

# RICHARD BAXTER

A CHRISTIAN  
DIRECTORY, PART 4:  
CHRISTIAN POLITICS

Richard Baxter

**A Christian Directory,  
Part 4: Christian Politics**

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## Содержание

CHAPTER I.	6
CHAPTER II.	12
CHAPTER III.	17
CHAPTER IV.	58
CHAPTER V.	62
CHAPTER VI.	65
CHAPTER VII.	68
CHAPTER VIII.	74
CHAPTER IX.	81
CHAPTER X.	88
CHAPTER XI.	95
Конец ознакомительного фрагмента.	98

## Richard Baxter

### A Christian Directory, Part 4: Christian Politics

Reader,

Think not by the title of this part, that I am doing the same work which I lately revoked in my "Political Aphorisms;" though I concluded that book to be *quasi non scriptum*, I told you I recanted not the doctrine of it, which is for the empire of God, and the interest of government, order, and honesty in the world. This is no place to give you the reasons of my revocation, besides that it offended my superiors, and exercised the tongues of some in places, where other matters would be more profitable: pass by all that concerneth our particular states and times, and you may know by that what principles of policy I judge divine. And experience teacheth me, that it is best for men of my profession, to meddle with no more, but to leave it to the Contzeu's, the Arnisæus's, and other Jesuits, to promote their cause by voluminous politics. The pope's false-named church is a kingdom, and his ministers may write of politics more congruously, and (it seems) with less offence, than we. Saith the "Geographia Nubiensis" aptly, "There is a certain king dwelling at Rome called the pope," &c. when he goeth to describe him. Nothing well suits with our function, but the pure doctrine of salvation; let statesmen and lawyers mind the rest.

Two things I must apologize for in this part. 1. That it is maimed by defect of those directions to princes, nobles, parliament men, and other magistrates, on whose duty the happiness of kingdoms, churches, and the world dependeth. To which I answer, That those must teach them whom they will hear; while my reason and experience forbid me, as an unacceptable person, to speak to them without a special invitation, I can bear the censures of strangers, who knew not them or me. I am not so proud as to expect that men so much above me, should stoop to read any directions of mine; much less to think me fit to teach them. Every one may reprove a poor servant, or a beggar (it is part of their privilege). But great men must not be so much as admonished by any but themselves, and such as they will hear. At least nothing is a duty which a man hath reason to think is like to do much more harm than good. And my own judgment is much against pragmatistical, presumptuous preachers, who are over-forward to meddle with their governors, or their affairs, and think that God sendeth them to reprove persons and things that are strange to them, and above them; and vent their distastes upon uncertain reports, or without a call.

2. And I expect both to be blamed and misunderstood, for what I here say in the confutation of Master Richard Hooker's "Political Principles," and my own citation of Bishop Bilson, and such others. But they must observe, 1. That it is not all in Master Hooker's first and eighth book, which I gainsay; but the principle of the people's being the fountain of authority, or that kings receive their office itself from them, with the consequents hereof. How far the people have, in any countries, the power of electing the persons, families, or forms of government, or how far nature giveth them propriety, and the consequents of this, I meddle not with at all. 2. Nor do I choose Master Hooker out of any envy to his name and honour, but I confess I do it, to let men know truly whose principles these are. And if any (causelessly) question, whether the eighth (imperfect) book be in those passages his own, let them remember that the sum of all that I confute, is in his first book, which is old, and highly honoured, by – you know whom. And I will do him the honour, and myself the dishonour, to confess, that I think the far greater number of casuists and authors of politics, papists, and protestants, are on his side, and fewest on mine: but truth is truth.

On the subjects' duty I am larger, because, if they will not hear, at least I may boldly and freely instruct them.

If in the latter part there be any useful cases of conscience left out, it is because I could not remember them. Farewell.

## CHAPTER I.

# GENERAL RULES FOR AN UPRIGHT CONVERSATION

Solomon saith, Prov. x. 9, "He that walketh uprightly walketh surely." And perfection and uprightness are the characters of Job, Job i. 1, 8; ii. 3. And in the Scripture to be upright or righteous, and to walk uprightly, and to do righteously, are the titles of those that are acceptable to God. And by uprightness is meant not only sincerity as opposed to hypocrisy; but also rectitude of heart and life, as opposed to crookedness or sin; and this as it is found in various degrees: of which we use to call the lowest degree that is saving by the name of sincerity, and the highest by the name of perfection.

Concerning uprightness of life, I shall, I. Briefly tell you some of those blessings that should make us all in love with it, and, II. Give you some necessary rules of practice.

1. Uprightness of heart and life is a certain fruit of the Spirit of grace, and consequently a mark of our union with Christ, and a proof of our acceptableness with God. "My defence is of God, who saveth the upright in heart," Psal. vii. 10. "For the righteous Lord loveth righteousness, and his countenance doth behold the upright," Psal. xi. 7. It is a title that God himself assumeth; "Good and upright is the Lord," Psal. xxv. 8. "To show that the Lord is upright, he is my Rock, and no unrighteousness is in him," Psal. xcii. 15. And God calleth himself the Maker, the Director, the Protector, and the Lover of the upright. "God made man upright," Eccl. vii. 29. "The Lord knoweth the way of the righteous," Psal. i. 6. "What man is he that feareth the Lord? him will he teach in the way that he shall choose," Psal. xxv. 12. "He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly," Prov. ii. 7.

2. The upright are the pillars of human society, that keep up truth and justice in the world: without whom it would be but a company of liars, deceivers, robbers, and enemies, that live in constant rapine and hostility. There were no trust to be put in one another, further than self-interest did oblige men. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," Psal. xv. 1, 2. Therefore the wicked, and the enemies of peace, and destroyers of societies, are still described as enemies to the upright. "For lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do?" Psal. xi. 2, 3. "The just and upright man is laughed to scorn," Job xii. 4. "The wicked have drawn out the sword to slay such as be of upright conversation," Psal. xxxvii. 14. And indeed it is for the upright's sake that societies are preserved by God, as Sodom might have been for ten Lots. At least they are under the protection of omnipotency themselves. "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppression, that shaketh his hand from holding of bribes, that stoppeth his ear from hearing of blood, that shutteth his eyes from seeing evil; he shall dwell on high, his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off," Isa. xxxiii. 15, 16. "The upright shall have good things in possession," Prov. xxviii. 10. "The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish," Prov. xiv. 11.

3. Uprightness affordeth peace of conscience, and quietness and holy security to the soul. This was Paul's rejoicing, the testimony of his conscience, that "in simplicity and godly sincerity he had had his conversation in the world, and not in fleshly wisdom," 2 Cor. i. 12. And this was David's comfort: "For I have kept the ways of the Lord, and have not wickedly departed from my God; for all his judgments were before me, and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness; – with the merciful thou wilt show thyself merciful, and with the upright thou wilt show thyself upright," 2 Sam. xxii. 22-24. Yea, peace is too little; exceeding joy

is the portion, and most beseeming condition of the upright. "Be glad in the Lord, and rejoice, ye righteous, and shout for joy, all ye that are upright in heart," Psal. xxxii. 11. "Rejoice in the Lord, O ye righteous, for praise is comely for the upright," Psal. xxxiii. 1. "The righteous shall be glad in the Lord, and trust in him, and all the upright in heart shall glory," Psal. lxiv. 10. "Light is sown for the righteous, and gladness for the upright in heart," Psal. xcvi. 11. The Spirit that sanctifieth them, will comfort them.

4. As the upright, so their upright life and duties are specially delightful and acceptable to God, Prov. xv. 8. The prayer of the upright is his delight, Psal. xv. 2. Therefore God blesseth their duties to them, and they are comforted and strengthened by experience of success. "The way of the Lord is strength to the upright, but destruction shall be to the workers of iniquity," Prov. x. 29. "Do not my words do good to him that walketh uprightly," Micah ii. 7.

5. No carnal policies, no worldly might, no help of friends, nor any other human means, doth put a man in so safe a state, as uprightness of heart and life. To walk uprightly, is to walk surely, because such walk with God, and in his way, and under his favour, and his promise; and if God be not sufficient security for us, there is none. "Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence," Psal. cxl. 13. "The integrity of the upright shall guide them, but the perverseness of transgressors shall destroy them. The righteousness of the upright shall deliver them, but transgressors shall be taken in their own naughtiness," Prov. xi. 3, 6.

6. Lastly, the failings and weaknesses of the upright are pardoned, and therefore they shall certainly be saved, Rom. vii. 24, 25; viii. 1. The upright may say in all their weaknesses as Solomon; "I know also, my God, that thou triest the heart, and hast pleasure in uprightness; as for me, in the uprightness of my heart, I have willingly offered all these things," 1 Chron. xxix. 17. "God will do good to them that are good, and to them that are upright in their hearts," Psal. cxxv. 4. The upright love him, Cant. i. 4, and are loved by him. "No good thing will he withhold from them," Psal. lxxxiv. 11. The way to right comforting the mind of man, is to show to him his uprightness, Job xxxiii. 23. "And whoso walketh uprightly shall be saved," Prov. xxviii. 18. "For the high way of the upright is to depart from evil; and he that keepeth his way, preserveth his soul," Prov. xvi. 17. I conclude with Psal. xxxvii. 37, "Mark the upright man, and behold the just, for the end of that man is peace."

II. The true rules of an upright life are these that follow.

1. He that will walk uprightly must be absolutely devoted and subjected unto God: he must have a God, and the true God, and but one God; not notionally only, but in sincerity and reality: he must have a God whose word shall be an absolute law to him; a God that shall command himself, his time, his estate, and all that he hath, or that he can do; a God whose will must be his will, and may do with him what he please; and who is more to him than all the world; whose love will satisfy him as better than life, and whose approbation is his sufficient encouragement and reward.<sup>1</sup>

2. His hope must be set upon heaven as the only felicity of his soul: he must look for his reward and the end of all his labours and patience in another world; and not with the hypocrite, dream of a felicity that is made up first of worldly things, and then of heaven, when he can keep the world no longer. He that cannot, that doth not in heart, quit all the world for a heavenly treasure, and venture his all upon the promise of better things hereafter, and forsaking all, take Christ and everlasting happiness for his portion, cannot be upright in heart or life.<sup>2</sup>

3. He must have an infallible teacher (which is only Christ) and the encouragement of pardoning grace when he faileth, that he sink not by despair; and therefore he must live by faith on a Mediator. And he must have the fixed principle of a nature renewed by the Spirit of Christ.<sup>3</sup>

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<sup>1</sup> Psal. lxxiii. 25; lxxiii. 3; 1 Cor. iv. 3, 4; Phil. iii. 8, 9, 18, 19; Psal. iv. 7, 8; Luke xii. 4; Matt. vi. 1-3.

<sup>2</sup> Luke xiv. 26, 27, 33, 34; xviii. 22; Matt. vi. 19, 20; 1 John ii. 15; Phil. iii. 18, 21.

<sup>3</sup> John xii. 16; xv. 1, &c.; iii. 5, 6; Rom. viii. 8, 9.

4. He that will walk uprightly, must have a certain, just, infallible rule; and must hold to that, and must try all by it; and this is only the word of God. The teachings of men must be valued as helps to understand this word; and the judgments of our teachers, and those that are wiser than ourselves, must be of great authority with us in subordination to the Scripture. But neither the learned, nor the godly, nor the great, must be our rule in co-ordination with the word of God.<sup>4</sup>

5. He that will walk uprightly, must have both a solid and a large understanding, to know things truly as they are, and to see all particulars which must be taken notice of, in all the cases which he must determine, and all the actions which his integrity is concerned in.<sup>5</sup> 1. There is no walking uprightly in the dark. Zeal will cause you to go apace; but not at all to go right, if judgment guide it not. Erroneous zeal will make you to do evil with double violence, and with blasphemous fathering your sins on God, and with impenitence and justification of your sin. This made Paul mad in persecuting the church. Prov. xv. 21, "Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly." No man can do that well which he understandeth not well. Therefore you must study and take unwearied pains for knowledge; wisdom never grew up with idleness, though the conceit of wisdom doth no where more prosper. This age hath told us to what dangerous precipices men will be carried by an ignorant zeal. 2. And the understanding must be large, or it cannot be solid; when many particulars are concerned in an action, the overlooking of some may spoil the work. Narrow-minded men are turned as the weathercock, with the wind of the times, or of every temptation; and they seldom avoid one sin, but by falling into another. It is prudence that must manage an upright life: and prudence seeth all that must be seen, and putteth every circumstance into the balance; for want of which, much mischief may be done, while you seem to be doing the greatest good.<sup>6</sup> "The prudent man looketh well to his going," Prov. xiv. 15. "See therefore that ye walk circumspectly, (at a hair's breadth,) not as fools, but as wise."

6. But because you will object, that, alas, few even of the upright, have wits so strong as to be fit for this, I add, that he that will walk uprightly, must in the great essential parts of religion have this foresaid knowledge of his own, and in the rest at least he must have the conduct of the wise. And therefore, 1. He must be wise in the great matters of his salvation, though he be weak in other things. 2. And he must labour to be truly acquainted who are indeed wise men, that are meet to be his guides: and he must have recourse to such in cases of conscience, as a sick man to his physician. It is a great mercy to be so far wise, as to know a wise man from a fool, and a counsellor from a deceiver.<sup>7</sup>

7. He that will walk uprightly must be the master of his passion; not stupid, but calm and sober. Though some passion is needful to excite the understanding to its duty, yet that which is inordinate doth powerfully deceive the mind. Men are very apt to be confident of what they passionately apprehend; and passionate judgments are frequently mistaken, and ever to be suspected; it being exceeding difficult to entertain any passion which shall not in some measure pervert our reason; which is one great reason why the most confident are ordinarily the most erroneous and blind. Be sure therefore whenever you are injured, or passion any way engaged, to set a double guard upon your judgments.<sup>8</sup>

8. He that will walk uprightly, must not only difference between simple good and evil, but between a greater good and a less; for most sin in the world consisteth in preferring a lesser good before a greater. He must still keep the balance in his hand, and compare good with good; otherwise

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<sup>4</sup> 2 Tim. iii. 15; Isa. viii. 20; 1 Thess. v. 12; Isa. xxxiii. 21; Jam. iv. 12; Heb. viii. 10, 16; Neh. ix. 13, 14; Psal. xix. 7; cxix. 1-3.

<sup>5</sup> Prov. i. 5; x. 23; xvii. 27; iii. 4; Psal. cxi. 10; Eph. i. 10; Acts xxvi. 18; Col. i. 9; ii. 2; 2 Tim. ii. 7; 1 Cor. xiv. 5, 20.

<sup>6</sup> Luke xxiv. 45; Matt. xv. 16; Eph. v. 17; 1 Tim. i. 7; Prov. viii. 5; John xii. 40; 2 Pet. ii. 12; Rom. iii. 11; Matt. xiii. 19, 23; Isa. lii. 13; Hos. xiv. 9; Prov. xiv. 15, 18; xviii. 15; xxii. 3; viii. 12; Eph. v. 15; Psal. ci. 2.

<sup>7</sup> Psal. cxix. 98; Prov. i. 6-8; xii. 15, 18; xiii. 1, 14, 20; xv. 2, 7, 12, 31; xxii. 17; xxv. 12; Eccl. xii. 11; Dan. xii. 3, 10; Matt. xxiv. 45; Psal. xxxvii. 30; Eccl. ii. 13; Isa. xxxiii. 6; Matt. xii. 42; Luke i. 17; xxi. 15; Acts vi. 3; 2 Pet. iii. 15; Mal. ii. 6, 7; 1 Thess. v. 12, 13; Heb. xiii. 7, 17; Tit. i. 9, 13; ii. 1, 8; 2 Tim. iv. 3.

<sup>8</sup> Prov. xiv. 29; Col. iii. 8.

he will make himself a religion of sin, and prefer sacrifice before mercy; and will hinder the gospel and men's salvation for a ceremony, and violate the bonds of love and faithfulness for every opinion which he calleth truth; and will tithe mint and cummin, while he neglecteth the great things of the law. When a lesser good is preferred before a greater, it is a sin, and the common way of sinning. It is not then a duty when it is inconsistent with a greater good.<sup>9</sup>

9. He must ever have a conjunct respect to the command and the end: the good of some actions is but little discernible any where, but in the command; and others are evidently good because of the good they tend to. We must neither do evil and break a law, that good may come by it; nor yet pretend obedience to do mischief, as if God had made his laws for destruction of the church or men's souls, and not for edification.<sup>10</sup>

10. He must keep in union with the universal church, and prefer its interest before the interest of any party whatsoever, and do nothing that tendeth to its hurt.<sup>11</sup>

11. He must love his neighbour as himself, and do as he would be done by, and love his enemies and forgive wrongs; and bear their defamations as his own.<sup>12</sup>

12. He must be impartial, and not lose his judgment and charity in the opinion or interest of a party or sect: nor think all right that is held or done by those that he best liketh; nor all wrong that is held or done by those that are his adversaries. But judge of the words and deeds of those that are against him, as if they had been said or done by those of his own side: else he will live in slandering, backbiting, and gross unrighteousness.<sup>13</sup>

13. He must be deliberate in judging of things and persons; not rash or hasty in believing reports or receiving opinions; not judging of truths by the first appearance, but search into the naked evidence: nor judging of persons by prejudice, fame, and common talk.<sup>14</sup>

14. He must be willing to receive and obey the truth at the dearest rate, especially of laborious study, and a self-denying life; not taking all to be truth that costeth men dear, nor yet thinking that truth indeed can be over-prized.<sup>15</sup>

15. He must be humble and self-suspicious, and come to Christ's school as a little child; and not have a proud overvaluing of himself and his own understanding. The proud and selfish are blind and cross, and have usually some opinions or interests of their own, that lie cross to duty, and to other men's good.<sup>16</sup>

16. He must have an eye to posterity, and not only to the present time or age; and to other nations, and not only to the country where he liveth. Many things seem necessary for some present strait or work that we would do (which in the next age may be of mischievous effects); especially in ecclesiastical and political professions, covenants and impositions, we must look further than our present needs. And many things seem necessary for a local, narrow interest, which those at a distance will otherwise esteem.<sup>17</sup>

17. He that will walk uprightly must be able to bear the displeasure of all the world, when the interest of truth requireth it; yea, to be rejected of learned and good men themselves; and account man's favour no better than it is; not to despise it as it is a means to any good, but to be quite above it as to his own interest. Not that uprightness doth use to make a man despised by the upright; but

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<sup>9</sup> Matt. ix. 13; xii. 7; Psal. xl. 6; li. 16; 1 Sam. xv. 22.

<sup>10</sup> 2 Cor. x. 8; xiii. 10; Rom. xv. 2; xiv. 9; 1 Cor. xiv. 26; 2 Cor. xii. 19; Rom. iii. 8.

<sup>11</sup> Eph. iv. 12, &c.; 1 Cor. xii.

<sup>12</sup> Matt. xxii. 39; v. 43, 44; vii. 12.

<sup>13</sup> Jam. iii. 15-18; Gal. ii. 13, 14; Deut. xxv. 16; 1 Cor. vi. 9.

<sup>14</sup> Matt. vii. 1, 2; John vii. 24; Rom. xiv. 10, 13; 1 Pet. i. 17.

<sup>15</sup> Luke xiv. 26, 33; xii. 4; Prov. xxiii. 23.

<sup>16</sup> Matt. xviii. 3; Prov. xxvi. 12, 16; xxviii. xx; 1 Cor. iii. 18; Prov. iii. 7.

<sup>17</sup> Judg. viii. 27; 1 Cor. vii. 35; 1 Kings xiv. 16; xv. 26; Deut. xxix. 22; Exod. xii. 26; Josh. iv. 6, 22; xxii. 24, 25.

that it may bring him under their censure in some particulars, which are not commonly received or understood to be of God.<sup>18</sup>

18. He must make it a great part of the work of his life to kill all those carnal desires, which the sensual make it their work and felicity to please; that appetite, sense and lust, and self-will may not be the constant perverters of his life; as a fool in a dropsy studieth to please his thirst, and a wise man to cure it.<sup>19</sup>

19. He must live a life of constant and skilful watchfulness, apprehending himself in continual danger; and knowing his particular corruptions, temptations, and remedies. He must have a tender conscience, and keep as far as possible from temptation, and take heed of unnecessary approaches or delightful thoughts of sin. Oh what strong resolutions, what sound knowledge, have the near-baits of sensuality (meat, drink, lust, and pleasures) overcome! Never think yourselves safe among near-temptations, and opportunities of sinning.<sup>20</sup>

20. Live as those that are going to the grave; die daily, and look on this world as if you did look on it out of the world to which you go. Let faith as constantly behold the world unseen, as your eye seeth this. Death and eternity make men wise: we easily confess and repent of many things when we come to die, which no counsels or sermons could make us penitently confess before. Death will answer a thousand objections and temptations, and prove many vanities to be sin, which you thought the preacher did not prove: dying men are not drawn to drunkenness, filthiness, or time-wasting sports; nor flattered into folly by sensual baits; nor do they then fear the face or threats of persecutors. As it is from another world that we must fetch the motives, so also the defensative of an upright life. And oh happy are they that faithfully practise these rules of uprightness!<sup>21</sup>

Though it be my judgment that much more of the doctrine of politics or civil government belongeth to theology,<sup>22</sup> than those men understand, who make kings and laws to be mere human creatures, yet to deliver my reader from the fear lest I should meddle with matters that belong not to my calling, and my book from that reproach, I shall overpass all these points, which else I should have treated of, as useful to practise in governing and obeying. 1. Of man as sociable, and of communities and societies, and the reason of them, of their original, and the obligation on the members. 2. Of a city, and of civility. 3. Of a republic in general. (1.) Of its institution, (2.) Of its constitution, and of its parts. (3.) Of its species. (4.) Of the difference between it, 1. And a community in general. 2. A family. 3. A village. 4. A city. 5. A church. 6. An accidental meeting. (5.) Of its administrations. (6.) Of the relation between God's government and man's, and God's law and man's, and of their difference; and between man's judging and God's judging. Nay, I will not only gratify you, by passing over this and much more in the theory, but also as to the practical part, I shall pass over, 1. The directions for supreme governors. 2. And for inferior magistrates towards God, and their superiors, and the people. 3. And the determination of the question, How far magistrates have to do in matters of religion? Whether they be christian or heathen? 4. How far they should grant or not grant liberty of conscience, (as it is called,) viz. of judging, professing, and practising in matters of religion; with other such matters belonging to government: and all the controversies about titles and supremacy, conservations, forfeitures, decays, dangers, remedies, and restorations, which belong either to politicians, lawyers, or divines; all these I pretermit, save only that I shall venture to leave a few brief memorandums with civil governors (instead of directions) for securing the interest of Christ, and the church, and men's salvation; yet assuring the reader that I omit none of this out of any contempt of the matter, or of magistracy, or as if I thought them not worthy of all our prayers and assistance, or thought their office

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<sup>18</sup> 1 Cor. iv. 3, 4; John v. 44; Luke xiv. 26; Gal. ii. 13, 14; Acts xi. 2, 3.

<sup>19</sup> Col. iii. 4, 5; Rom. vi. 1, &c.; xiii. 12, 13; viii. 13.

<sup>20</sup> Matt. xxiv. 42; xxv. 13; Mark xiii. 37; 1 Thess. v. 6; 1 Pet. iv. 7; 1 Cor. xvi. 15; Matt. vi. 13; xxvi. 41.

<sup>21</sup> Eccl. vii. 2-6; 2 Cor. iv. 16; v. 1, 7, 8; Luke xii. 17-20; xvi. 20, &c.; Matt. xxv. 3-8; Acts vii. 56, 60.

<sup>22</sup> Among the Jews it was all one to be a lawyer and a divine; but not to be a lawyer and a priest.

of small concernment to the welfare of the world and of the church; but for those reasons, which all may know that know me and the government under which we live, and which I must not tell to others.

## CHAPTER II. MEMORANDUMS TO CIVIL RULERS FOR THE INTEREST OF CHRIST, THE CHURCH, AND MEN'S SALVATION

*Mem. I.* Remember that your power is from God, and therefore for God, and not against God, Rom. xiii. 2-4. You are his ministers, and can have no power except it be given you from above, John xix. 11. Remember therefore that as constables are your officers and subjects, so you are the officers and subjects of God and the Redeemer; and are infinitely more below him than the lowest subject is below you; and that you owe him more obedience than can be due to you; and therefore should study his laws, (in nature and Scripture,) and make them your daily meditation and delight, Josh. i. 3-5; Psal. i. 2, 3; Deut. xvii. 18-20. And remember how strict a judgment you must undergo when you must give account of your stewardship, and the greater your dignities and mercies have been, if they are abused by ungodliness, the greater will be your punishment, Luke xvi. 2; xii. 48.<sup>23</sup>

*Mem. II.* Remember therefore and watch most carefully that you never own or espouse any interest which is adverse to the will or interest of Christ; and that you never fall out with his interest or his ordinances; and that no temptation ever persuade you that the interest of Christ, and the gospel, and the church, is an enemy to you, or against your real interest; and that you keep not up suspicions against them: but see that you devote yourselves and your power wholly to his will and service, and make all your interest stand in a pure subservience to him, as it stands in a real dependence on him.<sup>24</sup>

*Mem. III.* Remember that, under God, your end is the public good; therefore desire nothing to yourselves, nor do any thing to others, which is really against your end.

*Mem. IV.* Remember therefore that all your laws are to be but subservient to the laws of God, to promote the obedience of them with your subjects, and never to be either contrary to them, nor co-ordinate, or independent on them; but as the by-laws of corporations are in respect to the laws and will of the sovereign power, which have all their life and power therefrom.

*Mem. V.* Let none persuade you that you are such terrestrial animals that have nothing to do with the heavenly concerns of your subjects; for if once men think that the end of your office is only the bodily prosperity of the people, and the end of the ministry is the good of their souls, it will tempt them to prefer a minister before you, as they prefer their souls before their bodies; and they that are taught to contemn these earthly things, will be ready to think they must contemn your office; seeing no means, as such, can be better than the end. There is no such thing as a temporal happiness to any people, but what tendeth to the happiness of their souls; and must be thereby measured, and thence be estimated. Though ministers are more immediately employed about the soul, yet your office is ultimately for the happiness of souls, as well as theirs; though bodily things (rewards or punishments) are the means, by which you may promote it; which ministers, as such, may not meddle with. Therefore you are *custodes utriusque tabulæ*, and must bend the force of all your government to the saving of the people's souls. And as to the objection from heathen governors, distinguish between the office, and an aptitude to exercise it: the office consisteth, 1. In an obligation to do the duty; 2.

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<sup>23</sup> Finis ad quem rex principaliter intendere debet in seipso et in subditis, est æterna beatitudo, quæ in visione Dei consistit. Et quia ista visio est perfectissimum bonum maxime movere debet regem et quemecunque dominum, ut hunc finem subditi consequantur. Lib. de Regim. Principum Thomæ adscript. Grot. de Imper. Sum. Pot. p. 9. Even Aristotle could say, Polit. vii. c. 1, 2. et eadem fine, that each man's active and contemplative life, is the end of government, and not only the public peace; and that is the best life which conduceth most to our consideration of God, and that is the worst, which calleth us off from considering and worshipping him. Vide Grot. de Imper. sum. Pot. p. 10. Quam multa injuste fieri possunt, quæ nemo possit reprehendere. Cicero de fin. Read Plutarch's Precepts of Policy, and that old men should be rulers.

<sup>24</sup> Read often Psal. ii. and ci.

And in authority to do it. Both these a heathen ruler hath (else the omission were a duty, and not a sin). But it is the aptitude to do the duty of his place which a heathen wanteth; and he wanteth it culpably; and therefore the omission is his sin; even as it is the sin of an insufficient minister that he doth not preach. For the question is of the like nature, and will have the like solution: Whether an ignorant minister be bound to preach, who is unable or heretical? It is aptitude that he wanteth, and neither authority nor obligation, if he be really a minister; but he is obliged in this order, first to get abilities, and then to preach: so is it in the present case.<sup>25</sup>

*Mem. VI.* Encourage and strengthen a learned, holy, self-denying, serious, laborious ministry; as knowing, that the same Lord hath commissioned them in the institution of their office, who instituted yours; and that it is such men that are suited to the work, for which their office was appointed; and that souls are precious; and those that are the guides and physicians of souls, can never be too well furnished, nor too diligent. And the church hath no where prospered on earth, but in the prosperity of the abilities, holiness, and diligence of their pastors: God hath always built by such, and the devil hath pulled down by pulling down such.

*Mem. VII.* Remember that the people that are seriously religious, that love, and worship, and obey the Lord, with all their heart, are the best of your subjects, and the honour of your dominions: see therefore that serious godliness be every where encouraged, and that the profane and ignorant rabble be never encouraged in their enmity and opposition to it: and that true fanaticism, hypocrisy, and schism, be so prudently discountenanced and suppressed, that none may have encouragement to set themselves against godliness, under the slander or pretension of such names. If christianity be better than heathenism, those christians then are they that must be countenanced, who go further in holiness, and charity, and justice, than heathens do, rather than those that go no further (besides opinions and formalities) than a Cato, a Plato, or Socrates have done. If all religion were a deceit, it were fit to be banished, and atheism professed, and men confess themselves to be but brutes. But if there be a God, there must be a religion; and if we must be religious, we must sure be so in seriousness, and not in hypocrisy and jest. It being no such small, contemptible matter, to be turned into dissembling compliment.<sup>26</sup>

*Mem. VIII.* Endeavour the unity and concord of all the churches and christians that are under your government, and that upon the terms which all Christ's churches have sometime been united in; that is, In the Holy Scriptures implicitly, as the general rule; in the ancient creeds explicitly, as the sum of our *credenda*; and in the Lord's prayer, as the summary of our *expetenda*; and in the decalogue, as the summary of our *agenda*; supposing, that we live in peaceable obedience to our governors, whose laws must rule us not only in things civil, but in the ordering of those circumstances of worship and discipline, which God hath left to their determination.

*Mem. IX.* Let all things in God's worship be done to edification, decently, and in order, and the body honour God, as well as the soul; but yet see that the ornaments or garments of religion be never used against the substance; but that holiness, unity, charity, and peace, have always the precedency.

*Mem. X.* Let the fear of sinning against God be cherished in all, and let there be a tenderness for such as are over-scrupulous and fearful in some smaller things: and let not things be ordered so, as shall most tend to the advantage of debauched consciences, that dare say or do any thing for their carnal ends. For they are truest to their governors, that are truest to their God; and when it is the wrath of God and hell that a man is afraid of, it is pity he should be too eagerly spurred on. The

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<sup>25</sup> Read Bilson of Subject. p. 129. to the end of the second part, specially p. 140-142. The laws of Charles the Great. And Grotius de Imperio Sum. Pot. circa Sacra. c. 1. et per totum.

<sup>26</sup> Jul. Capitolin. saith of the Antonines, That they would not be saluted by filthy persons. And Lampridus of Alexander Severus, that, Nisi honestos et bonæ famæ homines ad salutationem non admisit. Jussitque ut nemo ingrediatur, nisi qui se innocentem novit: per præconem edixit, ut nemo salutaret principem qui se furem esse nosset, ne aliquando detectus capitali supplicio subderetur. Read Sebastian. Foxius de Regno Regisque institutione. Even Croesus, Dionysius, and Julian were liberal to philosophers, and ambitious of their converse. Vera civitatis fœlicitas est, ut Dei sit amans et amata Deo; illum sibi regem, se illius populum agnoscat. August. de Civit. Dei, 1. v. c. 14.

unconscionable sort will be true to their governors, no longer than it serves their interest; therefore conscientiousness should be encouraged.<sup>27</sup>

*Mem. XI.* If the clergy, or most religious people, offend, let their punishment be such as falleth only on themselves, and reacheth not Christ, nor the gospel, nor the church. Punish not Christ for his servants' failings, nor the gospel for them that sin against it; nor the souls of the people, for their pastors' faults; but see that the interest of Christ and men's souls be still secured.<sup>28</sup>

*Mem. XII.* If the dissensions of lawyers or statesmen make factions in the commonwealth, let not the fault be laid on religion, though some divines fall into either faction. When the difference is not in divinity, but in law cases, blame not religion for that, which it hath no hand in: and watch against Satan, who alway laboureth to make civil factions or differences tend to the dishonour of religion, and the detriment of the church and gospel.

*Mem. XIII.* Take those that are covetous, ambitious, or selfish, and seek for preferment, to be the unfittest to be consulted with in the matters of religion, and the unfittest to be trusted with the charge of souls. And let the humble, mortified, self-denying men, be taken as fitter pastors for the churches.

*Mem. XIV.* Side not with any faction of contentious pastors, to the oppression of the rest, when the difference is in tolerable things; but rather drive them on to unity, upon condescending and forbearing terms: for there will else be no end; but the faction which you side with, will break into more factions, and the church will receive damage by the loss of the oppressed party, and by the division much more. What lamentable work the contentions of the bishops have made in the churches, in all ages, since the primitive times, all history doth too openly declare. And how much a holy, prudent, peaceable magistrate can do, to keep peace among them, more than will be done if their own impetuosity be left unrestrained, it is easy to observe; especially if he keep the sword in his own hand, and trust it not in the hands of churchmen, especially of one faction to the oppression of the rest.<sup>29</sup>

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<sup>27</sup> Aug. Ep. Bonifac. Omnes reges qui populo Dei non prohibuerunt nec everterunt quæ contra Dei præcepta fuerunt instituta, culpantur. Qui prohibuerunt et everterunt, super aliorum merita, laudantur.

<sup>28</sup> When Hunnerichus the Arian Vandal king, was resolved to banish, imprison, and otherwise persecute the orthodox bishops and pastors, he first trieth them by threatenings and divers cruelties, and after appointeth a public disputation; where his bishops and officers, having no better pretence, cruelly beat the people and pastors, and then falsely tell the king, That by tumult and clamour they avoided disputing. And at last he calleth together all the pastors that were met for the disputation, and, to insnare them, putteth an oath upon them, That after the king's death, they would take his son for their king; and that they would send no letters beyond sea. This oath divided the orthodox among themselves. For one part of the bishops and pastors said, If we refuse a lawful oath, our people will say that we forsake them, and the dissolution of the churches will be imputed to us. The other part perceiving the snare, were fain to pretend Christ's command, "Swear not at all." The king having separated them, and the officers took all their names, sendeth them all to prison. To those that took the oath, they said, Because that contrary to the command of the gospel, you would swear, you shall see your cities and churches no more, but be sent into the country to till the ground; but so that you presume not to sing psalms, or pray, or carry a book, or baptize, or ordain, or absolve. To those that refused the oath, they said, Because you desired not the reign of the king's son, and therefore refused the oath; you shall be banished to the isle of Corsica, to cut wood for the ships. Victor. Utic. p. (mihi) 456, 457. Generalis Jesuitarum ex nimio absoluti imperii amore, delaturas in scrinia sua admittit, iisque credit, non audito eo qui accusatur: quod injustitiæ genus ab ethnicis ipsis improbat. Imperando non bonis regibus se facit similem, qui senatum magni fecerunt; sed tyrannos mavult imitari, e. g. Tarquinium superbum, qui ante omnia conatus est debilitare senatus numerum et autoritatem, ut omnia suo libitu facere posset; similiter generalis cum assistentibus suis odit synodos generales, omniaque experitur, ne tales instituantur conventus, quibus rerum gestarum reddere rationem necesse habeat. – Generalis Jesuiticus in eligendis officialibus non curat quod sit cujusque talentum aut dotes eminentiores, sed quam bene secum aut cum provinciali suo conformetur. Quæ causa est cur homines viles et abjecti animi officii præponantur, qui a superioribus duci se sinant ut nervis alienis mobile lignum. Mariana de Reform. Jesuit. cap. 13, 15, 16, 18. In Arcan. Jesuit. p. 131, 132. Recit. in Apolog. Giraldi. Nulla est latronum societas in qua justitia non plus loci habeat, quam in societate nostra, &c. – ubi non modo scientia et ignorantia in æquo sunt, sed etiam scientia impedimento est, quo minus quis consequatur præmia humano ac divino jure debita. Marian. Aphor. 84. c. 12, &c. 14. 89. Aphor. 87, &c. The rest is worth the reading, as a warning from a Jesuit to the governors of state and church. Aphor. 80. c. 11. Superiores societatis nostræ sunt homines indigni, qui officii præsent, cum generalis metuat ac sublato vellet, quorum eminentes sunt virtutes. Boni quam mali ei suspectiores sunt. This, and abundance more, saith Mariana, a Jesuit of ninety-six years of age, learned in Hebrew, Chaldee, Syriac, Greek, and Latin, of his own society.

<sup>29</sup> Lamprid. numbers it with Alexander Mam. Severus's good works. Judæis privilegia reservavit; christianos esse passus est. Nam illo tempore crudelius Arianorum episcopi, presbyteri, clerici, quam rex et Vandali sæviebant. Id. p. 468.

*Mem. XV.* Believe not the accusations that are brought against the faithful ministers of Christ, till they are proved; and judge not them, or any of his servants, upon the reports of adversaries, till they have spoken for themselves; for the common corruption of depraved nature, doth engage all the ungodly in such an enmity against holiness, that there is little truth or righteousness to be expected from wicked and malicious lips, for any holy cause or person. And if such persons find but entertainment and encouragement, their malice will abound, and their calumnies will be impudent; which is the sense of Prov. xxix. 12, "If a ruler hearken to lies, all his servants are wicked." The example of Saul and Doeg is but such as would be ordinary, if rulers would but hearken to such calumniators.<sup>30</sup>

*Mem. XVI.* When the case is doubtful about using punishments and severities against the scrupulous in the matters of religion, remember your general directions, and see what influence they must have into such particulars; as, That the very work and end of your office is, that under your government the people may live quietly and peaceably in godliness and honesty, 1 Tim. ii. 2. And that rulers are not a terror to good works, but to evil; and for the praise of them that do good; and ministers of God to us for good; and revengers to execute wrath upon them that do evil, Rom. xiii. 3, 4. And remember the danger of persecution, as described Matt, xviii. 6, 10, 14; 1 Thess. ii. 15, 16; 2 Chron. xxxvi. 14-17. And that he that doubteth of things indifferent is damned if he do them, because he doth them not of faith, Rom. xiv. 23. And remember whom and what it is that God himself forgiveth and forbearth. And always difference the infirmities of serious conscionable christians, from the wickedness of unconscionable and ungodly men. Yet not extenuating the wickedness of any, because of his hypocritical profession of religion.<sup>31</sup>

*Mem. XVII.* Remember that you must be examples of holiness to the people; and shun all those sins which you would have them shun, and be eminent in all those virtues which you would commend unto them.<sup>32</sup> This is not only necessary to the happiness of those under you, but also for the saving of yourselves. As Paul saith to Timothy, "Take heed unto thyself, and unto the doctrine, continue in them;<sup>33</sup> for in doing this, thou shalt both save thyself, and them that hear thee," 1 Tim. iv. 16. So may I say to rulers, Take heed to yourselves, and unto government, and continue herein; for in doing this, you will save yourselves, and those you govern. They that are good are likeliest to do good; but the wicked will do wickedly, Dan. xii. 10.

The chief means for rulers to become thus holy and exemplary is, 1. To hearken to the doctrine and counsel of the word of the Lord, and to meditate in it day and night, Josh. i. 3, 4; Deut. xvii. 18-20. And to have faithful, holy, and self-denying teachers, 2 Chron. xx. 20. 2. To beware of the company and counsels of the wicked. "Take away the wicked from before the king, and his throne shall be established in righteousness," Prov. xxv. 4, 5. 3. To watch most carefully against the special temptations of their great places, especially against sensuality and pride, and preferring their own honour, and interest, and will, before the honour, and interest, and will, of Jesus Christ. "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" Eccl. x. 16, 17. "It is an abomination to kings to commit wickedness; for the throne is established by righteousness," Prov. xvi. 12. 4. To remember always the end of holiness. How sure a way it is to glory hereafter, and to leave a sweet and glorious name and memorial upon earth; when wickedness is the certain way to shame on earth, and misery for ever!<sup>34</sup>

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<sup>30</sup> *Justitiæ munus primum est, ut ne cui quis noceat nisi lacessitus injuria.* Cicero. Prov. xxii. 7; xxviii. 16; Psal. cxix. 23; Prov. xxv. 2. *Leg. Epist. M. Ciceronis ad fratrem.*

<sup>31</sup> *Quis mihi imponat necessitatem vel credendi quod nolim, vel quod velim non credendi.* Lactant. lib. 5. c. 13.

<sup>32</sup> Laert. in Solon, reciteth one of his sayings, *Populi rector prius se quam populum recte instituere debet: si principes et majores secundum leges vixerint, unaquæque civitas optime rege peterit,* p. 31.

<sup>33</sup> Or spend thy time in them. Dr. Hammond.

<sup>34</sup> Luke xviii. 22, 24; Deut. xvii. 20; Prov. xxix. 14; xxii. 29; xvi. 13; xxxi. 3, 4; 2 Chron. xxxii. 25; xx. 16; Ezek. xxviii. 2, 5,

*Mem. XVIII.* Rulers should not be contented to do good at home, and to be the joy and blessing of their own subjects; but also set their hearts to the promoting of faith, and holiness, and concord, throughout the churches of the world; and to improve their interests in princes and states, by amicable correspondencies and treaties to these ends; that they may be blessings to the utmost extent of their capacities. As Constantine interceded with the Persian king, to forbear the persecuting of christians in his dominion,<sup>35</sup> &c. But I shall presume to speak no further to my superiors; in the golden age these memorandums will be practised.

I will only annex Erasmus's image of a good prince, and of a bad, recited by Alstedius Encyclop. lib. xxiii. Polit. c. 3. p. 173, 174.

### **The Image of a Good Prince, out of Erasmus**

"If you will draw the picture of a good prince, delineate some celestial wight, liker to God than to a man; absolute in all perfections of virtue; given for the good of all; yea, sent from heaven for the relief of mortal men's affairs; which being (*oculatissimum*) most discerning, looketh to all! To whom nothing is more regarded, nothing more sweet, than the commonwealth; who hath more than a fatherly affection unto all. To whom every one's life is dearer than his own; who night and day is doing and endeavouring nothing else, but that it may be very well with all; who hath rewards in readiness for all that are good; and pardon for the bad, if so be they will betake them to a better course; that so freely desireth to deserve well of his subjects, that if it be needful, he will not stick to preserve their safety by his own peril; that taketh his country's commodity to be his own gain; that always watcheth, that others may sleep quietly; that leaveth himself no quiet vacancy, that his country may live in quiet vacancy, or peace; that afflicteth himself with successive cares, that his subjects may enjoy tranquillity. To conclude, on whose virtue it is, that the public happiness doth depend."

### ***The Image of a Bad Prince. Ibid***

"If you would set forth a bad prince to the eye, you must paint some savage, horrid beast, made up of such monstrosities as a dragon, a wolf, a lion, a viper, a bear, &c. every way armed, with six hundred eyes; every way toothed; every way terrible; with hooked talons; of an insatiable paunch; fed with men's bowels; drunk with man's blood; that watcheth to prey upon the lives and fortunes of all the people; troublesome to all, but specially to the good; a fatal evil to the world; which all curse and hate, who wish well to the commonwealth; which can neither be endured, because of his cruelty, nor yet taken away without the great calamity of the world, because wickedness is armed with guards and riches."

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17; Luke xii. 19, 20; xvi. 19, 20, 25. It is a sad observation of Acosta, lib. v. c. 9. p. 474. Ac reipsa ceutoque usu observatum est, eas Indorum nationes plures ac graviore superstitionis diabolicæ species teuisse, in quibus regum ac reipublicæ maxime potentia et peritia excelluit. Contra qui tenuiorem fortunam minusque reipublicæ accommodata sortiti sunt, in his multo idololatria parciore est: usque adeo ut nonnullas Indorum gentes omni idolorum religione vacare, quidam pro certo confirmit. Ex bonæ fidei scriptoribus super alias innumeras, hæc præcipua capitur utilitas; quod non alia res æque vel bonorum regum animos ad res cum laude gerendas accendit, vel tyrannorum cupiditates cohibet, ac refrænat, dum utrique cernunt horum literis suam vitam omnem, mox in totius orbis, imo sæculorum omnium theatrum producendam. Et quicquid in abdito nunc vel patrant, vel adscito fuco prætexunt, vel metu dissimulari cogunt, verius quam ignorari, paulo post clarissimam in lucem sub oculis omnium traducendum: quam jam metu pariter ac spe libera posteritas, nec ullo corrupta studio, magno consensu recte factis applaudet, parique libertate his diversa explodet, exhibilabitque. Erasm. Præfat. in Sueton.

<sup>35</sup> Euseb. in vita Const.

## CHAPTER III. DIRECTIONS FOR SUBJECTS CONCERNING THEIR DUTY TO THEIR RULERS

Being now to speak of the duties which I must practise, and to those of my own rank, I shall do it with some more freedom, confidence, and expectation of regard and practice.

*Direct.* I. Though I shall pass by most of the theory, and especially of the controversial points in politics, and not presume to play the lawyer's part; yet I must advise you to understand so much of the cause, and nature, and end of government, as is necessary to direct you in your obedience, and to preserve you from all temptations to rebellion. Especially take heed of those mistakes which confound sovereignty and subjection, and which delude the people with a conceit, that they are the original of power, and may intrust it as they please; and call their rulers to account, and take the forfeiture, and recall their trust, &c. It is not to flatter kings, but to give God his due, that I shall caution you against these mistakes of popularity. And first, I shall briefly lay down the truth, and then answer some few of the chief objections.

*Prop.* I. That there be government *in genere*, and obedience thereto, is determined even in nature, by the God of nature, in making man a sociable creature, and each man insufficient for himself, and in making republics necessary to the welfare and safety of individuals, and government necessary to these republics.<sup>36</sup> This therefore is not left to the people's wills; though some odd cases may be imagined, in which some individual persons may live out of a commonwealth, and not be obliged to live under civil government; yet that exception doth but confirm the general rule: even as all men ordinarily are bound to live in communion with some particular church, and know their own pastor, though yet some few may be excepted, as some ambassadors, travellers, seamen, soldiers, banished men, &c. So here, the obligation to live under government, lieth upon the generality of the world, though some few may be excepted.

*Prop.* II. Rulers therefore are God's officers, placed under him in his kingdom, as he is the universal, absolute Sovereign of the world; and they receive their power from God, who is the only original of power. Not only their strength from his strength, but their authority or governing power, (which is *jus regendi*.) from his supreme authority; as mayors and bailiffs in corporations receive their power from the king. Rom. xiii. 1-3, "There is no power, but of God; the powers that be, are ordained of God."

*Prop.* III. This governing power in genere, is not an empty name, but in the very institution containeth in it those things materially which are absolutely necessary to the end of government.

*Prop.* IV. Yet God hath left that which is commonly called, the specification of government; and some lower parts of the matter, and manner of exercise, undetermined; as also the individual persons or families that shall rule. In these three therefore it is that communities interpose. 1. Whether the sovereignty shall be in one, or two, or ten, or how many, and how divided for their exercise, God hath not determined. 2. Nor hath he determined of every particular, whether the power shall extend to this, or that, or the other thing, or not? Nor whether it shall be exercised thus or thus, by standing courts, or temporary judges, &c. 3. Nor hath he named the person or family that shall rule.<sup>37</sup>

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<sup>36</sup> Nihil Deo qui omnem mundum hunc regit, acceptius, quam concilia cœcusque nominum quæ civitates appellantur. Cicero.

<sup>37</sup> Grotius de Imper. Sum. Potest. c. i. p. 7, 8. Sunt qui objiciant reges quædam imperare non posse, nisi consensus ordinum accesserit: sed hi non vident quibus in locis id juris est, ibi summum imperium non esse penes reges, sed aut penes ordines, aut certe penes id corpus, quod rex et juncti constituunt, ut Bodinus, Suarezius, Victoria, alique, aliunde demonstrarunt: certum summum imperium totum, et aliquid imperare non posse, ideo tantum quod alter vetet aut intercedat, plane sunt ἀσύστατα.

*Prop. V.* Though these in the constitution are determined of by explicit or implicit contract or consent, between the ruler and the community, yet by none of these three can the people be truly and properly said to give the ruler his power of government. Not by the first or last; for both those do but determine who shall be the recipient of that power; whether one or more, and who individually. Not the second, for that is but a limiting, or bounding, or regulating the governing power, that it be not exercised to their hurt; the bounding and regulating of their power, is not the giving them power. The people having the strength, cannot be ruled against their concordant wills: and therefore, if they contract with their governors, that they will be ruled thus and thus, or not at all, this is not to give them power. Yet propriety they have, and there they may be givers. So that this bounding, or regulating, and choosing the form, and persons, and giving of their propriety, is all that they have to do. And the choosing of the family or person, is not at all a giving the power. They are but *sine quibus non* to that; they do but open the door to let in the governor; they do but name the family or man, to whom God, and not they, shall give the power.

As, when God hath already determined what authority the husband shall have over the wife, the wife by choosing him to be her husband, giveth him not his power, but only chooseth the man, to whom God giveth it by his standing law: though about the disposing of her estate, she may limit him by precontracts; but if she contract against his government, it is a contradiction and null. Nor if he abuse his power, doth it at all fall into her hands.

If the king by charter give power to a corporation to choose their mayor, or other officer, they do but nominate the persons that shall receive it, but it is the king's charter, and not they, that give him the power.

If a soldier voluntarily list himself under the king's general, or other commanders, he doth but choose the man that shall command him, but it is the king's commission that giveth him the power to command those that voluntarily so list themselves. And if the authority be abused or forfeited, it is not into the soldiers' hands, but into the king's.

*Prop. VI.* The constituting consent or contract of ancestors obligeth all their posterity, if they will have any of the protection or other benefit of government, to stand to the constitution; else governments should be so unsettled and mutable, as to be incapable of their proper end.

*Prop. VII.* God hath neither in nature or Scripture, estated this power of government, in whole or in part, upon the people of a mere community, (much less on subjects,) whether noble or ignoble, learned or unlearned, the part of the community, or the whole body, real or representative.<sup>38</sup> The people as such, have not this power, either to use or to give; but the absolute Sovereign of all the world, doth communicate the sovereign power in every kingdom, or other sort of commonwealth, from himself immediately; I say, immediately: not without the mediation of an instrument signifying his will; for the law of nature and Scripture are his instrument, and the charter of authority; nor yet so immediately, as without any kind of medium; for the consent and nomination of the community before expressed, may be *conditio sine qua non*, so far as aforesaid; but it is so immediately from God, as that there is no immediate recipient, to receive the power first from God, and convey it to the sovereign.

*Prop. VIII.* The natural power of individual persons over themselves, is *tota specie* different from this political or civil power. And it is not the individual's resignation of this natural power of self-disposal, unto one or more, which is the efficient cause of sovereignty or civil power.<sup>39</sup>

*Prop. IX.* If you take the word law properly, for the expression of a ruler's will obliging the governed, or making their duty; and not improperly, for mere contracts between the sovereign and the

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<sup>38</sup> So foolish and bad is the multitude too often, that it made Aristippus hold it as probable, that a wise man should not endanger himself for his country, because wisdom is not to be cast away for the commodity of fools. Laert. in Aristip. But a wise man must be wise for others, and not only for himself.

<sup>39</sup> It was one of the Roman laws of the twelve tables, *Vendendi filium patri potestas esto*. But this law rather giveth the father that power, than declareth it to be naturally in him. Nature alloweth him no other selling of him, than what is for his child's own good.

people; then it is clear in the definition itself, that neither subjects, nor the community, as such, have any legislative power. Neither nature nor Scripture hath given the people a power of making laws, either by themselves, or with the sovereign; either the sole power, or a part of it. But the very nature of government requireth, that the whole legislative power, that is, the power of making governing laws, belong to the *summa majestas*, or sovereign alone. (Unless when the *summa potestas* is in many hands, you compare the partakers among themselves, and call one party the sovereign, as having more of the sovereignty than the rest.) For those that are no governors at all, cannot perform the chief act of government, which is the making of governing laws; but the people are no governors at all, either as a community, or as subjects; so that you may easily perceive, that all the arguments for a natural democracy, are built upon false suppositions; and wherever the people have any part in the sovereignty, it is by the after constitution, and not by nature; and that kings receive not their power from the people's gift, (who never had it themselves to use or give,) but from God alone.

*Prop.* X. Though God have not made a universal determination for any one sort of government, against the rest, (whether monarchy, aristocracy, or democracy,) because that is best for one people, which may be worse for others, yet ordinarily monarchy is accounted better than aristocracy, and aristocracy better than democracy. So much briefly of the original of power.

*Object.* I. But, saith worthy Mr. Richard Hooker, Eccl. Polit. lib. i. sect. 10. p. 21,<sup>40</sup> "That which we spake of the power of government, must here be applied to the power of making laws, whereby to govern; which power, God hath over all, and by the natural law, whereto he hath made all subject, the lawful power of making laws to command whole politic societies of men, belongeth so properly to the same entire societies, that for any prince or potentate of what kind soever upon earth, to exercise the same of himself, and not either by express commission immediately and personally received from God, or else by authority derived at first from their consent, upon whose persons they impose laws, it is no better than mere tyranny. Laws they are not therefore, which public approbation hath not made so."

*Answer.* Because the authority of this famous divine is with his party so great, I shall adventure to say something, lest his words do the more harm; but not by confident opposition, but humble proposal and submission of my judgment to superiors and wiser men, as being conscious of my own inferiority and infirmity. I take all this to be an assertion no where by him proved (and by me elsewhere disproved fully). Laws are the effects and signs of the ruler's will; and instruments of government. Legislation is the first part of government; and if the whole body are naturally governors, the *pars imperans* and *pars subdita* are confounded. If the most absolute monarch can make no laws, then disobeying them were no fault. It is enough that their power be derived from God immediately, though the persons be chosen by men. Their authority is not derived from the people's consent, but from God, by their consent, as a bare condition *sine qua non*. What if a community say all to their elected king, "We take not ourselves to have any governing power to give or use, but we only choose you or your family to that office which God hath instituted, who in that institution giveth you the power upon our choice;" can any man prove, that such a king hath no power, but is a tyrant; because the people disclaim the giving of the power; when indeed they do their duty? Remember that in all this we speak not of the government of this or that particular kingdom, but of kingdoms and other commonwealths indefinitely.<sup>41</sup>

*Object.* II. But, saith he, lib. viii. p. 192, "Unto me it seemeth almost out of doubt and controversy, that every independent multitude before any certain form of regimen established, hath under God supreme authority, full dominion over itself," —

*Answer.* If by dominion were meant propriety, every individual hath it; but for governing power, it seemeth as clear to me, that your independent multitude hath no civil power of government at all;

<sup>40</sup> So p. 23. The same error of the original of power hath Acosta, 1. ii. c. 2. p. 208. with many other Jesuits and papists.

<sup>41</sup> Bishop Andrews in Tortur. Tort. p. 385. Actus homo non distinguit inter formam, atque auctoritatem regiminis; forma de hominibus esse potest: de caelo semper est auctoritas. An rex sit supra leges, Vid. Seb. Fox. lib. ii. de Instit. Reg.

but only a power to choose them governors; while they have no governors, they have no governing power, for that maketh a governor.

*Object.* III. Ibid. "A man who is lord of himself, may be made another's servant," &c.

*Answer.* 1. He may hire out himself to labour for another; because he hath so far the power of himself, and his labour is his own, which he may sell for wages; but in a family, that the master be the governor to see God's laws obeyed by his servants, is of divine appointment, and this governing power the servant giveth not to his master, but only maketh himself the object of it. 2. The power that nature giveth a man over himself, is *tota specie* distinct from civil government; (as Dr. Hammond hath well showed against I. G.) An individual person hath not that power of his own life as the king hath. He may not put himself to death, for that which the king may put him to death for. 3. If this were true, that every individual, by self-resignation, might give a king his power over him; yet *a posse ad esse non valet consequentia*; and that it is not so is proved, in that God the universal Sovereign hath prevented them, by determining himself, of his own officers, and giving them their power in the same charter by which he enableth the people to choose them. Therefore it is no better reasoning than to say, If all the persons in London subjected themselves to the lord mayor, he would thereby receive his power from them, when the king hath prevented that already, by giving him the power himself in his charter; and leaving only the choice of the person to them; and that under the direction of the rules which he hath given them.<sup>42</sup>

*Object.* IV. But saith he, lib. viii. p. 193, "In kingdoms of this quality, (as this we live in,) the highest governor hath indeed universal dominion, but with dependency upon that whole entire body over the several parts whereof he hath dominion; so that it standeth for an axiom in this case, The king is *major singulis, universis minor*."

*Answer.* If you had included himself, it is certain that he cannot be greater than the whole, because he cannot be greater than himself. But seeing you speak of the whole in contradistinction from him, I answer, that indeed *in genere causæ finalis*, the sovereign is *universis minor*, that is, the whole kingdom is naturally more worth than one, and their felicity a greater good; or else the *bonum publicum*, or *salus populi*, could not be the end of government; but this is nothing to our case; for we are speaking of governing power as a means to this end; and so *in genere causæ efficientis*, the sovereign (yea, and his lowest officer) hath more authority or *jus regendi* than all the people as such (for they all as such have none at all); even as the church is of more worth than the pastor, and yet the pastor alone hath more authority to administer the sacraments, and to govern the people, than all the flock hath; for they have none either to use or give, (whatever some say to the contrary,) but only choose him to whom God will give it.<sup>43</sup>

*Object.* V. Saith the reverend author, lib. viii. p. 194, "Neither can any man with reason think, but that the first institution of kings, (a sufficient consideration wherefore their power should always depend on that from which it did always flow,) by original influence of power from the body into the king, is the cause of kings' dependency in power upon the body: by dependency we mean subordination and subjection."

*Answer.* 1. But if their institution *in genere* was of God, and that give them their power, and it never flowed from the body at all, then all your superstructure falleth with your ground-work. 2. And here you seem plainly to confound all kingdoms by turning the *pars imperans* into the *pars subdita*, and *vice versa*; if the king be subject, how are they his subjects? I will not infer what this will lead them to do, when they are taught that kings are in subordination and subjection to them. Sad experience hath showed us what this very principle would effect.

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<sup>42</sup> Dion Cass. saith, that when Euphates the philosopher would kill himself, Veniam dederat ei Adrianus citra ignominiam et infamiam, ut cicutam tum propter senectutem, tum etiam propter gravem morbum, bibere possit. In vita Adrian.

<sup>43</sup> Against the people's being the givers of power, by conjoining all their own in one, in church or state, see Mr. D. Cawdry's Review of Mr. Hooker's Survey, p. 154, &c.

*Object.* VI. Ibid.<sup>44</sup> "A manifest token of which dependency may be this; as there is no more certain argument, that lands are held under any as lords, than if we see that such lands in defect of heirs fall unto them by escheat; in like manner it doth follow rightly that seeing dominion when there is none to inherit it, returneth unto the body, therefore they which before were inheritors of it, did hold it in dependence on the body; so that by comparing the body with the head as touching power, it seemeth always to reside in both; fundamentally and radically in one, in the other derivatively; in one the habit, in the other the act of power."

*Answer.* Power no more falleth to the multitude by escheat, than the power of the pastor falls to the church, or the power of the physician to the hospital, or the power of the schoolmaster to the scholars; that is, not at all. When all the heirs are dead, they are an ungoverned community, that have power to choose a governor, but no power to govern, neither (as you distinguish it) in habit nor in act, originally nor derivatively. As it is with a corporation when the mayor is dead, the power falleth not to the people.

Therefore there is no good ground given for your following question, "May a body politic then at all times withdraw in whole or in part the influence of dominion which passeth from it, if inconveniences do grow thereby?" Though you answer this question soberly yourself, it is easy to see how the multitude may be tempted to answer it on your grounds, especially if they think your inconvenience turn into a necessity; and what use they will make of your next words, "It must be presumed that supreme governors will not in such cases oppose themselves, and be stiff in detaining that, the use whereof is with public detriment." A strange presumption.

*Object.* VII. "The axioms of our regal government are these, *Lex facit regem*; the king's grant of any favour made contrary to law is void; *Rex nihil potest nisi quod jure potest*."

*Answer.* If *lex* be taken improperly for the constituting contract between prince and people, and if your *facit* have respect only to the species and person, and not the substance of the power itself, then I contradict you not. But if *lex* be taken properly for *authoritativa constitutio debiti*, or the signification of the sovereign's will to oblige the subject, then *lex non facit regem, sed rex legem*.<sup>45</sup>

*Object.* VIII. Lib. viii. p. 210, "When all which the wisdom of all sorts can do is done for the devising of laws in the church, it is the general consent of all that giveth them the form and vigour of laws; without which they could be no more to us than the counsels of physicians to the sick. Well might they seem as wholesome admonitions and instructions, but laws could they never be, without consent of the whole church to be guided by them, whereunto both nature and the practice of the church of God set down in Scripture, is found every way so fully consonant, that God himself would not impose, no not his own laws upon his people, by the hand of Moses, without their free and open consent."

*Answer.* 1. Wisdom doth but prepare laws, and governing power enacteth them, and giveth them their form; but the whole body hath no such governing power, therefore they give them not their form.<sup>46</sup> 2. The people's consent to God's laws gave them not their form or authority; this opinion I have elsewhere confuted, against a more erroneous author. Their consent to God's laws was required indeed, as naturally necessary to their obedience, but not as necessary to the being or obligation of the law. Can you think that it had been no sin in them to have disobeyed God's laws, unless they had first consented to them? Then all the world might escape sin and damnation, by denying consent to the laws of God. 3. This doctrine will teach men that we have no church laws;<sup>47</sup> for the whole church

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<sup>44</sup> So lib. viii. p. 211, 218, 220.

<sup>45</sup> Lib. viii. p. 195. *Trita in scholis, neminem sibi imperare posse; neminem sibi legem posse dicere, a qua mutata voluntate nequeat recedere: summum ejus esse imperium qui ordinario jure derogare valeat. Et quibus evincitur jus summæ potestatis non limitari per legem positivum. Hinc et Augustinus dixit imperatorem non esse subjectum legibus suis. – Grotius de Imp. p. 149, 150.*

<sup>46</sup> *Hanc video sapientissimorum fuisse sententiam. Legem nec hominum ingeniis excogitatam, nec scitum aliquod esse populorum; sed æternum quiddam, quod universum mundum regeret, imperandi prohibendique sapientia. Cicero de Leg.*

<sup>47</sup> How considerable a part of England is London! Yet in this convocation, which hath made the new changes in the liturgy and

never signified their consent. Millions of the poorer sort have no voices in choosing parliament men or convocations; and this will teach the minor dissenting part, to think themselves disobliged for want of consenting; and will give every dissenting part or person a negative voice to all church laws. 4. A single bishop hath a governing power over his particular church, and they are bound to obey him, Heb. xiii. 7, 17. And if the governing power of one pastor be not suspended for want of the consent of any or all the people, then much less the governing power of king and parliament.

*Object.* IX. Lib. viii. p. 220. "It is a thing even undoubtedly natural, that all free and independent societies should themselves make their own laws; and that this power should belong to the whole, not to any certain part of a politic body – ."

*Answer.* This is oft affirmed, but no proof at all of it; in many nations the representatives of the whole body have the legislative power, or part of it. But that is from the special constitution of that particular commonwealth, and not from nature, nor common to all nations. All that naturally belongeth to the people as such, was but to choose their law-makers, and secure their liberties, and not to make laws themselves, by themselves, or mere representers.

*Object.* X. Lib. viii. p. 221. "For of this thing no man doubteth, namely, that in all societies, companies, and corporations, what severally each shall be bound unto, it must be with all their assents ratified. Against all equity it were, that a man should suffer detriment at the hands of men, for not observing that which he never did, either by himself or by others, mediately agree to – ."

*Answer.* I am one that more than doubt of that which you say no man doubteth of. Do you not so much as except God's laws, and all those that only do enforce them, or drive men to obey them? As men are obliged to obey God, whether they consent or not; so are they to obey the laws of their sovereigns, though they never consented to them, no nor to their sovereignty, as long as they are members of that commonwealth, to the government whereof the sovereign is lawfully called, millions of dissenters may be bound to obey, till they quit the society.

*Object.* XI. Lib. viii. p. 221. "If magistrates be heads of the church, they are of necessity christians."

*Answer.* That can never be proved. A constitutive head indeed must be a christian, and more, even a pastor to a particular church, and Christ to the universal. This headship our kings disclaim; but a head of the church, that is, over the church, or a coercive governor of it, the king would be if he were no christian. As one that is no physician may be head over all the physicians in his kingdom; or though he be no philosopher, or artist, he may be head over all the philosophers and artists; and in all their causes have the supreme coercive power; so would the king over all protestants if he were no protestant, and over all christians if he were no christian. But you think, that he that is no member of the church cannot be the head of it. I answer, not a constitutive, essential head as the pastor is; but he may be the head over it, and have all the coercive power over it. What if the king be not a member of many corporations in his kingdom? Yet as he is head of the kingdom, he is head of, or over them, as they are parts of it.

*Object.* XII. Lib. viii. p. 218, 223, 224. "What power the king hath, he hath it by law: the bounds and limits of it are known; the entire community giveth order," &c. p. 223. "As for them that exercise power altogether against order, although the kind of power which they have may be of God, yet is their exercise thereof against God, and therefore not of God, otherwise than by permission, as all injustice is." p. 224. "Usurpers of power, whereby we do not mean them that by violence have aspired unto places of highest authority, but them that use more authority than they did ever receive in form

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book of ordination, London had not one clerk of their choosing: for being to choose but two, they chose only Mr. Calamy and myself; who were neither of us accepted, or ever there. Now if your opinion be true; Quær. 1. Whether you make not this convocation's decrees to be but counsels to us? 2. Or at least whether the city of London, or the London ministers, be not made free from detriment, as not consenters? You will free them and me, especially from detriment for our not conforming to this convocation's acts as such; upon reasons which I do not own myself, as generally by you laid down.

and manner before mentioned. Such usurpers thereof as in the exercise of their power, do more than they have been authorized to do, cannot in conscience bind any man to obedience."

*Answ.* It is true that no man can exercise more power than he hath: the power that we speak of being ἐξουσία, *jus regendi*, it is impossible to use more authority than they have; though they may command beyond and without authority. And it is true, that where a man hath no authority or right to command, he cannot directly bind obedience. But yet a ruler may exercise more power than man ever gave him, and oblige men to obedience thereby. God giveth them power to govern for his glory, according to his laws, and to promote obedience to those laws of God (in nature and Scripture) by subordinate laws of their own. And all this the sovereign may do, if the people, at the choice of him or his family, should only say, We take you for our sovereign ruler: for then he may do all that true reason or Scripture make the work of a sovereign ruler, even govern the people by all such just means as tend to the public good and their everlasting happiness: and yet that people that should do no more but choose persons or families to govern them, and set them no bounds, do give no power to those they choose, but determine of the persons that shall have power from God. Yet it is granted you, that if the person or family chosen, contract with them to govern only with such and such limitations, they have bound themselves by their own contract; and thus both specifications of government and degrees of power come in by men. But always distinguish, 1. Between the people's giving away their propriety, (in their goods, labours, &c. which they may do,) and giving authority, or governing power (which they have not to give). 2. Between their naming the persons that shall receive it from the universal King, and giving it themselves. 3. Between bounding and limiting power, and giving power. 4. And between a sovereign's binding himself by contract, and being bound by the authority of others.<sup>48</sup> If they be limited by contracts, which are commonly called the constitutive or fundamental laws, it is their own consent and contract that effectively obligeth and limiteth them; of which indeed the people's will may be the occasion, when they resolve that they will be governed on no other terms: but if the contract limit them not, but they be chosen simply to be the *summæ potestates*, without naming any particular powers either by concession or restraint, then as to ruling they are absolute as to men, and limited only by God, from whose highest power they can never be exempt, who in nature and Scripture restraineth them from all that is impious and unjust, against his laws and honour, or against the public happiness and safety. And here also remember, that if any shall imagine that God restraineth a magistrate when it is not so, and that the commands of their governors are contrary to the word of God, when it is no such matter, their error will not justify their disobedience.

Though I have answered these passages of this reverend author, it is not to draw any to undervalue his learned writings, but to set right the reader in the principles of his obedience, on which the practice doth so much depend.

And I confess, that other authors of politics say as much as Mr. Hooker saith, both papists and protestants; but not all, nor I think the soundest: I will instance now in Alstedius only, (an excellent person, but in this mistaken,) who saith, *Encyclop. lib. xxiii. Polit. cap. 3. p. 178. Populus universus dignior et potior est tum magistratu tum ephoris. – Hinc recte docent Doct. Politici, populum obtinere regnum et jura majestatis proprietate et dominio: principem et ephoros usu et administratione* (whereas the people have not the *regnum vel jura majestatis* any way at all). —*Si administratores officium suum facere nolint, si impia, et iniqua mandent, si contra dilectionem Dei et proximi agant, populus propriæ salutis curam arripiet, imperium male utentibus abrogabit, et in locum eorum alios substituet. – Porro ephori validiora ipso rege imperia obtinent: principem enim constituunt et deponunt; id quod amplissimum est præeminentiæ argumentum. Atque hæc prærogative mutuis pactis stabilitur. – Interim*

<sup>48</sup> Potestas maritalis est a Deo: applicatio ejus potestatis ad certam personam ex consensu venit quo tamen ipsum jus non datur. Nam si ex consensu daretur, posset consensu etiam dissolvi matrimonium, aut conveniri ne maritus fœminæ imperaret. Quod minime verum est. Imperatoria potestas non est penes electores: ergo nec ab ipsis datur; sed ab ipsis tamen certæ personæ applicatur. Jus vitæ et necis non est penes cives antequam in rempublicam coeant. Privatus enim jus vindictæ non habet: ab iisdem tamen applicatur ad cœtum aut personam aliquam. Grotius de Imperio, p. 270.

*princeps summam potestatem obtinere dicitur, quatenus ephori administrationem imperii, et cumulum potestatis ipsi committunt. Denique optimatum universorum potestas non est infinita et absoluta, sed certis veluti rhetris et clathris definita, utpote non ad propriam libidinem, sed ad utilitatem et salutem populi alligata. Hinc illorum munia sunt regem designare, constituere, inaugurare, constitutum consiliis et auxiliis juvare; sine consensu et approbatione principis, quamdiu ille suum officium facit, nihil in reipublicæ negotiis suscipere: nonnunquam conventum inscio principe agere, necessitate reipublicæ exigente. – Populum contra omnis generis turbatores et violatores defendere.*— I suppose Mr. Hooker's principles and Alstedius's were much the same. I will not venture to recite the conclusion, cap. 12. p. 199. R. 5. de resistendo Tyranno.

Many other authors go the same way, and say that people have the *majestas realis* (both papists, and protestants, and heathens). But I suppose that what I have said against Hooker will serve to show the weakness of their grounds: though it is none of my purpose to contradict either Hooker or any other, so far as they open the odiousness of the sin of tyranny, (which at this day keepeth out the gospel from the far greatest part of the world, and is the greatest enemy to the kingdom of Christ,) nor yet as they plead for the just liberties of the people; but I am not for their authority.

*Direct.* II. Begin with an absolute, universal, resolved obedience to God, your Creator and Redeemer, who is your sovereign King, and will be your final, righteous Judge. As he that is no loyal subject to the king, can never well obey his officers; so he that subjecteth not his soul to the original power of his Creator, can never well obey the derivative power of earthly governors.

*Object.* But, you may say, experience teacheth us, that many ungodly people are obedient to their superiors as well as others. I answer, materially they are, but not formally, and from a right principle, and to right ends: as a rebel against the king, may obey a justice of peace for his own ends, as long as he will let him alone, or take his part; but not formally, as he is the king's officer; so ungodly men may flatter princes and magistrates for their own ends, or on some low and by-account, but not sincerely as the officers of God. He is not like to be truly obedient to man, that is so foolish, dishonest, and impious, as to rebel against his Maker; nor to obey that authority which he first denieth, in its original and first efficient cause. Whatever Satan and his servants may say, and however some hypocrites may contradict in their practices the religion which they profess, yet nothing is more certain, than that the most serious, godly christians, are the best subjects upon earth; as their principles themselves will easily demonstrate.

*Direct.* III. Having begun with God, obey your governors as the officers of God, with an obedience ultimately divine.<sup>49</sup> All things must be done in holiness by the holy. That is, God must be discerned, obeyed, and intended in all; and therefore in magistrates in a special manner. In two respects magistrates are obeyed, or rather flattered, by the ungodly; first, as they are men that are able to do them corporal good or hurt: as a horse, or dog, or other brute will follow you for his belly, and loveth to be where he fareth best. Secondly, as the head of his party, and encourager of him in his evil way, when he meets with rulers that will be so bad. Wicked men love wicked magistrates for being the servants of Satan; but faithful men must honour and obey a magistrate, as an officer of God; even a magistrate as a magistrate, and not only as holy, is an officer of the Lord of all. Therefore the fifth commandment is as the hinge of the two tables; many of the ancients thought that it was the last commandment of the first table, and the moderns think it is the first commandment of the last table; for it commandeth our duty to the noblest sort of men; but not merely as men, but as the officers of God. They debase magistrates that look at them merely as those that master other men, as the strongest beast doth by the weaker: nothing will make you sincere and constant in your honouring and obeying them, but taking them as the officers of God, and remembering by whose commission they rule, and whose work they do; that "they are the ministers of God to us for good," Rom. xiii.

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<sup>49</sup> Greg. Nazianzen cited by Bilson of Subjection, p. 361. Thou reignest together with Christ; rulest with him; thy sword is from him; thou art the image of God.

1-5. If you do not this, 1. You wrong God, whose servants they are; for he that despiseth, despiseth not man but God. 2. You wrong the magistrate, as much as you should do an ambassador, if you took him to be the messenger of some Jack Straw, or some fellow that signifieth no more than his personal worth importeth. 3. And you wrong yourselves; for while you neglect the interest and authority of God in your rulers, you forfeit the acceptance, protection, and reward of God. Subjects as well as servants must learn that great lesson, Col. iii. 23-25, "Whatsoever ye do, do it heartily as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ: but he that doth wrong shall receive for the wrong, which he hath done; and there is no respect of persons." So Eph. vi. 5-8. Magistrates are as truly God's officers as preachers: and therefore as he that heareth preachers heareth him, so he that obeyeth rulers obeyeth him: the exceptions are but the like in both cases: it is not every thing that we must receive from preachers; nor every thing that we must do at the command of rulers; but both in their proper place and work, must be regarded as the officers of God; and not as men that have no higher authority than their own to bear them out.

*Direct. IV.* Let no vices of the person cause you to forget the dignity of his office, The authority of a sinful ruler is of God, and must accordingly be obeyed: of this read Bishop Bilson at large in his excellent treatise of Christian Subjection; against the papists that excommunicate and depose princes whom they account heretics, or favourers of them. Those sins which will damn a man's soul, and deprive him of heaven, will not deprive him of his kingdom, nor disoblige the subjects from their obedience. An infidel, or an ungodly christian, (that is, a hypocrite,) is capable of being a prince, as well as being a parent, husband, master; and the apostle hath taught all, as well as servants, their duty to such. 1 Pet. ii. 18-21, "Servants, be subject to your masters with all fear; and not only to the good and gentle, but also to the froward; for this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully. For what glory is it if when you are buffeted for your faults, you take it patiently? but if when ye do well and suffer for it ye take it patiently, this is acceptable with God; for even hereunto were ye called." Though it be a rare mercy to have godly rulers, and a great judgment to have ungodly ones, it is such as must be borne.<sup>50</sup>

*Direct. V.* Do not either divulge or aggravate the vices of your governors to their dishonour; for their honour is necessary to the public good. If they have not care of their own honour, yet their subjects must have a care of it. If once they be dishonoured, they will the more easily be contemned, hated, and disobeyed. Therefore the dishonouring of the rulers tendeth to the dissolution of the government, and ruin of the commonwealth. Only in two cases did the ancient christians aggravate the wickedness of their governors. 1. In case they were such cruel monsters as Nero, who lived to the misery of mankind. 2. In case they were not only open enemies of the church of Christ, but their honour stood in competition with the honour of christianity, piety, and honesty, as in Julian's case; I confess against Nero and Julian both living and dead, (and many like them,) the tongues and pens of wise and sober persons have been very free; but the fifth commandment is not to be forgotten, "Honour thy father and mother;" and 1 Pet. ii. 17, "Fear God, honour the king;"<sup>51</sup> though you must not call evil good, yet you may conceal and hide evil: Ham was cursed for opening his father's nakedness. Though you must flatter none in their sins, nor hinder their repentance, but further it by all righteous means, yet must you speak honourably of your rulers, and endeavour to breed an honourable esteem of them in the people's minds; and not as some, that think they do well, if they can secretly make their rulers seem odious, by opening and aggravating their faults.

*Direct. VI.* Subdue your passions, that no injuries which you may suffer by them, may disturb your reason, and make you dishonour them by way of revenge. If you may not revenge yourselves

<sup>50</sup> Victor. Utic. saith of Victorianus proconsul of Carthage, that even to an Arian persecuting, usurping tyrant, Pro rebus sibi commissis semper fidelissimus habebatur; and the like of Sebastian and others, p. 460.

<sup>51</sup> Mark vii. 10; x. 19.

on private men, much less on magistrates; and the tongue may be an unjust revenger, as well as the hand. Passion will provoke you to be telling all men, Thus and thus I was used, and to persuade you that it is no sin to tell the truth of what you suffered: but remember, that the public good, and the honour of God's officers, are of greater value, than the righting of a particular person that is injured. Many a discontented person hath set kingdoms on fire, by divulging the faults of governors for the righting of themselves.

*Object.* But shall cruel and unrighteous or persecuting men do mischief, and not hear of it, nor be humbled for it?

*Answer.* 1. Preachers of the gospel, and others that have opportunity, may privately tell them of it, to bring them to repentance, (if they will endure it,) without dishonouring them by making it public. 2. Historians will tell posterity of it, to their perpetual infamy (if repentance and well-doing recover not their honour).<sup>52</sup> Flatterers abuse the living, but truth will dishonour their wickedness when they are dead: for it is God's own decree, "That the memory of the just is blessed, but the name of the wicked shall rot," Prov. x. 7. 3. And God himself will fully be avenged upon the impenitent for ever, having told you, "That it were better for him that offendeth one of his little ones, that a millstone were hanged about his neck, and he were drowned in the depth of the sea."<sup>53</sup> And is not all this enough, without the revenge of your passionate tongues? To speak evil of dignities, and despise dominion, and bring railing accusations, are the sins of the old licentious heretics. Christ left us his example, not to revile the meanest, when we are reviled, 1 Pet. ii. 23. If you believe, that God will justify the innocent, and avenge them speedily, Luke xviii. 7, 8, what need you be so forward to justify and avenge yourselves?

*Object.* If God will have their names to rot, and spoken evil of when they are dead, why may I not do it while they are alive?

*Answer.* There is a great deal of difference between a true historian and a self-avenger in the reason of the thing, and in the effects: to dishonour bad rulers while they live, doth tend to excite the people to rebellion, and to disable them to govern; but for truth to be spoken of them when they are dead, doth only lay an odium upon the sin, and is a warning to others, that they follow them not in evil: and this no wicked prince was ever so great and powerful as to prevent; for it is a part of God's resolved judgment. Yet must historians so open the faults of the person, as not to bring the office into contempt, but preserve the reverence due to the authority and place of governors.<sup>54</sup>

*Direct.* VII. By all means overcome a selfish mind, and get such a holy and a public spirit, as more regardeth God's honour, and the public interest, than your own. It is selfishness that is the great rebel and enemy of God, and of the king, and of our neighbour. A selfish, private spirit careth not what the commonwealth suffereth, if he himself may be a gainer by it. To revenge himself, or to rise up to some higher place, or increase his riches, he will betray and ruin his king, his country, and his nearest friends. A selfish, ambitious, covetous man, is faithful to no man, longer than he serveth his ends; nor is he any further to be trusted, than his own interest will allow. Self-denial, and a public spirit, are necessary to every faithful subject.

*Direct.* VIII. Wish not evil to your governors in your secret thoughts; but if any such thought would enter into your hearts, reject it with abhorrence. Eccles. x. 20, "Curse not the king, no, not in thy thoughts; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." A feverish, misguided zeal for religion, and a passionate discontent for personal injuries, do make many greatly guilty in this point; they would be much

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<sup>52</sup> Lamprid. saith of Alex. Severus that, Amavis literatos homines, vehementer eos etiam reformidans, nequid de se asperum scriberent. Universal. Histor. p. 132. Tiberius bellua luto et sanguine macerata; sui tegendi peritissimus artifex; totus tamen posteritatis oculis patuit, Deo hypocrisim detractione larvæ; plectente.

<sup>53</sup> Matt. xviii. 6; Mark ix. 42; Luke xvii. 2; Jude 7-9.

<sup>54</sup> Sext. Aurel. Victor, de Calig. De quo nescio an decuerit memoriæ prodi, nisi forte quia juvat de principibus nosse omnia, ut improbi saltem famæ metu talia declinent.

pleased, if God would show some grievous judgment upon persecutors; and take no warning by Christ's rebukes of James and John, but secretly are wishing for fire from heaven, not knowing what manner of spirit they are of. They cherish such thoughts as are pleasing to them, though they dare not utter them in words. And he that dare wish hurt, is in danger of being drawn by temptation to do hurt.

*Object.* But may we not pray for the cutting off of persecutors? And may we not give God thanks for it, if he do it himself, without any sinful means of ours?

*Answ.* 1. Every ruler that casteth down one sect or party of christians, and setteth up another, (perhaps as true to the interest of christianity as they,) is not to be prayed against, and his destruction wished by the suffering party. 2. If he be a persecutor of christianity and piety itself, as heathens and infidels are, yet if his government do more good than his persecution doth harm, you may not so much as wish his downfall. 3. If he were a Nero, or a Julian, you must pray first for his conversion; and if that may not be, then next for his restraint, and never for his destruction, but on supposition that neither of the former may be attained (which you cannot say). 4. You must pray for the deliverance of the persecuted church, and leave the way and means to God, and not prescribe to him. Hurtful desires and prayers are seldom of God. 5. You may freelier rejoice afterwards, than desire it before: because when a Julian is cut off, you know that God's righteous will is accomplished; when before you knew not that it was his will: yet after, it is the deliverance of the church, and not the hurt of a persecutor as such, that you must give thanks for: be very suspicious here, lest partiality and passion blind you.<sup>55</sup>

*Direct.* IX. Learn how to suffer; and know what use God can make of your sufferings, and think not better of prosperity, and worse of suffering, than you have cause.<sup>56</sup> It is a carnal, unbelieving heart, that maketh so great a matter of poverty, imprisonment, banishment, or death, as if they were undone, if they suffer for Christ, or be sent to heaven before the time; as if kingdoms must be disturbed to save you from suffering: this better beseems an infidel or a worldling, that takes his earthly prosperity for his portion, and thinks he hath no other to win or lose. Do you not know what the church hath gained by suffering? how pure it hath been when the fire of persecution hath refined it? and how prosperity hath been the very thing that hath polluted it, and shattered it all to pieces; by letting in all the ungodly world into the visible communion of the saints, and by setting the bishops on contending for superiority, and overtopping emperors and kings? Many thousands that would be excellent persons in adversity, cannot bear a high or prosperous state, but their brains are turned, and pride and contention maketh them the scorn of the adversaries that observe them.

*Direct.* X. Trust God, and live by faith; and then you will find no need of rebellious or any sinful means. Do you believe, that both the hearts and lives of kings, and all their affairs, are in the hands of God? If not, you are atheists. If you do, then do you not think that God is fitter than you to dispose of them? He that believeth, will not make haste. Deliverance from persecutions must be prayed and waited for, and not snatched by violence, as a hungry dog will snatch the meat out of his master's hands, and bite his fingers. Do you believe, "That all shall work together for good to them that love God?" Rom. viii. 28. And do you believe, that the godly are more than conquerors; when they are killed all day, and counted as sheep unto the slaughter? ver. 32-35. And do you believe, that it is cause of exceeding joy, when for the sake of righteousness you are hated and persecuted, and all manner of evil is falsely spoken of you? Matt. v. 10-12. If you do not, you believe not Christ; if you do, will you strive by sinful means against your own good, and happiness, and joy? Will you desire to

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<sup>55</sup> They are dangerous passages which Petrarch hath, though a good, learned, and moderate man. Dial. 49. Non tot passim essent domini nec tam late furerent, nisi populi insanirent et cuique civium pro se charior foret res privata quam publica; voluptas quam gloria, pecunia quam libertas, vita quam virtus – Et statim – Et sane si vel unum patria civem bonum habeat, malum dominum diutius non habebit. The meaning is too plain; abundance of the most learned writers have such passages which must be read with caution; though I would draw none to the other extreme. Petrarch's 68 Dial. and 85 Dial. de bono domino, is as smart as the former; but yet speaketh not all that contra reges, which he doth contra dominos. However he says that, Inter regem et tyrannum non discernunt Graii, &c. – So Sir Thomas More in his Poems: Regibus e multis regnum bene qui reget unum: vix tamen unus erit, si tamen unus erit. And that of Senec. Trag. ult. Tantum ut noceat, cupit esse potens. —

<sup>56</sup> Bias interrogatus, quidnam esset difficile? Ferre, inquit, fortiter mutationem rerum in deterius. Laert. p. 55.

conquer, when you may be more than conquerors? Certainly, the use of sinful means doth come from secret unbelief and diffidence. Learn to trust God, and you will easily be subject to your governors.

*Direct XI.* Look not for too great matters in the world: take it but for that wilderness which is the way to the promised land of rest. And then you will not count it strange to meet with hard usage and sufferings from almost all. "Beloved, think it not strange concerning the fiery trial, which is to try you, as if some strange thing happened to you; but rejoice in that ye are partakers of the sufferings of Christ," 1 Pet. iv. 12, 13. Are you content with God and heaven for your portion? If not, how are you christians? if you are, you have small temptation to rebel or use unlawful means for earthly privileges.<sup>57</sup> Paul saith, he "took pleasure in persecutions," 2 Cor. xii. 10. Learn you to do so, and you will easily bear them.

*Direct. XII.* Abhor the popular spirit of envy, which maketh the poor, for the most part, think odiously of the rich and their superiors; because they have that which they had rather have themselves. I have long observed it, that the poor labouring people are very apt to speak of the rich, as sober men speak of drunkards; as if their very estates, and dignity, and greatness, were a vice.<sup>58</sup> And it is very much to flatter their own conscience, and delude themselves with ungrounded hopes of heaven. When they have not the spirit of regeneration and holiness, to witness their title to eternal life, they think their poverty will serve the turn; and they will ordinarily say, that they hope God will not punish them in another world, because they have had their part in this: but they will easily believe, that almost all rich and great men go to hell; and when they read Luke xvi. of the rich man and Lazarus, they think they are the Lazaruses, and read it as if God would save men merely for being poor, and damn men for being great and rich; when yet they would themselves be as rich and great, if they knew how to attain it. They think that they are the maintainers of the commonwealth, and the rich are the caterpillars of it, that live upon their labours, like drones in the hive, or mice and vermin that eat the honey, which the poor labouring bees have long been gathering. For they are unacquainted with the labours and cares of their governors, and sensible only of their own. This envious spirit exceedingly disposeth the poor to discontents, and tumults, and rebellions; but it is not of God, James iii. 15-17.

*Direct. XIII.* Keep not company with envious murmurers at government; for their words fret like a canker, and their sin is of an infecting kind. What a multitude were drawn into the rebellion of Korah, who, no doubt, were provoked by the leader's discontented words.<sup>59</sup> It seemeth they were for popularity. "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift you up yourselves above the congregation of the Lord? – Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness; except thou make thyself altogether a prince over us? – Wilt thou put out the eyes of these men?" Numb. xvi. 3, 13, 14. What confidence, and what fair pretences are here! so probable and plausible to the people, that it is no wonder that multitudes were carried to rebellion by it! Though God disowned them by a dreadful judgment, and showed whom he had chosen to be the governors of his people.

*Direct. XIV.* Keep humble, and take heed of pride. The humble are ready to obey and yield, and not only to be subject to magistrates, but to all men, even voluntarily to be subject to them that cannot constrain them. "Be all of you subject one to another," 1 Pet. v. 5. It is no hard matter for a twig to bow, and for a humble soul to yield and obey another, in any thing that is lawful. But the proud take subjection for vassalage, and obedience for slavery, and say, Who is lord over us? our tongues are our own: what lord shall control us? Will we be made slaves to such and such?<sup>60</sup> "Only from pride cometh contention," Prov. xiii. 10. By causing impatience, it causeth disobedience and sedition.

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<sup>57</sup> Phil. iii. 7, 8, 11, 12.

<sup>58</sup> Univers. Hist. p. 140. Dicas imperatorem orbis Epictetum, Neronem mancipium: irrisum esse summo fastigio, cum servaret dignus, imperaret indignus; nullumque esse malum, quin aliqua boni gutta cordiatu.

<sup>59</sup> Numb. xvi.

<sup>60</sup> Psal. xiii. 6, 7; Prov. xvi. 18; xix. 13.

*Direct. XV.* Meddle not uncalled with the matters of superiors, and take not upon you to censure their actions, whom you have neither ability, fitness, or authority to censure. How commonly will every tradesman and labourer at his work, be censuring the counsels and government of the king; and speaking of things, which they never had means sufficiently to understand! Unless you had been upon the place, and heard all the debates and consultations, and understood all the circumstances and reasons of the business, how can you imagine that at so great a distance you are competent judges? Fear God, and judge not that you be not judged.<sup>61</sup> If busy-bodies and meddlers with other men's matters, among equals, are condemned, 2 Thess. iii. 11; 1 Tim. v. 13; 1 Pet. iv. 15; much more when they meddle, and that censoriously, with the matters of their governors. If you would please God, know and keep your places, as soldiers in an army, which is their comely order and their strength.

*Direct. XVI.* Consider the great temptations of the rich and great; and pity them that stand in so dangerous a station, instead of murmuring at them, or envying their greatness. You little know what you should be yourselves, if you were in their places, and the world, and the flesh, had so great a stroke at you, as they have at them. He that can swim in calmer water, may be carried down a violent stream. It is harder for that bird to fly, that hath many pound weights tied to keep her down, than that which hath but a straw to carry to her nest. It is harder mounting heaven-wards with lordships and kingdoms, than with your less impediments. Why do you not pity them that stand on the top of barren mountains, in the stroke of every storm and wind, when you dwell in the quiet, fruitful vales? Do you envy them that must go to heaven, as a camel through a needle's eye, if ever they come there? And are you discontented, that you are not in their condition? Will you rebel and fight to make your salvation as difficult as theirs? Are you so unthankful to God for your safer station, that you murmur at it, and long to be in the more dangerous place?

*Direct. XVII.* Pray constantly and heartily for the spiritual and corporal welfare of your governors. And you have reason to believe, that God who hath commanded you to put up such prayers, will not suffer them to be wholly lost, but will answer them some way to the benefit of them that perform the duty, 1 Tim. ii. 1-3. And the very performance of it will do us much good of itself; for it will keep the heart well disposed to our governors, and keep out all sinful desires of their hurt; or control them and cast them out, if they come in: prayer is the exercise of love and good desires; and exercise increaseth and confirmeth habits. If any ill wishes against your governors should steal into your minds, the next time you pray for them, conscience will accuse you of hypocrisy, and either the sinful desires will corrupt or end your prayers, or else your prayers will cast out those ill desires. Certainly the faithful, fervent prayers of the righteous, do prevail much with God: and things would go better than they do in the world, if we prayed for rulers as heartily as we ought.

*Object.* For all the prayers of the church, five parts of six of the world are yet idolaters, heathens, infidels, and Mahometans; and for all the prayers of the reformed churches, most of the christian part of the world are drowned in popery, or gross ignorance and superstition, and the poor Greek churches have Mahometan or tyrannical governors, and carnal, proud, usurping prelates domineer over the Roman church; and there are but three protestant kings on the whole earth! And among the Israelites themselves, who have priests and prophets to pray for their princes, a good king was so rare, that when you have named five or six over Judah, (and never a one after the division over Israel,) you scarce know where to find the rest. What good then do your prayers for kings and magistrates?

*Answer.* 1. As I said before, they keep the hearts of subjects in an obedient, holy frame. 2. Were it not for prayers, those few good ones would be fewer, or worse than they are; and the bad ones might be worse, or at least do more hurt to the church than they now do. 3. It is not to be expected, that all should be granted in kind that believers pray for; for then not only kings, but all the world should be converted and saved; for we should pray for every one. But God who knoweth best how to distribute his mercies, and to honour himself, and refine his church by the malice and persecution

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<sup>61</sup> Matt. vii. 1-3.

of his enemies, will make his people's prayers a means of that measure of good which he will do for rulers, and by them in the world; and that is enough to encourage us to pray. 4. And indeed, if when proud, ungodly worldlings have sold their souls by wicked means, to climb up into places of power, and command, and domineer over others, the prayers of the faithful should presently convert and save them all, because they are governors; this would seem to charge God with respect of persons, and defect of justice, and would drown the world in wickedness, treasons, bloodshed, and confusion, by encouraging men by flatteries, or treacheries, or murders, to usurp such places, in which they may both gratify their lusts, and after save their souls, while the godly are obliged to pray them into heaven. It is no such hearing of prayers for governors which God hath promised. 5. And yet, I must observe, that most christians are so cold and formal in their prayers for the rulers of the world, and of the church, that we have great reason to impute the unhappiness of governors very much to their neglect; almost all men are taken up so much with their own concernments, that they put off the public concernments of the world, and of the church and state, with a few customary, heartless words; and understand not the meaning of the three first petitions of the Lord's prayer, and the reason of their precedency, or put them not up with that feeling as they do the other three. If we could once observe, that the generality of christians were more earnest and importunate with God, for the hallowing of his name through all the world, and the coming of his kingdom, and the obeying of his will in earth, as it is in heaven, and the conversion of the kings and kingdoms of the world, than for any of their personal concernments, I should take it for a better prognostic of the happiness of kings and kingdoms, than any that hath yet appeared in our days. And those that are taken up with the expectations of Christ's visible reign on earth, would find it a more lawful and comfortable way, to promote his government thus by his own appointed officers, than to rebel against kings, and seek to pull them down, on pretence of setting up him that hath appointed them, whose kingdom (personally) is not of this world.<sup>62</sup>

*Direct.* XVIII. When you are tempted to dishonourable thoughts of your governors, look over the face of all the earth, and compare your case with the nations of the world; and then your murmurings may be turned into thankfulness for so great a mercy. What cause hath God to difference us from other nations, and give us any more than an equal proportion of mercy with the rest of the world? Have we deserved to have a christian king, when five parts of the world have rulers that are heathens and Mahometans? Have we deserved to have a protestant king, when all the world hath but two more? How happy were the world, if it were so with all nations, as it is with us! Remember how unthankfulness forfeiteth our happiness.

*Direct.* XIX. Consider as well the benefits which you receive by governors, as the sufferings which you undergo; and especially consider of the common benefits, and value them above your own. He that knoweth what man is, and what the world is, and what the temptations of great men are, and what he himself deserveth, and what need the best have of affliction, and what good they may get by the right improvement of it, will never wonder nor grudge to have his earthly mercies mixed with crosses, and to find some salt or sourness in the sauce of his pleasant dishes. For the most luscious is not of best concoction. And he that will more observe his few afflictions, than his many benefits, hath much more selfish tenderness of the flesh, than ingenuous thankfulness to his Benefactor. It is for your good that rulers are the ministers of God, Rom. xiii. 3-5. Perhaps you will think it strange, that I say to you (what I have oft said) that I think there are not very many rulers, no, not tyrants and persecutors, so bad, but that the godly that live under them, do receive from their government more good than hurt; and (though it must be confessed, that better governors would do better, yet) almost

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<sup>62</sup> Object. Si id juris orbis obtineat status religionis erit instabilis; mutato regis animo religio mutabitur. Resp. Unicum hic solatium in Divina est providentia; omnium animos Deus in potestate sua habet; sed speciali quodam modo cor regis in manu Domini. Deus et per bonos et per malos reges opus suum operatur. Interdum tranquillitas, interdum tempestas ecclesiae utilior. Nempe si pius est qui impepat, si diligens lector sacrae Scripturae, si assiduus in precibus, si Ecclesiae Catholicae reverens, si peritos attente audiens, multum per illum proficit veritas. Sin distorto est et corrupto iudicio, pejus id ipsi cedit quam ecclesiae. Nam ipsum grave manet iudicium regis ecclesiae, qui ecclesiam inultam non sinet. Grotius de Imper. p. 210. John xviii. 36.

the worst are better than none. And none are more beholden to God for magistrates, than the godly are, however none suffer so much by them in most places of the world.<sup>63</sup> My reason is, 1. Because the multitude of the needy, and the dissolute prodigals, if they were all ungoverned, would tear out the throats of the more wealthy and industrious; and as robbers use men in their houses, and on the highway, so would such persons use all about them, and turn all into a constant war. And hereby all honest industry would be overthrown, while the fruit of men's labours were all at the mercy of every one that is stronger than the owner; and a robber can take away all in a night, which you have been labouring for many years, or may set all on fire over your heads; and more persons would be killed in these wars by those that sought their goods, than tyrants and persecutors use to kill (unless they be of the most cruel sort of all). 2. And it is plain, that in most countries, the universal enmity of corrupted nature to serious godliness would inflame the rabble, if they were but ungoverned, to commit more murders and cruelties upon the godly, than most of the persecutors in the world have committed. Yet I deny not, in most places there are a sober sort of men of the middle rank that will hear reason, and are more equal to religion than the highest or the lowest usually are. But suppose these sober men were the more numerous, yet is the vulgar rabble the more violent, and if rulers restrained them not, would leave few of the faithful alive on earth. As many volumes as are written of the martyrs, who have suffered by persecutors, I think they saved the lives of many more than they murdered. Though this is no thanks to them, it is a mercy to others. As many as Queen Mary martyred, they had been far more if she had but turned the rabble loose upon them and never meddled with them by authority. I do not think Nero or Dioclesian martyred near so many, as the people turned loose upon them would have done. Much more was Julian a protector of the church from the popular rage, though, in comparison of a Constantine or a Theodosius, he was a plague. If you will but consider thus the benefits of your common protection, your thankfulness for rulers would overcome your murmurings. In some places, and at some times, perhaps the people would favour the gospel, and flock after Christ, if rulers hindered them not; but that would not be the ordinary case, and their unconstancy is so great, that what they built up one day in their zeal, the next day they would pull down in fury.

*Direct. XX.* Think not that any change of the form of government, would cure that which is caused by the people's sin, or the common pravity of human nature. Some think they can contrive such forms of government, as that rulers shall be able to do no hurt: but either they will disable them to do good, or else their engine is but glass, and will fail or break when it comes to execution. Men that are themselves so bad and unhumbl'd, as not to know how bad they are, and how bad mankind is, are still laying the blame upon the form of government when any thing is amiss, and think by a change to find a cure. As if when an army is infected with the plague, or composed of cowards, the change of the general, or form of government, would prove a cure. But if a monarch be faulty, in an aristocracy you will but have many faulty governors for one; and in a democracy a multitude of tyrants.<sup>64</sup>

*Direct. XXI.* Set yourselves much more to study your duty to your governors, than the duty of your governors to you; as knowing, that both your temporal and eternal happiness depend much more upon yourselves, than upon them.<sup>65</sup> God doth not call you to study other men's duties so much as your own. If your rulers sin, you shall not answer for it; but if you sin yourselves, you shall. If you should live under the Turk, that would oppress and persecute you, your souls shall speed never the worse for this; it is not you, but he that should be damned for it. If you say, But it is we that should be oppressed

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<sup>63</sup> Dicunt Stoici, sapientes non modo liberos esse verum et reges: cum sit regnum imperium nemini obnoxium, quod de sapientibus solis asseritur. Statuere enim oportere principem de bonis et malis; hæc autem malorum scire neminem. Similiter ad magistratus, et judicia et oratoriam solos illos idoneos, neminemque malorum. Laert. in Zenone.

<sup>64</sup> Eam rempublicam optimam dicunt Stoici, quæ sit mixta ex regno et populari dominatu, optimorumque potentia. Laert. in Zenone.

<sup>65</sup> Bad people make bad governors: in most places the people are so wilful and tenacious of their sinful customs, that the best rulers are not able to reform them. Yea many a ruler hath cast off his government, being wearied with mutinous and obstinate people. Plato would not meddle with government in Athens. Quia plebs altis institutis et moribus assueverat. Laert. in Platone. And many other philosophers that were fittest for government, refused it on the same account, through the disobedience of the people.

by it; I answer, 1. How small are temporal things to a true believer, in comparison of eternal things! Have not you a greater hurt to fear, than the killing of your bodies by men? Luke xii. 4. 2. And even for this life, do you not believe that your lives and liberties are in the power of God, and that he can relieve you from the oppression of all the world, by less than a word, even by his will? If you believe not this, you are atheists; if you do, you must needs perceive that it concerneth you more to care for your duty to your governors, than for theirs to you; and not so much to regard what you receive, as what you do; nor how you are used by others, as how you behave yourselves to them. Be much more afraid lest you should be guilty of murmuring, dishonouring, disobeying, flattering, not praying for your governors, than lest you suffer any thing unjustly from them. 1 Pet. iv. 13-17, "Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters; yet if any man suffer as a christian, let him not be ashamed, but let him glorify God on this behalf. – If ye be reproached for the name of Christ, ye are happy." Live so, that all your adversaries may be forced to say, as it was said of Daniel, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God," Dan. vi. 5. Let none be able justly to punish you as drunkards, or thieves, or slanderers, or fornicators, or perjured, or deceivers, or rebellious, or seditious; and then never fear any suffering for the sake of Christ or righteousness. Yea, though you suffer as Christ himself did, under a false accusation of disloyalty, fear not the suffering nor the infamy, as long as you are free from the guilt. See that all be well at home, and that you be not faulty against God or your governors, and then you may boldly commit yourselves to God, 1 Pet. ii. 23, 24.

*Direct. XXII.* The more religious any are, the more obedient should they be in all things lawful. Excel others in loyalty, as well as in piety. Religion is so far from being a just pretence of rebellion, that it is the only effectual bond of sincere subjection and obedience.

*Direct. XXIII.* Therefore believe not them that would exempt the clergy from subjection to the civil powers. As none should know the law of God so well as they, so none should be more obedient to kings and states, when the law of God so evidently commandeth it. Of this read "Bilson of Christian Subjection" (who besides many others, saith enough of this). The arguments of the papists from the supposed incapacity of princes, would exempt physicians, and others arts and sciences, from under their government, as well as the clergy.

*Direct. XXIV.* Abase not magistrates so far, as to think their office and power extend not to matters of religion and the worship of God. Were they only for the low and contemptible matters of this world, their office would be contemptible and low. To help you out in this, I shall answer some of the commonest doubts.

*Quest. I.* Is the civil magistrate judge in controversies of faith or worship?

Who shall be judge in points of faith and worship?

*Answ.* It hath many a time grieved me to hear so easy a question frequently propounded, and pitifully answered, by such as the public good required to have had more understanding in such things. In a word, judgment is public or private. The private judgment, which is nothing but a rational discerning of truth and duty, in order to our own choice and practice, belongeth to every rational person. The public judgment is ever in order to execution. Now the execution is of two sorts, 1. By the sword. 2. By God's word applied to the case and person. One is upon the body or estate; the other is upon the conscience of the person, or of the church, to bring him to repentance, or to bind him to avoid communion with the church, and the church to avoid communion with him.<sup>66</sup> And thus public judgment is civil or ecclesiastical; coercive and violent in the execution; or only upon consenters and volunteers. In the first, the magistrate is the only judge, and the pastors in the second. About faith or worship, if the question be, Who shall be protected as orthodox, and who shall be punished by the sword as heretical, idolatrous, or irreligious? here the magistrate is the only judge. If the question

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<sup>66</sup> Of these things see my propositions of the difference of the magistrate's and pastor's power to Dr. Lud. Moul.

be, Who shall be admitted to church communion as orthodox, or ejected and excommunicated as heretical or profane? here the pastors are the proper judges. This is the truth, and this is enough to end all the voluminous wranglings upon the question, Who shall be judge? and to answer the cavils of the papists against the power of princes in matters of religion. It is pity that such gross and silly sophisms, in a case that a child may answer, should debase christian princes, and take away their chief power, and give it to a proud and wrangling clergy, to persecute and divide the church with.<sup>67</sup>

Of the oath of supremacy.

*Quest.* II. May our oath of supremacy be lawfully taken, wherein the king is pronounced supreme governor in all causes ecclesiastical as well as civil?

*Ans.* There is no reason of scruple to him that understandeth, 1. That the title causes ecclesiastical is taken from the ancient usurpation of the pope and his prelates, who brought much of the magistrate's work into their courts, under the name of causes ecclesiastical. 2. That our canons, and many declarations of our princes, have expounded it fully, by disclaiming all proper pastoral power. 3. That by governor is meant only one that governeth coercively, or by sword; so that it is no more than to swear That in all causes ecclesiastical, so far as coercive government is required, it belongeth not to pope or prelates under him; but to the king and his officers or courts alone: or, That the king is chief in governing by the sword in causes ecclesiastical as well as civil. So that if you put spiritual instead of ecclesiastical, the word is taken materially, and not formally; not that the king is chief in the spiritual government, by the keys of excommunication and absolution, but that he is chief in the coercive government about spiritual matters, as before explained.<sup>68</sup>

*Quest.* III. Is not this to confound the church and state, and to give the pastor's power to the magistrate?

*Ans.* Not at all; it is but to say that there may be need of the use both of the word and sword against the same persons, for the same offence; and the magistrate only must use one, and the pastors the other. An heretical preacher may be silenced by the king upon pain of banishment, and silenced by the church upon pain of excommunication. And what confusion is there in this?

*Quest.* IV. But hath not the king power in cases of church discipline, and excommunication itself?

*Ans.* There is a magistrate's discipline, and a pastoral discipline. Discipline by the sword, is the magistrate's work; discipline by the word is the pastor's work. And there is a coercive excommunication, and a pastoral excommunication. To command upon pain of corporal punishment, that a heretic or impenitent, wicked man shall forbear the sacred ordinances and privileges, a magistrate may do; but to command it only upon divine and spiritual penalties, belongeth to the pastors of the church. The magistrate hath power over their very pastoral work, though he have not power in it, so as to do it himself. Suppose but all the physicians of the nation to be of divine institution, with their colleges and hospitals, and in the similitude you will see all the difficulties resolved, and the next question fully answered.<sup>69</sup>

*Quest.* V. Seeing the king, and the pastors of the church, may command and judge to several ends in the same cause, suppose they should differ, which of them should the church obey?

*Ans.* Distinguish here, 1. Between a right judgment and a wrong. 2. Between the matter in question; which is either, 1. Proper in its primary state to the magistrate. 2. Or proper primarily to the pastor. 3. Or common to both (though in several sorts of judgment). And so I answer the question thus.

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<sup>67</sup> The Rex sacrorum among the Romans, was debarred from exercising any magistracy. Plut. Rom. Quest. 63.

<sup>68</sup> See Bilson of Subject. p. 238, 256. Princes only be governors in things and causes ecclesiastical; that is, with the sword. But if you infer, ergo, Bishops be no governors in those things, meaning, no dispensers, guiders, nor directors of those things, your conclusion is larger, &c. So p. 256.

<sup>69</sup> It was somewhat far that Carolus Magnus went to be actual guide of all in his chapel in reading even in all their stops, as it is at large declared by Abbas Usperg. Chron. pag. 181.

1. If it be a matter wherein God himself hath first determined, and his officers do but judge in subordination to his law, and declare his will, then we must obey him that speaketh according to the word of God, if we can truly discern it; and not him that we know goeth contrary to God.<sup>70</sup> As if the magistrate should forbid communion with Arians or heretics, and the pastors command us to hold communion with them as no heretics; here the magistrate is to be obeyed (because God is to be obeyed) before the pastors, though it be in a matter of faith and worship. If you say, Thus you make all the people judges; I answer you, And so you must make them such private judges, to discern their own duty, and so must every man; or else you must rule them as beasts or madmen, and prove that there is no heaven or hell for any in the world but kings and pastors; or, at least, that the people shall be saved or damned for nothing, but obeying or not obeying their governors; and if you could prove that, you are never the nearer reconciling the contradictory commands of those governors.

2. But if the matter be not fore-determined by God, but left to man; then, 1. If it be the magistrate's proper work, we must obey the magistrate only. 2. If it be about the pastor's proper work, the pastor is to be obeyed; though the magistrate gainsay it, so be it he proceed according to the general rules of his instructions, and the matter be of weight. As if the magistrate and the pastors of the church do command different translations or expositions of the Bible to be used, or one forbiddeth and another commandeth the same individual person to be baptized, or receive the sacrament of the Lord's supper, or to be esteemed a member of the church; if the people know not which of them judgeth right, it seemeth to me they should first obey their pastors, because it is only in matters intimately pertaining to their office. I speak only of formal obedience, and that of the people only, for, materially, prudence may require us rather to do as the magistrate commandeth, *quod, non quia*, to avoid a greater evil. And it is always supposed that we patiently bear the magistrate's penalties, when we obey not his commands. 3. But in points common to them both, the case is more difficult. But here you must further distinguish, first, between points equally common, and points unequally common; secondly, between determinations of good, or bad, or indifferent consequence as to the main end and interest of God and souls. 1. In points equally common to both, the magistrate is to be obeyed against the pastors; because he is more properly a commanding governor, and they are but the guides or governors of volunteers; and because, in such cases, the pastors themselves should obey the magistrate; and therefore the people should first obey him.<sup>71</sup> 2. Much more in points unequally common, which the magistrate is more concerned in than the pastors, the magistrate is undoubtedly to be first obeyed. Of both, there might instances be given about the circumstantials or adjuncts of God's worship. As the place of public worship, the situation, form, bells, fonts, pulpits, seats, precedency in seats, tables, cups, and other utensils; church bounds by parishes, church ornaments, gestures, habits, some councils, and their order, with other such like; in all which, *cæteris paribus*, for my part I would rather obey the laws of the king, than the canons of the bishops, if they should disagree. 3. But in cases common to both, in which the pastor's office is more nearly and fully concerned than the magistrate's, the case is more difficult: as at what hour the church shall assemble; what part of Scripture shall be read; what text the minister shall preach on; how long prayer, or sermon, or other church exercises shall be; what prayers the minister shall use; in what method he shall preach; and what doctrine he shall deliver, and the people hear; with many such like. These do most nearly belong to the pastoral office, to judge of as well as to execute; but yet in some cases the magistrate

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<sup>70</sup> Bishop Bilson, pag. 313. We grant they must rather hazard their lives, than baptize princes which believe not, or distribute the Lord's mysteries to them that repent not, but give wilful and open signification of impiety, &c. Beda Hist. Eccles. lib. ii. c. 5, telleth us, that Melitus bishop of London, (with Justus,) was banished by the heirs of king Sabereth, because he would not give them the sacrament of the Lord's supper, which they would needs have before they were baptized.

<sup>71</sup> Bishop Andrews in Tort. Tort. p. 383. Cohibeat Regem Diaconus, si cum indignus sit, idque palam constet, accedat tamen ad sacramentum: cohibeat et medicus si ad noxium quid vel insalubre manum admoveat: cohibeat et equiso inter equitandum adigat equum per locum præruptum, vel solebrosam, cui subsit periculum: etiamne medico? etiamne equisoni suo subjectus rex? Sed de majori potestate loquitur; sed ea, ad rem noxiam procul arcendam. Qua in re charitatis semper potestas est maxima. Here you see what church government is, and how kings are under it, and how not, in Bishop Andrews' sense.

may interpose his authority. And herein, 1. If the one party do determine clearly to the necessary preservation of religion, and the other to the ruin of it, the disparity of consequents maketh a great disparity in the case; for here God himself hath predetermined, who commandeth that "all be done to edification." As for instance, if a christian magistrate ordain, that no assembly shall consist of above forty or a hundred persons, when there are so many preachers and places of meeting, that it is no detriment to men's souls; and especially, when the danger of infection, or other evil, warranteth it, then I would obey that command of the magistrate, though the pastors of the church were against it, and commanded fuller meetings. But if a Julian should command the same thing, on purpose to wear out the christian religion, and when it tendeth to the ruin of men's souls, (as when preachers are so few, that either more must meet together, or most must be untaught, and excluded from God's worship,) here I would rather obey the pastors that command the contrary, because they do but deliver the command of God, who determineth consequently of the necessary means, when he determineth of the end. But if the consequents of the magistrate's and the pastor's commands should be equally indifferent, and neither of them discernibly good or bad, the difficulty then would be at the highest, and such as I shall not here presume to determine.<sup>72</sup>

No doubt but the king is the supreme governor over all the schools, and physicians, and hospitals in the land, that is, he is the supreme in the civil coercive government: he is supreme magistrate over divines, physicians, and schoolmasters; but not the supreme divine, physician, or schoolmaster. When there is any work for the office of the magistrate, that is, for the sword, among any of them, it belongeth only to him, and not at all to them: but when there is any work for the divine, the physician, the schoolmaster, or if you will, for the shoemaker, the tailor, the watchmaker, this belongeth not to the king to do, or give particular commands for: but yet it is all to be done under his government; and on special causes he may make laws to force them all to do their several works aright, and to restrain them from abuses. As (to clear the case in hand) the king is informed that physicians take too great fees of their patients, that some through ignorance, and some through covetousness, give ill compounded medicines and pernicious drugs: no doubt but the king, by the advice of understanding men, may forbid the use of such drugs as are found pernicious to his subjects, and may regulate not only the fees, but the compositions and attendances of physicians. But if he should command, that a man in a fever, or dropsy, or consumption, shall have no medicine, but this or that, and so oft, and in such or such a dose, and with such or such a diet; and the physicians, whom my reason bindeth me to trust, (and perhaps my own experience also,) do tell me that all these things are bad for me, and different tempers and accidents require different remedies, and that I am like to die, or hazard my health, if I obey not them contrary to the king's commands, here I should rather obey my physicians: partly, because else I should sin against God, who commandeth me the preservation of my life; and partly, because this matter more belongeth to the physician, than to the magistrate. Mr. Richard Hooker, Eccles. Polit. lib. viii. p. 223, 224, giveth you the reason more fully.<sup>73</sup>

*Direct.* XXV. Give not the magistrate's power to any other; whether to the people, on pretence of their *majestatis realis*, (as they call it,) or the pope, or prelates, or pastors of the church, upon pretence of authority from Christ, or of the distinction of ecclesiastical government and civil. The people's pretensions to natural authority, or real majesty, or collation of power, I have confuted before, and more elsewhere. The pope's, prelate's, and pastor's power of the sword in causes ecclesiastical, is disproved so fully by Bishop Bilson *ubi supra*, and many more, that it is needless to say much more

<sup>72</sup> Bilson, p. 399, saith, The election of bishops in those days belonged to the people, and not the prince, and though Valens by plain force placed Lucius there, yet might the people lawfully reject him as no bishop, and cleave to Peter their pastor.

<sup>73</sup> Too many particular laws about little matters breed contention. Alex. Severus would have distinguished all orders of men by their apparel: sed hoc Ulpiano, et Paulo displicuit; dicentibus plurimum rixarum fore, si faciles essent homines ad injurias. And the emperor yielded to them. Lamprid. in Alex. Severus. Lipsius, ubi leges multæ, ibi lites multæ et vita moresque pravi. Non multæ leges bonos mores faciunt, sed pauca fideliter servatæ.

of it.<sup>74</sup> All protestants, so far as I know, are agreed that no bishop or pastor hath any power of the sword, that is, of coercion, or force upon men's bodies, liberties, or estates, except as magistrates derived from their sovereign. Their spiritual power is only upon consenters, in the use of God's word upon the conscience, either generally in preaching, or with personal application in discipline. No courts or commands can compel any to appear or submit, nor lay the mulct of a penny upon any, but by their own consent, or the magistrate's authority. But this the papists will few of them confess: for if once the sword were taken from them, the world would quickly see that their church had the hearts of few of those multitudes, whom by fire and sword they forced to seem their members; or at least, that, when the windows were opened, the light would quickly deliver poor souls from the servitude of those men of darkness. For then few would fear the unrighteous excommunication of mere usurpers.<sup>75</sup> It is a manifold usurpation by which their kingdom is upheld. (For a kingdom it is rather to be called than a church.) 1. They usurp the power of the keys or ecclesiastical government over all the world, and make themselves pastors of those churches, which they have nothing to do to govern. Their excommunications of princes or people, in other lands or churches that never took them for their pastors, is a usurpation the more odious, by how much the power usurped is more holy, and the performance in so large a parish as the whole world, is naturally impossible to the Roman usurper. 2. Under the name of ecclesiastical jurisdiction, they usurp the magistrate's coercive power in such causes as they call ecclesiastical. 3. Yea, and they claim an immunity to their clergy from the civil government, as if they were no subjects of the king, or the king had not power to punish his offending subjects. 4. *In ordine ad spiritualia*, they claim yet more of the magistrate's power. 5. And one part of them give the pope directly in temporals a power over kings and kingdoms. 6. Their most eminent divines do ordinarily maintain, that the pope may excommunicate kings and interdict kingdoms, and that an excommunicated king is no king, and may be killed. It is an article of their religion, determined of in one of their approved general councils, (Later. sub. Innoc. III. can. 3.) That if temporal lords will not exterminate heretics from their lands, (such as the Albigenes, that denied transubstantiation, mentioned can. 2,) the pope may give their dominions to others, and absolve their vassals from their fealty. And when some of late would have so far salved their honour, as to invalidate the authority of that council, they will not endure it, but have strenuously vindicated it; and indeed whatever it be to us, with them it is already enrolled among the approved general councils. Between the Erastians, who would have no government but by magistrates, and papists, who give the magistrate's power to the pope and his prelates, the truth is in the middle; that the pastors have a nunciative and directive power from Christ, and a discipline to exercise by the word alone, or volunteers; much like the power of a philosopher in his school, or a physician in his hospital, supposing them to be by divine right.

*Direct.* XXVI. Refuse not to swear allegiance to your lawful sovereign. Though oaths are fearful, and not to be taken without weighty cause, yet are they not to be refused when the cause is weighty, as here it is. Must the sovereign be sworn to do his office for you, and must he undertake so hard and perilous a charge for you, which he is no way able to go through, if his subjects be not faithful to him? And shall those subjects refuse to promise and swear fidelity? This is against all reason and equity.

*Direct.* XXVII. Think not that either the pope, or any power in the world, can dispense with this your oath, or absolve you from the bond of it, or save you from the punishment due from God, to the perjured and perfidious. Of this see what I have written before against perjury.

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<sup>74</sup> N. B. Quæ habet Andrews Tort. Tort. p. 310. Quando et apud vos dictio juris exterior, clavis proprie non sit: eamque vos multis sæpe mandatis, qui liacorum in sorte sunt, exortes sane sacri ordinis universi.

<sup>75</sup> Lege Epist. Caroli Calvi ad Papam inter Hinc mari Rhemensis Epistolas Cont. Papæ Usurpationes. Isidor. Hispal. sent. iii. cap. 51. Cognoscant principes seculi, Deo debere se rationem reddere propter ecclesiam quam a Christo tuendam suspiciunt. Nam sive augeatur pax et disciplina ecclesiæ per fideles principes, sive solvatur, ille ab eis rationem exigit, qui eorum potestati suam ecclesiam credidit. Leo Epist. ad Leonem Imp. Debes incunctantur advertere, regiam potestatem, tibi non solum ad mundi regimen, sed maxime ad ecclesiæ præsidium esse collatam. See the judgment of Jo. Parisiensis, Franciscus Victoria, and Widdrington in Grot. de Imper. pag. 23. Lege Lud. Molinæi Discourse of the Powers of the Cardinal Chigi.

*Direct.* XXVIII. Do nothing that tendeth to bring the sacred bonds of oaths into an irreligious contempt, or to make men take the horrid crime of perjury to be a little sin. Sovereigns have no sufficient security of the fidelity of their subjects, or of their lives, or kingdoms; if once oaths and covenants be made light of, and men can play fast and loose with the bonds of God, which lie upon them. He is virtually a traitor to princes and states, who would bring perjury and perfidiousness into credit, and teacheth men to violate oaths and vows. For there is no keeping up human societies and governments, where there is no trust to be put in one another. And there is no trust to be put in that man, that maketh no conscience of an oath or vow.<sup>76</sup>

*Direct.* XXIX. Be ready to your power to defend your governors, against all treasons, conspiracies, and rebellions.<sup>77</sup> For this is a great part of the duty of your relation. The wisdom and goodness necessary to government, is much personal in the governors themselves; but the strength (without which laws cannot be executed, nor the people preserved) is in the people, and the prince's interest in them; therefore if you withdraw your help in time of need, you desert and betray your rulers, whom you should defend. If you say, it is they that are your protectors. I answer, true; but by yourselves. They protect you by wisdom, council, and authority, and you must protect them by obedience and strength. Would you have them protect you rather by mercenaries or foreigners? If not, you must be willing to do your parts, and not think it enough in treasons, invasions, or rebellions, to sit still and save yourselves, and let him that can lay hold on the crown, possess it. What prince would be the governor of a people, that he knew would forsake him in his need?

*Direct.* XXX. Murmur not at the payment of those necessary tributes, by which the common safety must be preserved, and the due honour of your governors kept up. Sordid covetousness hath been the ruin of many a commonwealth. When every one is shifting for himself, and saving his own, and murmuring at the charge by which their safety must be defended, as if kings could fight for them, without men and money; this selfishness is the most pernicious enemy to government, and to the common good. Tribute and honour must be paid to whom it doth belong. Rom. xiii. 6, 7, "For they are God's ministers, attending continually on this very thing." And none of your goods or cabins will be saved, if by your covetousness the ship should perish.

*Direct.* XXXI. Resist not, where you cannot actually obey: and let no appearance of probable good that might come to yourselves, or the church, by any unlawful means, (as treason, sedition, or rebellion,) ever tempt you to it. For evil must not be done that good may come by it: and all evil means are but palliate and deceitful cures, that seem to help a little while, but will leave the malady more perilous at last, than it was before. As it is possible, that lying or perjury might be used to the seeming service of a governor at the time, which yet would prepare for his after danger, by teaching men perfidiousness; even so rebellions and treasons may seem at present to be very conducive to the ends of a people or party that think themselves oppressed; but in the end it will leave them much worse than it found them.<sup>78</sup>

*Object.* But if we must let rulers destroy us at their pleasure, the gospel will be rooted out of the earth: when they know that we hold it unlawful to resist them, they will be emboldened to destroy us, and sport themselves in our blood; as the papists did by the poor Albigenes, &c.

*Ans.* All this did signify something if there were no God, that can easilier restrain and destroy them at his pleasure, than they can destroy or injure you. But if there be a God, and all the world is in

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<sup>76</sup> Perjurii poena divina exitium, humana dedecus. Cicero. Agesilaus sent thanks to his enemies for their perjury, as making then no question of their overthrow. Perjuri numinis contemptores. Plutarch. Theodosius execrabatur cum legisset superbiam dominantium, praecipue perfidos et ingratos. Paul. Diaconus, 1. 2.

<sup>77</sup> See the instance of loyalty in Mascelzer against his own brother Gildo (a rebel). Paul. Diacon. lib. iii. initio.

<sup>78</sup> Bilson of Subject, p. 236. Princes have no right to call or confirm preachers, but to receive such as be sent of God, and give them liberty for their preaching, and security for their persons: and if princes refuse so to do, God's labourers must go forward with that which is commanded them from heaven; not by disturbing princes from their thrones, nor invading their realms, as your holy father doth, and defendeth he may do; but by mildly submitting themselves to the powers on earth, and meekly suffering for the defence of the truth, what they shall inflict. So he.

his hand, and with a word he can speak them all into dust; and if this God be engaged to protect you, and hath told you, that the very hairs of your head are numbered, and more regardeth his honour, and gospel, and church, than you do, and accounteth his servants as the apple of his eye, and hath promised to hear them and avenge them speedily, and forbid them to avenge themselves; then it is but atheistical distrust of God, to save yourselves by sinful means, as if God either could not or would not do it: thus he that saveth his life shall lose it. Do you believe that you are in the hands of Christ, and that men cannot touch you but by his permission; and that he will turn all your sufferings to your exceeding benefit? And yet will you venture on sin and hell to escape such sufferings from men? Wolves, and bears, and lions, that fight most for themselves, are hated and destroyed by all; so that there are but few of them in the land. But though a hundred sheep will run before a little dog, the master of them taketh care for their preservation. And little children that cannot go out of the way from a horse or cart, every one is afraid of hurting. If christians behaved themselves with that eminent love, and lowliness, and meekness, and patience, and harmlessness, as their Lord hath taught them and required, perhaps the very cruelty and malice of their enemies would abate and relent; and "when a man's ways please God, he would make his enemies to be at peace with him;"<sup>79</sup> but if not, their fury would but hasten us to our joy and glory. Yet note, that I speak all this only against rebellion, and unlawful arms and acts.

*Direct.* XXXII. Obey inferior magistrates according to the authority derived to them from the supreme, but never against the supreme, from whom it is derived. The same reasons which oblige you to obey the personal commands of the king, do bind you also to obey the lowest constable, or other officer: for they are necessary instruments of the sovereign power, and if you obey not them, the obedience of the sovereign signifieth almost nothing. But no man is bound to obey them beyond the measure of their authority; much less against those that give them their authority.

*Direct.* XXXIII. No human power is at all to be obeyed against God: for they have no power, but what they receive from God; and all that is from him, is for him. He giveth no power against himself; he is the first efficient, the chief dirigent, and ultimate final cause of all.<sup>80</sup> It is no act of authority, but resistance of his authority, which contradicteth his law, and is against him. All human laws are subservient to his laws, and not co-ordinate, much less superior. Therefore they are *ipso facto* null, or have no obligation, which are against him: yet is not the office itself null, when it is in some things thus abused; nor the magistrate's power null, as to other things. No man must commit the least sin against God, to please the greatest prince on earth, or to avoid the greatest corporal suffering.<sup>81</sup> "Fear not them that can kill the body, and after that have no more that they can do; but fear him, who is able to destroy both body and soul in hell: yea, I say unto you, fear him," Luke xii. 4. "Whether we ought to obey God rather than men, judge ye," Acts v. 29. "Not fearing the wrath of the king: for he endured, as seeing him that is invisible. – Others were tortured, not accepting deliverance," &c. Heb. xi. 27, 35. "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image," &c. Dan. iii. 18.

*Object.* If we are not obliged to obey, we are not obliged to suffer; for the law obligeth primarily to obedience, and only secondarily *ad pœnam*, for want of obedience. Therefore where there is no primary obligation to obedience, there is no secondary obligation to punishment.

*Answer.* The word obligation, being metaphorical, must in controversy be explained by its proper terms. The law doth first *constituere debitum obedientiæ, et propter inobedientiam debitum pœnæ*. Here then you must distinguish, 1. Between obligation *in foro conscientiæ*, and *in foro humano*. 2. Between an obligation *ad pœnam* by that law of man, and an obligation *ad patiendum* by another

<sup>79</sup> Prov. xvi. 7.

<sup>80</sup> Rom. xiii. 1-4; xi. 36.

<sup>81</sup> Si aliquid; jusserit proconsul, aliud jubeat imperator, nunquid dubitatur, illo contempto, illi esse serviendum? Ergo si aliud imperator, aliud jubeat Deus, quid judicatur? Major potestas Deus: da veniam O imperator. August, de Verb. Domin. Matth. Serm. 6.

divine law. And so the answer is this: first, If the higher powers, e. g. forbid the apostles to preach upon pain of death or scourging, the dueness both of the obedience and the penalty, is really null, in point of conscience; however *in foro humano* they are both due; that is, so falsely reputed in that court: therefore the apostles are bound to preach notwithstanding the prohibition, and so far as God alloweth they may resist the penalty, that is, by flying: for properly there is neither *debitum obedientiae nec pœnæ*. Secondly, But then God himself obligeth them not to "resist the higher powers," Rom. xiii. 1-3, and "in their patience to possess their souls." So that from this command of God, there is a true obligation *ad patiendum*, to patient suffering and non-resistance, though from the law of man against their preaching, there was no true obligation *aut ad obedientiam, aut ad pœnam*. This is the true resolution of this sophism.

*Direct.* XXXIV. It is one of the most needful duties to governors, for those that have a call and opportunity, (as their pastors,) to tell them wisely and submissively of those sins which are the greatest enemies to their souls; and not the smallest enemies to their government, and the public peace.<sup>82</sup> All christians will confess, that sin is the only forfeiture of God's protection, and the cause of his displeasure, and consequently the only danger to the soul, and the greatest enemy to the land. And that the sins of rulers, whether personal, or in their government, have a far more dangerous influence upon the public state, than the sins of other men. Yea, the very sins which upon true repentance may be pardoned as to the everlasting punishment, may yet be unpardoned as to the public ruin of a state: as the sad instance of Manasseh showeth. 2 Kings xxiii. 26, "Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal." Chap. xxiv. 3, 4, "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight for the sins of Manasseh according to all that he did; and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon." And yet this was after Josiah had reformed. So Solomon's sin did cause the rending of the ten tribes from his son's kingdom: yea, the bearing with the high places, was a provoking sin in kings, that otherwise were upright. Therefore sin being the fire in the thatch, the quenching of it must needs be an act of duty and fidelity to governors; and those that tempt them to it, or soothe and flatter them in it, are the greatest enemies they have. But yet it is not every man that must reprove a governor, but those that have a call and opportunity; nor must it be done by them imperiously, or reproachfully, or publicly to their dishonour, but privately, humbly, and with love, honour, reverence, and submissiveness.

*Object.* But great men have great spirits, and are impatient of reproof, and I am not bound to that which will do no good, but ruin me.

*Answer.* 1. It is an abuse of your superiors, to censure them to be so proud and brutish, as not to consider that they are the subjects of God, and have souls to save or lose, as well as others: will you judge so hardly of them before trial, as if they were far worse and foolisher than the poor, and take this abuse of them to be an excuse for your other sin? No doubt there are good rulers in the world, that will say to Christ's ministers, as the Prince Elector Palatine did to Pitiscus, charging him to tell him plainly of his faults, when he chose him to be the Pastor Aulicus.<sup>83</sup>

<sup>82</sup> Vetus est verumque dictum, Miser est imperator cui vera reticentur. Grotius de Imp. p. 245. Principi consule non dulciora, sed optima; is one of Solon's sentences in Laert. de Solon. Therefore it is a horrid villany of the Jesuits, which is expressed in Secret. Instruct. in Arcanis Jesuit. p. 5-8, 11. To indulge great men and princes in those opinions and sins which please them, and to be on that side that their liberty requireth to keep their favour to the society. So Maffæinus, l. iii. c. 11. in vita ipsius Loyolæ. Alexander Severus so greatly hated flatterers, that Lampridius saith, Siquis caput flexisset aut blandius aliquid dixisset, uti adulator, vel abjiciebatur, si loci ejus qualitas pateretur; vel ridebatur ingeuti cachinno, si ejus dignitas graviori subjacere non posset injuriæ Venit ad Attilam post victoriam Marullus poeta ejus temporis egregius, compositumque in adulationem carmen recitavit: in quo ubi Attila per interpretem cognovit se Deum et Divina stirpe ortum vanissime prædicari, aspernatus sacrilegæ adulationis impudentiam, cum autore carmen exuri jusserrat. A qua severitate subinde temperavit, ne scriptores cæteri a laudibus ipsius celebrandis tererentur. Callimach. Exp. in Attila, p. 353.

<sup>83</sup> Melch. Adam. in vit. Barth. Pitisci.

2. How know you beforehand what success your words will have? Hath the word of God well managed no power? yea, to make even bad men good? Can you love your rulers, and yet give up their souls in despair, and all for fear of suffering by them?

3. What if you do suffer in the doing of your duty? Have you not learned to serve God upon such terms as those? Or do you think it will prove it to be no duty, because it will bring suffering on you? These reasons savour not of faith.

*Direct.* XXXV. Think not that it is unlawful to obey in every thing which is unlawfully commanded. It may in many cases be the subject's duty, to obey the magistrate who sinfully commandeth him. For all the magistrate's sins in commanding, do not enter into the matter or substance of the thing commanded: if a prince command me to do the greatest duty, in an ill design, to some selfish end, it is his sin so to command; but yet that command must be obeyed (to better ends). Nay, the matter of the command may be sinful in the commander, and not in the obeyer. If I be commanded without any just reason to hunt a feather, it is his sin that causelessly commandeth me so to lose my time; and yet it may be my sin to disobey it, while the thing is lawful; else servants and children must prove all to be needful, as well as lawful, which is commanded them before they must obey. Or the command may at the same time be evil by accident, and the obedience good by accident, and *per se*. Very good accidents, consequence, or effects, may belong to our obedience, when the accidents of the command itself are evil. I could give you abundance of instances of these things.

*Direct.* XXXVI. Yet is not all to be obeyed that is evil but by accident, nor all to be disobeyed that is so: but the accidents must be compared; and if the obedience will do more good than harm, we must obey; if it will evidently do more harm than good, we must not do it. Most of the sins in the world are evil by accident only, and not in the simple act denuded of its accidents, circumstances, or consequents. You may not sell poison to him that you know would poison himself with it, though to sell poison of itself be lawful. Though it be lawful simply to lend a sword, yet not to a traitor that you know would kill the king with it, no nor to one that would kill his father, his neighbour, or himself. A command would not excuse such an act from sin.<sup>84</sup> He was slain by David, that killed Saul at his own command, and if he had but lent him his sword to do it, it had been his sin. Yet some evil accidents may be weighed down by greater evils, which would evidently follow upon the not doing of the thing commanded.

*Direct.* XXXVII. In the question, whether human laws bind conscience, the doubt is not of that nature, as to have necessary influence upon your practice. For all agree, that they bind the subject to obedience, and that God's law bindeth us to obey them. And if God's law bind us to obey man's law, and so to disobey them be materially a sin against God's law, this is as much as is needful to resolve you in respect of practice: no doubt, man's law hath no primitive obliging power at all, but a derivative from God, and under him; and what is it to bind the conscience (an improper speech) but to bind the person to judge it his duty, (*conscire*,) and so to do it. And no doubt but he is bound to judge it his duty, that that is immediately by human law, and remotely by divine law, and so the contrary to be a sin proximately against man, and ultimately against God. This is plain, and the rest is but logomachy.

*Direct.* XXXVIII. The question is much harder, whether the violation of every human penal law be a sin against God, though a man submit to the penalty. (And the desert of every sin is death.) Master Richard Hooker's last book unhappily ended, before he gave us the full reason of his judgment in this case, these being the last words: "Howbeit, too rigorous it were, that the breach of every human law should be a deadly sin: a mean there is between those extremities, if so be we can find it out – ."<sup>85</sup> Amesius hath diligently discussed it, and many others. The reason for the affirmative is, because God bindeth us to obey all the lawful commands of our governors; and suffering the penalty, is not obeying; the penalty being not the primary intention of the lawgiver, but the duty; and the penalty

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<sup>84</sup> It was one of the Roman laws of the twelve tables, *Iusta imperia sunt, iisque cives modeste ac sine recusatione parento.*

<sup>85</sup> *Eccl. Polit. lib. viii. p. 224.*

only to enforce the duty: and though the suffering of it satisfy man, it satisfieth not God, whose law we break by disobeying. Those that are for the negative, say, That God binding us but to obey the magistrate, and his law binding but *aut ad obedientiam, aut ad pœnam*, I fulfil his will, if I either do or suffer: if I obey not, I please him by satisfying for my disobedience. And it is none of his will, that my choosing the penalty should be my sin or damnation. To this it is replied, That the law bindeth *ad pœnam*, but on supposition of disobedience; and that disobedience is forbidden of God: and the penalty satisfieth not God, though it satisfy man. The other rejoins, That it satisfieth God, in that it satisfieth man; because God's law is but to give force to man's, according to the nature of it. If this hold, then no disobedience at all is a sin in him that suffereth the penalty. In so hard a case, because more distinction is necessary to the explication, than most readers are willing to be troubled with, I shall now give you but this brief decision.<sup>86</sup> There are some penalties which fulfil the magistrate's own will as much as obedience, which indeed have more of the nature of a commutation, than of penalty: (as he that watcheth not or mendeth not the highways, shall pay so much to hire another to do it: he that shooteth not so oft in a year, shall pay so much: he that eateth flesh in Lent, shall pay so much to the poor: he that repaireth not his hedges, shall pay so much:) and so in most ameracements, and divers penal laws; in which we have reason to judge, that the penalty satisfieth the lawgiver fully, and that he leaveth it to our choice. In these cases I think we need not afflict ourselves with the conscience or fear of sinning against God. But there are other penal laws, in which the penalty is not desired for itself, and is supposed to be but an imperfect satisfaction to the lawgiver's will, and that he doth not freely leave us to our choice, but had rather we obeyed than suffered; only he imposeth no greater a penalty, either because there is no greater in his power, or some inconvenience prohibiteth; in this case I should fear my disobedience were a sin, though I suffered the penalty. (Still supposing it an act that he had power to command me.)

*Direct.* XXXIX. Take heed of the pernicious design of those atheistical politicians, that would make the world believe, that all that is excellent among men, is at enmity with monarchy, yea, and government itself; and take heed on the other side, that the most excellent things be not turned against it by abuse.

Here I have two dangers to advertise you to beware: the first is of some Machiavelian, pernicious principles, and the second of some erroneous, unchristian practices.

For the first, there are two sorts of atheistical politicians guilty of them. The first sort are some atheistical flatterers, that to engage monarchs against all that is good, would make them believe that all that is good is against them and their interest. By which means, while their design is to steal the help of princes, to cast out all that is good from the world, they are most pernicious underminers of monarchy itself. For what readier way to set all the world against it, than to make them believe that it standeth at enmity to all that is good. These secret enemies would set up a leviathan to be the butt of common enmity and opposition.

The other sort are the professed enemies of monarchy, who in their zeal for popular government, do bring in all that is excellent, as if it were adverse to monarchy. 1. They would (both) set it at enmity with politicians. 2. With lawyers. 3. With history. 4. With learning. 5. With divines. 6. With all christian religion. 7. And with humanity itself.

*Object.* I. The painters of the leviathan scorn all politics, as ignorant of the power of monarchs, except the atheistical inventions of their own brains. And the adversaries of monarchy say, The reading of politics will satisfy men against monarchy; for in them you ordinarily find that the *majestas realis* is in the people, and the *majestas personalis* in the prince; that the prince receiveth all his power from the people, to whom it is first given, and to whom it may be forfeited and escheat: with much more of the like, as is to be seen in politicians of all religions.

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<sup>86</sup> On second thoughts this case is fullier opened afterward.

*Ans.* 1. It is not all politics that go upon those principles: and one mistake in writers is no disgrace to the true doctrine of politics, which may be vindicated from such mistakes. 2. As almost all authors of politics take monarchy for a lawful species of government, so most or very many (especially of the moderns) do take it to be the most excellent sort of unmixed government. Therefore they are no enemies to it.

*Object.* II. For lawyers, they say, That, 1. Civilians set up reason so high, that they dangerously measure the power of monarchs by it; insomuch, that the most famous pair of zealous and learned defenders of monarchy, Barclay and Grotius, do assign many cases, in which it is lawful to resist princes by arms, and more than so.<sup>87</sup> 2. And the common lawyers, they say, are all for the law, and ready to say as Hooker, *Lex facit regem*; and what power the king hath, he hath it by law, The bounds are known, p. 218. He is *singulis major, et universis minor, &c.*

*Ans.* 1. Sure the Roman civil laws were not against monarchy, when monarchs made so many of them. And what power reason truly hath, it hath from God, whom none can over-top; and that which reason is abused unjustly to defend, may be well contradicted by reason indeed. 2. And what power the laws of the land have, they have by the king's consent and act: and it is strange impudence to pretend, that his own laws are against him. If any misinterpret them, he may be confuted.

*Object.* III. For historians, say they, Be but well-versed in ancient history, Greek and Roman, and you shall find them speak so ill of monarchy, and so much for popularity, and liberty, and magnifying so much the defenders of the people's liberty against monarchs, that it will secretly steal the dislike of monarchy, and the love of popular liberty into your minds.<sup>88</sup>

*Ans.* It must be considered in what times and places the ancient Greek and Roman historians did live.<sup>89</sup> They that lived where popular government was in force and credit, wrote according to the time and government which they lived under; yet do they extol the virtues and heroic acts of monarchs, and often speak of the vulgar giddiness and unconstancy. And for my part, I think he that readeth in them those popular tumults, irrationalities, furies, unconstancies, cruelties, which even in Rome and Athens they committed, and all historians record, will rather find his heart much alienated from such democratical confusions. And the historians of other times and places do write as much for monarchy, as they did for democracy.

*Object.* IV. Some of them revile at Aristotle and all universities, and say, That while multitudes must be tasters and pretenders to the learning which they never can thoroughly attain, they read many dangerous books, and receive false notions; and these half-witted men are the disturbers of all societies. Do you not see, say they, that the two strongest kingdoms in the world, are kept up by keeping the subjects ignorant. The Greek and Latin empires were ruined by the contention of men that did pretend to learning. The Turk keepeth all in quiet by suppressing it: and the pope confineth it almost all to his instruments in government, and keepeth the common people in ignorance; which keepeth them from matter of quarrel and disobedience.<sup>90</sup>

*Ans.* I hope you will not say, that Rome or Athens of old did take this course. And we will not deny, but men of knowledge are more subject to debates, and questionings, and quarrels about right and wrong, than men of utter ignorance are. Beasts fall not out about crowns or kingdoms, as men do. Dogs and swine will not scramble for gold, as men will do, if you cast it among them: and it is easier to keep swine or sheep, than men; and yet it is not better to be swine or sheep, than men; nor to be governors of beasts, than men. Dead men are quieter than the living, and blind men will submit to be led more easily than those that see; and yet it is not better to be a king of brutes, or blind men,

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<sup>87</sup> Leg. quæ de Grotio post, p. 731.

<sup>88</sup> So Hollingshed maketh parliaments so mighty as to take down the greatest kings, &c.

<sup>89</sup> As Aug. Traj. the Antonines, &c. It is confessed that most historians write much for liberty against tyranny. But the heathens do it much more than the christians.

<sup>90</sup> Langius saith, that in his own hearing, Jodocus Præses Senat. Mechlin. Magna contentione tuebatur, neminem posse vel unius legis intelligentiam consequi, qui quicquam sciret in bonis literis, et addebat, vix esse tres in orbe qui leges Cæsareas intelligerent.

or dead men, than of the living that have their sight. A king of men that have many disagreements, is better than a king of beasts that all agree. And yet true knowledge tendeth to concord, and to the surest and constantest obedience.

*Object.* V. But their chief calumniation is against divines. They say, That divines make a trade of religion; and under pretence of divine laws, and conscience, and ecclesiastical discipline, they subjugate both prince and people to their will, and set up courts which they call ecclesiastical, and keep the people in dependence on their dictates, and teach them to disobey upon pretence that God is against the matter of their obedience; and also by contending for their opinions, or for superiority and domination over one another, they fill kingdoms with quarrels, and break them into sects and factions, and are the chief disturbers of the public peace.<sup>91</sup>

*Answer.* We cannot deny that carnal, ignorant, worldly, proud, unholy pastors, have been and are the great calamity of the churches: but that is no more disgrace to their office, or to divinity, than it is to philosophy or reason, that philosophers have been ignorant, erroneous, divided, and contentious; nor than it is to government, that kings and other rulers have been imperfect, bad, contentious, and filled the world with wars and bloodshed. Nay, I rather think that this is a proof of the excellency of divinity: as the reason of the aforesaid imperfections and faultiness of philosophers and rulers, is because that philosophy and government are things so excellent, that the corrupt, imperfect nature of man, will not reach so high, as to qualify any man to manage them, otherwise than with great defectiveness; so also divinity, and the pastoral office, are things so excellent and sublime, that the nature of lapsed man will not reach to a capacity of being perfect in them. So that the faultiness of the nature of man, compared with the excellency of the things to be known and practised by divines, is the cause of all these faults that they complain of; and nature's vitiosity, if any thing, must be blamed. Certainly, the pastoral office hath men as free from ignorance, worldliness, pride, and unquietness, as any calling in the world. To charge the faults of nature upon that profession, which only discovereth, but never caused them, yea, which would heal them, if they are to be healed on earth, judge whether this dealing be not foolish and injurious, and what will be the consequents if such unreasonable persons may be heard. And therefore, though leviathan and his spawn, among all that is good, bring down divines, and the zealots for democracy have gloried of their new forms of commonwealths, as inconsistent with a clergy, their glory is their shame to all but infidels. Let them help us to take down and cure the ignorance, pride, carnality, worldliness, and contentiousness of the clergy, and we will be thankful to them; but to quarrel with the best of men for the common pravity of nature, and to reproach the most excellent science and function, because depraved nature cannot attain or manage them in perfection, this is but to play the professed enemies of mankind.

*Object.* VI. These atheists or infidels also do spit their venom against christianity and godliness itself, and would make princes believe, that the principles of it are contrary to their interest, and to government and peace: and they fetch their cavils, 1. From the Scripture's contemptuous expressions of worldly wealth and greatness. 2. From its prohibition of revenge and maintaining our own right. 3. From the setting it above all human laws; and by its authority and obscurity, filling the minds of men with scrupulosity. 4. From the divisions which religion occasioneth in the world: and, 5. From the testimonies of the several sects against each other. I shall answer them particularly, though but briefly.

*Object.* I. Say the infidel politicians, How can subjects have honourable thoughts of their superiors, when they believe that to be the word of God, which speaketh so contemptuously of them?<sup>92</sup>

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<sup>91</sup> Read Bishop Andrews Tort. Tort., Bishop Bilson of Christian Subjection, Robert Abbot, Jewel, Field, &c., who will fully show that true church power is no way injurious to kings. De regum autoritate, quod ex jure divino non sit Tortus probat: asserti enim scriptorum sententia communi: at nec omnium, nec optimorum. Andr. Tort. Tort. p. 384.

<sup>92</sup> Just such occasions as papists bring against the reformers, did the heathens bring against the christians, as you may see in Eunapius in Ædesio. At egregii illi viri et bellicosi confusis perturbatisque rebus omnibus debellasse Deos incruentis quidem, sed ab avaritiæ crimine non puris manibus gloriabantur, sacrilegium et impietatis crimen laudi sibi assumentes, idem postea in sacra loca invexerunt Monachos, sic dictos homines quidem specie, sed vitam turpem porcorum more exigentes, qui in popatulo infinita et infanda scelere committebant, quibus tamen pietatis pars videbatur, sacri loci reverentiam proculcari. O partiality!

As Luke vi. 24, "Woe to you that are rich! for ye have received your consolation." Jam. v. 1-3, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Ver. 5, 6, "Ye have lived in pleasure on earth, and been wanton – Ye have condemned and killed the just." – Luke xii. 21. Chap. xvi. the parable of the rich man and Lazarus, is spoken to make men think of the rich as miserable, damned creatures. Ezek. xxi. 25, "Thou profane, wicked prince of Israel." Prov. xxv. 5, "Take away the wicked from before the king." Prov. xxix. 12, "If a ruler hearken to lies, all his servants are wicked: " the contempt of greatness is made a part of the christian religion.

*Ans.* 1. As if there were no difference between the contempt of riches and worldly prosperity, and the contempt of government. He is blind that cannot see that riches and authority are not the same: yea, that the overvaluing of riches is the cause of seditions, and the disturbance of governments, when the contempt of them removeth the chief impediments of obedience and peace. 2. And may not governors be sufficiently honoured, unless they be exempted from the government of God? and unless their sin must go for virtue? and unless their duty, and their account, and the danger of their souls, be treacherously concealed from them? God will not flatter dust and ashes; great and small are alike to him. He is no respecter of persons: when you can save the greatest from death and judgment, then they may be excepted from all those duties which are needful to their preparation. 3. And is it not strange, that God should teach men to contemn the power which he himself ordaineth? and which is his own? Hath he set officers over us, for the work of government, and doth he teach us to despise them? There is no show of any such thing in Scripture: there are no principles in the world that highlier advance and honour magistracy, than the christian principles, unless you will make gods of them, as the Roman senate did of the Antonines, and other emperors.

*Object.* II. How can there be any government, when men must believe that they must not resist evil, but give place to wrath, and turn the other cheek to him that smiteth them, and give their coat to him that taketh away their cloak, and lend, asking for nothing again? Is not this to let thieves and violent, rapacious men rule all, and have their will, and go unpunished? What use is there then for courts or judges? And when Christ commandeth his disciples, that though the kings of the nations rule over them, and exercise authority, and are called benefactors, yet with them it shall not be so.<sup>93</sup>

*Ans.* These were the old cavils of Celsus, Porphyry, and Julian; but very impudent. As though love and patience were against peace and government. Christ commandeth nothing in all these words, but that we love our neighbour as ourselves, and love his soul above our wealth, and that we do as we would be done by, and use not private revenge, and take not up the magistrate's work: and is this doctrine against government? It is not magistrates, but ministers and private christians, whom he commandeth not to resist evil, and not to exercise lordship, as the civil rulers do. When it will do more hurt to the soul of another, than the benefit amounteth to, we must not seek our own right by law, nor must private men revenge themselves. All law-suits, and contentions, and hurting of others, which are inconsistent with loving them as ourselves, are forbidden in the gospel. And when was government ever disturbed by such principles and practices as these? Nay, when was it disturbed but for want of these? When was there any sedition, rebellion, or unlawful wars, but through self-love, and love of earthly things, and want of love to one another? How easily might princes rule men, that are thus ruled by love and patience!

*Object.* III. Christianity teacheth men to obey the Scriptures before their governors, and to obey no law that is contrary to the Bible; and when the Bible is so large, and hath so many passages hard to be understood, and easily perverted, some of these will be always interpreted against the laws of men; and then they are taught to fear no man against God, and to endure any pains or death, and to be unmoved by all the penalties which should enforce obedience; and to rejoice in this as a blessed

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<sup>93</sup> Rom. xii. 17, 19, 20; Luke vi. 28-30; Matt. v. 39-41; Luke xx. 25, 26.

martyrdom, to the face of kings; and those that punish them, are reproached as persecutors, and threatened with damnation, and made the vilest men on earth, and represented odious to all.<sup>94</sup>

*Answer.* The sum of all this objection is, That there is a God. For if that be not denied, no man can deny that he is the Universal Governor of the world; and that he hath his proper laws and judgment, and rewards and punishments, or that magistrates are his ministers, and have no power but from him; and consequently, that the commands, and threats, and promises of God, are a thousand-fold more to be regarded, than those of men.<sup>95</sup> He is a beast, and not a man, that feareth not God more than man, and that feareth not hell more than bodily sufferings: and for the Scriptures, 1. Are they any harder to be understood than the law of nature itself? Surely the characters of the will of God *in natura rerum*, are much more obscure than in the Scriptures. Hath God sent so great a messenger from heaven, to open to mankind the mysteries of his kingdom, and tell them what is in the other world, and bring life and immortality to light, and yet shall his revelation be accused as more obscure than nature itself is? If an angel had been sent from heaven to any of these infidels by name, to tell them but the same that Scripture telleth us, sure they would not have reproached his message with such accusations. 2. And are not the laws of the land about smaller matters, more voluminous and difficult? And shall that be made a reproach to government? And for misinterpretation, it is the fault of human nature, that is ignorant and rash, and not of the Scriptures. Will you tell God, that you will not obey him, unless he will make his laws so, as no man can misinterpret them? When or where were there ever such laws? God will be God, and Judge of the world, whether you will or not; and he will not be an underling to men, nor set their laws above his own, to avoid your accusations. If there be another life of joy or misery, it is necessary that there be laws according to which those rewards and punishments are to be adjudged. And if rulers oppose those who are appointed to promote obedience to them, they must do it at their perils; for God will render to all according to their works.

*Object.* IV. Doth not experience tell the world, that christianity every where causeth divisions, and sets the world together by the ears? What a multitude of sects are there among us at this day; and every one thinketh that his salvation lieth upon his opinion! And how can princes govern men of so contrary minds, when the pleasing of one party is the losing of the rest? We have long seen that church divisions shake the safety of the state. If it were not that few that are called christians are such indeed, and serious in the religion which themselves profess, there were no quietness to be expected; for those that are most serious, are so full of scruples, and have consciences still objecting something or other against their obedience, and are so obstinate in their way, as thinking it is for their salvation, that all ages and nations have been fain to govern them by force as beasts, which they have called persecution.<sup>96</sup>

*Answer.* 1. There is no doctrine in the world so much for love, and peace, and concord as the doctrine of Christ is. What doth it so much urge and frequently inculcate? What doth it contain but love and peace from end to end? Love is the sum and end of the gospel, and the fulfilling of the

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<sup>94</sup> Le Blanc in his Travels, p. 88, saith of some heathen kings, They are all jealous of our religion, holding, that the christians adore one God, great above the rest, that will not suffer any others; and that he sets a greater esteem and value upon innocent, poor, and simple people, than upon the rich, kings and princes; and that princes had need to preserve to themselves the affections and esteem of their subjects, to reign with greater ease.

<sup>95</sup> So Bishop Bilson of Subject, p. 243. Princes be supreme; not in respect that all things be subject to their wills, which were plain tyranny, not christian authority: but that all persons within their realms are bound to obey their laws, or abide their pains. So p. 242.

<sup>96</sup> The differences are oft among the lawyers which set the commonwealth on fire, and then they are charged on divines, e. g. Grotius de Imper. p. 55. Si arma in eos reges sumpta sunt in quos totum populi jus translatum erat, ac qui proinde non precario sed proprio jure imperabant, laudari salva pietate non possunt, quemcunque tandem prætextum aut eventum habuerint. Sin alicubi reges tales fuere qui pactis, sive positivis legibus, et senatus alicujus aut ordinum decretis astringerentur, in hos ut summum imperium non obtinent, arma ex optimatum tanquam superiorum sententia, sumi, justis de causis potuerint. Multi enim reges, etiam qui sanguinis jure succedunt, reges sunt nomine magis quam imperio – Sed fallit imperitos quod illam quotidianam et maxime in oculos incurrentem rerum administrationem, quæ sæpe in optimatum statu penes unum est, ab interiore reipublicæ constitutione non satis discernunt. Quod de regibus dixi, idem multo magis de iis acceptum volo, qui et re et nomine non reges sed principes fuere, h. e. non summi, sed primi. p. 54.

law. To love God above all, and our neighbours as ourselves, and to do as we would be done by, is the epitome of the doctrine of Christ and his apostles. 2. And therefore christianity is only the occasion, and not the cause of the divisions of the earth. It is men's blindness and passions and carnal interests rebelling against the laws of God, which is the make-bate of the world, and filleth it with strife. The wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits; it blesseth the peace-makers and the meek. But it is the rebellious wisdom from beneath, that is earthly, sensual, and devilish, which causeth envy and strife, and thereby confusion and every evil work, James iii. 15-17; Matt. v. 6-8. So that the true, genuine christian is the best subject and peaceablest man on earth. But seriousness is not enough to make a christian; a man may be passionately serious in an error; understanding must lead and seriousness follow. To be zealous in error is not to be zealous in christianity; for the error is contrary to christian verity. 3. As I said before, it is a testimony of the excellency of religion that it thus occasioneth contention. Dogs and swine do not contend for crowns and kingdoms, nor for sumptuous houses or apparel; nor do infants trouble the world or themselves with metaphysical, or logical, or mathematical disputes; idiots do not molest the world with controversies, nor fall thereby into sects and parties. Nor yet do wise and learned persons contend about chaff, or dust, or trifles. But as excellent things are matter of search, so are they matter of controversy, to the most excellent wits. The hypocritical christians that you speak of, who make God and their salvation give place to the unjust commands of men, are indeed no christians, as not taking Christ for their sovereign Lord; and it is not in any true honour of magistracy that they are so ductile, and will do any thing, but it is for themselves, and their carnal interest; and when that interest requireth it, they will betray their governors, as infidels will do. If you can reduce all the world to be infants, or idiots, or brutes, yea, or infidels, they will then trouble the state with no contentions for religion or matters of salvation. But if the governed must be brutified, what will the governors be? 4. All true christians are agreed in the substance of their religion; there is no division among them about the necessary points of faith or duty. Their agreement is far greater than their disagreement; which is but about some smaller matters, where differences are tolerable; therefore they may all be governed without any such violence as you mention. If the common articles of faith, and precepts of christian duty, be maintained, then that is upheld which all agree in; and rulers will not find it needful to oppress every party or opinion save one, among them that hold the common truths. Wise and sober christians lay not men's salvation upon every such controversy; nor do they hold or manage them unpeaceably to the wrong of church or state, nor with the violation of charity, peace, or justice. 5. Is there any of the sciences which afford not matter of controversy? If the laws of the land did yield no matter of controversy, lawyers and judges would have less of that work than now they have. And was there not greater diversity of opinions and worship among the heathens than ever was among christians? What a multitude of sects of philosophers and religions had they! And what a multitude of gods had they to worship! And the number of them still increased as oft as the senate pleased to make a god of the better sort of their emperors when they were dead. Indeed one emperor, (of the religion of some of these objectors,) Heliogabalus, bestirred himself with all his power to have reduced all religion to unity, that is, he would have all the worship brought to his god to whom he had been priest: saith Lampridius in his life, *Dicebat Judæorum et Samaritanorum religiones et christianam devotionem, illuc transferendam, &c.* And therefore he robbed, and maimed, and destroyed the other gods, *id agens ne quis Romæ Deus nisi Heliogabalus coleretur.* But as the effect of his monstrous, abominable filthiness of life was to be thrust into a privy, killed, and dragged about the streets, and drowned in the Tiber; so the effect of his desired unity, was to bring that one god or temple into contempt, whereto he would confine all worship. The differences among christians are nothing in comparison of the differences among heathens.<sup>97</sup> The truth is, religion is such an illustrious, noble thing, that dissensions about it, like spots in the moon, are much more noted by the world, than about any lower,

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<sup>97</sup> Jactavit caput inter præcisos phanaticos et genitalia sibi devinxit, &c. Lamprid.

common matters. Men may raise controversies in philosophy, physic, astronomy, chronology, and yet it maketh no such noise, nor causeth much offence or hatred in the world; but the devil and corrupted nature have such an enmity against religion, that they are glad to pick any quarrel against it, and blame it for the imperfections of all that learn it, and should practise it. As if grammar should be accused for every error or fault that the boys are guilty of in learning it; or the law were to be accused for all the differences of lawyers, or contentions of the people; or physic were to be accused for all the differences or errors of physicians; or meat and drink were culpable because of men's excesses and diseases. There is no doctrine or practice in the world, by which true unity and concord can be maintained, but by seriousness in the true religion. And when all contention cometh for want of religion, it is impudence to blame religion for it, which is the only cure. If rulers will protect all that agree in that which is justly to be called the christian religion, both for doctrine and practice; and about their small and tolerable differences, will use no other violence but only to compel them to live in peace, and to suppress the seditious, and those that abuse and injure government or one another; they will find that christianity tendeth not to divisions, nor to the hinderance or disturbance of government or peace. It is passion, and pride, and selfishness that doth this, and not religion; therefore let these and not religion be restrained. But if they will resolve to suffer none to live in peace, but those that in every punctilio are all of one opinion, they must have but one subject that is sincere in his religion, (for no two will be in every thing of the same apprehension, no more than of the same complexion,) and all the rest must be worldly hypocrites, that while they are heartily true to no religion, will profess themselves of any religion which will serve their present turns; and these nominal christians will be ready to betray their rulers, or do any mischief which their carnal interest requireth.<sup>98</sup>

*Object.* V. What witness need we more than their own accusations of one another?<sup>99</sup> For the papists, how many volumes have the protestants written against them as enemies to all civil government; alleging even the decrees of their general councils, as Later. sub Innoc. III. Can. 3. And for the protestants, they are as deeply charged by the papists, as you may see in the "Image of both Churches," and "Philanax Anglicus," and abundance more. For Calvin and the presbyterians and puritans, let the prelates tell you how peaceable they are. And the papists and puritans say that the prelatists are of the same mind, and only for their own ends pretend to greater loyalty than others. There are no two among them more famous for defending government, than Hooker and Bilson. And what Hooker saith for popular power, his first and eighth books abundantly testify: and even Bishop Bilson himself defendeth the French and German protestant wars; and you may judge of his loyal doctrine by these words, p. 520, "Of Christian Subjection: " "If a prince should go about to subject his kingdom to a foreign realm, or change the form of the commonwealth from impery to tyranny, or neglect the laws established by common consent of prince and people, to execute his own pleasure; in these and other cases which might be named, if the nobles and commons join together to defend their ancient and accustomed liberty, regimen, and laws, they may not well be counted rebels."<sup>100</sup>

<sup>98</sup> Eunapius saith of his master Chrysanthius, that when Julian had made him, *Primarium pontificem totius illius ditionis, in munere tamen suo non morose ac superbe se gessit; junioribus urgendo haud gravis (sicut plerique omnes in unum consentientes, callide ferventerque faciendum censebant); neque christianis molestus admodum: quippe tanta erat morum in eo lenitas atque simplicitas, ut per Lydiam propemodum ignorata fuerit sacrorum in pristinum restitutio. Eo factum est, ut cum priora aliter cecidissent, nihil innovatum neque mutatio insignis accepta videretur, sed præter expectationem cuncta placide sapirentur. Moderation in a heathen was his benefit.*

<sup>99</sup> *Vestra doctrina est, nisi princeps vobis ex animo sit, quantumvis legitimus hæres sit, regno excludi, alium eligi posse. Posse dixi? immo oportere. Hæc Clementina vestra fuit.* Bishop Andrews of the Papists, *Tort. Tort.* p. 327.

<sup>100</sup> So p. 381, 382. "If others do but stand on their guard to keep their lives and families from the bloody rage of their enemies, seeking to put whole towns and provinces of them to the sword, against all law and reason, and to disturb the kingdoms in the minority of the right governors: or if they defend their ancient and christian liberties, covenanted and agreed on by those princes, to whom they first submitted themselves, and ever since confirmed and allowed by the kings that have succeeded: if in either of these two cases the godly require their right, and offer no wrong, impugn not their princes, but only save their own lives, you cry, *Rebellious heretics, rebellious Calvinists, fury, frenzy, mutiny; and I know not what.* You may pursue, depose, and murder princes, when the bishop of Rome biddeth you, and that without breach of duty, law, or conscience, to God or man, as you vaunt, though neither life nor limbs

*Ans.* 1. If it be clear that christianity as to its principles, is more for love, and concord, and subjection, than any other rational doctrine in the world, then if any sect of christians shall indeed be found to contradict these principles, so far they contradict christianity: and will you blame religion because men contradict it? or blame Christ's doctrine because men disobey it? Indeed every sect that hath something of its own to make a sect, besides christian religion, which maketh men mere christians, may easily be guilty of such error as will corrupt the christian religion. And as a sect, they have a divided interest which may tempt them to dividing principles; but none more condemn such divisions than Christ. 2. And indeed, though a christian as such is a credible witness; yet a sect or faction as such, doth use to possess men with such an envious, calumniating disposition, that they are little to be believed when they accuse each other! This factious zeal is not from above, but is earthly, sensual, and devilish; and therefore where this is, no wonder if there be strife, and false accusing, and confusion, and every evil work. But as these are no competent witnesses, so whether or no they are favoured by Christ, you may judge if you will read but those three chapters, Matt. v. Rom. xii. James iii. I may say here as Bishop Bilson in the place which is accused, p. 521. "IT IS EASY FOR A RUNNING AND RANGING HEAD TO SIT AT HOME IN HIS CHAMBER AND CALL MEN REBELS, HIMSELF BEING THE RANKEST." 3. For the papists I can justify them from your accusation, so far as they are christians; but as they are papists let him justify them that can. Indeed usurpation of government is the very essence of popery; for which all other christians blame them; and therefore there is small reason that christianity should be accused for them. 4. And for the protestants, both episcopal and disciplinarians, the sober and moderate of them speak of one another in no such language as you pretend. For the episcopal, I know of none but railing papists, that accuse them universally of any doctrines of rebellion: and for the practices of some particular men, it is not to be alleged against their doctrine. Do you think that Queen Elizabeth, to whom Bishop Bilson's book was dedicated, or King Charles, to whom Mr. Hooker's book was dedicated, took either of them to be teachers of rebellion? It is not every different opinion in politics that proveth men to be against subjection. He that can read such a book as Bilson's for "Christian Subjection against Antichristian Rebellion," and yet deny him to be a teacher of subjection, hath a very hard forehead. For the controversies, I shall say no more of them here, but what I have said before to Mr. Hooker. And as for Calvin and the disciplinarians, or puritans, as they are called, they subscribe all the confessions for magistracy, and take the same oaths of allegiance and supremacy, as others do; and they plead and write for them: so that for my part I know not of any difference in their doctrine. Hear what Bishop Andrews saith, (who was no rebel,) in his "Tortura Torti," p. 379, 380. *Calvinus autem ut papam regem; ita regem papam non probavit; neque nos quod in papa detestamur, in rege approbamus; at et ille nobiscum, et nos cum illo sentimus, easdem esse in ecclesia christiana regis Jacobi partes, quae Josiae fuerunt in Judaica; nec nos ultra quicquam fieri ambimus*— : that is, "But Calvin neither liked a pope-king, nor a king-pope; nor do we approve of that in the king, which we detest in the pope. But he with us, and we with him, do judge, that King James hath as much to do in the christian church, as Josias had in the Jewish church; and we go not about to get any more." And after, *Sub primatus nomine, papatum novum rex non invehit in ecclesiam; sic enim statuit, ut non Aaroni pontifici, ita nec Jeroboamo regi, jus ullum esse conflatum a se vitulum populo proponendi, ut adoret, (id est,) non vel fidei novos articulos, vel cultus divini novas formulas procudendi*: that is, "The king doth not bring into the church a new papacy, under the name of primacy; for thus he judgeth, (or determineth,) that neither Aaron the priest, nor Jeroboam the king, had any right to propose the calf which they had made, to the people to be adored; that is, neither to hammer (or make) new articles of faith, or new forms of divine worship." And p. 379, 380. *Quos vero puritanos appellat, si regium primatum*

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of yours be touched. We may not so much as beseech princes that we may be used like subjects, not like slaves; like men, not like beasts, that we may be convented by laws before judges, not murdered in corners by inquisitors. We may not so much as hide our heads, nor pull our necks out of the greedy jaws of that Romish wolf, but the foam of your unclean mouth is ready to call us by all the names you can devise." So far Bilson.

*detestantur, detestandi ipsi. Profitentur enim, subscribunt, jurant indies; sed et illi quod faciunt ingenue faciunt, et societatem in hoc Torti, ipsumque adeo Tortum, tanquam mendacem hominem, (et alibi de aliis, et hic de se,) ac sycophantem egregium detestantur:* that is, "And for those he calleth puritans, if they detest the king's supremacy, they are to be detested; for they daily profess, subscribe, and swear to it; and what they do, they do ingenuously; and they detest the society of Tortus in this, and Tortus himself, as a lying man, (elsewhere of others, and here of themselves,) and an egregious sycophant." By these testimonies judge what protestants think of one another in point of loyalty.

5. And why are not all the other christians taken into your enumeration? the Armenians, Abassins, and all the Greek churches? whom the papists so frequently reproach as flatterers or servile, because they still gave so much to their emperors. Have you any pretence for your accusation as against them? Unless perhaps from the tumults which Alexandria in its greatness was much addicted to, which is nothing to the doctrine of christianity, nor to the practice of all the rest.

Christianity is most for loyalty and subjection.

Having answered these cavils of the late atheistical or infidel politicians, I shall next show, though briefly, yet by plentiful evidence, that christianity and true godliness is the greatest strength of government, and bond of subjection, and means of peace, that ever was revealed to the world: which will appear in all these evidences following.

1. Christianity teacheth men to take the higher powers as ordained of God, and to obey them as God's ministers or officers, having an authority derived immediately from God; so that it advanceth the magistrate as God's officer, as much higher than infidels advance him, (who fetch his power no higher than force or choice,) as a servant of God is above a servant of men; which is more than a man is above a dog.<sup>101</sup>

2. Christianity telleth us that our obedience to magistrates is God's own command, and so that we must obey him by obeying them. And as obedience to a constable is more procured by the king's laws than by his own commands, so obedience to a king is far more effectually procured by God's laws than by his own. If God be more above a king, than a king is above a worm, the command of God must be a more powerful obligation upon every understanding person, than the king's. And what greater advantage can a king have in governing, than to have subjects whose consciences do feel themselves bound by God himself, to obey the king and all his officers.

*Object.* But this is still with exception, if it be not in things forbidden of God; and the subjects are made judges whether it be so or no.

*Ans.* And woe to that man that grudgeth that God must be obeyed before him; and would be himself a god to be obeyed in things which God is against! The subjects are made no public judges, but private discerners of their duties; and so you make them yourselves: or else they must not judge whether the king or a usurper were to be obeyed; or whether the word of a king or of a constable, if they be contradictory, is to be preferred. To judge what we must choose or refuse is proper to a rational creature: even brutes themselves will do something like it by instinct of nature, and will not do all things according to your will. You would have us obey a justice of peace no further than our loyalty to the king will give leave: and therefore there is greater reason that we should obey the higher powers no further than our loyalty to God will give leave.<sup>102</sup> But if men pretend God's commands for any thing which he commandeth not, magistrates bear not the sword in vain, and subjects are commanded by God not to resist. If they punish them rightfully, God will bear the rulers out in it; if

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<sup>101</sup> Rom. xv. 1-4.

<sup>102</sup> Bishop Bilson ubi sup. p. 259. As bishops ought to discern which is truth before they teach; so must the people discern who teacheth right before they believe. Pag. 261, 262. Princes as well as others must yield obedience to bishops speaking the word of God; but if bishops pass their commission, and speak beside the word of God, what they list, both prince and people may despise them. See him further, p. 259-262, proving that all have a *judicium discretionis*.

they punish them wrongfully or persecute them for well doing, God will severely punish them, who so wronged his subjects, and abused the authority which he committed to their trust.

3. The christian religion bindeth subjects to obedience upon sorer penalties than magistrates can inflict; even upon pain of God's displeasure, and everlasting damnation, Rom. xiii. 2, 3. And how great a help this is to government it is so easy to discern, that the simpler sort of atheists do persuade themselves, that kings devised religion to keep people in obedience with the fears of hell. Take away the fears of the life to come, and the punishment of God in hell upon the wicked, and the world will be turned into worse than a den of serpents and wild beasts; adulteries, and murders, and poisoning kings, and all abomination, will be freely committed, which wit or power can think to cover or bear out! Who will trust that man that believeth not that God doth judge and punish?

4. The christian religion doth encourage obedience and peace with the promise of the reward of endless happiness (*cæteris paribus*); heaven is more than any prince can give. If that will not move men, there is no greater thing to move them. Atheism and infidelity have no such motives.

5. Christianity teacheth subjects to obey not only good rulers but bad ones, even heathens themselves, and not to resist when we cannot obey. Whereas among heathens, princes ruled no longer than they pleased the soldiers or the people; so that Lampridius marvelled that Heliogabalus was no sooner butchered, but suffered to reign three years: *Mirum fortasse cuiquam videatur Constantine venerabilis, quod hæc clades quam retuli loco principum fuerit; et quidem prope triennio, ita ut nemo inventus fuerit qui istum a gubernaculis Romanæ majestatis abduceret, cum Neroni, Vitellio, Caligulæ cæterisque hujusmodi nunquam tyrannicida defuerit.*<sup>103</sup>

6. Christianity and godliness do not only restrain the outward acts, but rule the very hearts, and lay a charge upon the thoughts, which the power of princes cannot reach. It forbiddeth to curse the king in our bedchamber, or to have a thought or desire of evil against him; it quencheth the first sparks of disloyalty and disorder; and the rule of the outward man followeth the ordering of the heart; and therefore atheism, which leaveth the heart free and open to all desires and designs of rebellion, doth kindle that fire in the minds of men, which government cannot quench; it corrupteth the fountain; it breaketh the spring that should set all a going; it poisoneth the heart of commonwealths.<sup>104</sup>

7. Christianity and godliness teach men patience, that it may not seem strange to them to bear the cross, and suffer injuries from high and low; and therefore that impatience which is the beginning of all rebellion being repressed, it stayeth the distemper from going any further.

8. Christianity teacheth men self-denial as a great part of their religion;<sup>105</sup> and when selfishness is mortified, there is nothing left to be a principle of rebellion against God or our superiors. Selfishness is the very predominant principle of the ungodly; it is only for themselves that they obey when they do obey; no wonder therefore if the author of Leviathan allow men to do any thing when the saving of themselves requireth it. And so many selfish persons as there be in a kingdom, so many several interests are first sought, which for the most part stand cross to the interests of others: the godly have all one common centre; they unite in God, and therefore may be kept in concord; for God's will is a thing that may be fulfilled by all as well as one; but the selfish and ungodly are every one his own centre, and have no common centre to unite in, their interests being ordinarily cross and inconsistent.

9. Christianity teacheth men by most effectual arguments, to set light by the riches and honours of the world, and not to strive for superiority; but to mind higher things, and lay up our treasure in a better world, and to condescend to men of low degree. It forbiddeth men to exalt themselves lest they be brought low; and commandeth them to humble themselves that God may exalt them; and he that knoweth not that pride and covetousness are the great disquieters of the world, and the cause of contentions, and the ruin of states, knoweth nothing of these matters. Therefore if it were but by

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<sup>103</sup> Cicero saith, that every good man was in his heart, or as much as in him lay, one that killed Cæsar.

<sup>104</sup> 1 Pet. iv. 12.

<sup>105</sup> Luke xiv. 9, 33.

the great urging of humility and heavenly-mindedness, and the strict condemning of ambition and earthly-mindedness, christianity and godliness must needs be the greatest preservers of government, and of order, peace, and quietness in the world.<sup>106</sup>

10. Christianity teacheth men to live in the love of God and man. It maketh love the very heart, and life, and sum, and end of all other duties of religion. Faith itself is but the bellows to kindle in us the sacred flames of love. Love is the end of the gospel, and the fulfilling of the law. To love all saints with a special love, even with a pure heart and fervently, and to love all men heartily with a common love; to love our neighbour as ourselves; and to love our very enemies; this is the life which Christ requireth, upon the penalty of damnation; and if love thus prevail, what should disturb the government, peace, or order of the world?

11. Christianity teacheth men to be exact in justice, distributive and commutative; and to do to others as we would they should do to us: and where this is followed kings and states will have little to molest them, when *gens sine justitia est sine remige navis in unda*.

12. Christianity teacheth men to do good to all men as far as we are able, and to abound in good works, as that for which we are redeemed and new made; and if men will set themselves wholly to do good, and be hurtful and injurious to none, how easy will it be to govern such!

13. Christianity teacheth men to forbear and to forgive, as ever they will be forgiven of God, and the strong to bear the infirmities of the weak, and not to please themselves, but one another to their edification; not to be censorious, harsh, or cruel, nor to place the kingdom of God in meats, and drinks, and days, but in righteousness, peace, and joy in the Holy Ghost; to bear one another's burdens, and to restore them with the spirit of meekness that are overtaken in a fault, and to be peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy, and to speak evil of no man; and where this is obeyed, how quietly and easily may princes govern!<sup>107</sup>

14. Christianity setteth before us the perfectest pattern of all this humility, meekness, contempt of worldly wealth and greatness, self-denial and obedience, that ever was given in the world. The eternal Son of God incarnate, would condescend to earth and flesh, and would obey his superiors after the flesh, in the repute of the world; and would pay tribute, and never be drawn to any contempt of the governors of the world, though he suffered death under the false accusation of it. He that is a christian, endeavoureth to imitate his Lord: and can the imitation of Christ, or of his peaceable apostles, be injurious to governors? Could the world but lay by their serpentine enmity against the holy doctrine and practice of christianity, and not take themselves engaged to persecute it, nor dash themselves in pieces on the stone which they should build upon, nor by striving against it provoke it to fall on them and grind them to powder, they never need to complain of disturbances by christianity or godliness.<sup>108</sup>

15. Christianity and true godliness containeth, not only all those precepts that tend to peace and order in the world, but also strength, and willingness, and holy dispositions for the practising of such precepts. Other teachers can speak but to the ears, but Christ doth write his laws upon the heart; so that he maketh them such as he commandeth them to be: only this is the remnant of our unhappiness, that while he is performing the cure on us, we retain a remnant of our old diseases, and so his work is yet imperfect: and as sin in strength is it that setteth on fire the course of nature, so the relics of it will make some disturbance in the world, according to its degree; but nothing is more sure than that the godliest christian is the most orderly and loyal subject, and the best member (according to his parts and power) in the commonwealth; and that sin is the cause, and holiness the cure of all the disorders and calamities of the world.

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<sup>106</sup> Ungebantur reges non per dominum, sed qui cæteris crudeliores existerent, et paulo post ab unctoribus non pro veri examinatione, trucidabantur, aliis electis trucioribus. Gildas de exc. Brit.

<sup>107</sup> Rom. xiv.; xv. 1; Gal. vi. 1-4; James iii. 15-17; Tit. iii. 2.

<sup>108</sup> Luke xx. 18; Matt. xxi. 42, 44; Acts iv. 11; 1 Pet. ii. 7, 8; Zech. xii. 3.

16. Lastly, Consult with experience itself, and you will find, that all this which I have spoken, hath been ordinarily verified.<sup>109</sup> What heathenism tendeth to, you may see even in the Roman government (for there you will confess it was at the best). To read of the tumults, the cruelties, the popular unconstancy, faction, and injustice; how rudely the soldiers made their emperors, and how easily and barbarously they murdered them, and how few of them from the days of Christ till Constantine did die the common death of all men, and escape the hands of those that were their subjects; I think this will satisfy you, whither men's enmity to christianity tendeth: and then to observe how suddenly the case was altered, as soon as the emperors and subjects became christian (till in the declining of the Greek empire, some officers and courtiers who aspired to the crown did murder the emperors): and further to observe, that the rebellious doctrines and practices against governors, have been all introduced by factions and heresies, which forsook christianity so far before they incurred such guilt; and that it is either papal usurpation (which is in its nature an enemy to princes) that hath deposed and trampled upon emperors and kings, or else some mad enthusiasts that overrun religion and their wits, that at Munster, (and in England some lately,) by the advantage of their prosperity, have dared to do violence against sovereignty; but the more any men were christians and truly godly, the more they detested all such things; all this will tell you that the most serious and religious christians, are the best members of the civil societies upon earth.

II. Having done with the first part of my last direction, I shall say but this little of the second; let christians see that they be christians indeed, and abuse not that which is most excellent to be a cloak to that which is most vile. 1. In reading politics, swallow not all that every author writeth in conformity to the polity that he liveth under. What perverse things shall you read in the popish politics (Contzen, and abundance such)! What usurpation on principalities, and cruelties to christians, under the pretence of defending the church, and suppressing heresies!

2. Take heed in reading history that you suffer not the spirit of your author to infect you with any of that partiality which he expresseth to the cause which he espouseth. Consider in what times and places all your authors lived, and read them accordingly with the just allowance. The name of liberty was so precious, and the name of a king so odious to the Romans, Athenians, &c., that it is no wonder if their historians be unfriendly unto kings.

3. Abuse not learning itself to lift you up with self-conceitedness against governors! Learned men may be ignorant of polity; or at least unexperienced, and almost as unfit to judge, as of matters of war or navigation.

4. Take heed of giving the magistrate's power to the clergy, and setting up secular, coercive power under the name of the power of the keys: and it had been happy for the church if God had persuaded magistrates in all ages to have kept the sword in their own hands, and not have put it into the clergy's hands, to fulfil their wills by:<sup>110</sup> for, 1. By this means the clergy had escaped the odium of usurpation and domineering, by which atheistical politicians would make religion odious to magistrates for their sakes. 2. And by this means greater unity had been preserved in the church, while one faction is not armed with the sword to tread down the rest: for if divines contend only by dint of argument, when they have talked themselves and others awery they will have done; but when they

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<sup>109</sup> Read the lives of all the philosophers, orators, and famous men of Greece or Rome, and try whether the christians or they were more for monarchy. Arcesilaus regum neminem magnopere coluit: quamobrem legatione ad Antigonum fungens pro patria, nihil obtinuit. Hesich. in Arces. It is one of Thales's sayings in Laert. Quid difficile? Regem vidisse tyrannum senem. Chrysippus videtur aspernator regum modice fuisse. Quod cum tam multa scripserit (libros 705.) nulli unquam regi quicquam adscripserit. Seneca saith (Traged. de Here. fur.) perilously, Victima haud ulla amplior potest, magisque opima mactari Jovi, Quam rex iniquus. Cicero pro Milon. Non se obstrinxit scelere siquis tyrannum occidat, quamvis familiarem. Et 5. Tusc. Nulla nobis cum tyrannis societas est, neque est contra naturam spoliare eum quem honestum est necare. Plura habet similia.

<sup>110</sup> See Bilson of Subject, p. 525, 526. Proving from Chrysostom, Hilary, Origen, that pastors may use no force or terror, but only persuasion, to recover their wandering sheep. Bilson, *ibid.* p. 541. Parliaments have been kept by the king and his barons, the clergy wholly excluded, and yet their acts and statutes good: and when the bishops were present, their voices from the Conquest to this day were never negative. By God's law you have nothing to do with making laws for kingdoms and commonwealths: you may teach, you may not command: persuasion is your part, compulsion is the prince's, &c. Thus Bishop Bilson. So p. 358.

go to it with dint of sword, it so ill becometh them, that it seldom doth good, but the party often that trusteth least to their reason, must destroy the other, and make their cause good by iron arguments. 3. And then the Romish clergy had not been armed against princes to the terrible concussions of the christian world, which histories at large relate, if princes had not first lent them the sword which they turned against them. 4. And then church discipline would have been better understood, and have been more effectual; which is corrupted and turned to another thing, and so cast out, when the sword is used instead of the keys, under pretence of making it effectual: none but consenters are capable of church communion: no man can be a christian, or godly, or saved against his will; and therefore consenters and volunteers only are capable of church discipline: as a sword will not make a sermon effectual, no more will it make discipline effectual: which is but the management of God's word to work upon the conscience. So far as men are to be driven by the sword to the use of means, or restrained from offering injury to religion, the magistrate himself is fittest to do it. It is noted by historians as the dishonour of Cyril of Alexandria, (though a famous bishop,) that he was the first bishop that like a magistrate used the sword there, and used violence against heretics and dissenters.

5. Above all, abuse not the name of religion for the resistance of your lawful governors: religion must be defended and propagated by no irreligious means. It is easy before you are aware, to catch the fever of such a passionate zeal as James and John had, when they would have had fire from heaven to consume the refusers and resisters of the gospel: and then you will think that any thing almost is lawful, which doth but seem necessary to the prosperity of religion. But no means but those of God's allowance do use to prosper, or bring home that which men expect: they may seem to do wonders for awhile, but they come to nothing in the latter end, and spoil the work, and leave all worse than it was before.

*Direct. XL.* Take heed of mistaking the nature of that liberty of the people, which is truly valuable and desirable, and of contending for an undesirable liberty in its stead.<sup>111</sup> It is desirable to have liberty to do good, and to possess our own, and enjoy God's mercies, and live in peace: but it is not desirable to have liberty to sin, and abuse one another, and hinder the gospel, and contemn our governors. Some mistake liberty for government itself; and think it is the people's liberty to be governors: and some mistake liberty for an exemption from government, and think they are most free, when they are most ungoverned, and may do what they list: but this is a misery, and not a mercy, and therefore was never purchased for us by Christ. Many desire servitude and calamity under the name of liberty: *optima est reipublicæ forma*, saith Seneca, *ubi nulla libertas deest, nisi licentia pereundi*. As Mr. R. Hooker saith, lib. viii. p. 195, "I am not of opinion, that simply in kings the most, but the best limited, power is best, both for them and the people: the most limited is that which may deal in fewest things: the best, that which in dealing is tied to the soundest, perfectest, and most indifferent rule, which rule is the law: I mean not only the law of nature and of God, but the national law consonant thereunto: happier that people whose law is their king in the greatest things, than that whose king is himself their law."

Yet no doubt but the lawgivers are as such, above the law as an authoritative instrument of government, but under it as a man is under the obligation of his own consent and word: it ruleth subjects in the former sense; it bindeth the *summam potestatem* in the latter.

*Direct. XLI.* When you have done all that you can in just obedience, look for your reward from God alone. Let it satisfy you that he knoweth and approveth your sincerity. You make it a holy work if you do it to please God; and you will be fixed and constant, if you take heaven for your reward (which is enough, and will not fail you); but you make it but a selfish, carnal work, if you do it only to please your governors, or get preferment, or escape some hurt which they may do you, and are subject only in flattery, or for fear of wrath, and not for conscience sake. And such obedience is uncertain and unconstant; for when you fail of your hopes, or think rulers deal unjustly or unthankfully with

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<sup>111</sup> 1 Pet. ii. 16; Gal. v. 13; 2 Pet. ii. 19; Gal. iv. 26; 2 Cor. iii. 17.

you, your subjection will be turned into passionate desires of revenge. Remember still the example of your Saviour, who suffered death as an enemy to Cæsar, when he had never failed of his duty so much as in one thought or word. And are you better than your Lord and Master? If God be all to you, and you have laid up all your hopes in heaven, it is then but little of your concernment (further than God is concerned in it) whether rulers do use you well or ill, and whether they interpret your actions rightly, or what they take you for, or how they call you; but it is your concernment that God account you loyal, and will judge you so, and justify you from men's accusations of disloyalty, and reward you with more than man can give you. Nothing is well done, especially of so high a nature as this, which is not done for God and heaven, and which the crown of glory is not the motive to.

I have purposely been the larger on this subject, because the times in which we live require it, both for the settling of some, and for the confuting the false accusations of others, who would persuade the world that our doctrine is not what it is; when through the sinful practices of some, the way of truth is evil spoken of, 2 Pet. ii. 2.

### **Tit. 2. A fuller resolution of the cases, 1. Whether the laws of men do bind the conscience? 2. Especially smaller and penal laws?**

The word conscience signifieth either, 1. In general according to the notation of the word, The knowledge of our own matters; *conscire*; the knowledge of ourselves, our duties, our faults, our fears, our hopes, our diseases, &c. 2. Or more limitedly and narrowly, The knowledge of ourselves and our own matters in relation to God's law and judgment; *Judicium hominis de seipso prout subjicitur judicio Dei*, as Amesius defineth it.

2. Conscience is taken, 1. Sometimes for the act of self-knowing. 2. Sometimes for the habit. 3. Sometimes for the faculty, that is, for the intellect itself, as it is a faculty of self-knowing. In all these senses it is taken properly. 4. And sometimes it is used (by custom) improperly, for the person himself, that doth *conscire*; or for his will (another faculty).

3. The conscience may be said to be bound, 1. Subjectively, as the *subjectum quod*, or the faculty obliged. 2. Or objectively, as *conscire*, the act of conscience, is the thing *ad quod*, to which we are obliged.

And upon those necessary distinctions I thus answer to the first question.

*Prop.* 1. The act or the habit of conscience is not capable of being the subject obliged; no more than any other act or duty: the act or duty is not bound, but the man to the act or duty.

2. The faculty or judgment is not capable of being the object, or *materia ad quam*, the thing to which we are bound. A man is not bound to be a man, or to have an intellect, but is made such.

3. The faculty of conscience (that is, the intellect) is not capable of being the immediate or nearest *subjectum quod*, or subject obliged. The reason is, Because the intellect of itself is not a free-working faculty, but acteth necessarily per *modum naturæ* further than it is under the empire of the will; and therefore intellectual and moral habits are by all men distinguished.

4. All legal or moral obligation falleth directly upon the will only: and so upon the person as a voluntary agent; so that it is proper to say, The will is bound, and The person is bound.

5. Improperly and remotely it may be said, The intellect (or faculty of conscience) is bound, or the tongue, or hand, or foot is bound; as the man is bound to use them.

6. Though it be not proper to say, That the conscience is bound, it is proper to say, That the man is bound to the act and habit of conscience, or to the exercise of the faculty.

7. The common meaning of the phrase, that we are bound in conscience, or that conscience is bound, is that we are bound to a thing by God, or by a divine obligation, and that it is a sin against God to violate it; so that divines use here to take the word conscience in the narrower theological sense, as respect to God's law and judgment doth enter the definition of it.

8. Taking conscience in this narrower sense, to ask, Whether man's law as man's do bind us in conscience, is all one as to ask, Whether man be God.<sup>112</sup>

9. And taking conscience in the large or general sense, to ask, Whether man's laws bind us in conscience subjectively, is to ask, Whether they bind the understanding to know our duty to man? And the tenor of them will show that, while they bind us to an outward act, or from an outward act, it is the man that they bind to or from that act, and that is, as he is a rational, voluntary agent; so that a human obligation is laid upon the man, on the will, and on the intellect, by human laws.

10. And human laws, while they bind us to or from an outward act, do thereby bind us as rational free agents, knowingly to choose or refuse those acts; nor can a law which is a moral instrument any otherwise bind the hand, foot, or tongue, but by first binding us to choose or refuse it knowingly, that is, conscientiously, so that a human bond is certainly laid on the mind, soul, or conscience, taken in the larger sense.

11. Taking conscience in the stricter sense, as including essentially a relation to God's obligation, the full sense of the question plainly is but this, Whether it be a sin against God to break the laws of man? And thus plain men might easily understand it. And to this it must be answered, That it is in two respects a sin against God to break such laws or commands as rulers are authorized by God to make; 1. Because God commandeth us to obey our rulers: therefore he that (so) obeyeth them not, sinneth against a law of God. God obligeth us in general to obey them in all things which they are authorized by him to command; but their law determineth of the particular matter; therefore God obligeth us (in conscience of his law) to obey them in that particular. 2. Because by making them his officers, by his commission he hath given them a certain beam of authority, which is divine as derived from God; therefore they can command us by a power derived from God: therefore to disobey is to sin against a power derived from God. And thus the general case is very plain and easy, How man sinneth against God in disobeying the laws of man, and consequently how (in a tolerable sense of that phrase) it may be said, that man's laws do or do not bind the conscience, (or rather, bind us in point of conscience,) or by a divine obligation. Man is not God; and therefore, as man, of himself can lay no divine obligation on us. But man being God's officer, 1. His own law layeth on us an obligation derivatively divine (for it is no law which hath no obligation, and it is no authoritative obligation which is not derived from God). 2. And God's own law bindeth us to obey man's laws.

*Quest. II.* But is it a sin to break every penal law of man?

*Answ.* 1. You must remember that man's law is essentially the signification of man's will; and therefore obligeth no further than it truly signifieth the ruler's will.

2. That it is the act of a power derived from God; and therefore no further bindeth, than it is the exercise of such a power.

3. That it is given, 1. Finally for God's glory and pleasure, and for the common good (comprehending the honour of the ruler and the welfare of the society ruled). And therefore obligeth not when it is, (1.) Against God. (2.) Or against the common good. 2. And it is subordinate to God's own laws, (in nature and Scripture,) and therefore obligeth not to sin, or to the violation of God's law.<sup>113</sup>

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<sup>112</sup> Having spoken of this controversy, in my "Life of Faith," as an easy thing, in which I thought we were really agreed, while we seemed to differ, which I called a pitiful case, some brethren (who say nothing against the truth of what I said) are offended at me as speaking too confidently, and calling that so easy which Bishop Sanderson and so many others did make a greater matter of; I retract the words, if they be unsuitable either to the matter or the readers: but as to the matter and the truth of the words, I desire the reader but to consider how easy a case Mr. P. maketh of it, Eccl. Pol. and how heinous a matter he maketh of our supposed dissent: and if after all this it shall appear, that the nonconformists do not at all differ from Hooker, Bilson, and the generality of the conformists in this point, let him that is willing to be represented as odious and intolerable to rulers and to mankind, for that in which we do not differ, proceed to backbite me for saying that it is a pitiful case; and pretending that we are agreed.

<sup>113</sup> It is not Mr. Humphrey alone that hath written that laws bind not in conscience to obedience which are against the public good. The greatest casuists say the same, excepting the case of scandal: he that would see this in them may choose but these two special authors, Bapt. Fragos. de Regimine Reipublicæ, and Greg. Sayrus in his Clavis Regia, and in them he shall find enough more cited. Though I think some further cautions would make it more satisfactory.

4. You must note that laws are made for the government of societies as such universally; and so are fitted to the common case, for the common good. And it is not possible but that a law which prescribeth a duty which by accident is so to the most, should meet with some particular subject to whom the case is so circumstantiated as that the same act would be to him a sin: and to the same man it may be ordinarily a duty, and in an extraordinary case a sin. Thence it is that in some cases (as Lent fasts, marriages, &c.) rulers oft authorize some persons to grant dispensations in some certain cases: and hence it is said, that necessity hath no law.

Hereupon I conclude as followeth:

1. It is no sin to break a law which is no law, as being against God, or not authorized by him, (as of a usurper, &c.) See R. Hooker, Concl. lib. viii.

2. It is no law so far as it is no signification of the true will of the ruler, whatever the words be: therefore so far it is no sin to break it.

3. The will of the ruler is to be judged of, not only by the words, but by the ends of government, and by the rules of humanity.

4. It being not possible that the ruler in his laws can foresee and name all exceptions, which may occur, it is to be supposed that it is his will that the nature of the thing shall be the notifier of his will, when it cometh to pass; and that if he were present, and this case fell out before him, which the sense and end of the law extendeth not to, he would say, This is an excepted case.

5. There is therefore a wide difference between a general law, and a personal, particular mandate; as of a parent to a child, or a master to a servant; for this latter fully notifieth the will of the ruler in that very case, and to that very person. And therefore it cannot be said that here is any exception, or that it is not his will; but in a universal or general law, it is to be supposed that some particular excepted cases will fall out extraordinarily, though they cannot be named; and that in those cases, the ruler's will dispenseth with it.

6. Sometimes also the ruler doth by the mere neglect of pressing or executing his own laws, permit them to grow obsolete, and out of use; and sometimes he forbearth the execution of them for some time, or to some sort of persons; and by so doing, doth notify that it was not his will that at such a time, and in such cases, they should oblige. I say not that all remissness of execution is such a sign; but sometimes it is: and the very word of the lawgiver may notify his dispensation or suspending will. As for instance, upon the burning of London, there were many laws (about coming to parish churches, and relief of the poor of the parish, and the like) that the people became incapable of obeying; and it was to be supposed, that the ruler's will would have been to have excepted such cases if foreseen; and that they did dispense with them when they fell out.

7. Sometimes also the penalty of violating a law, is some such mulct or service, which the ruler intendeth as a commutation for the duty, so that he freely leaveth it to the choice of the subject which he will choose. And then it is no sin to pay the mulct, and omit the action; because it crosseth not the lawgiver's will.

8. Sometimes also the law may command this principally for some men's sake, which so little concerns others, that it should not extend to them at all, were it not lest the liberty of them should be an impediment to the obedience of others, and consequently of the common good. In which case, if those persons so little concerned, do but omit the action secretly, so as to be no scandal or public hurt, it seemeth that they have the implicit consent of the rulers.

9. Sometimes particular duties are commanded with this express exception, "Unless they have just and reasonable impediment." As for coming every Lord's day to church, &c.; which seemeth to imply, that (though in cases where the public good is concerned, the person himself shall not be judge, nor at all as to the penalty, yet that) in actions of an indifferent nature in themselves, this exception is still supposed to be implied, "unless we have just and reasonable impediments," of which in private cases, as to the crime, we may judge.

10. I need not mention the common, natural exceptions: as that laws bind not to a thing when it becometh naturally impossible; or *cessante materia, rel capacitate subjecti obligati, &c.*

11. Laws may change their sense in part by the change of the lawgiver; for the law is not formally to us his law that is dead and was once our ruler, but his that is alive and is now our ruler. If Henry the Eighth make a law about the outward acts of religion, (as for coming to church, &c.) and this remain unrepealed in King Edward's, Queen Mary's, Queen Elizabeth's, King James's days, &c., even till now; as we are not to think that the lawgivers had the same sense and will, so neither that the law hath the same sense and obligation; for if the general words be capable of several senses, we must not take it as binding to us in the sense it was made in, but in the sense of our present lawgivers or rulers, because it is their law.

12. Therefore if a law had a special reason for it at the first making, (as the law for using bows and arrows,) that reason ceasing, we are to suppose the will of the lawgiver to remit the obligation, if he urge not the execution, and renew not the law.

13. By these plain principles many particular difficulties may be easily resolved, which cannot be foreseen and named, e. g. the law against relieving a beggar bindeth not, when he is like to die if he be not relieved; or in such a case as after the burning of London, when there was no parish to bring him to. A law that is but for the ordering of men's charity, (to soul or body, by preaching or alms,) will not disoblige me from the duties of charity themselves, in cases where Scripture or nature proveth them to be imposed by God. A law for fasting will not bind me, when it would be destructive to my body; even on God's sabbaths duties of mercy were to be preferred to rest and sacrifices.

14. If God's own laws must be thus expounded, that When two duties come together, and both cannot be done, the lesser ceaseth at that time to be a duty, and the greater is to be preferred, man's laws must also be necessarily so expounded: and the rather, because man's laws may be contradictory, when God's never are so, rightly understood.

15. Where the subject is to obey, so far he must discern which of the laws inconsistent is to be preferred; but in the magistratical execution, the magistrate or judge must determine.

E. g. One law commandeth that all the needy poor be kept on the parish where they were born or last lived. Another law saith, that nonconformable ministers of the gospel, who take not the Oxford oath, shall not come within five miles of city or corporation, (though they were born there,) or any place where they have been preachers. In case of necessity what shall they do? *Ans.* Whither they shall go for relief, they must discern as well as they can; but whither they shall be carried or sent, the magistrate or constable must discern and judge.

Also whether he shall go with a constable that by one law bringeth him to a place, which by the other law he is forbid on pain of six months' imprisonment in the common gaol to come to? *Ans.* If he be not voluntary in it, it is not his fault: and if one bring him thither by force, and another imprison him for being there, he must patiently suffer it.

16. But out of such excepted cases, the laws of our rulers (as the commands of parents) do bind us as is afore explained; and it is a sin against God to violate them.

17. Yea, when the reason of the law reacheth not our particular case and person, yet when we have reason to judge, that it is the ruler's will that all be bound for the sake of some, and the common order and good will be hindered by our exemption, we must obey to our corporal detriment, to avoid the public detriment, and to promote the public good.

## CHAPTER IV. DIRECTIONS TO LAWYERS ABOUT THEIR DUTY TO GOD

Gentlemen, you need not meet these directions with the usual censures or suspicions, that divines are busying themselves with the matters of your calling, which belong not to them, and which they do not understand; you shall see that I will as much forbear such matters as you can well desire. If your calling be not to be sanctified by serving God in it, and regulating it by his law, it is then neither honourable nor desirable. But if it be, permit me very briefly so far to direct you.<sup>114</sup>

*Direct.* I. Take the whole frame of polity together, and study each part in its proper place, and know it in its due relation to the rest; that is, understand first the doctrine of polity and laws *in genere*, and next the universal polity and laws of God *in specie*; and then study human polity and laws, as they stand in their due subordination to the polity and laws of God, as the by-laws of corporations do to the general laws of the land.

He that understandeth not what polity and law is *in genere*, is unlike to understand what divine or human polity or law is *in specie*; he that knoweth not what government is, and what a community, and what a politic society is, will hardly know what a commonwealth or church is: and he that knoweth not what a commonwealth is *in genere*, what is its end, and what its constitutive parts, and what the efficient causes, and what a law, and judgment, and execution is, will study but unhappily the constitution or laws of the kingdom which he liveth in.

And he that understandeth not the divine *dominium et imperium*, as founded in creation, (and refounded in redemption,) and man's subjection to his absolute Lord, and the universal laws which he hath given in nature and Scripture to the world, can never have any true understanding of the polity or laws of any kingdom in particular; no more than he can well understand the true state of a corporation, or the power of a mayor, or justice, or constable, who knoweth nothing of the state of the kingdom, or of the king, or of his laws. What ridiculous discourses would such a man make of his local polity or laws! He knoweth nothing worth the knowing, who knoweth not that all kings and states have no power but what is derived from God, and subservient to him; and are all his officers, much more below him, than their justices and officers are to them; and that their laws are of no force against the laws of God, whether of natural or supernatural revelation. And therefore it is most easy to see, that he that will be a good lawyer must first be a divine; and that the atheists that deride or slight divinity, do but play the fools in all their independent broken studies. A man may be a good divine that is no lawyer, but he can be no good lawyer that understandeth not theology. Therefore let the government and laws of God have the first and chiefest place in your studies, and in all your observation and regard.

1. Because it is the ground of human government, and the fountain of man's power and laws.

2. Because the divine polity is also the end of human policy; man's laws being ultimately to promote our obedience to the laws of God, and the honour of his government.

3. Because God's laws are the measure and bound of human laws; against which no man can have power.

4. Because God's rewards and punishments are incomparably more regardable than man's; eternal joy or misery being so much more considerable than temporal peace or suffering; therefore though it be a dishonour to lawyers to be ignorant of languages, history, and other needful parts of

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<sup>114</sup> Legum mihi placet autoritas; sed earum usus hominum nequitia depravatur: itaque piguit perdiscere, quo inhoneste uti nollem, et honeste vix possem, etsi vellem. Petrarch. in vita sua.

learning, yet it is much more their dishonour to be ignorant of the universal government and laws of God.<sup>115</sup>

*Direct. II.* Be sure that you make not the getting of money to be your principal end in the exercise of your function; but the promoting of justice, for the righting of the just, and the public good; and therein the pleasing of the most righteous God.<sup>116</sup> For your work can be to you no better than your end. A base end doth debase your work. I deny not, but your competent gain and maintenance may be your lower end, but the promoting of justice must be your higher end, and sought before it. The question is not, Whether you seek to live by your calling; for so may the best; nor yet, Whether you intend the promoting of justice; for so may the worst (in some degree). But the question is, Which of these you prefer? and which you first and principally intend? He that looketh chiefly at his worldly gain, must take that gain instead of God's reward, and look for no more than he chiefly intended; for that is formally no good work, which is not intended chiefly to please God, and God doth not reward the servants of the world; nor can any man rationally imagine, that he should reward a man with happiness hereafter, for seeking after riches here. And if you say that you look for no reward but riches, you must look for a punishment worse than poverty; for the neglecting of God and your ultimate end, is a sin that deserveth the privation of all which you neglect; and leaveth not your actions in a state of innocent indifferency.

*Direct. III.* Be not counsellors or advocates against God, that is, against justice, truth, or innocency. A bad cause would have no patrons, if there were no bad or ignorant lawyers. It is a dear-bought fee, which is got by sinning; especially by such a wilful, aggravated sin, as the deliberate pleading for iniquity, or opposing of the truth.<sup>117</sup> Judas's gain and Ahithophel's counsel will be too hot at last for conscience, and sooner drive them to hang themselves in the review, than afford them any true content: as St. James saith to them that he calleth to weep and howl for their approaching misery, "Your riches are corrupted, and your garments moth-eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days." Whatever you say or do against truth, and innocency, and justice, you do it against God himself. And is it not a sad case that among professed christians, there is no cause so bad but can find an advocate for a fee? I speak not against just counsel to a man that hath a bad cause (to tell him it is bad, and persuade him to disown it); nor do I speak against you for pleading against excessive penalties or damages; for so far your cause is good, though the main cause of your client was bad; but he that speaketh or counselleth another for the defence of sin, or the wronging of the innocent, or the defrauding another of his right, and will open his mouth to the injury of the just, for a little money, or for a friend, must try whether that money or friend will save him from the vengeance of the universal Judge (unless faith and true repentance, which will cause confession and restitution, do prevent it).

The Romans called them thieves, that by fraud, or plea, or judgment got unlawful gain, and deprived others of their right.

Lampridius saith of Alexander Severus, *Tanti eum stomachi fuisse in eos iudices qui furtorum fama laborassent, etiamsi damnati non essent, ut si eos casu aliquo videret, commotione animi stomachi choleram evomeret, toto vultu inardescente, ita ut nihil posset loqui.* And afterwards, *Severissimus iudex contra fures, appellans eosdem quotidianorum scelerum reos, et solos hostes inimicosque reipublicæ.*

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<sup>115</sup> Male se rectum putat, qui regulam summæ rectitudinis ignorat. Ambros. de Offic.

<sup>116</sup> It was an ill time when Petr. Bless. said, "Officium officialium est hodie jura confundere, lites suscitare, transactiones rescindere, dilationes innectere, suppressere veritatem, fovere mendacium, quæstum sequi, æquitatem vendere, inihiare actionibus, versutias concinnare."

<sup>117</sup> Bias fertur in causis orandis summus atque vehementissimus fuisse, bonam tamen in partem dicendi vim exercere solitum. Laert. p. 53. Justum est homines justitiam diligere; non autem justitiam propter homines postponere. Gregor. Reg. Justitia non novit patrem, vel matrem; veritatem novit; personam non novit; Deum imitatur. – Cassian. Plutarch saith, that Callicratidas being offered a great sum of money (of which he had great need to pay his seamen) if he would do an unjust act, refused: to whom saith Cleander his counsellor, "Ego profecto hæc accepissem, si fuissem Callicratidas." He answered, "Ego accepissem, si fuissem Cleander."

Adding this instance, *Eum notarium, qui falsum causæ brevem in consilio imperatorio retulisset, incisus digitorum nervis, ita ut nunquam posset scribere, deportavit*. And that he caused Turinus one of his courtiers to be tied in the market-place to a stake, and choked to death with smoke, for taking men's money on pretence of furthering their suits with the emperor; *Præcone dicente, Fumo punitur, qui vendidit fumum*. He strictly prohibited buying of offices, saying, *Necesse est ut qui emit, vendat: Ego vere nin patiar mercatores potestatum: quos si patiar, damnare non possum*. The frowns or favour of man, or the love of money, will prove at last a poor defence against his justice whom by injustice you offend.<sup>118</sup>

The poet could say,

Justum et tenacem propositi virum,  
Non civium ardor prava jubentium  
Non vultus instantis tyranni,  
Mente quatit solida: – Horat.

But if men would first be just, it would not be so hard to bring them to do justly; saith Plautus,

Justa autem ab injustis petere insipientia est:  
Quippe illi iniqui jus ignorant neque tenent.

*Direct. IV.* Make the cause of the innocent as it were your own; and suffer it not to miscarry through your slothfulness and neglect.<sup>119</sup> He is a lover of money more than justice, that will sweat in the cause of the rich that pay him well, and will slubber over and starve the cause of the poor, because he getteth little by them. Whatever your place obligeth you to do, let it be done diligently and with your might; both in your getting abilities, and in using them. Scævola was wont to say, (ut lib. Pandect. 42. tit. refer.) *Jus civile vigilantibus scriptum est, non dormientibus*. Saith Austin, *Ignorantia judicis plerumque est calamitas innocentis*. And as you look every labourer that you hire should be laborious in your work, and your physician should be diligent in his employment for your health; so is it as just that you be diligent for them whose cause you undertake, and where God who is the lover of justice doth require it.

*Direct. V.* Be acquainted with the temptations which most endanger you in your place, and go continually armed against them with the true remedies, and with christian faith, and watchfulness, and resolution. You will keep your innocency, and consequently your God, if you see to it that you love nothing better than that which you should keep. No man will chaffer away his commodity for any thing which he judgeth to be worse and less useful to him. Know well how little friends or wealth will do you in comparison of God, and you will not hear them when they speak against God, Luke xiv. 26; xvii. 33. When one of his friends was importunate with P. Rutilius to do him an unjust courtesy, and angrily said, "What use have I of thy friendship, if thou wilt not grant my request?" He answered him, "And what use have I of thy friendship, if for thy sake I must be urged to do unjustly?" It is a grave saying of Plutarch, *Pulchrum quidem est justitia regnum adipisci: pulchrum etiam regno justitiam antepone: nam virtus alterum ita illustrem reddidit, ut regno dignus judicaretur; alterum ita magnum ut id contemneret*. Plut. in Lycurg. et Numa. But especially remember who hath said, "What shall it profit a man to win all the world, and lose his soul?" And that temptations surprise you not, be deliberate and take time, and be not too hasty in owning or opposing a cause or person, till you are well informed; as Seneca saith of anger, so say I here, *Dandum semper est tempus: veritatem enim*

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<sup>118</sup> Facile est justitiam homini justissimo.

<sup>119</sup> Vix potest negligere, qui novit æquitatem: nec facile erroris vitio fordescit, quem doctrina purgaverit. Cassiodor.

*dies aperit. Potest pœna dilata exigi; cum non potest exacta revocari.* It is more than a shame to say, I was mistaken, when you have done another man wrong by your temerity.<sup>120</sup>

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<sup>120</sup> Chilon in Laert. p. 43. (mihi) saith, Sibi non esse conscium in tota vita ingratitude: una tamen re se modice moveri, quod cum semel inter amicos illi judicandum esset, neque contra jus agere aliquid vellet, persuaserit amico judicium a se provocaret, ut si nimirum utrumque et legem et amicum servaret. This was his injustice of which he repented.

## CHAPTER V. THE DUTY OF PHYSICIANS

Neither is it my purpose to give any occasion to the learned men of this honourable profession, to say that I intermeddle in the mysteries of their art. I shall only tell them, and that very briefly, what God and conscience will expect from them.

*Direct. I.* Be sure that the saving of men's lives and health, be first and chiefly in your intention, before any gain or honour of your own. I know you may lawfully have respect both to your maintenance and honour; but in a second place only, as a far less good than the lives of men. If money be your ultimate end, you debase your profession, which, as exercised by you, can be no more to your honour or comfort than your own intention carrieth it. It is more the end than the means that ennobleth or debaseth men; if gain be the thing which you chiefly seek, the matter is not very great (to you) whether you seek it by medicining men or beasts, or by lower means than either of them. To others indeed it may be a very great benefit, whose lives you have been a means to save; but to yourselves it will be no greater than your intention maketh it. If the honouring and pleasing God, and the public good, and the saving of men's lives, be really first and highest in your desires, then it is God that you serve in your profession; otherwise you do but serve yourselves. And take heed lest you here deceive yourselves, by thinking that the good of others is your end, and dearer to you than your gain, because your reason telleth you it is better and ought to be preferred: for God and the public good are not every man's end, that can speak highly of them, and say they should be so. If most of the world do practically prefer their carnal prosperity even before their souls, while they speak of the world as disgracefully as others, and call it vanity; how much more easily may you deceive yourselves, in preferring your gain before men's lives, while your tongue can speak contemptuously of gain!

*Direct. II.* Be ready to help the poor as well as the rich; differencing them no further than the public good requireth you to do. Let not the health or lives of men be neglected, because they have no money to give you: many poor people perish for want of means, because they are discouraged from going to physicians, through the emptiness of their purses; in such a case you must not only help them gratis, but also appoint the cheapest medicines for them.

*Direct. III.* Adventure not unnecessarily on things beyond your skill, but in difficult cases persuade your patients to use the help of abler physicians, if there be any to be had, though it be against your own commodity. So far should you be from envying the greater esteem and practice of abler men, and from all unworthy aspersions or detraction, that you should do your best to persuade all your patients to seek their counsels, whenever the danger of their lives or health requireth it. For their lives are of greater value than your gain. So abstruse and conjectural is the business of your profession, that it requireth very high accomplishments to be a physician indeed. If there concur not, 1. A natural strength of reason and sagacity; 2. And a great deal of study, reading, and acquaintance with the way of excellent men; 3. And considerable experience of your own, to ripen all this; you have cause to be very fearful and cautelous in your practice, lest you sacrifice men's lives to your ignorance and temerity. And one man that hath all these accomplishments in a high degree, may do more good than a hundred smatterers: and when you are conscious of a defect in any of these, should not reason and conscience command you to persuade the sick to seek out to those that are abler than yourselves? Should men's lives be hazarded, that you may get by it a little sordid gain? It is so great a doubt whether the ignorant, unexperienced sort of physicians, do cure or hurt more, that it hath brought the vulgar in many countries into a contempt of physicians.<sup>121</sup>

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<sup>121</sup> As overvaluing men's own understandings in religion, is the ruin of souls and churches; so overvaluing men's raw, unexperienced apprehensions in physic costeth multitudes their lives. I know not whether a few able, judicious, experienced physicians cure more or the rest kill more.

*Direct. IV.* Depend on God for your direction and success. Earnestly crave his help and blessing in all your undertakings. Without this all your labour is in vain. How easy is it for you to overlook some one thing among a multitude that must be seen, about the causes and cure of diseases; unless God shall open it to you, and give you a clear discerning, and a universal observation! And when twenty considerable things are noted, a man's life may be lost, for want of your discerning one point more. What need have you of the help of God, to bring the fittest remedies to your memory! and much more to bless them when they are administered! as the experience of your daily practice may inform you (where atheism hath not made men fools).

*Direct. V.* Let your continual observation of the fragility of the flesh, and of man's mortality, make you more spiritual than other men, and more industrious in preparing for the life to come, and greater contemners of the vanities of this world. He that is so frequently among the sick, and a spectator of the dead and dying, is utterly unexcusable if he be himself unprepared for his sickness or for death. If the heart be not made better, when you almost dwell in the house of mourning, it is a bad and deplorable heart indeed. It is strange that physicians should be so much suspected of atheism as commonly they are; and *religio medici* should be a word that signifieth irreligiousness: sure this conceit was taken up in some more irreligious age or country; for I have oft been very thankful to God, in observing the contrary, even how many excellent, pious physicians there have been in most countries where the purity of religion hath appeared, and how much they promoted the work of reformation; (such as Crato, Platerus, Erastus, and abundance more that I might name;) and in this land and age, I must needs bear witness, that I have known as many physicians religious proportionably as of any one profession, except the preachers of the gospel. But as no men are more desperately wicked, than those that are wicked after pious education, and under the most powerful means of their reformation; so it is very like that those physicians that are not truly good are very bad; because they are bad against so much light, and so many warnings; and from some of these it is like this censorious proverb came. And indeed man's nature is so apt to be affected with things that are unusual, and to lose all sense of things that are grown common, that no men have more need to watch their hearts, and be afraid of being hardened, than those that are continually under the most quickening helps and warnings. For it is very easy to grow customary and senseless under them; and then the danger is, that there are no better means remaining, to quicken such a stupid, hardened heart. Whereas those that enjoy such helps but seldom, are not so apt to lose the sense and benefit of them. The sight of a sick or dying man, doth usually much awaken those that have such sights but seldom; but who are more hardened than soldiers and seamen, that live continually as among the dead? When they have twice or thrice seen the field covered with men's carcasses, they usually grow more obdurate than any others. And this is it that physicians are in danger of, and should most carefully avoid. But certainly an atheistical or ungodly physician, is unexcusably blind. To say, as some do, that they study nature so much, that they are carried away from God; is as if you should say, they study the work so much, that they forget the workman; or, they look so much on the book, that they overlook the sense; or, that they study medicine so much, that they forget both the patient and his health. To look into nature and not see God, is as to see the creatures, and not the light by which we see them; or to see the trees and houses, and not to see the earth that beareth them. For God is the creating, conserving, dirigent, final Cause of all. Of Him, and through Him, and to Him, are all things; He is all in all. And if they know not that they are the subjects of this God, and have immortal souls, they are ill proficient in the study of nature, that know no better the nature of man. To boast of their acquisitions in other sciences, while they know not what a man is, or what they are themselves, is little to the honour of their understandings. You that live still as in the sight of death, should live as in the sight of another world, and excel others in spiritual wisdom, and holiness, and sobriety, as your advantages by these quickening helps excel.

*Direct. VI.* Exercise your compassion and charity to men's souls, as well as to their bodies; and speak to your patients such words as tend to prepare them for their change. You have excellent

opportunities, if you have hearts to take them. If ever men will hear, it is when they are sick; and if ever they will be humbled and serious, it is when the approach of death constraineth them. They will hear that counsel now with patience, which they would have despised in their health. A few serious words about the danger of an unregenerate state, and the necessity of holiness, and the use of a Saviour, and the everlasting state of souls, for aught you know, may be blest to their conversion and salvation. And it is much more comfortable for you to save a soul, than cure the body. Think not to excuse yourselves by saying, It is the pastor's duty; for though it be theirs *ex officio*, it is yours also *ex charitate*. Charity bindeth every man, as he hath opportunity, to do good to all; and especially the greatest good. And God giveth you opportunity, by casting them in your way; the priest and Levite that passed by the wounded man, were more to be blamed for not relieving him, than those that never went that way, and therefore saw him not, Luke x. 32. And many a man will send for the physician, that will not send for the pastor: and many a one will hear a physician that will despise the pastor. As they reverence their landlords, because they hold their estates from them, so do they the physician, because they think they can do much to save their lives. And alas, in too many places the pastors either mind not such work, or are insufficient for it; or else stand at odds and distance from the people; so that there is but too much need of your charitable help. Remember therefore, that he that "converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins," James v. 20. Remember that you are to speak to one that is going into another world, and must be saved now or never! And that all that ever must be done for his salvation must be presently done, or it will be too late. Pity human nature, and harden not your hearts against a man in his extreme necessity. O speak a few serious words for his conversion (if he be one that needs them) before his soul be past your help, in the world from which there is no return.

## CHAPTER VI.

# DIRECTIONS TO SCHOOLMASTERS ABOUT THEIR DUTY FOR THEIR CHILDREN'S SOULS

Passing by all your grammatical employment, I shall only leave you these brief directions, for the higher and more noble exercises of your profession.

*Direct. I.* Determine first rightly of your end; and then let it be continually in your eye, and let all your endeavours be directed in order to the attainment of it. If your end be chiefly your own commodity or reputation, the means will be distorted accordingly, and your labours perverted, and your calling corrupted, and embased, (to yourselves,) by your perverse intentions. See therefore, 1. That your ultimate end be the pleasing and glorifying of God. 2. And this by promoting the public good, by fitting youth for public service. And, 3. Forming their minds to the love and service of their Maker. 4. And furthering their salvation, and their welfare in the world. These noble designs will lift up your minds, to an industrious and cheerful performance of your duties! He that seeketh great and heavenly things, will do it with great resolution and alacrity; when any drowsy, creeping pace, and deceitful, superficial labours, will satisfy him that hath poor and selfish ends. As God will not accept your labours as any service of his, if your ends be wrong, so he useth not to give so large a blessing to such men's labours as to others.

*Direct. II.* Understand the excellency of your calling, and what fair opportunities you have to promote those noble ends; and also how great a charge you undertake; that so you may be kept from sloth and superficialness, and may be quickened to a diligent discharge of your undertaken trust. 1. You have not a charge of sheep or oxen, but of rational creatures. 2. You have not the care of their bodies, but of their minds; you are not to teach them a trade to live by only in the world, but to inform their minds with the knowledge of their Maker, and to cultivate their wits, and advance their reason, and fit them for the most man-like conversations. 3. You have them not (as pastors) when they are hardened in sin by prejudice and long custom; but you have the tenderest twigs to bow, and the most tractable age to tame; you have paper to write on (not wholly white, but that) which hath the fewest blots and lines to be expunged. 4. You have them not as volunteers, but as obliged to obey you, and under the correction of the rod; which with tender age is a great advantage. 5. You have them not only for your auditors in a general lecture, (as preachers have them at a sermon,) but in your nearest converse, where you may teach them as particularly as you please, and examine their profiting, and call them daily to account. 6. You have them not once a week, (as preachers have them,) but all the week long, from day to day, and from morning until night. 7. You have them at that age, which doth believe their teachers, and take all upon trust, before they are grown up to self-conceitedness, and to contradict and quarrel with their teachers (as with their pastors they very ordinarily do). All these are great advantages to your ends.

*Direct. III.* Labour to take pleasure in your work, and make it as a recreation, and take heed of a weary or diverted mind. 1. To this end consider often what is said above; think on the excellency of your ends, and of the worth of souls, and of the greatness of your advantages. 2. Take all your scholars as committed to your charge by Jesus Christ; as if he had said to you, Take these whom I have so dearly bought, and train them up for my church and service.<sup>122</sup> 3. Remember what good one scholar may do, when he cometh to be ripe for the service of the church or commonwealth! How many souls some of them may be a means to save! Or if they be but fitted for a private life, what blessings may they be to their families and neighbours! And remember what a joyful thing it will be, to see them

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<sup>122</sup> Many of the greatest divines have given God great thanks for their schoolmasters, and left their names on record with honour, as Calvin did by Corderius, Beza by Melchior Volmarus, &c.

in heaven with Christ for ever! How cheerfully should such excellent things be sought! If you take pleasure in your work, it will not only be an ease and happiness to yourselves, but greatly further your diligence and success. But when men have a base esteem of their employment, and look at children as so many swine or sheep, or have some higher matters in their eye, and make their schools but the way to some preferment, or more desired life, then usually they do their work deceitfully, and any thing will serve the turn, because they are weary of it, and because their hearts are somewhere else.

*Direct. IV.* Seeing it is divinity that teacheth them the beginning and the end of all their other studies, let it never be omitted or slightly slubbered over, and thrust into a corner; but give it the precedency, and teach it them with greater care and diligence, than any other part of learning; especially teach them the catechism and the holy Scriptures. If you think that this is no part of your work, few wise men will choose such teachers for their children. If you say as some sectaries, that children should not be taught to speak holy words, till they are more capable to understand the sense, because it is hypocrisy, or taking the name of God in vain; I have answered this before, and showed that words being the signs, must be learned in order to the understanding of the sense, or thing that is signified; and that this is not to use such words in vain, how holy soever, but to the proper end for which they are appointed. Both in divine and human learning, the memories of children must first be furnished in order to the furnishing of their understandings afterwards. And this is a chief point of the master's skill, that time be not lost, nor labour frustrated. For the memories of children are as capacious as men's of riper age; and therefore they should be stored early, with that which will be useful to them afterwards: but till they come to some maturity of age, their judgments are not ripe for information about any high or difficult points. Therefore teach them betimes the words of catechisms and some chapters of the Bible; and teach them the meaning by degrees as they are capable. And make them perceive that you take this for the best of all their learning.

*Direct. V.* Besides the forms of catechism, which you teach them, speak often to them some serious words, about their souls, and the life to come, in such a plain, familiar manner, as tendeth most to the awakening of their consciences, and making them perceive how greatly what you say concerneth them. A little such familiar serious discourse, in an interlocutory way, may go to their hearts, and never be forgotten; when mere forms alone are lifeless and unprofitable. Abundance of good might be done on children, if parents and schoolmasters did well perform their parts in this.

*Direct. VI.* Take strict account of their spending the Lord's day! how they hear, and what they remember; and how they spend the rest of the day. For the right spending of that day, is of great importance to their souls! And a custom of play and idleness on that day, doth usually debauch them, and prepare them for much worse. Though they are from under your eye on the Lord's day, yet if on Monday they be called to account, it will leave an awe upon them in your absence.

*Direct. VII.* Pray with them, and for them. If God give not the increase by the dews of heaven, and shine not on your labours, your planting and watering will be all in vain. Therefore prayer is as suitable a means as teaching, to do them good; and they must go together. He that hath a heart to pray earnestly for his scholars, shall certainly have himself most comfort in his labours; and it is likely that he shall do most good to them.

*Direct. VIII.* Watch over them, by one another, when they are behind your backs, at their sports or converse with each other. For it is abundance of wickedness that children use to learn and practise, which never cometh to their masters' ears; especially in some great and public schools. They that came thither to learn sobriety and piety of their masters, do oftentimes learn profaneness, and ribaldry, and cursing, and swearing, and scorning, deriding, and reviling one another, of their ungracious school-fellows. And those lessons are so easily learnt, that there are few children but are infected with some such debauchery, though their parents and masters watch against it; and perhaps it never cometh to their knowledge. So also for gaming and robbing orchards, and fighting with one another, and reading play-books and romances, and lying, and abundance other vices which must be carefully watched against.

*Direct.* IX. Correct them more sharply for sins against God, than for their dulness and failing at their books. Though negligence in their learning is not to be indulged, yet smart should teach them especially to take heed of sinning; that they may understand that sin is the greatest evil.

*Direct.* X. Especially curb or cashier the leaders of impiety and rebellion, who corrupt the rest. There are few great schools but have some that are notoriously debauched; that glory in their wickedness; that in filthy talking, and fighting, and cursing, and reviling words, are the infectors of the rest. And usually they are some of the bigger sort, that are the greatest fighters, and master the rest, and by domineering over them, and abusing them, force them both to follow them in their sin and to conceal it. The correcting of such, or expelling them if incorrigible, is of great necessity to preserve the rest; for if they are suffered the rest will be secretly infected and undone, before the master is aware. This causeth many that have a care of their children's souls, to be very fearful of sending them to great and public schools, and rather choose private schools that are freer from that danger; it being almost of as great concernment to children, what their companions be, as what their master is.

## CHAPTER VII. DIRECTIONS FOR SOLDIERS, ABOUT THEIR DUTY IN POINT OF CONSCIENCE

Though it is likely that few soldiers will read what I shall write for them, yet for the sake of those few that will, I will do as John Baptist did, and give them some few necessary directions, and not omit them as some do, as if they were a hopeless sort of men.

*Direct. I.* Be careful to make your peace with God, and live in a continual readiness to die. This being the great duty of every rational man, you cannot deny it to be especially yours, whose calling setteth you so frequently in the face of death. Though some garrison soldiers are so seldom, if ever, put to fight, that they live more securely than most other men, yet a soldier, as such, being by his place engaged to fight, I must fit my directions to the ordinary condition and expectation of men in that employment. It is a most irrational and worse than beastly negligence, for any man to live carelessly in an unpreparedness for death, considering how certain it is, and how uncertain the time, and how unconceivably great is the change which it inferreth: but for a soldier to be unready to die, who hath such special reason to expect it, and who listeth himself into a state which is so near it, this is to live and fight like beasts, and to be soldiers before you understand what it is to be a christian or a man. First, therefore, make sure that your souls are regenerate and reconciled unto God by Christ; and that when you die, you have a part in heaven; and that you are not yet in the state of sin and nature: an unrenewed unsanctified soul is sure to go to hell, by what death or in what cause soever he dieth. If such a man be a soldier, he must be a coward or a madman; if he will run upon death, when he knoweth not whither it will send him, yea, when hell is certainly the next step, he is worse than mad: but if he know and consider the terribleness of such a change, it must needs make him tremble when he thinks of dying. He can be no good soldier that dare not die; and who can expect that he should dare to die, who must be damned when he dieth? Reason may command a man to venture upon death; but no reason will allow him to venture upon hell. I never knew but two sorts of valiant soldiers: the one was boys, and brutish, ignorant sots, who had no sense of the concernments of their souls; and the other (who only were truly valiant) were those that had made such preparations for eternity, as, at least, persuaded them that it should go well with them when they died. And many a debauched soldier I have known, whose conscience hath made them cowards, and shift or run away when they should venture upon death, because they knew they were unready to die, and were more afraid of hell than of the enemy. He that is fit to be a martyr, is the fittest man to be a soldier: he that is regenerate, and hath laid up his treasure and his hopes in heaven, and so hath overcome the fears of death, may be bold as a lion, and ready for any thing, and fearless in the greatest perils. For what should he fear, who hath escaped hell, and God's displeasure, and hath conquered the king of terrors? But fear is the duty and most rational temper of a guilty soul; and the more fearless such are, the more foolish and more miserable.

*Direct. II.* Be sure you have a warrantable cause and call. In a bad cause it is a dreadful thing to conquer, or to be conquered. If you conquer, you are a murderer of all that you kill; if you are conquered and die in the prosecution of your sin, I need not tell you what you may expect. I know we are here upon a difficulty which must be tenderly handled: if we make the sovereign power to be the absolute and only judge, whether the soldier's cause and call be good; then it would follow, that it is the duty of all the christian subjects of the Turk, to fight against Christianity as such, and to destroy all christians when the Turk commandeth it; and that all the subjects of other lands are bound to invade this or other such christian kingdoms, and destroy their kings, whenever their popish or malicious princes or states shall command them; which being intolerable consequences, prove the antecedent to be intolerable. And yet on the other side, if subjects must be the judges of their cause

and call, the prince shall not be served, nor the common good secured, till the interest of the subjects will allow them to discern the goodness of the cause. Between these two intolerable consequents, it is hard to meet with a just discovery of the mean. Most run into one of the extremes, which they take to be the less, and think that there is no other avoiding of the other. The grand errors in this, and a hundred like cases, come from not distinguishing aright the case *de esse*, from the case *de apparere*, or *cognoscere*, and not first determining the former, as it ought, before the latter be determined. Either the cause which subjects are commanded to fight in, is really lawful to them, or it is not. (Say not here importunately, Who shall judge? For we are now but upon the question *de esse*.) If it be not lawful in itself, but be mere robbery or murder, then come to the case of evidence; either this evil is to the subject discernible by just means, or not: if it be, I am not able for my part to justify him from the sin, if he do it, no more than to have justified the three witnesses, Dan. iii. if they had bowed down to the golden calf, or Dan. vi. if he had forborne prayer, or the apostles, if they had forborne preaching, or the soldiers for apprehending and crucifying Christ, when their superiors commanded them. For God is first to be obeyed and feared. But if the evil of the cause be such, as the subject cannot by just and ordinary means discern, then must he come next to examine his call; and a volunteer unnecessarily he may not be in a doubtful cause: it is so heinous a sin to murder men, that no man should unnecessarily venture upon that which may prove to be murder for aught he knoweth. But if you ask what call may make such a doubtful action necessary, I answer, It must be such as warranteth it, either from the end of the action, or from the authority of the commander, or both. And from the end of the action, the case may be made clear, That if a king should do wrong to a foreign enemy, and should have the worse cause, yet if the revenge which that enemy seeketh would be the destruction of the king and country, or religion, it is lawful and a duty to fight in the defence of them. And if the king should be the assailant, or beginner, that which is an offensive war in him (for which he himself must answer) may be but a defensive war in the commanded subjects, and they be innocent: even on the highway, if I see a stranger provoke another by giving him the first blow, yet I may be bound to save his life from the fury of the avenging party. But whether, or how far, the bare command of a sovereign may warrant the subjects to venture in a doubtful cause, (supposing the thing lawful in itself, though they are doubtful,) requireth so much to be said to it, which civil governors may possibly think me too bold to meddle with, that I think it safest to pass it by; only saying, that there are some cases in which the ruler is the only competent judge, and the doubts of the subject are so unreasonable, that they will not excuse the sin of his disobedience; and also, that the degree of the doubt is oft very considerable in the case. But suppose the cause of the war be really lawful in itself, and yet the subject is in doubt of it, yea, or thinketh otherwise; then is he in the case, as other erroneous consciences are, that is, entangled in a necessity of sinning, till he be undeceived, in case his rulers command his service. But which would be the greater sin, to do it or not, the ends and circumstances may do much to determine; but doubtless in true necessity to save the king and state, subjects may be compelled to fight in a just cause, notwithstanding that they mistake it for unjust; and if the subject have a private discerning judgment, so far as he is a voluntary agent, yet the sovereign hath a public determining judgment, when a neglecter is to be forced to his duty. Even as a man that thinketh it unlawful to maintain his wife and children, may be compelled lawfully to do it.

So that it is apparent, that sometimes the sovereign's cause may be good, and yet an erroneous conscience may make the soldiers' cause bad, if they are volunteers, who run unnecessarily upon that which they take for robbery and murder; and yet that the higher powers may force even such mistakers to defend their country, and their governors, in a case of true necessity. And it is manifest that sometimes the cause of the ruler may be bad, and yet the cause of the soldier good; and that sometimes the cause may be bad and sinful to them both, and sometimes good and lawful unto both.

*Direct.* III. When you are doubtful whether your cause and call be good, it is (ordinarily) safest to sit still, and not to venture in so dangerous a case, without great deliberation and sufficient evidence to satisfy your consciences. Neander might well say of Solon's law, which punished them that took

not one part or other in a civil war or sedition, *Admirabilis autem illa atque plane incredibilis, quæ honoribus abdicat eum, qui orta seditione nullam factionem secutus sit.*<sup>123</sup> No doubt, he is a culpable neuter that will not defend his governors and his country, when he hath a call; but it is so dreadful a thing to be guilty of the blood and calamities of an unjust war, that a wise man will rather be abused as a neuter, than run himself into the danger of such a case.

*Direct. IV.* When necessity forceth you to go forth in a just war, do it with such humiliation and unwillingness as beseemeth one that is a patient, a spectator, and an actor, in one of the sorest of God's temporal judgments. Go not to kill men, as if you went to a cock-fight, or a bear-baiting. Make not a sport of a common calamity; be not insensible of the displeasure of God, expressed in so great a judgment. What a sad condition is it to yourselves, to be employed in destroying others! If they be good, how sad a thought is it, that you must kill them! If they are wicked, how sad is it that by killing them you cut off all their hopes of mercy, and send them suddenly to hell! How sad an employment is it, to spoil and undo the poor inhabitants where you come! to cast them into terrors, to deprive them of that which they have long been labouring for! to prepare for famine, and be like a consuming pestilence where you come! Were it but to see such desolations, it should melt you into compassion; much more to be the executioners yourselves. How unsuitable a work is it to the grace of love! Though I doubt not but it is a service which the love of God, our country, and our rulers, may sometimes justify and command, yet (as to the rulers and masters of the business) it must be a very clear and great necessity that can warrant a war. And, as to the soldiers, they must needs go with great regret, to kill men by thousands, whom they love as themselves. He that loveth his neighbour as himself, and blesseth, and doth good to his persecuting enemy, will take it heavily to be employed in killing him, even when necessity maketh it his duty. But the greatest calamity of war is the perniciousness of it to men's souls. Armies are commonly that to the soul, as a city infected with the plague is to the body; the very nurseries and academies of pride, and cruelty, and drunkenness, and whoredom, and robbery, and licentiousness; and the bane of piety, and common civility, and humanity. Not that every soldier cometh to this pass; the hottest pestilence killeth not all; but oh how hard is it to keep up a life of faith and godliness in an army! The greatness of their business, and of their fears and cares, doth so wholly take up their minds and talk, that there is scarce any room found for the matters of their souls, though unspeakably greater. They have seldom leisure to hear a sermon, and less to pray. The Lord's day is usually taken up in matters that concern their lives, and therefore can pretend necessity; so that it must be a very resolute, confirmed, vigilant person, that is not alienated from God. And then it is a course of life, which giveth great opportunity to the tempter, and advantage to temptations, both to errors in judgment, and viciousness of heart and life; he that never tried it can hardly conceive how difficult it is to keep up piety and innocency in an army. If you will suppose that there is no difference in the cause, or the ends and accidents, I take it to be much more desirable to serve God in a prison, than in an army; and that the condition of a prisoner hath far less in it to tempt the foolish, or to afflict the wise, than a military. (Excepting those whose life in garrisons and lingering wars, doth little differ from a state of peace.) I am not simply against the lawfulness of war; (nor as I conceive, Erasmus himself, though he saw the sinfulness of that sort of men; and use to speak truly of the horrid wickedness and misery of them that thirst for blood, or rush on wars without necessity;) but it must be a very extraordinary army, that is not constituted of wolves and tigers, and is not unto common honesty and piety the same that a stews or whorehouse is to chastity. And oh how much sweeter is the work of an honest physician that saveth men's lives, than of a soldier, whose virtue is shown in destroying them! or a carpenter's, or mason's, that adorneth cities with comely buildings, than a soldier's that consumeth them by fire!<sup>124</sup>

<sup>123</sup> Neander in Chron. p. 104.

<sup>124</sup> And though I ignore not that it is a much more fashionable and celebrated practice in young gentlemen to kill men, than to cure them; and that mistaken mortals think it to be the noblest exercise of virtue, to destroy the noblest workmanship of nature, (and indeed in some few cases, the requisiteness and danger of destructive valour, may make its actions become a virtuous patriot,) yet when I

*Direct. V.* Be sure first that your cause be better than your lives, and then resolve to venture your lives for them. It is the hazarding of your lives, which in your calling you undertake; and therefore be not unprepared for it; but reckon upon the worst, and be ready to undergo whatever you undertake. A soldier's life is unfit for one that dare not die. A coward is one of the most pernicious murderers; he verifieth Christ's saying in another sense, "he that saveth his life shall lose it." While men stand to it, it is usually but few that die; because they quickly daunt the enemy, and keep him on the defensive part; but when once they rout, and run away, they are slain on heaps, and fall like leaves in a windy autumn. Every coward that pursueth them is imboldened by their fear, and dare run them through, or shoot them behind, that durst not so near have looked them in the face; and maketh it his sport to kill a fugitive, or one that layeth down his weapons, that would fly himself from a daring presence. Your cowardly fear betrayeth the cause of your king and country; it betrayeth the lives of your fellow-soldiers, while the running of a few affrighted dastards, lets in ruin upon all the rest; and it casteth away your own lives, which you think to save. If you will be soldiers, resolve to conquer or to die. It is not so much skill or strength that conquereth, as boldness. It is fear that loseth the day, and fearlessness that winneth it. The army that standeth to it, getteth the victory, though they fight never so weakly; for if you will not run the enemy will. And if the lives of a few be lost by courage, it usually saveth the lives of many (though wisdom still is needful in the conduct). And if the cause be not worth your lives, you should not meddle with it.

*Direct. VI.* Resolve upon an absolute obedience to your commanders, in all things consistent with your obedience to God, and the sovereign power. Disobedience is no where more intolerable than in an army; where it is often unfit for a soldier to know the reason of his commands; and where self-conceitedness and wilfulness are inconsistent with their common safety, and the lives of many may pay for the disobedience of a few. If you cannot obey, undertake not to be soldiers.

*Direct. VII.* Especially detest all murmurings, mutinies, sidings, and rebellions. For these are to an army like violent fevers to the body, or like a fire in a city, and would make an army the greatest plague to their king and country. How many emperors, kings, and commanders have lost their dignities and lives, by the fury of mutinous, enraged soldiers! And how many kingdoms and other commonwealths have been thus overthrown, and betrayed into the enemy's hands! And how many thousands and millions of soldiers have thereby lost their lives! In your discontents and murmuring passions, you may quickly set the house on fire over your heads, and when you feel your misery repent too late. Passion may begin that which fruitless penitence must end. The leaders of mutinies may easily have many fair pretences to inflame an army into discontents: they may aggravate many seeming injuries; they may represent their commanders as odious and unworthy, by putting an ill appearance on their actions: but in the end it will appear, that it was their own advancement which they secretly aimed at, and the destruction of the present government, or the soldiers' ruin, which is like to be the effect. A mutinous army is likest hell of any thing I know among God's creatures, and next hell, there is scarce a worse place for their commanders to be in.

*Direct. VIII.* Use not your power or liberty to the robbing, or oppressing, or injury of any. Though military thieves and oppressors may escape the gallows more than others, they shall come as soon to hell as any. If you plunder, and spoil, and tyrannize over the poor people, under pretence of supplying your own wants, there is a God in heaven that will hear their cries, and will avenge them speedily, though you seem to go scot-free for a time. You may take a pride in domineering over others, and making yourselves lords by violence of other men's estates, and when you see none that will question you for it, you may take that which you have most mind to. But the poor and oppressed have a just Defender, who hath a severer punishment for you than the sword or gallows! And though

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consider the character given of our great Master and Exemplar, that he went about doing good, and healing all manner of sicknesses – I cannot but think such an employment worthy of the very noblest of his disciples. Mr. Boyle's Experiment. Philos. p. 303, 304.

he take you not in the very fact, and his sentence is not presently executed, yet be certain of it, that your day is coming.

*Direct. IX.* Take heed lest custom, and the frequency of God's judgments, do harden your hearts into a reprobate stupidity. Many a man that formerly by the sight of a corpse, or the groanings of the sick, was awakened to serious thoughts of his latter end, when he cometh into an army, and hath often seen the dead lie scattered on the earth, and hath often escaped death himself, groweth utterly senseless, and taketh blockishness to be valour, and custom maketh such warnings to be of no effect. You can scarce name a more strange and lamentable proof of the maddening and hardening nature of sin! that men should be most senseless, when they are in the greatest danger! and least fear God, when they are among his dreadful judgments! and least hear his voice, when his calls are loudest! and live as if they should not die, when they look death so often in the face, and see so many dead before them! That they should be most regardless of their endless life, when they are nearest it; and sense itself hath such notable advantage to tell them of all this! What a monstrous kind of sottish stupidity is this! Think whither the soul is gone, when you see the carcass on the earth; and think where your own must be for ever.

*Direct. X.* Take heed of falling into drunkenness and sensuality, though temptations and liberty be never so great. It is too common with soldiers, because they are oft put to thirst and wants, to think they may lawfully pour it in, when they come at it, without moderation or restraint: even as many poor men take a gluttonous meal for no sin, because they have so many days of hunger; so is it with such soldiers in their drink: till drunkenness first have wounded their consciences, and afterwards grow common, till it have debauched and seared them; and then they have drowned religion and reason, and are turned sottish, miserable brutes.

*Direct. XI.* If necessity deprive you of the benefits of God's public or stated worship, see that you labour to repair that loss, by double diligence in those spiritual duties, which yet you have opportunity for. If you must march or watch on the Lord's days, redeem your other time the more. If you cannot hear sermons, be not without some profitable book, and often read it; and let your meditations be holy, and your discourses edifying. For these you have opportunities, if you have hearts.

*Direct. XII.* Take heed that command or successes do not puff you up and make you overvalue yourselves, and incline you to rebel against your governors. What lamentable effects hath England lately seen of this! A silly, half-witted soldier, if he be but made a captain, doth carry it as if he were wiser than the preachers, or the judge! as if his dignity had added to his wit! When victories have laid the power at men's feet, and they think now that none is able to control them, how few are they that abuse not such success to their undoing, and are not conquered by the pride of their own hearts, when they have conquered others! How ordinarily do they mis-expound the providence of God, and think he hath put the government into their hands, because they have the strength; and from the histories of former successful rebels, and the fairness of their opportunity, encourage themselves to rebel, and think they do but what is their duty! How easily do they justify themselves in those unlawful deeds, which impartial by-standers see the evil of! And how easily do they quiet their consciences, when they have but power enough to raise up flatterers, and to stop the mouth of wholesome reprehension! How lamentably doth prosperity make them drunk, and sudden advancement overturn their brains! And their greatness, together with their pride and fury, preserveth them from the accesses of wisdom, and of sober men, that so their malady may have no remedy: and there, like a drunken man, they rave awhile, and speak big words, and lay about them, and glory in the honour of a pestilence, that they can kill men; and we must not speak to them, till their heads are settled, and they come to themselves, and that is not usually till the hand of God have laid them lower than it found them, and then perhaps they will again hear reason; unless pride hath left their souls as desperate as at last it doth their bodies or estates. The experience of this age may stand on record, as a teacher to future generations, what power there is in great successes, to conquer both reason, religion, righteousness,

professions, vows, and all obligations to God and man, by puffing up the heart with pride, and thereby making the understanding drunken.

## **CHAPTER VIII.**

### **DIRECTONS AGAINST MURDER**

#### **Tit. 1. Advice against Murder**

Though murder be a sin which human nature and interest do so powerfully rise up against, that one would think besides the laws of nature, and the fear of temporal punishment, there should need no other argument against it; and though it be a sin which is not frequently committed, except by soldiers; yet because man's corrupted heart is liable to it, and because one sin of such a heinous nature may be more mischievous than many small infirmities, I shall not wholly pass by this sin, which falls in order here before me. I shall give men no other advice against it, than only to open to them, 1. The causes; 2. The greatness; and 3. The consequents of the sin.

I. The causes of murder, are either the nearest, or the more radical and remote. The opening of the nearest sort of causes, will be but to tell you, how many ways of murdering the world is used to! And when you know the cause the contrary to it is the prevention. Avoid these causes, and you avoid the sin.

1. The greatest cause of the cruellest murders is unlawful wars. All that a man killeth in an unlawful war, he murdereth; and all that the army killeth, he that setteth them at work by command or counsel, is guilty of himself. And therefore, how dreadful a thing is an unrighteous war! And how much have men need to look about them, and try every other lawful way, and suffer long, before they venture upon war! It is the skill and glory of a soldier, when he can kill more than other men. He studieth it; he maketh it the matter of his greatest care, and valour, and endeavour; he goeth through very great difficulties to accomplish it; this is not like a sudden or involuntary act. Thieves and robbers kill single persons; but soldiers murder thousands at a time: and because there is none at present to judge them for it, they wash their hands as if they were innocent, and sleep as quietly as if the avenger of blood would never come. Oh what devils are those counsellors and incendiaries to princes and states, who stir them up to unlawful wars!

2. Another cause and way of murder, is by the pride and tyranny of men in power; when they do it easily, because they can do it; when their will and interest is their rule, and their passion seemeth a sufficient warrant for their injustice. It is not only Neros, Tiberiuses, Domitians, &c. that are guilty of this crying crime; but oh! what man that careth for his soul, had not rather be tormented a thousand years, than have the blood-guiltiness of a famous, applauded Alexander, or Cæsar, or Tamerlane, to answer for! So dangerous a thing is it to have power to do mischief, that Uriah may fall by a David's guilt, and Crispus may be killed by his father Constantine. Oh what abundance of horrid murders do the histories of almost all empires and kingdoms of the world afford us! The maps of the affairs of Greeks and Romans, of Tartarians, Turks, Russians, Germans, of heathens and infidels, of papists and too many protestants, are drawn out with too many purple lines, and their histories written in letters of blood. What write the christians of the infidels, the orthodox of the Arians, (Romans, or Goths, or Vandals,) or the most impartial historians of the mock-catholics of Rome, but "blood, blood, blood." How proudly and loftily doth a tyrant look, when he telleth the oppressed innocent that displeaseth him, "Sirrah, I will make you know my power! Take him, imprison him, rack him, hang him!" Or as Pilate to Christ, John xix. 10, "Knowest thou not that I have power to crucify thee, and have power to release thee?" "I will make you know that your life is in my hand: heat the furnace seven times hotter," Dan. iii. Alas, poor worm! hast thou power to kill? So hath a toad, or adder, or mad dog, or pestilence, when God permitteth it. Hast thou power to kill? But hast thou power also to keep thyself alive? and to keep thy corpse from rottenness and dust? and to keep thy soul from paying

for it in hell? or to keep thy conscience from worrying thee for it to all eternity? With how trembling a heart and ghastly look wilt thou at last hear of this, which now thou gloriest in! The bones and dust of the oppressed innocents, will be as great and honourable as thine; and their souls perhaps in rest and joy, when thine is tormented by infernal furies. When thou art in Nebuchadnezzar's glory, what a mercy were it to thee, if thou mightest be turned out among the beasts, to prevent thy being turned out among the devils! If killing and destroying be the glory of thy greatness, the devils are more honourable than thou; and as thou agreest with them in thy work and glory, so shalt thou in the reward.

3. Another most heinous cause of murder is, a malignant enmity against the godly, and a persecuting, destructive zeal. What a multitude of innocents hath this consumed! And what innumerable companies of holy souls are still crying for vengeance on these persecutors! The enmity began immediately upon the fall, between the woman's and the serpent's seed. It showed itself presently in the two first men that were born into the world. A malignant envy against the accepted sacrifice of Abel, was able to make his brother to be his murderer. And it is usual with the devil, to cast some bone of carnal interest also between them, to heighten the malignant enmity. Wicked men are all covetous, voluptuous, and proud; and the doctrine and practice of the godly, doth contradict them and condemn them: and they usually espouse some wicked interest, or engage themselves in some service of the devil, which the servants of Christ are bound in their several places and callings to resist. And then not only this resistance, though it be but by the humblest words or actions, yea, the very conceit that they are not for their interest and way, doth instigate the befooled world to persecution. And thus an Ishmael and an Isaac, an Esau and a Jacob, a Saul and a David, cannot live together in peace; Gal. iv. 29, "But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now." Saul's interest maketh him think it just to persecute David; and religiously he blesseth those that furthered him; 1 Sam. xxiii. 21, "Blessed be ye of the Lord, for ye have compassion on me." He justifieth himself in murdering the priests, because he thought that they helped David against him; and Doeg seemeth but a dutiful subject, in executing his bloody command, 1 Sam. xxii. And Shimei thought he might boldly curse him, 2 Sam. xvi. 7, 8. And he could scarce have charged him with more odious sin, than to be "A bloody man, and a man of Belial." If the prophet speak against Jeroboam's political religion, he will say, "Lay hold on him," 1 Kings xiii. 4. Even Asa will be raging wrathful, and imprison the prophet that reprehendeth his sin, 2 Chron. xvi. 10. Ahab will feed Micaiah in a prison with the bread and water of affliction, if he contradict him, 1 Kings xxii. 27. And even Jerusalem killed the prophets, and stoned them which were sent to gather them under the gracious wing of Christ, Matt. xxiii. 37. "Which of the prophets did they not persecute?" Acts vii. 52. And if you consider but what streams of blood since the death of Christ and his apostles, have been shed for the sake of Christ and righteousness, it will make you wonder, that so much cruelty can consist with humanity, and men and devils should be so like. The same man, as Paul, as soon as he ceaseth to shed the blood of others, must look in the same way to lose his own. How many thousands were murdered by heathen Rome in the ten persecutions! and how many by the Arian emperors and kings! and how many by more orthodox princes in their particular distastes! And yet how far hath the pretended vicar of Christ outdone them all! How many hundred thousands of the Albigenses, Waldenses, and Bohemians, hath the papal rage consumed! Two hundred thousand the Irish murdered in a little space, to outgo the thirty or forty thousand which the French massacre made an end of! The sacrifices offered by their fury in the flames, in the Marian persecution here in England, were nothing to what one day hath done in other parts. What volumes can contain the particular histories of them? What a shambles was their inquisition in the Low Countries! And what is the employment of it still? So that a doubting man would be inclined to think, that papal Rome is the murderous Babylon, that doth but consider, "How drunken she is with the blood of the saints, and the martyrs of Jesus; and that the blood of saints will be found in her, in her day of trial," Rev. xvii. 6; xviii. 24. If we should look over all the rest of the world, and reckon up the torments and murders of the innocent, (in Japan, and most parts of the world, wherever Christianity came,) it may increase

your wonder, that devils and men are still so like. Yea, though there be as loud a testimony in human nature against this bloodiness, as almost any sin whatsoever; and though the names of persecutors always stink to following generations, how proudly soever they carried it for a time; and though one would think a persecutor should need no cure but his own pride, that his name may not be left as Pilate's in the creed, to be odious in the mouths of the ages that come after him; yet for all this, so deep is the enmity, so potent is the devil, so blinding a thing is sin, and interest, and passion, that still one generation of persecutors doth succeed the others; and they kill the present saints, while they honour the dead ones, and build them monuments, and say, "If we had lived in the days of our fathers, we would not have been partakers with them in the prophets' blood." Read well Matt. xxiii. 29, to the end. What a sea of righteous blood hath malignity and persecuting zeal drawn out!

4. Another cause of murder is, rash and unrighteous judgment; when judges are ignorant, or partial, or perverted by passion, or prejudice, or respect of persons: but though many an innocent hath suffered this way, I hope among christians, this is one of the rarest causes.

5. Another way of murder is by oppression and uncharitableness; when the poor are kept destitute of necessaries to preserve their lives: though few of them die directly of famine, yet thousands of them die of those sicknesses which they contract by unwholesome food. And all those are guilty of their death, either that cause it by oppression, or that relieve them not when they are able and obliged to it, James v. 1-5.

6. Another way and cause of murder is, by thieves and robbers, that do it to possess themselves of that which is another man's: when riotousness or idleness hath consumed what they had themselves, and sloth and pride will not suffer them to labour, nor sensuality suffer them to endure want, then they will have it by right or wrong, whatever it cost them. God's laws or man's, the gallows or hell, shall not deter them; but have it they will, though they rob and murder, and are hanged and damned for it. Alas! how dear a purchase do they make! How much easier are their greatest wants, than the wrath of God, and the pains of hell!

7. Another cause of murder is, guilt and shame. When wicked people have done some great disgraceful sin, which will utterly shame them or undo them if it be known, they are tempted to murder them that know it, to conceal the crime and save themselves. Thus many a whoremonger hath murdered her that he hath committed fornication with; and many a whore hath murdered her child (before the birth or after) to prevent the shame. But how madly do they forget the day, when both the one and the other will be brought to light! And the righteous Judge will make them know, that all their wicked shifts will be their confusion, because there is no hiding them from him.

8. Another cause is, furious anger, which mastereth reason, and for the present makes them mad; and drunkenness, which doth the same. Many a one hath killed another in his fury or his drink; so dangerous is it to suffer reason to lose its power, and to use ourselves to a Bedlam course! And so necessary is it, to get a sober, meek, and quiet spirit, and mortify and master these turbulent and beastly vices.

9. Another cause of murder is, malice and revenge. When men's own wrongs or sufferings are so great a matter to them, and they have so little learned to bear them, that they hate that man that is the cause of them, and boil with a revengeful desire of his ruin. And this sin hath in it so much of the devil, that those that are once addicted to it, are almost wholly at his command. He maketh witches of some, and murderers of others, and wretches of all! who set themselves in the place of God, and will do justice as they call it for themselves, as if God were not just enough to do it. And so sweet is revenge to their furious nature, (as the damning of men is to the devil,) that revenged they will be, though they lose their souls by it; and the impotency and baseness of their spirits is such, that they say, Flesh and blood is unable to bear it.

10. Another cause of murder is, a wicked impatience with near relations, and a hatred of those that should be most dearly loved. Thus many men and women have murdered their wives and husbands, when either adulterous lust hath given up their hearts to another, or a cross, impatient,

discontented mind, hath made them seem intolerable burdens to each other; and then the devil that destroyed their love and brought them thus far, will be their teacher in the rest, and show them how to ease themselves, till he hath led them to the gallows, and to hell. How necessary is it to keep in the way of duty, and abhor and suppress the beginnings of sin!

11. And sometimes covetousness hath caused murder, when one man desireth another man's estate. Thus Ahab came by Naboth's vineyards to his cost. And many a one desireth the death of another, whose estate must fall to him at the other's death. Thus many a child in heart is guilty of the murder of his parents, though he actually commit it not; yea, a secret gladness when they are dead, doth show the guilt of some such desires while they were living; and the very abatement of such moderate mourning, as natural affection should procure, (because the estate is thereby come to them as the heirs,) doth show that such are far from innocent. Many a Judas for covetousness hath betrayed another; many a false witness for covetousness hath sold another's life; many a thief for covetousness hath taken away another's life, to get his money; and many a covetous landlord hath longed for his tenant's death, and been glad to hear of it; and many a covetous soldier hath made a trade of killing men for money. So true is it, "That the love of money is the root of all evil;" and therefore is one cause of this.

12. And ambition is too common a cause of murder, among the great ones of the world. How many have despatched others out of the world, because they stood in the way of their advancement! For a long time together it was the ordinary way of rising, and dying, to the Roman and Greek emperors; for one to procure the murder of the emperor, that he might usurp his seat, and then to be so murdered by another himself; and every soldier that looked for preferment by the change, was ready to be an instrument in the fact. And thus hath even the Roman seat of his mock-holiness, for a long time and oft received its successors, by the poison or other murdering of the possessors of the desired place. And alas, how many thousands hath that see devoured to defend its universal empire, under the name of the spiritual headship of the church! How many unlawful wars have they raised or cherished, even against christian emperors and kings! How many thousands have been massacred! how many assassinated, as Henry the Third, and Henry the Fourth, of France! besides those that fires and inquisitions have consumed: and all these have been the flames of pride. Yea, when their fellow-sectaries in Munster, and in England, (the anabaptists and seekers,) have caught some of their proud disease, it hath worked in the same way of blood and cruelty.

But besides these twelve great sins, which are the nearest cause of murder, there are many more which are yet greater, and deeper in nature, which are the roots of all; especially these:

1. The first cause is, the want of true belief of the word of God, and the judgment and punishment to come, and the want of the knowledge of God himself: atheism and infidelity.

2. Hence cometh the want of the true fear of God, and subjection to his holy laws.

3. The predominance of selfishness in all the unsanctified, is the radical inclination to murder, and all the injustice that is committed.

4. And the want of charity, or loving our neighbour as ourselves, doth bring men near to the execution, and leaveth little inward restraint.

By all this you may see how this sin must be prevented. (And let not any man think it a needless work. Thousands have been guilty of murder that once thought themselves as far from it as you.) 1. The soul must be possessed with the knowledge of God, and the true belief of his word and judgment. 2. Hereby it must be possessed of the fear of God, and subjection to him. 3. And the love of God must mortify the power of selfishness. 4. And also must possess us with a true love to our neighbours, yea, and enemies for his sake. 5. And the twelve forementioned causes of murder will be thus destroyed at the root.

II. And some further help it will be to understand the greatness of this sin. Consider therefore,

1. It is an unlawful destroying, not only a creature of God, but one of his noblest creatures upon earth! even one that beareth (at least, the natural) image of God. Gen. ix. 5, 6, "And surely, your blood of

your lives will I require; at the hand of every beast will I require it; and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Yea, God will not only have the beast slain that killeth a man, but also forbiddeth there the eating of blood, verse 4, that man might not be accustomed to cruelty.

2. It is the opening a door to confusion, and all calamity in the world; for if one man may kill another without the sentence of the magistrate, another may kill him; and the world will be like mastiffs or mad dogs, turned all loose on one another, kill that kill can.

3. If it be a wicked man that is killed, it is the sending of a soul to hell, and cutting off his time of repentance, and his hopes. If it be a godly man, it is a depriving of the world of the blessing of a profitable member, and all that are about him of the benefits of his goodness, and God of the service, which he was here to have performed. These are enough to infer the dreadful consequents to the murderer, which are such as these.

III. 1. It is a sin which bringeth so great a guilt, that if it be repented of, and pardoned, yet conscience very hardly doth ever attain to peace and quietness in this world; and if it be unpardoned, it is enough to make a man his own executioner and tormentor.

2. It is a sin that seldom escapeth vengeance in this life: if the law of the land take not away their lives, as God appointeth, Gen. ix. 6, God useth to follow them with his extraordinary plagues, and causeth their sin to find them out; so that the bloodthirsty man doth seldom live out half his days. The treatises purposely written on this subject, and the experience of all ages, do give us very wonderful narratives of God's judgments, in the detecting of murderers and bringing them to punishment. They go about awhile like Cain, with a terrified conscience, afraid of every one they see, till seasonable vengeance give them their reward, or rather send them to the place where they must receive it.

3. For it is eternal torment, under the wrath of God, which is the final punishment which they must expect (if very great repentance, and the blood of Christ, do not prevent it). There are few I think that by shame and terror of conscience, are not brought to such a repentance for it, as Cain and Judas had, or as a man that hath brought calamity on himself; and therefore wish they had never done it, because of their own unhappiness thereby (except those persecutors or murderers that are hardened by error, pride, or power); but this will not prevent the vengeance of God in their damnation: it must be a deep repentance proceeding from the love of God and man, and the hatred of sin, and sense of God's displeasure for it, which is only found in sanctified souls! And alas, how few murderers ever have the grace to manifest any such renovation and repentance!

## **Tit. 2. Advice against Self-murder**

Though self-murder be a sin which nature hath as strongly inclined man against, as any sin in the world that I remember, and therefore I shall say but little of it; yet experience telleth us, that it is a sin that some persons are in danger of, and therefore I shall not pass it by.

The prevention of it lieth in the avoiding of these following causes of it.

*Direct.* I. The commonest cause is prevailing melancholy, which is near to madness; therefore to prevent this sad disease, or to cure it if contracted, and to watch them in the mean time, is the chief prevention of this sin. Though there be much more hope of the salvation of such, as want the use of their understandings, because so far it may be called involuntary, yet it is a very dreadful case, especially so far as reason remaineth in any power. But it is not more natural for a man in a fever to thirst and rave, than for melancholy, at the height, to incline men to make away themselves. For the disease will let them feel nothing but misery and despair, and say nothing, but, I am forsaken, miserable, and undone! And not only maketh them weary of their lives, (even while they are afraid to die,) but the devil hath some great advantage by it, to urge them to do it; so that if they pass over a bridge, he urgeth them to leap into the water; if they see a knife, they are presently urged to kill

themselves with it; and feel, as if it were, something within them importunately provoking them, and saying, Do it, do it now; and giving them no rest. Insomuch, that many of them contrive it, and cast about secretly how they may accomplish it.

Though the cure of these poor people belong as much to others' care as to their own, yet so far as they yet can use their reason, they must be warned, 1. To abhor all these suggestions, and give them not room a moment in their minds.

And, 2. To avoid all occasions of the sin, and not to be near a knife, a river, or any instrument which the devil would have them use in the execution.

And, 3. To open their case to others, and tell them all, that they may help to their preservation.

4. And especially to be willing to use the means, both physic, and satisfying counsel, which tend to cure their disease. And if there be any rooted cause in the mind that was antecedent to the melancholy, it must be carefully looked to in the cure.

*Direct. II.* Take heed of worldly trouble and discontent; for this also is a common cause. Either it suddenly casteth men into melancholy, or without it of itself overturneth their reason, so far as to make them violently despatch themselves; especially, if it fall out in a mind where there is a mixture of these two causes: 1. Unmortified love to any creature. 2. And an impotent and passionate mind; their discontent doth cause such unquietness, that they will furiously go to hell for ease. Mortify therefore first your worldly lusts, and set not too much by any earthly thing: if you did not foolishly overvalue yourselves, or your credit, or your wealth or friends, there would be nothing to feed your discontent: make no greater a matter of the world than it deserveth, and you will make no such great matter of your sufferings.

And, 2. Mortify your turbulent passions, and give not way to Bedlam fury to overcome your reason. Go to Christ, to beg and learn to be meek and lowly in spirit, and then your troubled minds will have rest, Matt. xi. 28, 29. Passionate women, and such other feeble-spirited persons, that are easily troubled and hardly quieted and pleased, have great cause to bend their greatest endeavours to the curing of this impotent temper of mind, and procuring from God such strengthening grace, as may restore their reason to its power.

*Direct. III.* And sometimes sudden passion itself, without any longer discontent, hath caused men to make away themselves. Mortify therefore and watch over such distracting passions.

*Direct. IV.* Take heed of running into the guilt of any heinous sin. For though you may feel no hurt from it at the present, when conscience is awakened, it is so disquieting a thing, that it maketh many a one hang himself. Some grievous sins are so tormenting to the conscience, that they give many no rest, till they have brought them to Judas's or Ahithophel's end. Especially take heed of sinning against conscience, and of yielding to that for fear of men, which God and conscience charge you to forbear. For the case of many a hundred as well as Spira, may tell you into what calamity this may cast you. If man be the master of your religion, you have no religion; for what is religion, but the subjection of the soul to God, especially in the matters of his worship; and if God be subjected to man, he is taken for no-god. When you worship a god that is inferior to a man, then you must subject your religion to the will of that man. Keep God and conscience at peace with you, if you love yourselves, though thereby you lose your peace with the world.

*Direct. V.* Keep up a believing foresight of the state which death will send you to. And then if you have the use of reason, hell at least will hold your hands, and make you afraid of venturing upon death. What repentance are you like to have, when you die in the very act of sin? and when an unmortified lust or love of the world, doth hurry you to the halter by sinful discontent? and what hope of pardon without repentance? How exceeding likely therefore is it, that whenever you put yourselves out of your present pain and trouble you send your souls to endless torments! And will it ease you to pass from poverty or crosses into hell? Or will you damn your souls, because another wrongeth you? Oh the madness of a sinner! Who will you think hath wronged you most, when you feel hell-fire? Are you weary of your lives, and will you go to hell for ease? Alas, how quickly would you be

glad to be here again, in a painfuller condition than that which you were so weary of! yea, and to endure it a thousand years! Suppose you saw hell before your eyes, would you leap into it? Is not time of repentance a mercy to be valued? Yea, a little reprieve from endless misery is better than nothing. What need you make haste to come to hell? Will it not be soon enough, if you stay thence as long as you can? And why will you throw away your hopes, and put yourselves past all possibility of recovery, before God put you so himself?

*Direct.* VI. Understand the wonders of mercy revealed, and bestowed on mankind in Jesus Christ; and understand the tenor of the covenant of grace. The ignorance of this is it that keepeth a bitter taste upon your spirits; and maketh you cry out, Forsaken and undone; when such miracles of mercy are wrought for your salvation. And the ignorance of this is it that maketh you foolishly cry out, There is no hope; the day of grace is past; it is too late; God will never show me mercy! When his word assureth all that will believe it, that "whoever confesseth and forsaketh his sins, shall have mercy," Prov. xxviii. 13. "And if we confess our sins, he is faithful and just to forgive," 1 John i. 9. "And that whoever will, may freely drink of the waters of life," Rev. xxii. 17. "And that whoever believeth in him, shall not perish, but have everlasting life," John iii. 16. I have no other hope of my salvation, but that gospel which promiseth pardon and salvation unto all, that at any time repent and turn to God by faith in Christ: and I dare lay my salvation on the truth of this, that Christ never rejected any sinner, how great soever, that at any time in this life was truly willing to come to him, and to God by him. "He that cometh unto me I will in no wise cast out," John vi. 37. But the malicious devil would fain make God seem odious to the soul, and representeth love itself as our enemy, that we might not love him! Despair is such a part of hell, that if he could bring us to it, he would think he had us half in hell already: and then he would urge us to despatch ourselves, that we might be there indeed, and our despair might be uncurable. How blind is he that seeth not the devil in all this!

## CHAPTER IX.

# DIRECTIONS FOR THE FORGIVING OF ENEMIES, AND THOSE THAT INJURE US; AGAINST WRATH, AND MALICE, AND REVENGE, AND PERSECUTION

It is not only actual murder which is forbidden in the sixth commandment, but also all inordinate wrath, and malice, and desires of revenge, and injuring the person of our neighbour or our enemy: for so the Prophet and Judge of the church hath himself expounded it, Matt. v. 21, 22. Anger hath a hurting inclination, and malice is a fixed anger, and revenge is the fruit of both or either of them. He that will be free from injurious actions, must subdue the wrath and malice which is their cause. Heart murders and injuries must be carefully rooted up; "For out of the heart proceed all evil thoughts and murders," &c. Matt. xv. 19. This is the fire of hell on which an evil tongue is set, Jam. iii. 6. And this must be quenched if you would be innocent.

*Direct. I.* See God in your neighbour, and love him for that of God which is upon him. If he be holy, he hath the moral image of God. If he be unholy, he hath his natural image as he is a man. He is not only God's creature, but his reasonable creature, and the lord of his inferior works: and art thou a child of God, and yet canst not see him, and love him in his works? Without God he is nothing, whom thou art so much offended with: and though there be somewhat in him which is not of God, which may deserve thy hatred, yet that is not his substance or person: hate not, or wrong not that which is of God. It would raise in you such a reverence, as would assuage your wrath, if you could but see God in him that you are displeased with.

*Direct. II.* To this end observe more the good which is in your neighbour, than the evil. Malice overlooketh all that is good and amiable, and can see nothing but that which is bad and detestable: it hearkeneth more to them that dispraise and open the faults of others, than to those that praise them and declare their virtues: nor that good and evil must be confounded; but the good as well as the evil must be acknowledged. We have more use ourselves for the observation of their virtues than of their faults; and it is more our duty: and were it never so little good that is in them, the right observing of it, at least would much diminish your dislike.

*Direct. III.* Learn but to love your neighbour as yourself, and this will make it easy to you both to forbear him and forgive him. With yourself you are not apt to be so angry. Against yourself you bear no malice, nor desire no revenge that shall do you hurt. As you are angry with yourself penitently for the faults you have committed, but not so as to desire your own destruction, or final hurt; but with such a displeasure as tendeth to your recovery; so also must you do by others.

*Direct. IV.* To this end be sure to mortify your selfishness. For it is the inordinate respect that men have to themselves, which maketh them aggravate the faults of all that are against them, or offend them. Be humble and self-denying, and you will think yourselves so mean and inconsiderable, that no fault can be very great, nor deserve much displeasure, merely as it is against you. A proud, self-esteeming man is easily provoked, and hardly reconciled without great submission; because he thinketh so highly of himself, that he thinketh heinously of all that is said or done against him; and he is so over-dear to himself, that he is impatient with his adversary.

*Direct. V.* Be not your own judge in cases of settled malice or revenge; but let some impartial, sober by-stander be the judge. For a selfish, passionate, distempered mind, is very unlike to judge aright. And most men have so much of these diseases, that they are very unfit to be judges in their own case. Ask first some wise, impartial man, whether it be best for thee to be malicious and revengeful against such a one that thou thinkest hath greatly wronged thee, or rather to love him and forgive him.

*Direct.* VI. Take time to deliberate upon the matter, and do nothing rashly in the heat of passion against another. Wrath and malice will vanish, if you bring the matter into the light, and use but those effectual considerations which will show their sinfulness and shame; I shall therefore next here set down some such considerations, as are most powerful to suppress them.

*Consid.* I. Remember first, That whoever hath offended you, hath offended God by greater injuries, and if God forgive him the greater, why should not you forgive the less? The same fault which he did against you, is a greater crime as against God than as against you. And many a hundred more hath he committed. It is a small matter to displease such a worm as man, in comparison of the displeasing of Almighty God; and should not his children imitate their heavenly Father? Doth he remit the pains of hell, and cannot you forbear your passionate revenge? Let me ask you, whether you desire that God should forgive him his sins or not? (both that and all the rest which he hath committed:) if you say, no, you are devilish and inhuman, who would not have God forgive a sinner; if you say, yea, you condemn, yea, and contradict yourselves, while you say you would have God forgive him, and yet yourselves will not forgive him. (I speak not of necessary correction, but revenge.)

*Consid.* II. Consider also that you have much more yourselves to be forgiven by God, or you are undone for ever. There is no comparison between other men's offences against you, and your offences against God, either for the number of them, or the greatness, or the desert. Dost thou owe to God ten thousand talents, and wilt thou lay hold on thy brother for a hundred pence? See then thy doom, Matt. xviii. 34; the tormentors shall exact thy debt to God. Doth it beseem that man to aggravate or revenge his little injuries, who deserveth damnation, and forfeiteth his soul every day and hour? and hath no hope of his own salvation, but by the free forgiveness of all his sins?

*Consid.* III. Either thou art thyself a member of Christ or not. If not, thou art yet under the guilt of all the sins that ever thou didst commit. And doth it beseem that man to be severe and revengeful against others, that must forever be damned for his own transgressions, if a speedy conversion do not prevent it? Sure you have somewhat else to think on, than of your petty injuries from men! But if thou be indeed a member of Christ, thy sins are all pardoned by the price of thy Redeemer's blood! And canst thou feel the sweetness of so great a mercy, and not feel a strong obligation on thee to forgive thy brother? Must Christ be a sacrifice for thy offences? and must thy brother, who offended thee, be sacrificed to thy wrath?

*Consid.* IV. Thou art not forgiven of God, if thou dost not forgive. For, 1. If ever the love of God and the blood of Christ had come in power upon thy heart, they would undoubtedly have caused thee to forgive thy brother. 2. Yea, God hath made thy forgiving others to be a condition, without which he will not finally or plenary forgive thee. Thou hast no warrant to pray or hope for pardon upon any lower terms; but "Forgive us our trespasses, as we forgive them that trespass against us; for if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. vi. 14, 15. Likewise, saith Christ, "shall my heavenly Father do also unto you, (even deliver you to the tormentors,) if from your hearts ye forgive not every one his brother their trespasses," Matt. xviii. 35. "For he shall have judgment without mercy that hath showed no mercy, and mercy rejoiceth against judgment," James ii. 13.

*Consid.* V. Remember also that you have need of forgiveness from others, as well as they have need of it from you. Have you wronged none? Have you provoked none? Have you not passions which must be pardoned? and a nature which must be borne with? Can so corrupt a creature as man is, be no annoyance to those he liveth with? Sure all the sins which burden yourself, and displease the Lord, must needs be some trouble to all about you: and he that needeth pardon, is obliged the more to pardon others.

*Consid.* VI. Nay, it is the unhappiness of all mankind, that their corruptions will in some measure be injurious to all that they have to do with; and it is impossible for such distempered sinners to live together, and not by their mistakes, or selfishness, or passions, to exercise the patience and

forbearance of each other. Therefore you must either be malicious and revengeful against all mankind, or else against none on such accounts as are common to all.

*Consid.* VII. Observe also how easily you can forgive yourselves, though you do a thousand-fold more against yourselves, than ever any enemy did. It is not their wrongs or offences against you that you are in any danger of being damned for; you shall not suffer for their sins, but for your own. In the day of judgment, it is not your sufferings from others, but your own offences against God, that will be charged upon you: and if ever you be undone, it will be by these. Men or devils can never do that against you, which by every sin you do against yourselves. No robber, no oppressor, no persecutor, no deceiver, can ever hurt you so much as you hurt yourselves. And yet how gently do you take it at your own hands! How easily do you pardon it to yourselves! How lovingly do you think of yourselves! So far are you from malice or revenge against yourselves, that you can scarce endure to hear plainly of your sins! but are more inclined to bear malice against those that do reprove you. Judge whether this be equal dealing, and loving your neighbours as yourselves?

*Consid.* VIII. Consider how great a crime it is, for a worm to usurp the authority of God, and censure him for not doing justice, and to presume to anticipate his judgment, and take the sword as it were out of his hands, as all do that will be their own avengers. It is the magistrate, and not you, that beareth the sword of public justice; and what he doth not, God will do in his time and way. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, (that is, the evil that is done against you,) but overcome evil with good," Rom. xii. 19-21. He that becometh a revenger for himself, doth by his actions as it were say to God, Thou art unjust, and dost not do me justice, and therefore I will do it for myself. And shall such an impatient, blaspheming atheist go unpunished?

*Consid.* IX. Consider how much fitter God is than you, to execute revenge and justice on your enemies. He hath the highest authority, and you have none: he is impartial and most just, and you are unrighteous and perverted by selfishness and partiality. He is eternal and omniscient, and seeth to the end, and what will be the consequent; and therefore knoweth the fittest season and degree; but you are short-sighted creatures, that see no further than the present day, and know not what will be to-morrow, and therefore may be ignorant of a hundred things, which would stop you and change your counsel if you had foreseen them. He is most wise and good, and knoweth what is fit for every person, and how to do good with as little hurt as may be in the doing of it; but you are ignorant of yourselves, and blinded by interest and passion, and are so bad yourselves, that you are inclined to do hurt to others. At least, for aught you know, you may miscarry in your passion, and come off with guilt and a wounded conscience; but you may be sure that God will not miscarry, but will do all in perfect wisdom, and righteousness, and truth.

*Consid.* X. Do you not understand that your passion, malice, and revenge, 1. Do hurt yourselves much more than they can hurt another, and, 2. Much more than any other can hurt you? Would you be revenged on another; and will you therefore hurt yourselves? The stone of reproach which you cast at him, doth fly back into your face, and wound yourselves. Do you feel that the fire of passion and malice are like a scorching fever, which overthrow your health and quietness, and fill you full of restlessness and pain? And will you do this against yourselves, because another hath abused you? Did not he that offended you do enough against you? If you would have more, why are you offended with him? If you would not have more, why do you inflict it on yourselves? If you love disquietness, why do you complain of him that doth disquiet you? If you do not, why do you disquiet yourselves? and that much more than he can do? He that wrongeth you toucheth but your estates, or bodies, or names; it may be it is but by a blast of wind, the words of his mouth; and will you therefore wound yourselves at the very heart? God hath locked up your heart from others; none can touch that but yourselves. Their words, their wrongs cannot reach your hearts, unless you open them the door, yea, unless it be your own doing. Will you take the dagger which pierced but your skin, and pierce your

own hearts with it, because another so much wronged you? If you do, blame no one for it so much as yourselves; blame them for touching your estates or names, but blame yourselves for all that is at your hearts. And if you might desire another's hurt, it is folly to hurt yourselves much more, and to do a greater mischief to yourselves, that so you may do a less to him. If you rail at him, or slander or defame him, you touch but his reputation; if you trouble him at law, you touch but his estate; if you beat him, it reacheth but to his flesh; but the passion and guilt is a fire in your own hearts; and the wrath of God which you procure, doth fall upon your souls for ever! I have heard but of a few that have said openly, I am contented to be damned, so I may but be avenged; but many thousands speak it by their deeds. And oh how just is their damnation, who will run into hell that they may hurt another! Even as I have heard of some passionate wives and children, who have hanged themselves, or cut their throats, to be revenged on their husbands or parents by grieving them.

*Consid.* XI. Remember that malice and hurtfulness are the special sins and image of the devil. All sin is from him as the tempter; but some sins are so eminently his own, that they may be called the nature and image of the devil; and those are principally, rebellion against God, malignity or enmity to good, pride or self-exaltation, lying and calumny, and malice, hurtfulness, and murder; these are above the sins of mere sensuality or carnality, and most properly denominate men (in whom they prevail) the serpent's seed. I speak but as Christ himself hath spoken, John viii. 44, to those that were esteemed the wisest and most (ceremoniously) religious of those times: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." And what pity is it that a man that should bear the image of God, should be transformed as it were into an incarnate devil, by being like to Satan, and bearing his image!

*Consid.* XII. The person that you are angry with, is either a child of God, or of the devil, and one that must live either in heaven or hell. If he be a child of God, will not his Father's interest and image reconcile you to him? Will you hate and hurt a member of Christ? If you have any hope of being saved yourselves, are you not ashamed to think of meeting him in heaven, whom you hated and persecuted here on earth? If there were any shame and grief in heaven, it would overwhelm you there with shame and grief, to meet those in the union of those blessed joys, whom you hated and abused. Believe unfeignedly that you must dwell with them for ever in the dearest intimacy of eternal love, and you cannot possibly rage against them, nor play the devils against those, with whom you must live in unity before God. But if they be wicked men, and such as must be damned, (as malice will make you easily believe,) are they not miserable enough already, in being the slaves of sin and Satan? And will they not be miserable time enough and long enough in hell? Do you thirst to have them tormented before the time? O cruel men! O devilish malice! Would you wish them more punishment than hell-fire? Can you not patiently endure to see a poor sinner have a little prosperity and ease, who must lie in everlasting flames? But the truth is, malicious men are ordinarily atheists, and never think of another world; and therefore desire to be the avengers of themselves, because they believe not that there is any God to do it, or any future judgment and execution to be expected.

*Consid.* XIII. And remember how near both he and you are to death and judgment, when God will judge righteously betwixt you both. There are few so cruelly malicious, but if they both lay dying they would abate their malice and be easily reconciled, as remembering that their dust and bones will lie in quietness together, and malice is a miserable case to appear in before the Lord. Why then do you cherish your vice, by putting away the day of death from your remembrance? Do you not know that you are dying? Are a few more days so great a matter with you, that you will therefore do that because you have a few more days to live, which else you durst not do or think of? O hearken to the dreadful trumpet of God, which is summoning you all to come away; and methinks this should sound a retreat to the malicious, from persecuting those with whom they are going to be judged. God will shortly make the third, if you will needs be quarrelling! Unless it be mastiff dogs or fighting cocks,

there are scarce any creatures but will give over fighting, if man or beast do come upon them that would destroy or hurt them both.

*Consid. XIV.* Wrathful and hurtful creatures are commonly hated and pursued by all; and loving, gentle, harmless, profitable creatures, are commonly beloved. And will you make yourselves like wild beasts or vermin, that all men naturally hate and seek to destroy? If a wolf, or a fox, or an adder do but appear, every man is ready to seek the death of him, as a hurtful creature, and an enemy to mankind; but harmless creatures no one meddleth with (unless for their own benefit and use): so if you will be malicious, hurtful serpents, that hiss, and sting, and trouble others, you will be the common hatred of the world, and it will be thought a meritorious work to mischief you; whereas if you will be loving, kind, and profitable, it will be taken to be men's interest to love you, and desire your good.

*Consid. XV.* Observe how you unfit yourselves for all holy duties, and communion with God, while you cherish wrath and malice in your hearts. Do you find yourselves fit for meditation, conference, or prayer while you are in wrath? I know you cannot: it both undisposeth you to the duty, and the guilt affrighteth you, and telleth you that you are unfit to come near to God. As a fever taketh away a man's appetite to his meat, and his disposition to labour, so doth wrath and malice destroy both your disposition to holy duties, and your pleasure in them. And conscience will tell you that it is so terrible to draw near God in such a case, that you will be readier (were it possible) to hide yourselves as Adam and Eve, or fly as Cain, as not enduring the presence of God. And therefore the Common-prayer book, above all other sins, enableth the pastor to keep away the malicious from the sacrament of communion; and conscience maketh many that have little conscience in any thing else, that they dare not come to that sacrament, while wrath and malice are in their breasts: and Christ himself saith, "If thou bring thy gift unto the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison," &c. Matt. v. 23-25.

*Consid. XVI.* And your sin is aggravated, in that you hinder the good of those that you are offended with, and also provoke them to add sin to sin, and to be as furious and uncharitable as yourselves. If your neighbour be not faulty, why are you so displeased with him? If he be, why will you make him worse? Will you bring him to amendment by hatred or cruelty? Do you think one vice will cure another? Or is any man like to hearken to the counsel of an enemy? or to love the words of one that hateth him? Is malice and fierceness an attractive thing? Or rather is it not the way to drive men further from their duty, and into sin, by driving them from you who pretend to reform them by such unlikely, contrary means as these? And as you do your worst to harden them in their faults, and to make them hate whatever you would persuade them to; so at present you seek to kindle in their breasts the same fire of malice or passion which is kindled in yourselves. As love is the most effectual way to cause love; so passion is the most effectual cause of passion, and malice is the most effectual cause of malice, and hurting another is the powerfulest means to provoke him to hurt you again if he be able; and weak things are oftentimes able to do hurt, when injuries boil up their passions to the height, or make them desperate. If your sinful provocations fill him also with rage, and make him curse, or swear, or rail, or plot revenge, or do you a mischief, you are guilty of this sin, and have a hand in the damnation of his soul, as much as in you lieth.

*Consid. XVII.* Consider how much fitter means there are at hand to right yourself, and attain any ends that are good, than by passion, malice, or revenge. If your end be nothing but to do mischief, and make another miserable, you are to the world as mad dogs, and wolves, and serpents to the country; and they that know you, will be as glad when the world is rid of you, as when an adder or a toad is killed. But if your end be only to right yourselves, and to reclaim your enemy, or reform your brother, fury and revenge is not the way. God hath appointed governors to do justice in commonwealths and families, and to those you may repair, and not take upon you to revenge yourselves. And God himself

is the most righteous Governor of all the world, and to him you may confidently refer the case, when magistrates and rulers fail you; and his judgment will be soon enough and severe enough. And if you would rather have your neighbour reclaimed than destroyed, it is love and gentleness that is the way, with peaceable convictions, and such reasonings as show that you desire his good. Overcome him with kindness, if you would melt him into repentance, and heap coals of fire on his head. If thy enemy hunger, feed him; if he thirst, give him drink: this is overcoming evil with good (and not by beastly fury to overcome him); but when you are drawn to sinful passion and revenge, you are overcome of evil, Rom. xii. 19-21. If you would do good, it must be by good, and not by evil.

*Consid.* XVIII. Remember also how little you are concerned in the words or actions of other men towards you, in comparison of your carriage to yourselves and them. You have greater matters to mind, than your little sufferings by them; even the preserving of your innocency and your peace with God. It is your own actions, and not theirs, that you must answer for. You shall not be condemned for suffering wrong, but for doing wrong you may. All their injuries against you make you not the less esteemed of God, and therefore diminish not your felicity: it is themselves that they mortally wound, even to damnation, if they impenitently oppress another: keep yourselves and you keep your salvation, whatever others do against you.

*Consid.* XIX. Remember that injuries are your trials and temptations; God trieth you by them, and Satan tempteth you by them. God trieth your love, and patience, and obedience; that you may be perfect as your heavenly Father is perfect, and may be indeed his children, while you "love your enemies, and bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you," Matt. v. 44, 45; and being tried you may receive the crown of life, James i. 3, 4, 12. And Satan on the other side is at work, to try whether he can draw you by injuries to impatience, and to hatred, malice, revenge, or cruelty, and so damn your souls by the hurting of your bodies. And when you foreknow his design, will you let him overcome? Hear every provoking word that is given you, and every injury that is done unto you, as if a messenger from Satan were sent to buffet you, or to speak that provoking language in his name; and as if he said to you, I come from the devil to call thee all that is naught and to abuse thee, and to try whether I can thus provoke thee to passion, malice, railing, or revenge, to sin against God and damn thy soul. If you knew one came to you from the devil on this errand, tell me how you would entertain him. And do you not know that this is indeed the case? "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days; be thou faithful to the death and I will give thee a crown of life," Rev. ii. 10. As trying imprisonments, so all other trying injuries are from the devil by God's permission, whoever be his instruments; and will you be overcome by him when you foreknow the end of his attempts?

*Consid.* XX. Lastly, set before you the example of our Lord Jesus Christ: see whether he was addicted to wrath and malice, hurtfulness or revenge. If you will not imitate him, you are none of his disciples; nor will he be your Saviour. A serious view of the holy pattern of love, and meekness, and patience, and forgiveness, which is set before us in the life of Christ, is a most powerful remedy against malice and revenge; and will cure it, if any thing will cure it. Phil. ii. 5-7, "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, – yet made himself of no reputation, and took upon him the form of a servant." 1 Pet. iv. 1, "Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind." 1 Pet. ii. 19-25, "For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully; for what glory is it if when ye be buffeted for your faults, ye shall take it patiently: but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an ensample that ye should follow in his steps; who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not, but committed it to him that judgeth righteously." Think not to live and reign with

Christ, if you will not follow him, and suffer with him. It is impudent presumption, and not faith, to look to be like the saints in glory, while you are like the devil in malice and cruelty.

## CHAPTER X.

# CASES RESOLVED ABOUT FORGIVING INJURIES AND DEBTS, AND ABOUT SELF-DEFENCE, AND SEEKING RIGHT BY LAW OR OTHERWISE

The cases about forgiving, and revenging, are many, and some of them difficult: I shall resolve those of ordinary use in our practice, and pass by the rest.

*Quest.* I. Is a man bound to forgive all injuries and damages that are done him? If not, what injuries be they which every man is obliged to forgive?

*Answ.* To both these questions I briefly answer, 1. We must distinguish between a crime or sin against God, and the common good; and an injury or damage to ourselves. 2. And between public justice and private revenge. 3. And between those damages which fall upon myself only, and those that by me redound to others, (as wife or children, &c.) 4. And between the remitting of a punishment, and the remitting of reparations of my loss. 5. And between the various punishments to be remitted. He that will confound any of these shall sooner deceive himself and others, than resolve the doubts.

*Prop.* I. It frequently falleth out, that it is not in our power to remit the penalty of a crime; no, not the temporal penalty. For this is a wrong to God the universal Governor, and God only can forgive it, and man no further than God hath commissioned him. Murder, whoredom, drunkenness, swearing, &c. as they are sins against God, the magistrate is bound to punish, and private men to endeavour it by the magistrate. And if it may be said, that the sovereign ruler of a nation hath power to forgive such crimes, the meaning is no more than this: 1. That as to the species of these sins, if he do forgive the temporal punishment which in his office he should have inflicted, yet no human power can question him for it, because he hath none on earth above him; but yet God will question him, and show him that he had no power to dispense with his laws, nor disoblige himself from his duty. 2. And that in some cases an individual crime may be forgiven by the magistrate as to the temporal punishment, even where the ends of the law and government require it; but this must not be ordinary.

*Prop.* II. It is not always in the power of the magistrate to remit the temporal punishment of heinous crimes, against the common good. Because it is ordinarily necessary to the common good that they be punished; and his power is for the common good, and not against it. The enemies of the public peace must by punishment be restrained.

*Prop.* III. Much less is it in the power of a private man to remit a penalty to be inflicted by a magistrate. And what I say of magistrates, holdeth of parents, and other governors, *cæteris paribus*, according to the proportion of their authority.

*Prop.* IV. I may by just means exact satisfaction for damages to myself, in my reputation or estate, when the ends of christianity, even the honour of God, and the public good, and the benefit of men's souls, require it; that is, when I only vindicate these by lawful means, as they are the talents which God hath committed to me for his service, and for which he will call me to account. It may fall out that the vindicating of a minister's or other christian's name from a slander, may become very needful for the interest and honour of religion, and for the good of many souls. And if I have an estate which I resolve to use for God, and a thief or a deceiver take it from me, who will do no good with it but hurt, I may be bound to vindicate it; that I may be enabled to do good, and may give God a comfortable account of my stewardship; besides the suppressing of thievery and deceit, as they are against the common good.

*Prop.* V. When my estate is not entirely my own, but wife or child or any other is a sharer in it, it is not wholly in my power to remit any debt or damage out of it, but I must have the consent of them that are joint-owners; unless I be intrusted for them.

*Prop. VI.* If I be primarily obliged to maintain wife and children, or any others, with my estate, I am bound on their behalf to use all just means to vindicate it from any that shall injuriously invade it; otherwise I am guilty of their sufferings whom I should maintain; I may no more suffer a thief than a dog to go away with my children's meat.

*Prop. VII.* And as I must vindicate my estate for others to whom I am intrusted to administer it by God, so must I for myself also, so far as God would have me use it myself. For he that hath charged me to provide for my family, requireth also that I famish not myself; and he hath required me to love my neighbour but as myself; and therefore as I am bound to vindicate and help my neighbour if a thief or oppressor would rob him, (according to my place and power,) so must I do also for myself. In all these seven cases I am not obliged to forgive.

But on the other side, in all these cases following, I am bound to forgive and let go my right.

*Prop. I.* As the church may declare to penitent sinners, the remission of the eternal punishment, so may it remit the temporal punishment of excommunication, to the penitent; yea, this they are obliged by Christ to do, ministerially, as under him.

*Prop. II.* When the repentance and satisfaction of the sinner is like to conduce more to the public good, and the honour of God, and other ends of government, than his punishment would do, a private man may not be obliged to prosecute him before the magistrate, and the magistrate hath power to forgive him as to the penalty which it belongeth to him to inflict. (Though this may not extend to the remitting of crimes ordinarily and frequently, nor to the remitting of some sort of heinous crimes at all; because this cannot attain the ends of government as aforesaid.)

*Prop. III.* All personal wrongs, so far as they are merely against myself, and disable me not from my duty to God and my neighbour, I may and must forgive: for my own interest is put more in my own power; and here it is that I am commanded to forgive. If you say that I am bound to preserve my own life and soul as much as another's; I answer, it is true, I am bound to preserve my own and another's ultimately for the service and glory of God; and God's interest in me I cannot remit or give away. As there is no obligation to duty but what is originally from God, so there is none but what is ultimately for God, even to please and glorify him.

*Object.* But if this be all, I shall forgive no wrongs; for there is none which doth not some way hinder me in my duty. *Answer.* Yes, there may be many to your body, your estate, and name, which yet may be no disablement or hinderance to you, except you make it so yourself: as if you receive a box on the ear, or be slandered or reviled where none heareth it but yourself, or such as will make no evil use of it, or if a little be diminished injuriously out of a superfluous estate, or so as to be employed as well as you would have done. 2. But I further answer this objection in the next propositions.

*Prop. IV.* If my patient suffering a personal injury, which somewhat hindereth me from my duty, be like to be as great a service to God, or to do more good, than by that duty I should do, I ought to pass by and forgive that injury; because then God's interest obligeth me not to vindicate my right.

*Prop. V.* If when I am injured, and thereby disabled from doing some good which I should else have done, I am not able by seeking reparation or the punishment of the person, to recover my capacity, and promote the service of God, I am bound to pass by and remit that injury. (I speak not of the criminal part, but the injury as such; for a man may be bound to bring a thief to punishment, on the account of God's honour, and the common good, though else he might forgive the injury to himself.)

*Prop. VI.* If it be probable that he that defraudeth me of my estate, will do more good with it than I should have done, I am not bound to vindicate it from him for my own interest (though as he is criminal, and the crime is hurtful, as an ill example, to the common good, so I may be bound to it). Nay, were it not for the said criminal respect, I am bound rather to let him take it, than to vindicate it by any such means as would break charity, and do more hurt than good.

*Prop. VII.* If I am absolutely trusted with the person or estate of another, I may so far forgive the wrongs done to that other, upon sufficient reasons, as well as against myself.

*Prop. VIII.* A private man may not usurp the magistrate's power, or do any act which is proper to his office, nor yet may he break his laws, for the avenging of himself; he may use no other means than the law of God and his sovereign do allow him. Therefore he may not rail, or revile, or slander, or rob, or strike, or hurt any, (unless in case of defence, as afterward,) nor take any other prohibited course.

*Prop. IX.* No rigour or severity must be used to right myself, where gentler means may probably do it; but the most harmless way must first be tried.

*Prop. X.* In general, all wrongs, and debts, and damages, must be forgiven, when the hurt is like to be greater, which will come by our righting ourselves, than that which by forbearance we shall sustain; and all must be forgiven where God's law or man's forbiddeth us not to forgive. Therefore a man that will here know his duty, must conduct his actions by very great prudence (which if he have not himself, he must make use of a guide or counsellor): and he must be able to compare the evil which he suffereth with the evil which will in probability follow his vindication, and to discern which of them is the greater; or else he can never know how far and when he may and must forgive. And herein he must observe,

1. That hurt that cometh to a man's soul is greater than the hurt that befallerth the body; and therefore if my suing a man at law be like to hurt his soul by uncharitableness, or to hurt my own, or the souls of others, by scandal or disturbances, I must rather suffer any mere bodily injuries, than use that means; but if yet greater hurt to souls would follow that bodily suffering of mine, the case is then altered the other way. So if by forgiving debts or wrongs, I be liker to do more good to the soul of him whom I forgive, or others, than the recovery of my own, or the righting of myself, is like any way to equal, I am obliged to forgive that debt or wrong.

2. The good or hurt which cometh to a community or to many, is (*cæteris paribus*) to be more regarded than that which cometh to myself or any one alone. Because many are of more worth than one; and because God's honour (*cæteris paribus*) is more concerned in the good of many than of one. Therefore I must not seek my own right to the hurt of many, either of their souls or bodies, unless some greater good require it.

3. The good or hurt of public persons, magistrates, or pastors, is (*cæteris paribus*) of more regard than the good or hurt of single men: therefore (*cæteris paribus*) I must not right myself to the dishonour or hurt of governors; (no, though I were none of their charge or subjects;) because the public good is more concerned in their honour or welfare than in mine. The same may be said of persons by their gifts and interests more eminently serviceable to God and the common good than I am.

4. The good or hurt of a near relation, of a dear friend, of a worthy person, is more to be regarded by me, *cæteris paribus*, than the good or hurt of a vile, unworthy person, or a stranger. And therefore the Israelites might not take usury of a poor brother, which yet they might do of an alien of another land! The laws of nature and friendship may more oblige me to one than to another, though they were supposed equal in themselves. Therefore I am not bound to remit a debt or wrong to a thief, or deceiver, or a vile person, when a nearer or worthier person would be equally damnified by his benefit. And thus far, (if without any partial self-love a man can justly estimate himself,) he may not only as he is nearest himself, but also for his real worth, prefer his own commodity before the commodity of a more unworthy and unserviceable person.

5. Another man's necessities are more regardable than our own superfluities; as his life is more regardable than our corporal delights. Therefore it is a great sin for any man to reduce another to extremity, and deprive him of necessaries for his life, merely to vindicate his own right in superfluities, for the satisfaction of his concupiscence and sensual desires. If a poor man steal to save his own or his children's lives, and the rich man vindicate his own, merely to live in greater fulness or gallantry in the world, he sinneth both the sin of sensuality and uncharitableness (but how far for the common good he is bound to prosecute the thief as criminal, is a case which depends on other circumstances). And this is the most common case, in which the forgiving of debts and damages is required in Scripture, viz.

When the other is poor and we are rich, and his necessities require it as an act of charity (and also the former case, when the hurt by our vindication is like to be greater than our benefit will countervail).

*Quest. II.* What is the meaning of those words of Christ, Matt. v. 38-42, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him two: give to him that asketh thee; and from him that would borrow of thee turn thou not away?"

*Ans.* The meaning of the text is this: as if he had said, Because you have heard that magistrates are required to do justice exactly between man and man, and to take an eye for an eye, &c. therefore you may perhaps believe those teachers who would persuade you that for any man to exact this satisfaction, is no fault: but I tell you that duties of charity must be performed, as well as justice must be done; and though it must be the magistrate's duty to do you this justice, it is not your duty always to require it, but charity may make the contrary to be your duty. Therefore I say unto you, overvalue not the concernments of your flesh, nor the trifles of this world; but if a man abuse you, or wrong you in these trifles, make no great matter of it, and be not presently inflamed to revenge, and to right yourselves; but exercise your patience and your charity to him that wrongeth you, and by an habituated stedfastness herein, be ready to receive another injury with equal patience, yea many such, rather than to fly to an unnecessary vindication of your right. For what if he give you another stroke? Or what if he also take your cloak? Or what if he compel you to go another mile for him? Let him do it; let him take it; how small is your hurt! What inconsiderable things are these! Your resistance and vindication of your right may violate charity and peace, and inflame his passion, and kindle your own, and hurt both your souls, and draw you into other sins, and cost you dearer than your right was worth: whereas your patience, and yieldingness, and submission, and readiness to serve another, and to let go your own for peace and charity, may shame him or melt him, and prevent contention, and keep your own and the public peace, and may show the excellency of your holy religion, and win men's souls to the love of it, that they may be saved. Therefore instead of exacting or vindicating your utmost right, set light by your corporal sufferings and wrongs, and study and labour with all your power to excel in charity, and to do good to all, and to stoop to any service to another, and humble yourselves, and exercise patience, and give and lend according to your abilities, and pretend not justice against the great duties of charity and patience. So that here is forbidden both violent and legal revenge for our corporal abuses, when the law of charity or patience is against it: but this disobligeth not magistrates to do justice, or men to seek it, in any of the cases mentioned in the seven first propositions.

*Quest. III.* Am I bound to forgive another, if he ask me not forgiveness? The reason of the question is, because Christ saith, Luke xvii. 3, 4, "If thy brother trespass against thee, rebuke him: and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."

*Ans.* In the resolving of this, while some have barely affirmed, and others denied, for want of distinguishing, they have said worse than nothing. It is necessary that we distinguish,

1. Between the forgiving of an enemy, and of a stranger, and of a neighbour, and of a brother, as such.

2. Between the several penalties to be remitted (as well as revenges to be forborne). And so briefly the case must be thus resolved.

*Prop. I.* An enemy, a stranger, and a neighbour, as such, must be forgiven (in the cases before asserted) though they ask not forgiveness, nor say, I repent: for,

1. Many other scriptures absolutely require it.

2. And forgiving them as such, is but the continuing them in our common charity, as men, or neighbours; that is, our not endeavouring to ruin them, or do them any hurt, and our hearty desiring and endeavouring their good, according to their capacities or ours; and thus far we must forgive them.

*Prop.* II. A brother also must be thus far forgiven, though he say not, I repent; that is, we must love him as a man, and wish and endeavour his good to our power.

*Prop.* III. A brother as a brother, is not to be so forgiven, as to be restored to our estimation and affection, and usage of him as a brother, either in spiritual account, or intimate special love and familiarity, as long as he is impenitent in his gross offences; and that is, till he turn again and say, I repent. A natural brother is still to be loved as a natural brother. For that kind of love dependeth not on his honesty or repentance. But,

1. A brother in a religious sense,

2. Or a bosom, familiar friend, are both unfit for to be received in these capacities, till they are penitent for gross offences; therefore the church is not to pardon the impenitent, in point of communion, nor particular christians to pardon them in their esteem and carriage; nor am I bound to take an unfit person to be my bosom friend to know my secrets: therefore if either of these offend, I must not forgive them, that is, by forgiveness continue them in the respect and usage of this brotherhood, till they repent; and this (first especially) is the brother mentioned in the text.

*Quest.* IV. Is it lawful to sue a brother at law? The reason of the question is, from the words of the apostle Paul, 1 Cor. vi. 7, "There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?"

*Answ.* 1. Distinguish betwixt going to law before heathens, or other enemies to the christian religion, and before christian magistrates.

2. Between going to law in malice for revenge, and going merely to seek my right, or to seek the suppression and reformation of sin.

3. Between going to law when you are bound to forgive, and when you are not.

4. And between going to law in haste and needlessly, and going to law as the last remedy, in case of necessity, when other means fail.

5. And between going to law when the hurt is like to be greater than the benefit, and going to law when it is likely to do good. There is a great deal of difference between these cases.

*Prop.* I. Christians must rather suffer wrong, than go to law before the enemies of religion, when it is like to harden them, and to bring christianity into contempt.

*Prop.* II. It is not lawful to make law and justice the means of private unlawful revenge; nor to vent our malice, nor to oppress the innocent.

*Prop.* III. Whenever I am bound to forgive the trespass, wrong, or debt, then it is unlawful to seek my own at law. For that is not forgiving.

*Prop.* IV. There are many other remedies which must first be tried (ordinarily) before we go to law. As,

1. To rebuke our neighbour for his wrong, and privately to desire necessary reparations.

2. To take two or three to admonish him; or to refer the matter to arbitrators (or in some cases to a lot). And if any make law their first remedy needlessly, while the other means should first be used, it is a sin.

*Prop.* V. It is not lawful to go to law-suits, when prudence may discern that the hurt which may come by it, will be greater than the benefit; (either by hardening the person, or disturbing ourselves, or scandalizing others against religion, or drawing any to ways of unpeaceableness and revenge, &c.) The foreseen consequences may overrule the case.

But on the other side, *Prop.* I. It is lawful to make use of christian judicatories, so it be done in a lawful manner; yea, and in some cases, of the judicatories of infidels.

*Prop.* II. The suppressing of sin, and the defending of the innocent, and righting of the wronged, being the duty of governors, it is lawful to seek these benefits at their hands.

*Prop.* III. In cases where I am not obliged to forgive, (as I have showed before some such there be,) I may justly make use of governors as the ordinance of God.

*Prop. IV.* The order and season is when I have tried other means in vain; when persuasion or arbitration will do no good, or cannot be used with hope of success.

*Prop. V.* And the great condition to prove it lawful is, when it is not like to do more hurt than good, either directly of itself, or by men's abuse; when religion, or the soul of any man, or any one's body, or estate, or name, is not like to lose more than my gain, or any other benefits, will compensate; when all these concur, it is lawful to go to law.

*Quest. V.* Is it lawful to defend my person, life, or estate against a thief, or murderer, or unjust invader, by force of arms?

*Ans.* You must distinguish, 1. Between such defence as the law of the land alloweth, and such as it forbiddeth.

2. Between necessary and unnecessary actions of defence.

*Prop. I.* There is no doubt but it is both lawful and a duty to defend ourselves by such convenient means as are likely to attain their end, and are not contrary to any law, of God or man. We must defend our neighbour if he be assaulted or oppressed, and we must love our neighbour as ourselves.

*Prop. II.* This self-defence by force, is then lawful, when it is necessary, and other more gentle means have been uneffectual, or have no place (supposing still that the means be such as the law of God or man forbiddeth not).

*Prop. III.* And it is necessary to the lawfulness of it, that the means be such as in its nature is like to be successful, or like to do more good than harm.

But on the other side, *Prop. I.* We may not defend ourselves by any such force as either the laws of God or our rulers, thereto authorized by him, shall forbid. For,

1. The laws are made by such as have more power over our lives, than we have over them ourselves.

2. And they are made for the good of the commonwealth; which is to be preferred before the good or life of any single person. And whatever selfish infidels say, both nature and grace do teach us to lay down our lives, for the welfare of the church or state, and to prefer a multitude before ourselves. Therefore it is better to be robbed, oppressed, or killed, than to break the peace of the commonwealth.

*Prop. II.* Therefore a private man may not raise an army to defend his life against his prince, or lawful governor. Perhaps he might hold his hands if personally he went about to murder him, without the violation of the public peace; but he cannot raise a war without it.

*Prop. III.* We may not do that by blood or violence, which might be done by persuasion, or by any lawful, gentle means: violence must be used, even in defence, but in case of true necessity.

*Prop. IV.* When self-defence is like to have consequents so ill, as the saving of ourselves cannot countervail, it is then unlawful *finis gratia*, and not to be attempted.

*Prop. V.* Therefore if self-defence be unlikely to prevail, our strength being inconsiderable, and when the enemy is but like to be the more exasperated by it, and our sufferings like to be the greater; nature and reason teach us to submit, and use the more effectual (lawful) means.

*Quest. VI.* Is it lawful to take away another's life, in the defending of my purse or estate?

*Ans.* 1. You must again distinguish between such defence as the law of the land alloweth, and such as it forbiddeth.

2. Between what is necessary, and what is unnecessary.

3. Between a life less worth than the prize which he contendeth for, and a life more worth than it, or than mine own.

4. Between the simple defence of my purse, and the defence of it and my life together.

5. Between what I do with purpose and desire, and what I do unwillingly through the assailant's temerity or violence.

6. And between what I do in mere defence, and what I do to bring a thief or robber unto legal punishment. And so I answer,

*Prop. I.* You may not defend your purse, or your estate, by such actions, as the law of the land forbiddeth; (unless it go against the law of God;) because it is to be supposed, that it is better a man's estate or purse be lost, than law and public order violated.

*Prop. II.* You may not (against an ordinary thief or robber) defend your purse with the probable hazard of his life, if a few good words, or other safe and gentle means, which you have opportunity to use, be like to serve turn without such violence.

*Prop. III.* If it might be supposed that a prince, or other person of great use and service to the commonwealth, should in a frolic, or otherwise, assault your person for your estate or purse, it is not lawful to take away his life by a defensive violence, if you know it to be he; because (though in some countries the law might allow it you, yet) *finis gratia* it is unlawful; because his life is more necessary to the common good than yours.

*Prop. IV.* If a pilfering thief would steal your purse, without any violence which hazardeth your life, (ordinarily,) you may not take away his life in the defending of it. Because it is the work of the magistrate to punish him by public justice, and your defence requireth it not.

*Prop. V.* All this is chiefly meant, of the voluntary, designed taking away of his life; and not of any lawful action, which doth it accidentally against your will.

On the other side, *Prop. I.* If the law of the land allow you to take away a man's life in the defending of your purse, it removeth the scruple, if the weight of the matter also do allow it: because it supposeth, that the law taketh the offender to be worthy of death, and maketh you in that case the executioner of it. And if, indeed, the crime be such as deserveth death, you may be the executioner when the law alloweth it.

*Prop. II.* And this is more clear, when the robber for your money doth assault your life, or is like for aught you see to do it.

*Prop. III.* And when gentler means will not serve the turn, but violence is the only remedy which is left you, which is like to avail for your defence.

*Prop. IV.* And when the person is a vile offender, who is rather a plague and burden to the commonwealth than any necessary member of it.

*Prop. V.* If you desire not, and design not his death, but he rush upon it himself in his fury, while you lawfully defend your own, the case is yet less questionable.

*Prop. VI.* If a thief have taken your purse, though you may not take away his life after to recover it, (because it is of less value,) nor yet in revenge (because that belongeth not to private men); yet if the law require or allow you to pursue him to bring him to a judicial trial, if you kill him while he resisteth, it is not your sin; because you are but suppressing sin in your place, according to the allowance of the law.

*Quest. VII.* May I kill or wound another in the defence or vindication of my honour, or good name?

*Ans.* No: not by private assault or violence; but if the crime be so great, that the law of the land doth punish it with death, if that law be just, you may in some cases seek to bring the offender to public justice; but that is rare, and otherwise you may not do it. For,

1. It belongeth only to the magistrate, and not to you, to be the avenger.

2. And killing a man can be no meet defence against calumny or slander; for if you will kill a man for prevention, you kill the innocent; if you kill him afterwards, it is no defence, but an unprofitable revenge, which vindicateth not your honour, but dishonoureth you more. Your patience is your honour, and your bloody revenge doth show you to be so like the devil, the destroyer, that it is your greatest shame.

3. It is odious pride which maketh men overvalue their reputation among men, and think that a man's life is a just compensation to them for their dishonour! Such bloody sacrifices are fit to appease only the bloodthirsty spirit! But what is it that pride will not do and justify?

## CHAPTER XI. SPECIAL DIRECTIONS TO ESCAPE THE GUILT OF PERSECUTING. DETERMINING ALSO THE CASE ABOUT LIBERTY IN MATTERS OF RELIGION

Though this be a subject which the guilty cannot endure to hear of, yet the misery of persecutors, the blood, and groans, and ruins of the church, and the lamentable divisions of professed christians, do all command me not to pass it by in silence; but to tell them the truth, "whether they will hear, or whether they will forbear;" though they were such as Ezek. iii. 7-9, 11.

*Direct.* I. If you would escape this dreadful guilt, understand well what persecution is. Else you may either run into it ignorantly, or oppose a duty as if it were persecution.

The verb *persequor* is often taken in a good sense, for no more than *continuato motu vel ad extremum sequor*; and sometimes for the blameless prosecution of a delinquent; but we take it here as the English word persecute is most commonly taken, for *inimico affectu insequor*, a malicious or injurious hurting or persecuting another, and that for the sake of religion or righteousness. For it is not common injuries which we here intend to speak of. Three things then go to make up persecution. 1. That it be the hurting of another, in his body, liberty, relations, estate, or reputation. 2. That it be done injuriously, to one who deserveth it not, in the particular which is the cause. 3. That it be for the cause of religion or of righteousness, that is, for the truth of God which we hold or utter; or for the worship of God which we perform; or for obedience to the will of God revealed in his laws. This is the cause on the sufferer's part, whatever is intended by the persecutor.

There are divers sorts of persecutions. As to the principles of the persecutors: 1. There is a persecution which is openly professed to be for the cause of religion; as heathens and Mahometans persecute christians as christians. And there is a hypocritical persecution when the pretended cause is some odious crime, but the real cause is men's religion, or obedience to God. This is the common persecution, which nominal christians exercise on serious christians, or on one another. They will not say that they persecute them because they are godly or serious christians, but that is the true cause; for if they will but set them above God, and obey them against God, they will abate their persecution. Many of the heathens thus persecuted the christians too, under the name of ungodly, and evil-doers; but the true cause was, because they obeyed not their commands in the worshipping of their idol gods. So do the papists persecute and murder men, not as professors of the truth, (which is the true cause,) but under the name of heretics and schismatics, or rebels against the pope, or whatever their malice pleaseth to accuse them of. And profane, nominal christians seldom persecute the serious and sincere directly by that name, but under some nickname which they set upon them, or under the name of hypocrites, or self-conceited, or factious persons, or such like. And if they live in a place, and age, where there are many civil wars or differences, they are sure to fetch some odious name or accusation thence: which side soever it be that they are on, or if they meddle not on any side, they are sure by every party whom they please not, to hear religion loaded with such reproaches as the times will allow them to vent against it. Even the papists who take this course with protestants, it seems by Acosta are so used themselves, not by the heathens, but by one another, yea, by the multitude, yea, by their priests. For so saith he, speaking of the parish priests among the Indians, having reprov'd their dicing, carding, hunting, idleness. Lib. iv. cap. 15. p. 404, 405. *Itaque is cui pastoralis Indorum cura committitur, non solum contra diaboli machinas et naturæ incentiva pugnare debet; sed jam etiam confirmatæ hominum consuetudini et tempore et turba præpotenti sese objicere; et ad excipienda invidorum ac malevolorum tela forte pectus opponere; qui siquid a profano suo instituto abhorrentem viderint; proditorem, hypocritam, hostem clamant:* that is, He therefore to whom the

pastoral care of the Indians is committed, must not only fight against the engines of the devil, and the incentives of nature; but also now must object or set himself against the confirmed custom of men, which is grown very powerful both by time, and by the multitude; and must valiantly oppose his breast, to receive the darts of the envious and malevolent, who if they see any thing contrary to their profane fashion (or breeding) cry out, A traitor, a hypocrite, an enemy. It seems then that this is a common course.

2. Persecution is either done in ignorance or knowledge. The commonest persecution is that which is done in ignorance and error; when men think a good cause to be bad, or a bad cause to be good, and so persecute truth while they take it to be falsehood, or good while they take it to be evil, or *obtrude by violence their errors for truths*, and their evils as good and necessary things. Thus Peter testifieth of the Jews, who killed the Prince of life; Acts iii. 13, 14, 17, "I know that through ignorance you did it, as did also your rulers." And Paul; 1 Cor. ii. 8, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." And Christ himself saith, John xvi. 3, "These things will they do unto you, because they have not known the Father, nor me." And Paul saith of himself, Acts xxvi. 9, "I thought verily with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did," &c. And, 1 Tim. i. 13, "that it was ignorantly in unbelief, that he was a blasphemer, a persecutor, and injurious." And on the other side, some persecute truth and goodness while they know it to be so. Not because it is truth or goodness, but because it is against their carnal, worldly interest and inclination. As the conscience of a worldling, a drunkard, a whoremonger, beareth witness against his sin while he goeth on in it; so oftentimes doth the conscience of the persecutor; and he hath secret convictions, that those whom he persecuteth are better and happier than himself.

3. As to the cause, sometimes persecution is for Christianity and godliness in the gross, or for some great essential point; and sometimes it is only for some particular truth or duty, and that perhaps of a lower nature, so small or so dark, that it is become a great controversy, whether it be truth or error, duty or sin. In some respects it is more comfortable to the persecuted, and more heinous in the persecutor, that the suffering be for the greatest things. For this leaveth no doubt in the mind, whether our cause be good or not; and this showeth that the persecutor's mind is most alien from God and truth; but in some other respect, it is an aggravation of the sin of the persecutor, and of the comfort of the persecuted, when it is for smaller truths and duties. For it is a sign of great uncharitableness and cruelty, when men can find in their hearts to persecute others for little things; and it is a sign of a heart that is true to God, and very sincere, when we will rather suffer any thing from man, than renounce the smallest truth of God, or commit the smallest sin against him, or omit the smallest duty, when it is a duty.

4. Sometimes persecution is directly for religion; that is, for matters of professed faith or worship: and sometimes it is for a civil or a common cause; yet still it is for our obedience to God, (or else it is not the persecution which we speak of,) though the matter of it be some common or civil thing: as if I were persecuted merely for giving to the poor, or helping the sick, or for being loyal to my prince, and to the laws, or for doing my duty to my parents, or because I will not bear false witness, or tell a lie, or subscribe a falsehood, or any such like; this is truly persecution, whatever the matter of it be, as long as it is truly for obeying God that we undergo the suffering.

I omit many other less considerable distributions: and also those afflictions which are but improperly called persecutions (as when a man is punished for a fault in a greater measure than it deserveth. This is injustice but not persecution, unless it be his religion and obedience to God, which is the secret cause of it).

*Direct.* II. Understand well the greatness of the sin of persecution, that you may be kept in a due fear of being tempted to it. Here therefore I shall show you how great a sin it is.

1. Persecution is a fighting against God: so it is called Acts v. 39. And to fight against God, is odious malignity, and desperate folly. 1. It is venomous malignity, for a creature to fight against his

Creator, and a sinner against his Redeemer who would save him; and for so blind a worm to rise up against the wisdom of the all-knowing God! and for so vile a sinner to oppose the Fountain of love and goodness! 2. And what folly can be greater, than for a mole to reproach the sun for darkness? or a lump of earth to take up arms against the Almighty, terrible God? Art thou able to make good thy cause against him? or to stand before him when he is offended, and chargeth thee with sin? Hear a Pharisee; "And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God," Acts v. 38, 39. Or hear Christ himself; "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks," Acts ix. 4, 5; with bare feet or hands to beat the thorns! How unmeet a match is man for God! He needeth not so much as a word to take away thy soul, and crush thee to the lowest hell. His will alone can lay thee under thy deserved pains. Canst thou conquer the Almighty God? Wilt thou assault the power which was never overcome, or storm Jehovah's throne or kingdom? First try to take down the sun, and moon, and stars from the firmament, and to stop the course of the rivers, or of the sea; and to rebuke the winds, and turn night into day, and winter into summer, and decrepid age into vigorous youth. Attempt not greater matters till thou hast performed these; it is a greater matter than any of these, to conquer God, whose cause thou fightest against. Hear him again; Isa. xlv. 9, "Woe unto him that striveth with his Maker! let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" And Isaiah xlv. 2. "Who would set the briers and thorns against me in battle? I would go through them, I would burn them together," Isa. xxvii. 4. Woe to the man that is not content to go to fight with men, but chooseth the most dreadful God to be his enemy! It had been better for thee, that all the world had been against thee.

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