou certainly for an eternal disappointment in the Day of God, for it must be; thy lamp will out at the first sound the trump of God shall make in thine ears; thou canst not hold up at the appearance of the Son of God in his Glory; His very looks will be to thy profession, as a strong wind is to a blinking candle, and thou shalt be left only to smoke.

Oh the alteration that will befall a foolish virgin! she thought she was happy, and that she should have received happiness with those that were right at the heart; but behold the contrary, her lamp is going out, she is now to seek for saving Grace, when the time of Grace is over; her Heaven she thought of, is proved a Hell, and her God is proved a Devil; God hath cast her out of his presence, and claps the door upon her; she pleads her profession, and the like, and she hath for her answer repulses

repulses from Heaven : So are the paths of all that forget God , and the Hypocrites hope shall perish; whose hope shall be cut off, and whose trust shall be the Spiders web ; though he lean upon his house, it shall not stand, he shall hold it fast, but it shall not indure, Mat. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9. Luke 13. 25, 26, 27, 28. Job 8. 13, 14, 15.

Take heed therefore; thy Soul, Heaven and Eternity, lies at stake; yea, they turn either to thee or from thee upon the hinge of thy Faith; if it be right, all is thine; if wrong, then all is lost, however thy hopes and expectations are to the contrary; For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love: Let no man therefore deceive you with vain words, for because of these things, cometh the wrath of God upon the Children of unbelief: For the Earth that drinketh in the rain that cometh oft upon it, and bringeth forth

Herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth Briars and Thorns,

[rejected]

[rejected] and is nigh unto cursing, whose end is to be burned, Gal. 5. 6. Ephes. 5. 3, 4, 5, 6. Heb. 6. 7, 8.

Objection.

But what shall I do, who am so cold, slothful and heartless, that I cannot find any heart to do any work for God in this World; indeed time was when his Dew rested all night upon my branches, and when I could with desire, with earnest desire, be doing and working for God; but alas now 'tis otherwise.

Answer.

If this be true, thy case is sad, thou art to be pitied, the Lord pitty thee; and for thy recovery out of this condition, I would give thee no other counsel than was given to Ephesus, when she had lost her first Love; Remember, with Christ, from whence thou art fallen, and repent, and do thy first Works, &c. Rev. 2. 5.

Mark: Thy first Works, is, to enter into a serious considering and remembrance from whence thou art fallen: remem-

remember that thou hast left thy God, the stay of thy Soul, and Him without whom there is no stay, comfort, or strength, for thee to either do or suffer any thing in this World: *Without me,* saith He, *you can do nothing,* John 15. 5. A sad condition; the remembrance of

this, for certain, is the first step to the recovering a back-sliding heart; for the right remembrance of this doth bring to mind, what loss that soul hath sustained that is in this condition, how it hath lost its former visits, smiles and consolations of God: when thy Conscience was suppled with the Blood of thy Saviour; when every step thou tookest, was, as it were, in Honey and Butter, and when thy heart could meditate terror with comfort, Job 29. 2, 3, 4, 5, 6. *Isa. 33. 14, 15, 16, 17, 18.* Instead of which, thou feelest darkness, hardness of heart, and the thoughts of God are terrible to thee, *Psal. 77.* Now God never visits thee, or if he doth, it is but as a wayfaring-man, that tarryeth but for a night, *Jer. 14. 8, 9.*

This also brings to mind, how the case is altered with thee, touching thy confidence in God for thy future happiness, how uncertain thou now art of thy hopes for Heaven, how much *this* life doth hang in doubt before thee, *Dent. 28. 65,*

2. *Remember therefore from whence thou art fallen, and repent.*] These are words well put together; for a solid considering of what I have lost in my declining, will provoke in my heart a sorrow and godly heaviness, whereby I shall be forced to bemoan my condition, and say, *I will go and return to my first Husband, for then it was better with me than now,* *Hos. 2. 7.*

And beleive it, the reason of God's standing off from giving thee comfortable communion with himself, it is, that thou mightest first see the difference between sticking close to God, and forsaking of him; and next, that thou mightest indeed acknowledge thy offence, and seek his face, *Hos. 5. 15.* he taketh no pleasure in thy forlorn condition; he had

had rather thou shouldst have Him in thy bosome, only he will have it in his own Way : *He looketh down upon men, and if any say, I have sinned and perverted that which is right, and it profiteth me not, then he will deliver his soul from going down into the Pit, and his life shall see the Light, Job 33. 27, 28.*

3. Remember from whence thou art fallen, and repent, and do thy first Works. As there should be a remembring and a repenting, so there should be a hearty doing our first Works ; a believing as before ; a laying hold of the things of Heaven and Glory, as at the first ; now is God returned to thee as before, *Zech. 1. 16.* and though thou mayest through the loss of thy socks, with Sampson's Goodness to the great Backson, be weak at the first, yet in short time thy hair will grow again ; that is, thy former experience will in short space be as long, large and strong as in former times ; indeed at the first thou wilt find all the wheels of thy soul rusty, and all the strings of thy heart out of tune ; as also, when thou first be-
 nnest to stir, the dust and filth of thy heart will, like smোক, trouble thee from that clear beholding the Grace of thy God, and his Love to thy Soul ; yet wait, and go on, and though thou findest thy self as unable to do any thing as thou formerly couldst, yet I say, up and be doing, and the Lord will be with thee, for he hath not despised the day of thy small things, *Chron. 22. 16. Zech. 4. 10.* I know thou wilt be afflicted with a thousand temptations to drive thee to despair, that thy Faith may be faint, &c. fight against all them set thou the Word of God, the Promise of Grace, the Good of Christ, and the Examples of others, that are for thy encouragement ; recorded in the Scriptures of Truth ; remember, that turning to God thy back-sliding, is the greatest piece of service thou canst do for him, and the greatest honour thou canst bring to the Blood of Christ ; and know further,

ther,

ther, that God, to shew his willing reception of so unworthy a creature, saith *There shall be joy in Heaven at thy Conversion to him again, Luke 15.7, 10.*

To Conclude.

If thou yet, notwithstanding what hath been said, dost remain a Backslider.

First, Then remember that thou must die; and remember also, that when the Terroures of God, or Death, and a Backslidden heart meet together, there will be stormy work in that Soul; this is the manner who hangeth tilting over the mouth of Hell, while Death is cutting the thred of his life.

Secondly, Remember, that though God doth sometimes, yea, oft receive Backsliders, yet it is not

Pere

perdition, for because they have hung up God, and would none of him, he in Justice flings up them and their Souls for ever, *Prov. 1.24, 25, 26, 27, 28.*

I have observed, that sometimes God, as it were in revenge for injury done him, doth snatch away Soules in the very nick of their Backsliding; as he served *Lot's Wife* when he turned her into a Pillar of Salt, even while she was looking over her shoulder to *Sodom*, *Gen. 19. 26.* an example that every Backslider should remember with astonishment, *Luke 17. 32.*

Thus have I in few words, written to you (before I die) a word to provoke you to Faith and Holiness, because I desire that you may have the Life that is laid up for all

all them that believe in the Lord
Jesus, and love one another
when I am deceased; though there
I shall rest from my labours, and
be in *Paradise*, as through Grace
I comfortably believe, yet it is not
there, but here, I must do you
good; wherefore I not knowing
the shortness of my life, nor the
hinderance that hereafter I may
have of serving my God and you
I have taken this opportunity to
present these few lines unto you for
your edification.

Farewel.

*From my place of Confinement
in Bedford, this 17th
the 4th Month, 1663.*

T H E E N D.

Prison-Meditations,

Directed to the Heart of
SUFFERING SAINTS
And
REIGNING SINNERS:

By JOHN BUNYAN, a Prisoner.

Friends, I salute you in the Lord,
and wish you may abound,
in faith and love, that you may ward
your selves from Satans wotund.
Friends write to me, that I would hold
my Head above the Flood.
and I do wish you also bold
in holding fast the good.
I am (indeed) in Prison (now)
in Body, but my Mind
free to study Christ, and how
unto me he is kind.

G

4. For

4. For though men keep my outward man
within their locks and bars;
Yet by the Faith of Christ I can
mount higher than the Stars.
5. Their *Fetters* cannot *Spirits* tame,
nor tie up God from me:
My Faith and Hope they cannot lame,
above them I shall be.
6. I *here* am very much refresh'd,
to think when I was out,
I preached Life, and Peace, and Rest,
to Sinners round about.
7. My business then, was souls to save,
by preaching Grace and Faith,
Of which the comfort now I have,
and have it shall till death.
8. They were no *Fables* that I taught
devil'd by cunning men,
But God's *own* Word, by which were caught,
some sinners now and then.
9. Whose souls by *it* were made to see
the evil of their sin;
And need of Christ to make them free
from death, which they were in.
10. And now those very hearts, that then
were foes unto the Lord,
Embrace his Christ and Truth, like men
conquered by his Word.
11. I hear them sigh, and groan, and cry,
for grace to God above:
They loath their sin, and to it die
'tis holiness they love.

12. This was the work I was about
when hands on me they laid
I was *this* from which they pluck'd me out
and vilely to me said,
13. You Heretick, Deceiver, come
to Prison you must go,
You Preach abroad, and keep not home,
you are the Churches foe.
14. But having peace within my soul,
and truth on every side,
I could with comfort them controul,
and at their charge deride.
15. Wherefore to prison they me sent,
where to this day I lie;
And can with very much content
for my profession die.
16. The prison very sweet to me
hath been, since I came here,
And so would also hanging be,
if God will there appear.
17. Here dwells good Conscience, also Peace
here be my garments white,
Here, though in Bonds, I have Release
from Guilt, which else would bite.
18. When they do talk of Banishment,
of Death, or such like Things,
Then to me God sends hearts content,
that like a Fountain springs.
19. Alas, they little think what peace
they help me to, for by
Their rage my comforts do encrease,
blest God therefore do I.

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20. If they do give me gall to drink,
then God doth sweetning cast,
So much thereto, that they can't think
how bravely it doth taste.
21. For as the Devil sets before
me heaviness and grief,
So God sets Christ and Grace much more,
whereby I take relief.
22. Though they say then, that we are fools,
because we here do lie;
I answer, Goals are Christ his Schools,
in them we learn to die.
23. 'Tis not the baseness of this state
doth hide us from God's face,
He frequently, both soon and late
doth visit us with grace.
24. Here comes the Angels, here come Saints;
here comes the Spirit of God
To comfort us in our restraints
under the wicked's Rod
25. God sometime visits Prisons more
than Lordly Palaces.
He often knocketh at our door,
when he their houses mis.
26. The truth and life of heav'nly things,
lifts up our hearts on high,
And carries us on Eagles wings,
beyond carnality.
27. It takes away those clogs that hold
the hearts of other men,
And makes us lively strong and bold
thus to oppose their sin.

28. By

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28. By which means God doth frustrate,
that which our foes expect;
Namely our turning the *Postate*,
like those of *Judas* sect.
29. Here comes to our remembrance,
the troubles good men had;
Of old, and for our furtherance,
their joys, when they were sad.
30. To them that here for evil lie,
the place is comfortless,
But not to me, because that I,
lie here for righteousness.
31. The *Truth* and I, were both here cast
together, and we do
Lie arm in arm, and so hold fast,
each other; This is true.
32. This Goal to us, is as a Hill,
from whence we plainly see
Beyond this World; and take our fill,
of things that lasting be.
33. From hence we see the emptiness,
of all this World contains;
And here we feel the blessedness,
that for us yet remains.
34. Here we can see how all men play
their parts, as on a Stage:
How good men suffer for God's way,
and bad men at them rage.
35. Here we can see, who holds that ground,
which they in *Scripture* find;
Here we see also, who turns round,
like *Weathercocks* with' Wind.

G 3.

36. We

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36. We can also from hence behold
how *seeming* Friends appear
But *Hypocrites*, as we are told
in Scripture every where.
37. When we did walk at liberty,
we were deceiv'd by them,
Who we, from hence, do clearly see
are vile deceitful men.
38. These Politicians that profess
for base and worldly ends,
Do now appear to us at best
but Machivillian friends.
39. Though men do say, we do disgrace
our selves by lying here,
Among the Rogues, yet Christ our face
from all such filth will clear.
40. We know there's neither flout nor frown
that we now for him bear
But will add to our heavenly Crown,
when he comes in the air.
41. When he our righteousness forth brings
bright shining as the day,
And wipeth off those slanderous things,
that scorners on us lay.
42. We sell our earthly happiness
for heavenly house and home;
We leave this world because 'tis less,
and worse than that to come.
43. We change our drossie Dust for Gold,
from Death to Life we fly:
We let go Shadows, and take hold
of Immortality.

44. We

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44. We trade for that which lasting is,
and nothing for it give;
But that which is already his;
by whom we breath and live.
45. That liberty we lose for him,
sickness might take away;
Our goods might also, for our sin,
by Fire or Theeves decay.
46. Again, we see what Glory tis,
freely to bear our Cross
for him, who for us took up his,
when he our Servant was.
47. I am most free, that men should see
a hole cut through mine ear;
if others will ascertain me,
they'll hang a Jewel there.
48. Just thus it is, we suffer here
for him a little pain.
Who, when he doth again appear,
will with him let us reign.
49. If all must either die for sin,
a death that's natural;
Or else for Christ, 'tis best with him,
who for the last doth fall.
50. Who now dare say, we throw away
our goods or liberty,
When God's most holy Word doth say,
we gain thus much thereby.
51. Hark yet again, you carnal men,
and hear what I shall say,
in your own dialect, and then
I'll you no longer stay.

52, You

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52. You talk sometimes of valour much,
and count such bravely man'd,
That will not stick to have a rutch
with any in the land.
53. If these be worth commending, then,
that vainly shew their might;
How dare you blame those holy men
that in God's quarrel fight?
54. Though you dare crack a cowards crown,
or quarrel for a pin;
You dare not on the wicked frown,
nor speak against their sin.
55. For all your spirits are so stout,
for matters that are vain:
Yet sin besets you round about,
you are in Satan's chain.
56. You dare not for the truth engage,
you quake at prisonment;
You dare not make the Tree your stage
for Christ that King potent.
57. Know then true valour there doth dwell,
where men engage for God,
Against the Devil, Death and Hell,
and bear the wickeds rod.
58. These be the men that God doth count
of high and noble mind;
These be the men that do surmount
what you in nature find.
59. First, they do conquer their own hearts,
all worldly fears, and then,
Also the Devils fiery darts,
and persecuting men.

60. They

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60. They conquer when they thus do fall,
they kill when they do die:
They overcome then most of all,
and get the victory.
61. The worldling understands not this,
'tis clear out of his sight:
Therefore he counts this world his bliss,
and doth our glory slight.
62. The Lubber knows not how to spring
the nimble Footmans stage;
Neither can Owls, or Jack-daws sing,
if they were in the Cage.
63. The Swine doth not the Pearls regard,
but them doth slight for Graines,
though the wise Merchant labours hard
for them with greatest paines.
64. Consider man, what I have said,
and judge of things aright;
When all mens Cards are fully plaid,
whose will abide the light?
65. Will those, who have us hither cast?
or they who do us scorn?
or those who do our houses wast?
or us, who this have born?

66. And

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66. And let us count those things the best,
that best will prove at last ;
And count such men the only blest,
that do such things hold fast.

67. And what though they, us dear do cost,
yet let us buy them so ;
We shall not count our labour lost,
when we see others woe.

68. And let Saints be no longer blam'd,
by Carnal Policy ;
But let the wicked be asham'd,
of their Malignity.

FINIS.