

of it requireth, because I have already said so much, especially in three treatises, viz. "The vain Religion of the Formal Hypocrite:" that called "Now or Never:" and "A Saint or a Brute."

I conclude with these earnest requests to the godly: 1. Give men no occasion of scorn by your imprudence, scandal, selfishness, or passion, as you tender the honour of God and men's salvation. As Chrysostom saith, "As he that beareth the king's standard in fight had need to be well guarded, so he that carrieth the name and profession of God and godliness^p." 2. Be not discouraged by scorers: these are but easy in comparison of what Christ suffered for you, and what the scorers themselves must suffer.

CHAPTER X.

Directions for the Government of the Body.

PART I.

Directions about our Labour and Callings.

Tit. 1. Directions for the Right Choice of our Calling and ordinary Labour.

I HAVE already spoken of Christian works, and the duty of our callings, Chap. iii. Grand Direct. 10.; and am now only to subjoin these few Directions, for the right choosing of your callings: for of the using of them I must speak more anon.

Direct. 1. 'Understand how necessary a life of labour is, and the reasons of the necessity.'

Quest. 1. 'Is labour necessary to all? Or to whom if not to all?' *Answ.* It is necessary (as a duty) to all that are able to perform it: but to the unable it is not necessary: as to infants, and sick persons, or distracted persons that cannot do it, or to prisoners, or any that are restrained or

^p Socrates cum fuisset à quodam calce percussus, admirantibus illius tolerantiam dixit; quid enim si me asinus calce impetisset, num illi diem dixissem? Diog. Laert. lib. ii. sect. 22. p. 92.

hindered unavoidably by others, or to people that are disabled by age, or by any thing that maketh it naturally impossible.

Quest. II. ‘What labour is it that is necessary?’ *Ans.* Some labour that shall employ the faculties of the soul and body, and be profitable, as far as may be, to others and ourselves. But the same kind of labour is not necessary for all.

In some labours, the mind is more employed than the body: as in the labours of a magistrate, a minister, a physician, a lawyer, &c.: though some in these may have much bodily labour also.

The labour of some is almost only of the mind: as, 1. Of students in divinity, philosophy, law, physick, &c., who are but preparing themselves for a calling. 2. Of some ministers, or other godly persons, who by the iniquity of the place or times where they live, may for a season be disabled from appearing among men, and labouring for any except by the mind: being imprisoned, or driven into solitude, or otherwise made incapable. 3. Of men that have some extraordinary necessity for a season, to converse with God and themselves alone: as, men that are near death, and have need to lay by all other labours to prepare themselves. Though, usually, even they that are near death should labour the good of others to the last; and in so doing they profit and prepare themselves.

The labour of some others is more of the body than the mind: as, most tradesmen and day-labourers.

And the labour of some is equally of the body and mind: as, some painful ministers, and physicians, scribes, and artificers of more ingenious professions, as watchmakers, printers, builders, &c.: some of these are fittest for one man, and some for another^a.

Quest. III. ‘May not religion excuse men from all other labour, save prayer and contemplation^b?’ *Ans.* Religion is our obligation to obey God. God bindeth us to do all the good we can to others. Some men that have ability, opportunity, and a call, may be excused by religion from worldly labours, as ministers; but not from such spiritual

^a See 1 Cor. ix. 6. 2 Cor. vi. 1. 1 Cor. xvi. 10. 2 Tim. ii. 15.

^b See before Chap. vi. Tit. 4. of this: and in my “Treatise of Divine Life,” Part iii.

labours for others which they can perform. He that under pretence of religion, withdraweth from converse, and forbeareth to do good to others, and only liveth to himself and his own soul, doth make religion a pretence against charity and the works of charity, which are a great part of religion : for "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world^c." Even when sickness, imprisonment, or persecution disableth to do any more for others, we must pray for them. But while we can do more, we must.

Quest. iv. 'Will not riches excuse one from labouring in a calling?' *Ans.* No: but rather bind them to it the more: for he that hath most wages from God, should do him most work. Though they have no outward want to urge them, they have as great a necessity of obeying God, and doing good to others, as any other men have that are poor.

Quest. v. 'Why is labour thus necessary to all that are able?' *Ans.* 1. God hath strictly commanded it to all: and his command is reason enough to us. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread^d." "We beseech you brethren—that ye study to be quiet, and to do your own business, and work with your hands as we commanded you, that ye may walk honestly (or decently) towards them that are without, and that ye may have lack of nothing^e." "In the sweat of thy face shalt thou eat bread, till thou return unto the ground^f." And in the fourth Commandment; "Six days shalt thou labour." So Ephes. iv. 28. Prov. xxxi. 31. 33.

2. Naturally, action is the end of all our powers; and the power were vain, but in respect to the act. To be able to understand, to read, to write, to go, &c. were little worth, if it were not that we may do the things that we are enabled to.

^c James i. 27.

^e Ver. 6. 14. 1 Thess. iv. 11.

^d 2 Thess. iii. 10—12.

^f Gen. iii. 19.

3. It is for action that God maintaineth us and our abilities: work is the moral as well as the natural end of power. It is the act by the power that is commanded us.

4. It is action that God is most served and honoured by: not so much by our being able to do good, but by our doing it. Who will keep a servant that is able to work, and will not? Will his mere ability answer your expectation?

5. (The public welfare, or the good of many, is to be valued above our own. Every man therefore is bound to do all the good he can to others, especially for the church and commonwealth. And this is not done by idleness, but by labour! As the bees labour to replenish their hive, so man being a sociable creature, must labour for the good of the society which he belongs to, in which his own is contained as a part.)

6. Labour is necessary for the preservation of the faculties of the mind. (1.) The labour of the mind is necessary hereto, because unexercised abilities will decay; as iron not used will consume with rust. Idleness makes men fools and dullards, and spoileth that little ability which they have. (2.) And the exercise of the body is ordinarily necessary, because of the mind's dependance on the body, and acting according to its temperature and disposition: it is exceedingly helped or hindered by the body.

7. Labour is needful to our health and life: the body itself will quickly fall into mortal diseases without it: (except in some very few persons of extraordinary soundness^s.) Next to abstinence, labour is the chief preserver of health. It stirreth up the natural heat and spirits, which perform the chief offices for the life of man: it is the proper bellows for this vital fire: it helpeth all the concoctions of nature: it attenuateth that which is too gross: it purifieth that which beginneth to corrupt: it openeth obstructions: it keepeth the mass of blood and other nutritious humours in their proper temperament, fit for motion, circulation, and nutrition; it helpeth them all in the discharge of their natural offices: it helpeth the parts to attract each one its pro-

^s Socrates was mightily addicted to the exercise of his body, as necessary to the health of body and mind. Laert. Plutarch out of Plato saith, that soul and body should be equally exercised together, and driven on as two horses in a coach, and not either of them overgo the other. Prec. of Health.

per nutriment, and promoteth every fermentation and assimilation by which nature maintaineth the transitory, still-consuming oil and mass : it excelleth art in the preparation, alteration, and expulsion of all the excrementitious matter, which being retained would be the matter of manifold diseases ; and powerfully fighteth against all the enemies of health. In a word, it doth incomparably excel the help of the most skilful physicians and excellent medicines in the world, for the preventing of most diseases incident to man : (and consequently to the benefit of the soul itself, which cheerfully useth a cheerful and well-tempered body ; and useth a languishing, sickly body, as the rider useth a tired horse, or as we use a sick or lazy servant, or a blunted knife, or a clock or watch that is out of order.) I speak all this of bodily labour, which is necessary to the body, and consequently to the mind : for want of which abundance grow melancholy, and abundance grow sluggish and good for nothing, and abundance cherish filthy lusts, and millions yearly turn to earth before their time. For want of bodily labour a multitude of the idle gentry, and rich people, and young people that are slothful, do heap up in the secret receptacles of the body a dunghill of unconcocted, excrementitious filth, and vitiate all the mass of humours which should be the fuel and oil of life, and die by thousands of untimely deaths, (of fevers, palsies, convulsions, apoplexies, dropsies, consumptions, gout, &c.) more miserably than if thieves had murdered them by the highway, because it is their own doing, and by their sloth they kill themselves. For want of bodily exercise and labour interposed, abundance of students and sedentary persons fill themselves with diseases, and hasten their death, and causelessly blame their hard studies for that which was caused by their bodily sloth. The hardest studies will do little harm to most men, if they do but by convenient, interposed bodily labour, keep all the humours in their just temperament : when by a sluggish walk now and then, instead of labour and sweat, they defraud themselves. If the world knew but the benefit of Temperance and Labour to the maintaining of man's health and life, and the mischiefs of Excess of meat and drink, and Idleness, the love of health and life would do that with them, which God's authority will not do.

8. Labour and diligence do keep the mind upon a lawful employment, and therefore keep out many dangerous temptations, and keep the thoughts from vanity and sin: and also keepeth out vain words, and preserveth the soul from many sins, which a life of idleness and sloth doth cherish. It helpeth even unlearned persons more effectually to restrain their thoughts and words from sin, than the greatest knowledge and diligent watchfulness can do, in an idle kind of life.

9. Diligent labour mortifieth the flesh, and keepeth under its luxurious inclinations, and subdueth that pride, and lust, and brutish sensuality which is cherished by an idle life.

10. Lastly, It is God's appointed means for the getting of our daily bread: and as it is a more real honour to get our bread ourselves, than to receive it by the gift of our friends or parents, so is it more comfortable to a well-informed mind. We may best believe that we have our food and provisions in mercy, and that they shall be blest to us, when we have them in God's appointed way: who hath said, "If any man will not work, neither should he eat."

Direct. 11. 'As labour is thus necessary, so understand how needful a stated calling is, for the right performance of your labours.' A calling is a stated, ordinary course of labour. This is very needful for these reasons. 1. Out of a calling a man's labours are but occasional, or inconstant, and so more time is spent in idleness than in labour. 2. A man is best skilled in that which he is used to. 3. And he will be best provided for it, with instruments and necessities. 4. Therefore he doth it better than he could do another work, and so wrongeth not others, but attaineth more the ends of his labour. 5. And he doth it more easily; when a man unused, and unskilled, and unfurnished, toileth himself much in doing little. 6. And he will do his work more orderly, when another is in continual confusion, and his business knoweth not its time and place, but one part contradicts another. Therefore some certain calling or trade of life is best for every man.

Quest. 1. 'May not a man have a calling consisting of occasional, uncertain works?' *Ans.* He that can have no better, may do thus; so be it they are consistent works which he is able for: as a footman may go of various ex-

lands, and a day-labourer may do many sorts of works. But great variety will be a great inconvenience to him.

Quest. 11. 'May a man have divers trades or callings at once?' *Ans.* Yes, no doubt, if it be for the common good or for his own, and no injury to any other; nor so inconsistent, as that one shall make him unfaithful in the other: then God forbids it not.

The Question, 'Whether a man may change his calling?' I answered before, Chap. iii. Direct. 10.

Direct. 111. 'Think not that a calling can be lawful, when the work of it is sin; nor that you, or your labour, or your gain in an unlawful calling, shall be blest.' An unlawful act is bad enough: but an unlawful calling is a life of sin. To make sin a man's trade, and work, and living, is a most horrid, desperate course of life. As mercenary soldiers, that for their pay will fight against authority, right or innocency, and murder men for half a crown a day: and those that live by cheating, stealing, oppressing, whoring, or by resetting such; or upon the sin of such: or of drunkards, gamesters, or other sensual vices, which they knowingly and willingly maintain.

Direct. iv. 'Think not that because a work is lawful, that therefore it is lawful to make a calling of it.' It is lawful to jest in time and measure, but not lawful to be a jester as a trade of life. If in some cases it should prove lawful to act a comedy or tragedy, it will not follow, that therefore it is lawful to be by trade a stage-player: if a game at cards or dice may be in some cases lawful, it follows not, that it is lawful to be a gamester by trade. The like I may say of many others.

Direct. v. 'It is not enough that the work of your calling be lawful, nor that it be necessary, but you must take special care also that it be safe, and not very dangerous to your souls.' The calling of a vintner and ale-seller is lawful and needful: and yet it is so very dangerous that (unless it be in an extraordinary place or case,) a man that loveth his soul should be loath to meddle with it, if he can have a safer to get his bread by. They get so little by sober people, and their gain dependeth so much upon men's sin, that it is a constant temptation to them to be the maintainers of it. And frail man, that can so hardly stand on firm ground,

should be loath for a little money to walk still upon the ice, and to venture his soul in a life of such temptations; for it is twenty to one but they will prevail.

Direct. vi. 'The first and principal thing to be intended in the choice of a trade or calling for yourselves or children, is the service of God, and the public good: and therefore ('cæteris paribus') that calling which most conduceth to the public good is to be preferred.' The callings most useful to the public good are the magistrates, the pastors, and teachers of the church, schoolmasters, physicians, lawyers, &c., husbandmen (ploughmen, graziers, and shepherds): and next to them are mariners, clothiers, booksellers, tailors, and such other that are employed about things most necessary to mankind: and some callings are employed about matters of so little use, (as tobacco-sellers, lace-sellers, feather-makers, periwig-makers, and many more such,) that he that may choose better, should be loath to take up with one of these, though possibly in itself it may be lawful. It is a great satisfaction to an honest mind, to spend his life in doing the greatest good he can; and a prison and constant calamity to be tied to spend one's life in doing little good at all to others, though he should grow rich by it himself.

Direct. vii. 'When two callings equally conduce to the public good, and one of them hath the advantage of riches, and the other is more advantageous to your souls, the latter must be preferred: and next to the public good, the soul's advantage must guide your choice:' as suppose that a lawyer were as profitable to the public good as a divine, and it is the way to far more wealth and honour; yet the sacred calling is much more desirable for the benefit of your souls: because it is an exceeding great help, to be engaged by our callings to have the word and doctrine of Christ still before us, and in our minds and mouths; when others must be glad to be now and then exercised in it, when their hearts are cooled by the frequent and long diversions of their worldly business: so that our calling and work is to an honest heart a continual recreation, and preserving, and edifying help to grace. So a schoolmaster's calling is usually but poor and very painful, requiring much close attendance, but yet it is of so great use to the common good, and alloweth the mind so much leisure and advantage to improve itself in honest

studies, that it is fitter to be chosen and delighted in by a well-tempered mind, than richer and more honoured employments. It is sweet to be all day doing so much good.

Direct. VIII. 'If it be possible choose a calling which so exerciseth the body, as not to overwhelm you with cares and labour, and deprive you of all leisure for the holy and noble employments of the mind: and which so exerciseth your mind, as to allow you some exercise for the body also.'

1. That calling which so taketh up body and mind, as neither to allow you commixed thoughts of greater things, nor convenient intermissions for them, is a constant snare and prison to the soul: which is the case of many who plunge themselves into more and greater business than they can otherwise dispatch: and yet are contented to be thus continually alienated in their minds from God and heaven, to get more of the world. Many poor labourers (as clothiers, tailors, and other such) can work with their hands, and meditate or discourse of heavenly things without any hindrance of their work: when many men of richer callings have scarce room for a thought or word of God, or heaven all day. 2. On the contrary, if the body have not also its labour as well as the mind, it will ruin your health; and body and mind will both grow useless.

Direct. IX. 'It is lawful and meet to look at the commodity of your calling in the third place, (that is, after the public good, and after your personal good of soul and bodily health.)' Though it is said, "Labour not to be rich^b:" the meaning is, that you make not riches your chief end: riches for our fleshly ends must not ultimately be intended or sought. But in subordination to higher things they may: that is, you may labour in that manner as tendeth most to your success and lawful gain: you are bound to improve all your master's talents: but then your end must be, that you may be the better provided to do God service, and may do the more good with what you have. If God shew you a way in which you may lawfully get more than in another way (without wrong to your soul, or to any other), if you refuse this, and choose the less gainful way, you cross one of the ends of your calling, and you refuse to be God's steward, and to accept his gifts, and use them for him when

^b Prov. xxiii. 24.

he requireth it : you may labour to be rich for God, though not for the flesh and sin.]

Direct. x. 'It is not enough that you consider what calling and labour is most desirable, but you must also consider what you or your children are fittest for, both in mind and body.' For that calling may be one man's blessing, which would be another's misery and undoing. A weak body cannot undergo those labours that require strength : and a dull and heavy mind and wit, cannot do the works which require great judgment and ingenuity¹. It hath been the calamity of the church, and undoing of many ministers themselves, that well-meaning parents out of love to the sacred work of God, have set their children to be ministers that were unfit for it : and many self-conceited persons themselves are ready to thrust themselves into that holy office, when they have some inconsiderable smattering knowledge, and some poor measure of gifts, overvalued by themselves, that know not what is required to so great a work. Be sure that you first look to the natural ingenuity of your children (or yourselves) and then to their grace and piety : and see that none be devoted to the ministry that have not naturally a quickness of understanding, and a freedom of expression, unless you would have him live upon the ruin of souls, and wrong of the church and work of God ; and turn an enemy to the best of his flock, when he seeth that they value him but as he deserves : and let none be so unwise as to become a preacher of that faith, and love and holiness which he never had himself. And even to the calling of a physician none should be designed that have not a special ingenuity, and sagacity, and natural quickness of apprehension ; unless he should make a trade of killing men ; for it is a calling that requireth a quick and strong conjecturing ability, which no study will bring a man that hath not a natural acuteness and aptitude thereto. Thus also as to all other callings, you must consider, not only the will of the child or parents, but their natural fitness of body and mind.

Direct. xi. 'Choose no calling (especially if it be of

¹ Omnes qui suat, quique erant, aut fuerunt, virtutibus aut doctrinis clari, non possunt unum ingenium accendere, nisi aliquæ intus in animo scintillæ sint, quæ præceptoris spiritu excitatæ et adjutæ, generosum disciplinæ fomitem arripiant. Petrarch. Dial. xli. lib. ii.

public consequence) without the advice of some judicious, faithful persons of that calling.' For they are best able to judge in their own profession. Never resolve on the sacred ministry without the advice of able ministers : resolve not to be a physician, but by the counsel of physicians ; and so of the rest : for abundance of persons ignorantly conceit themselves sufficient, that are utterly insufficient ; and so live all their days, as wrongs and burdens unto others, and in sin and misery to themselves.

Direct. XII. 'If thou be called to the poorest laborious calling do not carnally murmur at it, because it is wearisome to the flesh, nor imagine that God accepteth the less of thy work and thee : but cheerfully follow it, and make it the matter of thy pleasure and joy that thou art still in thy heavenly Master's service, though it be about the lowest things : and that he who knoweth what is best for thee, hath chosen this for thy good, and trieth and valueth thy obedience to him the more, by how much the meaner work thou stoopest to at his command.' But see that thou do it all in obedience to God, and not merely for thy own necessity : thus every servant must serve the Lord in serving their masters, and from God expect their chief reward^b.

Tit. 2. Directions against Idleness and Sloth.

Here I must shew you what idleness and sloth is, and what are the signs of it : and then give you directions how to conquer it. Sloth signifieth chiefly the indisposition of the mind and body ; and idleness signifieth the actual neglect or omission of our duties. Sloth is an averseness to labour, through a carnal love of ease, or indulgence to the flesh. This averseness to labour is sinful, when it is a voluntary backwardness to that labour which is our duty. Sloth sheweth itself, 1. In keeping us from our duty, and causing us to delay it, or omit it : and 2. In making us to do it slowly and by the halves : and both these effects are called idleness, which is the omission or negligent performance of our duties through a flesh-pleasing backwardness to labour.

By this you may see, 1. That it is not sloth or sinful

^b Col. iii. 23—24. Eph. vi. 6, 7.

idleness to omit a labour which we are unable to perform : as for the sick, and aged, and weak to be averse to labour through the power of an irresistible disease or weakness : or when nature is already wearied by as much labour as it can bear. 2. Or when reason alloweth and requireth us to forbear our usual labour for our health, or for some other sufficient cause. 3. Or when we are unwillingly restrained and hindered by others : as by imprisonment, or denial of opportunity : as if the magistrate forcibly hinder a preacher, or physician, or lawyer from that which otherwise he should do. 4. Or if a mistake or sinful error only keep a man from his labour, it is a sin, but not this sin of sloth : so also if any sensual vice or pleasure besides this love of ease take him off. 5. If it be a backwardness only to such labour as is no duty to us, it is but a natural and not a vicious sloth. But voluntary averseness to the labour of our duty through indulgence of fleshly ease, is the sinful sloth or laziness which we speak of.

Sloth and idleness thus described is a sin in all : but a far greater sin in some than in others¹. And you may thus know what sloth it is that is the most sinful. 1. The more sloth is subjected in the mind itself, and the less it is subjected in the body, the greater is the sin. For the mind is the nobler part, and immediate seat of sin. 2. The smaller the bodily distempers or temptations are which seduce the mind, the greater is the sin : for it shews the mind to be the more corrupted and tainted with the disease of sloth. He that is under an irresistible indisposition of body, sinneth not at all (unless as he voluntarily contracted that disease). But if the body's indisposition to labour be great, but yet not irresistible, it is a sin to yield to it ; but so much the smaller sin, '*cæteris paribus*' as the bodily disease is greater. He that hath some scorbutic lassitude, or phlegmatic heaviness or dulness, doth sin if he strive not against it as much as he can, and as in reason he should : it is not every bodily indisposition that will excuse a man from all labour ; as long as he is able to labour notwith-

¹ It was one of Solon's laws : '*Is qui sectatur otium, omnibus accusare volentibus obnoxius esto. Diog. Laert. lib. i. sect. 55. p. 34. Num solum aquas haurio inquit Cleanthes? cur non et fodio et rigo et omnia facio philosophiæ causa?*' when they asked him why he would draw water. *Ibid. lib. vii. sect. 169. p. 473.*

standing that disease : but if the disease be great, so that he resisteth his lassitude with a great deal of labour, the sin is the less : but he that hath a body sound and able, that hath no disease to indispose him, sinneth most of all if he be slothful, as shewing the most corrupted mind. 3. He is most sinfully slothful who is most voluntarily slothful. As he that endeavoureth least against it, and he that most loveth it, and would not leave it : and he that is least troubled at it, and least repenteth and lamenteth it, and contriveth to accommodate his sloth. 4. The sloth is '*cæteris paribus*' the worst, which most prevaileth to the omission or negligent performance of our duty : but that sloth which doth but indispose us, but is so far conquered by our resistance, as not to keep us from our duty, or not much and often, is the smaller sin. 5. That is the most sinful sloth '*cæteris paribus*' which is against the greatest duties : to be backward to the most holy duties (as praying, and hearing, or reading the Word of God, &c.), or to duties of public consequence, is a greater sin than to be lazily backward to a common, toilsome work. 6. That is the most sinful sloth and idleness which is committed against the greatest motives to labour and diligence : therefore, in that respect, a poor man's sloth is more sinful than a rich man's, because he is under the pressure of necessity : and in another respect the rich man's sloth is worst, because he burieth the greatest talents, and is idle when he hath the greatest wages. A man that hath many children sinneth more than another by his idleness, because he wrongeth them all whom he must provide for : a magistrate or pastor of a church, doth sin more incomparably than common people, if they be slothful ; because they betray the souls of men, or sin against the good of many : as it is a greater sin to be lazy in quenching a fire in the city, than in a common, needless business ; so it is a greater sin to be slothful in the working out our salvation, and making our calling and election sure, when God, and Christ, and heaven, and hell are the motives to rouse us up to duty, and when the time is so short, in which all our work for eternity must be done, I say, it is a far greater sin, than to be slothful when only corporal wants or benefits are the motives which we resist.

Yet indeed the will of God is resisted in all, who forbid-
deth us to be "slothful in business".

Sloth is a thing that is easily discerned: the signs of it are, 1. When the very thought of labour is troublesome and unpleasing, and ease seems sweet. 2. When duty is omitted hereby and left undone. 3. When the easy part of duty is culled out, and the harder part is cast aside. 4. When the judgment will not believe, that a laborious duty is a duty at all. 5. When that which you do, is done with an ill will, and with a constant weariness of mind, and there is no alacrity or pleasure in your work. 6. When you do no more in much time, than you might do in less, if you had a willing, ready mind. 7. When the backward mind is shifting it off with excuses, or finding something else to do, or at least delaying it. 8. When you choose a condition of greater ease and smaller labour, before a laborious condition of life which in other respects is better for you. As when a servant had rather live in an ungodly family where there is more ease (and fulness) to be had, than in a place of greatest advantage for the soul, where there is more labour (and want). 9. When little impediments discourage or stop you. "The slothful saith, there is a lion in the way". "His way is an hedge of thorns". "He will not plough by reason of cold". 10. When you make a great matter of a little business. It cannot be done with such preparation, and so much ado, that shews a slothful mind in the doer. Even the "putting his hand to his mouth," and "pulling it out of his bosom," is a business with the sluggard: that is, he maketh a great matter of a little one. 11. Lastly, The fruits of slothfulness use to detect it, in soul, and body, and estate: for it corrupteth, impoverisheth, and ruineth all. The weeds of his field or garden, the vices of his soul, the sins of his life, the duties omitted, or sleepily performed, the disorders of his family or charge, and usually, or oft, his poverty, do detect him.

^m Rom. xii. 11.

ⁿ Prov. xxii. 13.

^o Prov. xv. 19.

^p Prov. xx. 4.

^q Prov. xxvi. 15. xix. 24.

^r Prov. xxiv. 30. xii. 24. 27. How little have some men (yes, ministers themselves), to shew of all the good they might have done through all their lives? The work they have done calls them idle.

By this much it is easy to discern the impudent folly of the Quakers and some ignorant rustics that rail against magistrates and ministers for living idly, because they do not plough or thrash, or use some mechanic trade or labour: as if the labour of their highest calling were no labour, but mere idleness. Thus proud men speak evil of that which they understand not! Had they tried it, they would have found that the work of a faithful minister is further distant from idleness, than a thrasher is. Doth not Christ and the Holy Ghost oft call them "labourers, fellow-labourers with Christ, and workmen, and their work a labour?"

Hence also you may see, 1. That though all that can must labour, yet there is great diversity of labours; and all men are not to do the same work. Magistrates, and pastors, and lawyers, and physicians, must labour diligently; but they are not all bound to plough, and thrash, and use the most servile labours of their inferiors. 2. That every man must labour in the works of his own calling, "and do his own business;" and take that for the best employment for him, which God doth call him to, and not presume to step out of his place, and take the work of other men's callings out of their hands. 3. That a man that is paid for his labour by another (as lawyers, physicians, schoolmasters, servants), do rob them by their idleness, when they withhold from them any part of that which they are paid for.

Direct. 1. 'The first help against sloth, is to be well acquainted with the greatness of the sin.' For no wonder if it be committed by them that think it small: First, therefore I shall tell you what it is.

1. God himself reckoneth it with heinous sins. "Pride, fulness of bread, and abundance of idleness," (the very character of the debauched part of the gentry) is said to have been Sodom's sin, that was consumed with fire from heaven. And the Thessalonians were forbidden to keep company with such as lived disorderly and did not work¹.

¹ Luke x. 27. 1 Cor. iii. 9. 1 Tim. v. 17, 18. 2 Tim. ii. 15. Matt. x. 10. 1 Cor. iii. 13—15. ix. 1. Ephes. iv. 12. Phil. ii. 30.

² 1 Thess. iv. 11. 2 Thess. iii. 11. ³ Ezech. xvi. 49.

⁴ 1 Thess. v. 12, 13. Prov. xviii. 9. xxi. 25. 2 Thess. iii. Prov. xii. 24. xix. 15. Eccles. x. 18.

2. Idleness is a temporary destruction (as to their use) of all the faculties of mind and body which should be exercised. It is contrary to nature: for nature made our faculties for use: You bury yourselves alive. If it be a sin to hide God's lesser talents, what is it to bury ourselves and all our powers? If it be pity to see a dead man, because he is unuseful to the world; is it not pity and shame to see one voluntarily dead, that maketh himself useless by his sloth? Should not the church-yard be the dwelling of the slothful, that he may be nearest them in place, that he is nearest to in quality?

3. Idleness and sloth are consumers of all the mercies of God. You are the barren ground where he soweth his seed, and none comes up. You return him but a crop of thorns and briars, and such ground is "nigh to cursing" (the final curse;) "whose end is to be burnt". Doth God daily feed, and clothe, and keep you, and protect and support you, and teach and warn you, and all for nothing? Is idleness that for which he hired you? Will you accuse your Maker of so great imprudence, and your Redeemer of more, as if he created and redeemed you to do nothing, or that which is as bad or worse than nothing? He calleth to you, "Why stand you idle?" And it is a terrible sentence that such shall receive. "Thou wicked and slothful servant; cast the unprofitable servant into outer darkness, &c."*

4. Idleness is a robbing God, who is the Lord of us and all our faculties, and all our service is his due. You rob him of the honour and service that you might have done him by your diligence.

5. And it is a robbing yourselves of all the good to soul or body, which by your labour and industry you might have got. The slothful man lieth wishing till he perish^b.

6. And it is a robbing of the commonwealth, and of all those to whom your labours, or the fruit of them was due. You are burdens to the commonwealth; like drones in the hive^c.

7. Slothfulness is a great consumer of Time (as is shewed Chap. v.) You lose not only all the time when duty is

* Heb. vi. 8.

^b Matt. xx. 3. 6.

^c Matt. xxv. 26.

^b Prov. x. 26. xviii. 9. xi. 25. ^c Col. iii. 22.

omitted, but much of the time in which you perform it; while you rid no work and do it as if you did it not. He that goeth but a mile an hour, loseth his time, though he be still going, even as much as he that goeth two miles one hour and sits still the next. O what abundance of their lives do idle persons lose! When time is gone, they will better understand the greatness of their sin and loss, that now make light of it.

8. Idleness is not a single sin, but a continued course of sinning: an idle person is sinning all the while he is idle: and that is with some a great part of their lives: and therefore it is the greater, because the continuance sheweth that it is not effectually repented of.

9. Idleness is a destroyer of grace, and gifts, and natural parts: they will rust for want of use. "The slothful is brother to the great waster^d." Weeds will grow up and choak the fruit.

10. Idleness and sloth is a fruit of flesh-pleasing; and so cometh from the most pernicious vice. It is but to please the flesh that one is drunk, and another gluttonous, and another a fornicator, and another covetous: and your idleness and sloth is but pleasing the same flesh in another way, which is forbidden as well as those. "And if ye live after the flesh ye shall die^e."

11. It is a strengthening the flesh against the Spirit, by indulging it in its ease and sloth: and maketh it not only unruly and unserviceable, but masterly and earnest for its own desires.

12. Idleness is the mother and nurse of many heinous sins. 1. It cherisheth lust, and draweth people to fornication, which hard labour would have much prevented. 2. It is the time for foolish sports, and vanity, and wantonness, and excess of riot, and all the mischiefs which use to follow it. 3. It is the time for idle talk, and meddling with other folk's matters: and therefore Paul reprehendeth the idle as busy-bodies, or meddlers with matters that concern them not, and twattlers, and tale-carriers^f. They that do not what they should, will be doing what they should not. 4. It is the time for gluttony, and drunkenness, and gaming, and all

^d Prov. xviii. 9.^e Rom. viii. 13.^f 2 Thess. iii. 11. 1 Tim. v. 13. 1 Thess. iv. 11.

other sensuality. 5. Yea, it is the time for seditions and rebellions; as in armies it is the time for mutinies.

13. Idleness is the season of temptation: it is satan's seed-time. It is then that he hath opportunity to tempt men to malice, revenge, and all other villany that is committed.

14. Idleness is "a disorderly walking^s," out of the way that God hath appointed us to eat our bread in, and receive his blessings in. The large description of a virtuous woman, Prov. xxxi. 10. to the end, is worthy to be studied by the slothful. "She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchant's ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandize is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor, yea, she reacheth forth her hand to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet.— She looketh well to the ways of her household, and eateth not the bread of idleness^b." I desire our ladies and gentlewomen, that take this pattern to be below them, to remember that it was not a ploughman, but a king; and that the greatest that ever Israel had, that gave this counsel as received from his mother: who concludeth, ver. 30, 31. "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." But if our gallants should have no meat or clothing but what were the fruit of their hands, it would make a foul change in their garb and diet! And if their own works must be the matter of their praise, instead of the names of their ancestors, arms, lands, and titles, it would also make a foul change in their honoursⁱ!

^s 2 Thess. iii. 10, 11.

^b See Psal. cxxviii. 2. "Thou shalt eat the labour of thy hands." Prov. xiv. 23. xiii. 11.

ⁱ Cleanthes collectum aliquando stipem in medium familiarium intulit, dicens, Cleanthes quidem Cleanthem alium possit nutrire si vellet. And when he was ques-

15. Idleness usually bringeth poverty: and it is a just and merciful chastisement of God to cure the sin: but such can have little comfort in their wants; nor expect that others should pity them, as they would do the diligent. Yea, many, when by idleness they are brought to poverty, by poverty are brought to murmuring and stealing, to the ruin both of soul and body, and family and reputation.

16. Idleness is a murderer of the body. Gluttony and idleness kill most of the world before their time: no two sins more constantly bring this curse along with them.

17. Idleness maketh thee the shame of the creation. Seest thou not how all the world is in action? how the sun runneth his course for thee, the waters flow, the ground bringeth forth, thy cattle labour for thee; and all things that are most excellent, are most active; and all things that are most inactive, are most vile, and dead, and drossy. The Scripture sendeth the slothful, even to the ant to learn to labour^k. And shall the ant, the bee, and every creature be witnesses against thee to condemn thy sloth?

18. Lastly, idleness disableth you from doing good to others: you should "work with your own hands, that you may have to give to him that needeth^l." Or if you give out of your superfluity that which cost you no labour, it is not so much to your honour or comfort, as if you were purposely thrifty and laborious to do good: he that pleaseth his flesh with ease and fulness, and giveth his leavings (how much soever) to the poor, will never have that comfort and evidence of God's acceptance and grace in it, as he that pampereth not his flesh by his abundance, but giveth that to the poor which he getteth with his diligence, and which he denieth to his inordinate desires.

Direct. H. 'Those persons must be extraordinary watchful against this sin of idleness, whose constitutions, unhappy educations, condition of life or company, do most strongly tempt them to it.' It is a sin that some have but little temptation to in comparison of others: and some have

tioned in judgment, how he lived, Adeo robustus, et tam boni habitûs, the gardener that he worked for, and the woman that baked his meat, were the witnesses that acquit him. Hard labour and hard fare enabled him for hard study. Diog. Laert. lib. vii. sect. 170. p. 473.

^k Prov. vi. 6.

^l Ephes. iv. 28.

need of a great deal of care and resolution to escape it. 1. Those are most subject to this sin who have a phlegmatic constitution, or dulness of spirits, or other bodily indisposition to cherish it: such therefore should strive the more against it, and not give way to any sloth which they are able to resist. Though their bodies are like a dull or tired horse, they must use the rod and spur the more. Such heavy persons are more given also to sleep than others are; and yet they may resist it and rise early if they will, though they have a greater sluggishness than others to overcome. So though they are more indisposed to labour than more active persons are, yet if they will do their best, they may go as far as their strength of body will enable them. And this they should the rather strive to do (unless they have a disease that labour is hurtful to) because that custom doth much to the increasing or decreasing their bodily undispensedness, and labour is the most effectual means to cure them of that fleshly heaviness which unfitteth them for their labour^m.

2. Those that have been unhappily bred up in idleness, have great cause to repent of their sinful life that is past, and to be doubly diligent to overcome this sin: if their parents have so far been their enemies, they should not continue enemies to themselves. Though usually the children of the rich and proud have this for their peculiar, original sin, and are very unhappy in their parentage and education in comparison of the children of wise, and humble, and industrious parents, yet their own understanding and willingness, by the help of grace, may overcome it. If your parents had trained you up to live by stealing, could not you leave it if you will, when you come to know that God forbiddeth it? So, though they have bred you up in idleness, and done their part to undo you both in soul and body, to make your souls a sty for sin, and your bodies a skinful of diseases; yet if you will do your part you may be recovered, at least as to your souls; and custom may conquer the fruits of custom. You cannot do worse than to go on, and spend the rest of your life in sin. If you had been still-born or

^m Platonem tradunt cum vidisset quendam aleis ludentem, increpasse: et cum ille; Quam me in parvis reprehendis? diceret, respondiisse, At est consuetudo non parva res. Diog. Laert. in Plat.

murdered in your infancy, it had been no sin for you to have lain idle in the common earth ; but to teach a living soul to be idle, and to train up the living to a conformity to the dead, (save only that they eat, and spend, and sin, and carry their ornaments on their backs, when the dead have theirs for a standing monument,) this was great cruelty and treachery in your parents : but you must not therefore be as cruel and treacherous against yourselves ^b.

3. Those that abound in wealth ; and have no need to labour for any bodily provisions, should be especially watchful against this sin : necessity is a constant spur to the poor ; except those that live upon begging, who are the second rank of idle persons in the land : but the rich and proud are under a continual temptation to live idly. For they need not rise early to labour for their bread : they need not work hard for food or raiment : they have not the cries of their hungry children to rouse them up : they have plenty for themselves and family without labour, and therefore they think they may take their ease. But it is a sad case with poor souls, when the commands of God do go for nothing with them : or cannot do as much to make them diligent as poverty or want could do : and when God's service seemeth to them unworthy of their labour, in comparison of their own. It may be, God may bring you unto a necessity of labouring for your daily bread, if you so ill requite him for your plenty. But it is better that your idleness were cured by grace, than by necessity : for when you labour only for your own supplies, your own supplies are your reward ; but when you labour in true obedience to God, it is God that will reward you ^c. I do with very much love and honour think of the industrious lives of some lords and ladies that I know, who hate idleness and vanity, and spend their time in diligent labours suitable to their places. But it is matter of very great shame and sorrow, to think and speak of the lives of too great a number of our gallants : to how little pur-

^b Callimachus, in Attila, reporteth that when certain players came before Attila, to shew the agility of their bodies in their exercises, he was offended to see such able, active bodies no better employed, and commanded them to be exercised in shooting and other military acts : which when they could not do, he commanded that they should have no meat but what they got by hunting at a great distance, and so exercised them till they became excellent soldiers. Page 353.

^c Col. iii. 23, 24.

pose they live in the world! If they take a true account of their lives (as God will make them wish they had done when he calls them to account) how many hours, think you, will be found to have been spent in any honest labour or diligent work that is worthy of a Christian, or a member of the commonwealth; in comparison of all the rest of their time, which is spent in bed, in dressing, in ornaments, in idle talk, in playing, in eating, in idle wanderings and visits, and in doing nothing, or much worse? How much of the day doth idleness consume, in comparison of any profitable work! O that God would make such know in time, how dreadful a thing it is thus to imitate Sodom that was punished with the vengeance of eternal fire, instead of imitating Christ. As for idle beggars, they read not books, and therefore I shall not write for them: they are in this more happy than the idle gentry, that the law compelleth them to work, and leaveth them not to themselves.

4. Those persons that live in idle company have special cause to fear this sin: for such will entangle you in idleness, and greatly hinder you from conscionable diligence.

5. Those servants that live in great men's houses, and are kept more for pomp and state than service, having little to do, should especially take heed of the sin of idleness. Many such take it for their happiness to live idly, and take that for the best service where they have least work: but have you nothing to do for yourselves, for soul nor body? If you have leisure from your master's service, you should thankfully improve it in God's service and your own.

Direct. III. Settle yourselves in a lawful calling, which will keep you under a necessity of ordinary and orderly employment.* As we cannot so easily bring our minds to a close attendance upon God, in the week days when we have our common business to divert us, as we can do on the Lord's day which is purposely set apart for it, and in which we have the use of his stated ordinances to assist us; even so a man that is out of a stated course of labour, cannot avoid idleness so well as he that hath his ordinary time and

* Ni sis bonus aleator, probus chartarius, scortator improbus, potator strenuus, profusor audax, decoctor et confiator seris alieni, deinde scabie ornatus Gallica, vix quisquam te credet Equitem. *Erasm. Colloq.* p. 483. See more of this Chap. v. and read Luke xvi. and James v.

course of business to keep him still at work. It is a dangerous life to live out of a calling.

Direct. iv. 'Take heed of excess of meat, and drink, and sleep:' for these drown the senses, and dull the spirits, and load you with a burden of flesh or humours, and greatly dispose the body to all diligent, useful labours. A full belly and drowsy brain are unfit for work. It will seem work enough for such, to carry the load of flesh or phlegm, which they have gathered. A pampered body is more disposed to lust and wantonness than to work.

Direct. v. 'A manlike resolution, is an effectual course against sloth.' Resolve and it will be done. Give not way to a slothful disposition. Be up and doing: you can do it if you will but resolve. To this end, be never without God's quickening motives (beforementioned) on your minds. Think what a sin and shame it is to waste your time; to live like the dead; to bury a rational soul in flesh; to be a slave to so base a thing as sloth; to neglect all God's work while he supporteth and maintaineth you, and looketh on; to live in sloth, with such miserable souls, so near to judgment and eternity. Such thoughts well set home will make you stir, when a drowsy soul makes an idle body.

Direct. vi. 'Take pleasure in your work, and then you will not be slothful in it.' Your very horse will go heavily where he goeth unwillingly, and will go freely when he goeth thither where he would be. Either your work is good or bad: if it be bad avoid it; if it be good why should you not take pleasure in it? It should be pleasant to do good.

Direct. vii. 'To this end be sure to do all your work as that which God requireth of you, and that which he hath promised to reward; and believe his acceptance of your meanest labours which are done in obedience to his will.' Is it not a delightful thing to serve so great and good a master, and to do that which God accepteth and promiseth to reward? This interest of God in your lowest, and hardest, and most servile labour, doth make it honourable, and should make it sweet.

Direct. viii. 'Suffer not your fancies to run after sensual, vain delights; for these will make you weary of your callings.' No wonder if foolish youths be idle, whose minds are set upon their sports; nor is it wonder that sensual gen-

men live idly, who glut themselves with corrupting pleasures. The idleness of such sensualists is more inexcusable than other men's, because it is not the labour itself that they are against, but only such labour as is honest and profitable: for they can bestow more labour in play, or dancing, or running, or hunting, or any vanity, than their work required: and it is the folly and sickness of their minds that is the cause, and not any disability in their bodies: the busiest in evil, are slothfullest to good.

Direct. ix. 'Mortify the flesh, and keep it in an obedient dependance on the soul, and you will not be captivated by sloth.' For idleness is but one way of flesh-pleasing: he that is a sensual slave to his flesh, will please it in the way that it most desireth! One man in fornication, and another in ambition, and another in ease; but he that hath overcome and mortified the flesh, hath mastered this with the rest of its concupiscence.

Direct. x. 'Remember still that time is short, and death makes haste, and judgment will be just, and that all must be judged according to what they have done in the body; and that your souls are precious, and heaven is glorious, and hell is terrible, and work is various and great, and hindrances are many; and that it is not idleness, but labour that is comfortable in the reviews of time;' and this will powerfully expel your sloth.

Direct. xi. 'Call yourselves daily or frequently to account how you spend your time, and what work you do, and how you do it.' Suffer not one hour or moment so to pass, as you cannot give your consciences a just account of it.

Direct. xii. 'Lastly, watch against the slothfulness of those that are under your charges as well as against your own:' some persons of honour and greatness are diligent themselves, and bestow their time for the service of God, their king and country, and their souls and families (and I would we had more such): But if in the mean time, their wives and children and many of their servants spend most of the day and year in idleness, and they are guilty of it, for want of a thorough endeavour to reform it, their burden will be found greater at last than they imagined. In a word, though the labour and diligence of a believing saint, and

not that of a covetous worldling, is it that tends to save the soul, and diligence in doing evil is but a making haste to hell; yet sloth in itself is so great a nourisher of vice, and deadly an enemy to all that is good; and idleness is such a course and swarm of sin, that all your understandings, resolution and authority, should be used to cure it in yourselves and others.

Tit. 3. Directions against Sloth and Laziness in Things Spiritual: and for Zeal and Diligence.

Zeal in things spiritual is contrary to sloth, and coldness, and remissness; and diligence is contrary to idleness. Zeal is the fervour or earnestness of the soul: its first subject is the will and affections, excited by the judgment; and thence it appeareth in the practice. It is not a distinct grace or affection, but the vigour and liveliness of every grace, and their fervent operations.

Direct. 1. 'Be sure that you understand the nature and use of zeal and diligence, and mistake not a carnal degenerate sort of zeal, for that which is spiritual and genuine.'

1. There is a zeal and activity merely natural, which is the effect of an active temperature of body. 2. There is an affected zeal which is hypocritical, about things that are good: when men speak, and make an outward stir, as if they were truly zealous, when it is not so. 3. There is a selfish zeal: when a proud and selfish person is fervent in any matter that concerneth himself; for his own opinions, his own honour, his own estate, or friends, or interest: or any thing that is his own. 4. There is a partial, factious zeal: when error, or pride, or worldliness hath engaged men in a party, and they think it is their duty or interest at least, to side with the sect or faction which they have chosen, they will be zealous for all the opinions and ways of their espoused party. 5. There is a superstitious, childish, carnal zeal, for small, indifferent, inconsiderable things: like that of the Pharisees (and all such hypocrites) for their washings, and fastings, and other ceremonious observances. 6. There is an envious, malicious zeal, against those that have the precedency, and cross your desires, or cloud your honour in the world, or that contradict you in your conceits

and ways : such is that at large described, James iii. 7. There is a peevish, contentious, wrangling zeal, which is assaulting every man who is not squared just to your conceits. 8. There is a malignant zeal, against the cause and servants of the Lord, which carrieth men to persecute them. See that you take not any of these, or any such like for holy zeal.

If you should so mistake, these mischiefs would ensue :

1. Sinful zeal doth make men doubly sinful : as holy zeal is the fervency of our grace, so sinful zeal is the intention and fervency of sin. 2. It is an honouring of sin and satan : as if sin were a work, and satan a master worthy to be fervently and diligently followed. 3. It is the most effectual violent way of sinning, making men do much evil in a little time ; and making them more mischievous and hurtful to others, than other sinners are. 4. It blindeth the judgment, and maketh men take truth for falsehood, and good for evil, and disableth reason to do its office. 5. It is the violent resister of all God's means ; and teacheth men to rage against the truth that should convince them : it stops men's ears, and turns away their hearts from the counsel which would do them good. 6. It is the most furious and bloody persecutor of the saints, and church of Jesus Christ : it made Paul once exceeding mad against them, and " shut them up in prison, and punish them in the synagogues, and compel them to blaspheme, and persecute them even unto strange cities, and vote for their death ¹." Thus " concerning zeal he persecuted the church ²." 7. It is the turbulent disquieter of all societies : a destroyer of love : a breeder and fomentor of contention ; and an enemy to order, peace and quietness. 8. It highly dishonoureth God, by presuming to put his name to sin and error, and to entitle him to all the wickedness it doth. Such zealous sinners commit their sin as in the name of God, and fight against him ignorantly by his own (pretended or abused) authority. 9. It is an impenitent way of sinning : the zealous sinner justifieth his sin, and pleadeth reason, or Scripture for it, and thinketh that he doth well, yea, that he is serving God when he is murdering his servants ³. 10. It is a multiplying sin, and maketh men exceeding desirous to have all others of the

¹ Acts xxi. 10, 11.

² Phil. iv. 6.

³ John xvi. 2. 10.

sinner's mind : the zealous sinner doth make as many sin with him as he can.

Yea, if it be but a zeal for small and useless things, or about small controversies or opinions in religion. 1. It sheweth a mind that is lamentably strange to the tenor of the Gospel, and the mind of Christ, and the practice of the great substantial things. 2. It destroyeth charity and peace, and breedeth censuring and abusing others. 3. It dishonoureth holy zeal by accident, making the profane think that all zeal is no better than the foolish passion of deceived men. 4. And it disableth the persons that have it to do good ; even when they are zealous for holy truth and duty, the people will think it is but of the same nature with their erroneous zeal, and so will disregard them.

The signs of holy zeal are these, 1. It is guided by a right judgment : It is a zeal for truth and good, and not for falsehood and evil. 2. It is for God, and his church or cause, and not only for ourselves. It consisteth with meekness, and self-denial, and patience, as to our own concerns, and causeth us to prefer the interest of God before our own¹. 3. It is always more careful of the substance than the circumstances : it preferreth great things before small : it contendeth not for small controversies to the loss or wrong of greater truths ; it extendeth to every known truth and duty ; but in due proportion ; being hottest in the greatest things, and coolest in the least. It maketh men rather zealous of good works, than of their controverted opinions. 4. Holy zeal is always charitable : it is not cruel and bloody, nor of a hurting disposition², but is tender and merciful, and maketh men burn with a desire to win and save men's souls, rather than to hurt their bodies³. Zeal against the sin is conjunct with love and pity to the sinner⁴. 5. Yet it excludeth that foolish pity which cherisheth the sin⁵. 6. True zeal is tender of the churches unity and peace : it is not a dividing, tearing zeal : it is first " pure and then peaceable, gentle and easy to be entreated, full of mercy and good fruits⁶." 7. True zeal is impartial, and is as hot against our own sins, and our children's and other re-

¹ Numb. xii. 3. Exod. xxxii. 19. Gal. iv. 12. Acts xiii. 9. 12.

² Luke ix. 55.

³ 1 Cor. xiii.

⁴ 2 Cor. xii. 21.

⁵ Rev. ii. 2. 1 Kings xv. 13. ⁶ James iii. 17.

lations' sins, as against another's. 8. True zeal respecteth all God's commandments, and is not hot for one, and contemptuous of another. It aimeth at perfection; and stinteth not our desires to any lower degree. It maketh a man desirous to be like to God, even holy as he is holy. It consisteth principally in the fervour of our love to God: when false zeal consisteth principally in censorious wranglings against other men's actions or opinions: it first worketh towards good, and then riseth up against the hindering evil. 9. It maketh a man laborious in holy duty to God, and diligent in all his work; and lieth not only in the heat of the brain, or rigid opinions, or heat of speech. 10. It is not a sudden flash, but a constant resolution of the soul: like the natural heat, and not like a fever, (though the feeling part is not still of one degree) therefore it concocteth and strengtheneth, when false zeal only vexeth and consumeth.

Direct. 11. 'When you are thus acquainted with the nature of true zeal, consider next of its excellency and singular benefits, that there may be a love to it, and an honour of it in your hearts.' To that end consider of these following commendations of it.

1. Zeal being nothing but the fervour and vigour of every grace, hath in it all the beauty and excellency of that grace, and that in a high and excellent degree. If love to God be excellent, then zealous, fervent love is most excellent.

2. The nature of holy objects are such, so great and excellent, so transcendent and of unspeakable consequence, that we cannot be sincere in our estimation and seeking of them, without zeal. If it were about riches or honours, a cold desire and a dull pursuit might serve the turn, and well beseem us; but about God, and Christ, and heaven, such cold desires and endeavours are but a contempt. To love God without zeal, is not to love him, because it is not a loving him as God. To seek heaven without zeal and diligence is not to seek it, but condemn it. To pray for salvation without any zeal, is but hypocritically to babble, instead of praying; for no desire of Christ, and holiness, and heaven is saving, but that which preferreth them before all the treasures and pleasures of the world; and that which doth so, hath sure some zeal in it; so that some zeal is essential to every grace, as life and heat are to a man.

3. The integrity and honesty of the heart to God consisteth much in zeal. As he is true to his friend that is zealous for him, and not he that is indifferent and cold. To do his service with zeal is to do it willingly, and heartily, and entirely. To do it without zeal is to do it heartlessly, and by the halves, and to leave out the life and kernel of the duty; it is the heart that God doth first require.

4. Zeal is much of the strength of duty; and maketh it likeliest to attain its end. The prayer of the faithful that is effectual must be "fervent". Zeal must make us importunate suitors that will take no denial if we will speed. "The kingdom of heaven suffereth violence, and the violent take it by force". We must "strive to enter in at the strait gate, for many shall seek to enter and not be able." Not every one that striveth is crowned, nor every one that runneth wins the prize; but he that doth it effectually so as to attain. No wonder if we be commanded to love God with all our heart, and soul, and might, which is a zealous love: for this is it that overcometh all other love, and will constrain to dutiful obedience. As experience telleth us, it is the zealous and diligent preacher that doth good, when the cold and negligent do but little: so it is in all other duties; the diligent hand maketh rich, and God blesseth those that serve him heartily with all their might.

5. Zeal and diligence take the opportunity, which sloth and negligence let slip. They are up with the sun; and "work while it is day:" they "seek the Lord while he may be found, and call upon him while he is near:" they know the day of their visitation and salvation: they delay not, but take the "accepted time." When the slothful are still delaying and trifling, and hear not God's voice while it is "called to-day," but "harden their hearts," and sleep with their "lamps unfurnished," and knock not till the "door be shut." They stand and look upon their work when they should do it: they are never in readiness, when Christ and mercy are to be entertained: they are still putting off their duty till some other time; till time be done, and their work undone, and they are undone for ever.

6. Zeal and diligence are the best improvers of time and mercy: as they delay not but take the present time, so they

¹ James v. 16.

² Luke xviii. 1. 8. &c.

loiter not, but do their work to purpose. As a speedy traveller goeth farther in a day, than a slothful one in many: so a zealous, diligent Christian will do more for God and his soul in a little time, than a negligent dullard in all his life. It is a wonder to think what Augustine and Chrysostom did among the ancients! What Calvin, and Perkins, and Whitaker, and Reignolds, and Chamier, and many other reformed Divines have done in a very little time! And what Suarez, and Vasquez, and Jansenius, and Tostatus, and Cajetan, and Aquinas, and many other Papists have performed by diligence! When millions of men that have longer time, go out of the world as unknown as they came into it; having never attained to so much knowledge as might preserve them from the reproach of brutish ignorance, nor so much as might save their souls from hell: and when many that had diligence enough to get some laudable abilities, had never diligence enough to use them to any great benefit of others or themselves. Zeal and diligence are that fruitful, well-manured soil, where God soweth his seed with best success; and which returns him for his mercies an hundred fold; and at his coming giveth him his "own with usury." But sloth and negligence are the grave of mercies, where they are buried till they rise up in judgment against the despisers and consumers of them. Aristotle and Plato, Galen and Hippocrates, improvers of nature, shall condemn these slothful neglecters and abusers of nature and grace: yea their oxen and horses shall be witnesses against many that served not God with any such diligence, as these beasts served them: yea, many gallants of great estates never did so much service for the common good in all their lives as their very beasts have done. Their parts, their life, and all are lost by them.

7. Zeal and diligence are the victorious enemies of sin and satan. They bear not with sin: they are to it as a consuming fire is to the thorns and briars. Zeal burneth up lust, and covetousness, and pride, and sensuality. It maketh such work among our sins, as diligent weeders do in your gardens; it pulleth up the tares, and burneth them. It stands not dallying with sin, nor tasting or looking on the bait, nor disputing with, and hearkening to the tempter;

* Matt. xxv. 27, 28.

but casteth away the motion with abhorrence, and abstaineth from the very appearance of evil, and hateth the garment spotted by the flesh, and presently quencheth the sparks of concupiscence: it chargeth home, and so resisteth the devil that he flieth. When sloth and negligence cherish the sin, and encourage the tempter, and invite him by a cold resistance. The vineyard of the sluggard is overgrown with nettles: his heart swarmeth with noisome thoughts and lusts, and he resisteth them not, but easily beareth them. If he feel sinful thoughts possessing his mind, he riseth not up with zeal against them: he hath not the heart to cast them out, nor make any effectual resistance: he famisheth his soul with fruitless wishes, because his hands refuse to labour. Negligence is the nurse of sin.]

8. Zeal and diligence bear down all opposition against duty with power and success. Those impediments which stop a sluggard, are as nothing before them. As the cart wheels which go slowly are easily stopt by a little stone or any thing in their way; when those that are in a swifter motion easily get over all. The lion that is in the sluggard's way, is not so much as a barking whelp in the way of a diligent, zealous Christian. The cold doth not hinder him from ploughing. A very scorn or mock, or threatening of a mortal man, will dismay and stop a heartless hypocrite; which do but serve as oil to the fire, to inflame the courage of the zealous so much more. The difficulties which seem insuperable to the slothful, are small matters to the zealous: he goeth through that which the slothful calls impossible. And when the slothful sits still and saith, 'I cannot do this or that,' the zealous, diligent Christian doth it.

9. Zeal and diligence take off the toil and irksomeness of duty, and make it easy. As a quick-spirited, diligent servant maketh but a pleasure of his work, which a lazy servant doth with pain and weariness: and as a mettlesome horse makes a pleasure of a journey, which a heavy jade goeth through with pain: so reading, and hearing, and prayer are easy to a zealous soul, which to another are an unwelcome task and toil.

10. Zeal is faithful, and constant, and valiant, and therefore greatly pleaseth God: it sticks to him through persecution: the fire consumeth it not: many waters quench it

not. But others are false-hearted : and those that have but a cold religion will easily be drawn or driven from their religion. They are so indifferent that a little more of the world put into the balance, will weigh down Christ in their esteem. The hopes or fears of temporal things prevail with them, against the hopes and fears of things eternal. No wonder therefore if God disown such treacherous servants, and turn them away as unworthy of his family.]

Direct. III. ' Let the great motives of holy zeal and diligence be set home and printed on your hearts : ' and often read them over in some quickening books, that you may remember them, and be affected with them. I have given you so many of these moving, exciting considerations, in the third part of my " Saints' Rest," and my " Saint or Brute," and " Now or Never," and in my sermon against " Making Light of Christ," that I shall be but very brief in them at present.

1. When you grow cold and slothful, remember how great a master you serve : should any thing be done negligently for God ? And remember how good a master you serve ! For whom you are certain that you can never do too much ; nor so much as he deserveth of you ; nor will he ever suffer you to be losers by him.

2. Remember that he is always present : in your converse with others, in your prayers, your reading, and all your duties : and will you loiter in his sight ? when a very eye-servant will work while his master standeth by.

3. One serious thought of the end and consequence of all thy work, one would think should put life into the dull-est soul ! Say to thy sleepy, frozen heart, Is it not heaven that I am seeking ? Is it not hell that I am avoiding ? And can I be cold and slothful about heaven and hell ? Must it not go with me for ever according as I now behave myself ? And is this the best that I can do for my salvation ? Is it not God that I have to please and honour ? and shall I do it slothfully ?

4. One thought of the exceeding greatness of our work, one would think should make us be zealous and diligent ! To think what abundance of knowledge we have to get ! and how much of every grace we want ! and how much means

* Read before Chap. v. the cont. *Direct.* for Redeeming Time.

we have to use? and how much opposition and many temptations to overcome! The humble sense of the weakness of our souls, and the greatness of our sins, should make us say, that whatever the rich in grace may do, it is labour that becomes the poor.

5. To remember how short our time of working is, and also how uncertain! How fast it flieth away! how soon it will be at an end! And that all the time that ever we shall have to prepare for eternity is now! and that shortly there will be no praying, no hearing, no working any more on earth! To look into the grave, to go to the house of mourning; to consider that this heart hath but a little more time to think, and this tongue but a little more time to speak, and all will end in the endless recompence; methinks this should quicken the coldest heart!

6. To remember how many millions are undone already by their sloth and negligence! how many are in hell lamenting their slothfulness on earth, while I am hearing, or reading, or praying to prevent it, one would think should waken me from my sloth. What if I saw them, and heard their cries! would it not make me serious? What if one of them had time, and leave, and hope again as I have? would he be cold and careless?

7. To think how many millions are now in heaven, that all came thither by holy zeal and diligence, and are now enjoying the fruit of all their labour and sufferings! To think of the blessed end of all their pains and patience, and how far they are now from repenting of it! methinks should stir us up to zeal and diligence.

8. To foresee what thoughts all the world will have of holy diligence at last! how the best will wish they had been better, and had done much more for God and their salvation! And how the worst will wish, when it is too late, that they had been as zealous and diligent as the best! How earnestly they will then knock and cry, "Lord, open to us," when it is all in vain! and say to the watchful, diligent souls, "Give us of your oil, for our lamps are gone out." To think how glad the most ungodly would then be, if they might but have "died the death of the righteous, and their latter end might be as his!" And what heart-tearing grief

¹ Matt. xxv.

² Numb. xxiii. 10.

will seize upon them for ever, to think how madly they lost their souls, and sluggishly went to hell to spare their pains of that sweet and holy work that should have prevented it ! Will not such forethoughts awaken the most sluggish, stupid souls, that will but follow them till they can do their work ?

9. Remember that thou must be zealous and diligent in this or nothing : for there is nothing else that is worth thy seriousness, in comparison of this. To be earnest and laborious for perishing vanities, is the disgrace of thy mind, and will prove thy disappointment, and leave thee at last in shame and sorrow : when holy diligence will recompence all thy pains.

10. Remember also that thou hast been slothful and negligent too long ! And how dost thou repent of thy former sloth, if thou wilt be as slothful still ? Art thou grieved to think how many duties slothfulness hath put by, and how many it hath murdered, and frustrated, and made nothing of, and how much grace, and mercy, and comfort, it hath already deprived thee of ? and how much better thy case were, if thou hadst lived in as much holy diligence as the best thou knowest ! And yet wilt thou be slothful still ?

11. Remember that thou hast thy life, and health, and wit, and parts, for nothing else but by thy present duty to prepare for everlasting joys : that all God's mercies bind thee to be diligent ; and every ordinance, and all his helps and means of grace, are given to further thee in the work ; and sun, and moon, and air, and earth, and all, attend thee with their help. And yet wilt thou be cold and slothful, and frustrate all these means and mercies ?

12. Remember how diligent thy enemy is : satan " goeth about even night and day, like a roaring lion seeking to devour ! " And wilt thou be less diligent to resist him ?

13. Think what an example of diligence Christ himself hath left thee ! And how laboriously blessed Paul and all the holy servants of Christ did follow their Master's work ! Did they pray, and watch, and work as slothfully as thou dost ?

14. Remember how hot and earnest thou wast formerly in thy sin ! and wilt thou now be cold and negligent in thy duty, when God hath set thee in a better way ?

15. Observe how eager and diligent worldlings are for the world, and flesh-pleasers for their sports and pleasures, and proud persons for their greatness and honour, and ma-

lignant persons to oppose the Gospel of Christ, and their own and other men's salvation: look on them; and think what a shame it is to thee to be more cold and remiss for God.

16. Observe how an awakening pang of conscience, or the sight of death when it seems to be at hand, can waken the very wicked to some kind of serious diligence at the present; so that by their confessions, and cries, and promises, and amendments, while the fit was on them, they seemed more zealous than many that were sincere. And shall not saving grace do more with you, than a fit of fear can do with the ungodly?

17. Remember of how sad importance it is, and what it signifieth to be cold and slothful! If it be predominant so as to keep thee from a holy life, it is damnable. The spirit of slumber is a most dreadful judgment. But if it do not so prevail, yet, though thou be a child of God, it signifieth a great debility of soul, and foretelleth some sharp affliction to befall thee, if God mean to do thee good by a recovery. The decay of natural heat is a sign of old age, and is accompanied with the decay of all the powers. And sicknesses and pains do follow such decays of life. And as you will make your horse feel the rod or spur when he grows dull and heavy, expect when you grow cold and dull, to feel the spur of some affliction, to make you stir and mend your pace.

18. Remember that thy sloth is a sinning against thy knowledge, and against thy experience, and against thy own covenants, promises, and profession; and therefore an aggravated sin. These and such like serious thoughts, will do much to stir up a slothful soul to zeal and diligence.

Direct. iv. 'Drown not your hearts in worldly business or delights: for these breed a loathing, and averseness, and weariness of holy things.' They are so contrary one to the other, that the mind will not be eagerly set on both at once; but as it relisheth the one, it more and more disrelisheth the other. There is no heart left for God, when other things have carried it away.

Direct. v. 'Do all you can to raise your hearts to the love of God, and a delight in holy things, and then you will not be slothful, nor weary, nor negligent.' Love and delight are the most excellent remedy against a slow, unwilling kind of duty. Know but how good it is to walk with God, and do his work, and thou wilt do it cheerfully.

Direct. vi. 'A secret root of unbelief is the mortal enemy of zeal and diligence: labour for a well-grounded belief of the word of God and the world to come, and stir up that belief into exercise, when you would have your slothful hearts stirred up.' When there is a secret questioning in the heart, What if there should be no life to come? What if the grounds of religion be unsound? This blasteth the vigour of all endeavours, and inclineth men to serve God only with hypocritical halving and reserves; and maketh men resolve to be no further religious, than stands with present, fleshly happiness.

Direct. vii. 'Take heed of debauching conscience by venturing upon doubtful things, much more, by known and wilful sin^b.' For when once conscience is taught to comply with sin, and is mastered in one thing, it will do its duty well in nothing, and zeal will quickly be extinct: diligence will die when conscience is corrupted or fallen asleep.

Direct. viii. 'Live in a constant expectation of death.' Do not foolishly flatter yourself with groundless conceits, that you shall live long. There is a great power in death to rouse up a drowsy soul, when it is taken to be near. And a great force in the conceit of living long, to make even good men grow more negligent and secure.

Direct. ix. 'Live among warm and serious Christians; especially as to your intimate familiarity^c.' There is a very great power in the zeal of one to kindle zeal in others; as there is in fire to kindle fire. Serious, hearty, diligent Christians, are excellent helps to make us serious and diligent. He that travelleth with speedy travellers, will be willing to keep pace with them; and tired sluggards are drawn on by others: when he that travelleth with the slothful will go slowly as they do.

Direct. x. Lastly, 'Be oft in the use of quickening means: live, if you can attain it, under a quickening, zealous minister.' There is life in the Word of God, which when it is opened and applied livelily will put life into the hearers. Read the holy Scriptures, and such lively writings as help you to understand and practise them. As going to the fire is our way when we are cold, to cure our benumbedness, so reading over some part of a warm and quickening

^b Rom. xiv. 21, 22. 1 Cor. v. 6. Eph. iv. 29, 30.

^c Prov. xxii. 24, 25. xxvii. 17. Heb. iii. 13. 1. 24, 25. Rom. xv. 14.

book, will do much to warm and quicken a benumbed soul : and it is not the smallest help to rouse us up to prayer or meditation, and put life into us before we address ourselves more nearly unto God. I have found it myself a great help in my studies, and to my preaching ; when studying my own heart would not serve the turn, to awake me to serious fervency, but all hath been cold and dull that I have done, because all was cold and dull within, I have taken up a book that was much more warm and serious than I, and the reading of it hath recovered my heat, and my warmed heart hath been fitter for my work. Christians, take heed of a cold, and dull, and heartless kind of religion ; and think no pains too much to cure it : death is cold, and life is warm ; and labour itself doth best excite it.

PART II.

Directions about Sports and Recreations, and against Excess and Sin therein.

Direct. 1. 'If you would escape the sin and danger, which men commonly run into by unlawful sporting, under pretence of lawful recreations ; you must understand what lawful recreation is, and what is its proper end and use.' No wonder else if you sin, when you know not what you do!

No doubt but some sport and recreation is lawful, yea needful, and therefore a duty to some men. Lawful sport or recreation is the use of some natural thing or action, not forbidden us, for the exhilarating of the natural spirits by the fantasy, and due exercise of the natural parts, thereby to fit the body and mind for ordinary duty to God. It is some delightful exercise.

1. We do not call displeasing labour by the name of sport or recreation ; though it may be better and more necessary. 2. We call not every delight by the name of sport or recreation : for eating and drinking may be delightful, and holy things and duties may be delightful ; and yet not properly sports or recreations. But it is the fantasy that is chiefly delighted by sports.

Qual. 1. All these things following are necessary to the lawfulness of a sport or recreation, and the want of any one

of them will make and prove it to be unlawful. 1. The end which you really intend in using it, must be to fit you for your service to God; that is, either for your callings, or for his worship, or some work of obedience in which you may please and glorify him, "Whether ye eat or drink, or whatever you do, do all to the glory of God." It is just to your duty, as the mowers whetting to his scythe, to make it for to do his work.

Qual. 11. 2. Therefore the person that useth it, must be one that is heartily devoted to God, and his service, and really liveth to do his work, and please and glorify him in the world: which none but the godly truly do! And therefore no carnal ungodly person, that hath no such holy end, can use any recreation lawfully: because he useth it not to a due end. For the end is essential to the moral good of any action; and an evil end must needs make it evil. "Unto the pure all things are pure (that is, all things not forbidden), but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience are defiled."

Quest. 'But must all wicked men therefore forbear recreation? *Ans.* 1. Wicked men are such as will not obey God's law if they know it; and therefore they inquire not what they should do, with any purpose sincerely to obey. But if they would obey, that which God commandeth them is immediately to forsake their wickedness, and to become the servants of God, and then there will be no room for the question. 2. But if they will continue in a sinful, ungodly state, it is in vain to contrive how they may sport themselves without sin. But yet we may tell them that if the sport be materially lawful, it is not the matter, that they are bound to forsake, but it is the sinful end and manner. And till this be reformed they cannot but sin.

Qual. 111. 3. A lawful recreation must be a means fitly chosen and used to this end. If it have no aptitude to fit us for God's service in our ordinary callings and duty, it can be to us no lawful recreation. Though it be lawful to another that it is a real help to, it is unlawful to us.

Qual. 1v. 4. Therefore all recreations are unlawful, which are themselves preferred before our callings, or which are used by a man that liveth idly, or in no calling, and hath no ordinary work to make him need them. For these are no fit means, which exclude our end, instead of furthering it.

Qual. v. 5. Therefore all those are unlawful sports, which are used only to delight a carnal fantasy, and have no higher end, than to please the sickly mind that loveth them.

Qual. vi. 6. And therefore all those are unlawful sports, which really unfit us for the duties of our callings, and the service of God; which, laying the benefit and hurt together, do hinder us as much or more than they help us! which is the case of all voluptuous wantons.

Qual. vii. 7. All sports are unlawful which take up any part of the time, which we should spend in greater works: such are all those that are unseasonable (as on the Lord's day without necessity, or when we should be at prayer, or any other duty): and all those that take up more time than the end of a recreation doth necessarily require (which is too common).

Qual. viii. 8. If a recreation be profane, as making sport of holy things, it is a mocking of God, and a villany unbecoming any of his creatures, and laying them open to his heaviest vengeance. The children that made sport with calling the prophet "bald-head" were slain by bears*.

Qual. ix. 9. They are unlawful sports which are used to the wrong of others: as players that defame and reproach other men: and hunters and hawkers that tread down poor men's corn and hedges.

Qual. x. 10. It is sinful to make sport of other men's sinning, or to act it ourselves so as to become partakers of it; which is too common with comedians, and other profane wits.

Qual. xi. 11. Unclean, obscene recreations are unlawful. When filthiness or wantonness is represented without a due expression of its odiousness; or with obscene words or actions. "But fornication, and all uncleanness or covetousness, let it not be once named among you as becometh saints, neither filthiness, nor foolish talking, nor jesting†."

Qual. xii. 12. Those sports are unlawful, which occasion the multiplying of idle words about them; and engage the players in foolish, needless, unprofitable prating.

Qual. xiii. 13. And those sports are sinful, which plainly tend to provoke ourselves or others to sin: as to lust, to swearing, and cursing, and railing, and fighting, or the like.

Qual. xiv. 14. Those also are sinful, which are the ex-

* 2 Kings ii. 23.

† Ephes. v. 3.

ercise of covetousness, to win other men's money of them : or that tend to stir up covetousness in those you play with.

Qual. xv. 15. Cruel recreations also are unlawful : as taking pleasure in the beholding of duellers, fighters, or any that abuse each other ; or any other creatures that needlessly torment each other.

Qual. xvi. 16. Too costly recreation also is unlawful : when you are but God's stewards and must be accountable to him for all you have, it is sinful to expend it needlessly on sports.

Qual. xvii. 17. Unnecessary recreations forbidden by our lawful governors are unlawful. If they were before lawful to thee, yet now they are not ; because your king, your pastor, your parents, your masters, have power to rule and restrain you in such things ; and you must obey them.

Qual. xviii. 18. Lastly, if you have the choice of divers recreations before you, you must choose the fittest : and if you choose one that is less fit and profitable, when a fitter might be chosen, it is your sin : though that which you choose were lawful, if you had no other.

By all this it is easy to judge of our common stage-plays, gaming, cards, dice, and divers other such kind of sports. If they have but any one of these evil qualifications they are sinful. And when they are used without very many of them. 1. They are too commonly used by men that never intended to fit themselves for their work and duty by them : yea by men that live not at all to the pleasing and glorifying God, and know not what it is to be obediently addicted to his service : yea by men that live not in any constant, honest labour, but make a very trade of their recreations, and use them as the chief business of the day.

2. They are sports unfit for the ends of lawful recreation, as will easily appear to the impartial^s. For it is either your bodies or your minds that need most the recreations : either you are sedentary persons, or have a calling of bodily labour : if you are sedentary persons (as students, scribes, and divers others), then it is your bodies that have most need of exercise and recreation, and labour is fitter for you than sport ; or at least a stirring, labouring sport. And in this case to sit at cards, or dice, or a stage-play, is, instead of exercising your bodies, to increase the need of exercising them : it

^s Tauto cum strepitu ludi spectantur et artes. Hor.

stirreth not your parts; it warmeth not your blood; it helpeth not concoction, attraction, assimilation, &c. It doth you much more harm than good, as to your very health. But if you are hard labourers, and need rest for your bodies and recreation for your minds; or are lame or sickly that you cannot use bodily exercise, then surely a hundred profitable exercises are at hand which are more suitable to your case. You have books of necessity to read (as the Word of God): and books of profit to your souls, and books that tend to increase your knowledge in common things; as history, geography, and all arts and sciences! And should not these be any of them pleasanter than your dice, and cards, and plays?

3. At least it is plain that they are not the fittest recreations for any man that intends a lawful end. If you are students, or idle gentlemen, is not walking, or riding, or shooting, or some honest, bodily labour rather, that joineth pleasure and profit together, a fitter kind of exercise for you? Or if you are labouring persons, and need only pleasure for your minds, should you not take pleasure in God, in Scripture, in holy conference, meditation, or good books? Or if indeed you need a relaxation from both these, have you not profitable history or geography to read? Have you not herbs, and flowers, and trees, and beasts, and birds, and other creatures to behold? Have you not fields, or gardens, or meadows, or woods to walk into? Have you not your near relations to delight in; your wives, or children, or friends, or servants? May you not talk with good, and wise, and cheerful men, about things that are both pleasing and edifying to you? Hath God given you such a world of lawful pleasures, and will none of them, nor all of them serve your turns, without unlawful ones, or at least unfit ones (which therefore are unlawful): all these are undoubtedly lawful; but cards, and dice, and stage-plays are, at best, very questionable: among wise and learned men, and good men, and no small number of these, they are condemned as unlawful^b. And should one that feareth God and loveth his salvation, choose so doubtful a sport, before such abun-

^b Among the Ep. of Bonifac. Mog. there is a council held under Carloman, king of France, which saith in the king's name, 'Nec non et illas Venationes et sylvaticas vagationes cum canibus omnibus, servis Dei interdiximus. Similiter ut accipitres et falcones non habeant.' And sure these are better than cards and dice, which yet some priests now use too much.

dance of undoubtedly lawful ones? If you be so proud or rash as to reply, 'Why should I leave my sport for another man's conceits or judgment?' I will tell thee that which shall shame thy reply, and thee if thou canst blush. 1. It is not some humourous, odd fanatic that I allege against thee, nor a singular divine; but it is the judgment of the ancient church itself. The fathers and councils condemn Christians and ministers especially, that use 'spectacula' 'spectacles,' or behold stage-plays and dicing. 2. Even the oldest canons of our own Church of England forbid dicing to the clergy, which is because they reputed it evil, or of ill report. 3. Many laws of religious princes do condemn them. 4. Abundance of the most learned, holy divines condemn them. 5. The most sober and learned of the Papists condemn them. 6. And how great a number of the most religious ministers and people are against them, of the age and place in which you live, you are not ignorant. And is the judgment of the ancient church, and of councils, and fathers, and of the most learned Protestants and Papists, and the most religious people, besides many ancient laws and canons of no force with you in such a case as this? Will you hold to a thing confessedly unnecessary, against the judgment of so many that account them sinful? Are you and your playfellows more wise and learned than all these? Or is it not extremity of pride, for such unstudied, empty men to prefer their sensual conceits, before such a concurrent stream of wiser and more ponderous judgments? Read but Dr. J. Reignolds's Treatise against Stage-plays, against Albericus Gentilis, and you will see what a world of witnesses are against you. And if the judgment of Voetius, Amesius, and other learned men against all lusory lots be of no authority, at least it should move you that even Mr. Gataker and others, that write for the lawfulness of them in that respect (as lusory lots) do yet lay down the rest of the requisites to make them lawful, which utterly condemn our common use of cards and dice, much more our gamesters: so that all the sober divines that ever I read or heard, condemn all these: and are you wiser than all of them?

4. Besides this, your consciences know that you are so far from using them to fit you for your callings, that you either live idly out of a calling, or else you prefer them before your callings: you have no mind of your work, because

your mind is so much upon your play : you have no mind of your home or family, but are weary of your business, because your sports withdraw your hearts : and you are so far from using them to fit you to any holy duty, that they utterly unfit you, and corrupt your hearts with such a kind of sensual delight, as makes them more backward to all that is good ; insomuch that many of you even grow so desperate as to hate and scorn it. This is the benefit it bringeth you.

5. And you cannot but know what a time-wasting sin it is. Suppose the game were never so lawful ; is it lawful to lay out so many hours upon it ? as if you had neither souls, nor bodies, nor families, nor estates, nor God, nor death, nor heaven to mind ?

6. And how much profaneness, or abuse of others is in many of your stage-plays ? How much wantonness and amorous folly, and representing sin in a manner to entice men to it, rather than to make it odious, making a sport and mock of sin ; with a great deal more such evil ! And your cards and dice are the exercise usually of covetousness, the occasion of a great deal of idle talk, and foolish babble about every cast and every card : and oftentimes the occasion of cursing, and swearing, and railing, and hatred of those that win your money, and oft it hath occasioned fighting, and murder itself. And even your huntings are commonly recreations so costly¹, as that the charge that keepeth a pack of hounds, would keep a poor man's family that is now in want : besides the time that this also consumeth.

So that the case is clear, that our gamesters, and licentious, sportful gallants, are a sort of people that have blinded their minds, and seared their consciences, and despise the laws and presence of God, and forget death and judgment, and live as if there were no life to come, neglecting their miserable souls, and having no delight in the Word or holy worship of God, nor the forethoughts of eternal joys, and therefore seek for their pleasure in such foolish sports, and spend those precious hours in these vanities, which God knows, they had need to spend most diligently, in repenting of their sins, and cleansing their souls, and preparing for another world.

If yet any impenitent gamester or idle time-waster shall

¹ It is one of the Roman laws, 12. tab. *Prodigo bonorum suorum administratio interdicta esto.*

reply, ' I will not believe that my cards, or dice, or plays are unlawful. I use them but to fit me for my duty. What ! would you have all men live like hermits or anchorites without all pleasure ? ' I answer you but by this reasonable request : will you set yourselves as dying men in the presence of God, and the sight of eternity, and provide a true answer to these few Questions ; even such an answer as your consciences dare stand to at the bar of God ?

Quest. i. Dost thou not think in thy conscience that thy Maker, and Redeemer, and his work and service, and thy family and calling, and the forethoughts of heaven, are not fitter matters to delight a sober mind, than cards or stage-plays ? And what can it be but a vain and sinful mind that should make these toys so pleasant to thee, and the thoughts of God and heaven so unpleasant ?

Quest. ii. Doth not thy conscience tell thee, that it is not to fit thee for thy calling or God's service that thou usest these sports, but only to delight a carnal fantasy ? Doth not conscience tell thee, that it is more the pleasure than the benefit of it to thy soul or body that draws thee to it ? Dost thou work so hard, or study so hard all the day besides, as to need so much recreation to refresh thee ?

Quest. iii. Doth not thy conscience tell thee, that if thy sensual fantasy were but cured, it would be a more profitable recreation to thy body or mind, to use some sober exercise for thy body, which is confined to its proper limits of time ; or to turn to variety of labour, or studies, than to sit about these idle games ?

Quest. iv. Dost thou think that either Christ or his apostles used stage-plays, cards, or dice ; or ever countenanced such a temper of mind as is addicted to them ? Or was not David as wise as you, that took up his pleasure in the Word of God, and his melodious praise ?

Quest. v. Doth not your conscience tell you, that your delight is more in your plays and games than it is on God ? And that these sports do no way increase your delight in God at all, but more unfit and indispose you ? And yet every " blessed man's delight is in the law of the Lord, and in it he meditateth day and night." And do you do so ?

Quest. vi. Do you bestow as much time in praying and reading the Word of God, and meditating on it, as you do in your sports and recreations ? Nay, do you not shuffle this

over, and put God off with a few hypocritical, heartless words, that you may be at your sports, or something which you love better?

Quest. vii. Doth not conscience tell thee, that this precious time might be much better spent, in the works that God hath appointed thee to do? And that thy sinful soul hath need enough to spend it in far greater matters? Doth it become one that hath sinned so long, and is so unassured of pardon and salvation, and near another world, and so unready for it, to sit at cards or be hearing a stage-play, when he should be making ready, and getting assurance of his peace with God?

Quest. viii. Wouldst thou be found at cards, or plays when death cometh? If it were this day, hadst thou not rather be found about some holy, or some profitable labour?

Quest. ix. Will it be more comfort to thee when thou art dying, to think of the time which thou spentest in cards, and plays, and vanity, or that which thou spentest in serving God, and preparing for eternity?

Quest. x. Darest thou pray to God to bless thy cards, and dice, and plays to the good of thy soul or body? Would not thy conscience tell thee, that this were but a mocking of God, as praying for that which thou dost not intend, and which thy pleasures are unfit for? And yet no recreation is lawful, which you may not thus lawfully pray for a blessing on.

Quest. xi. If you were sure yourselves that you sin not in your games or sports, are you sure that your companions do not? that they have no lust or vanity of mind at stage-plays, no covetousness, or sinful pleasure, or passion at cards or dice? If you say, 'We are not bound to keep all other men from sin,' I answer, You are bound to do your best towards it: and you are bound not to contribute willingly to their sin: and you are bound to forbear a thing indifferent, though not a duty, to avoid the scandalizing or tempting of another. If Paul would never eat flesh while he lived rather than make a weak person offend, should not your sports be subject to as great charity? He saith, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy weak brother stumbleth, or is offended, or made weak¹." *Object.* 'Then we must give over our meat,

¹ Rom. xiv. 21. 1 Cor. viii. 13.

and drink, and clothes, and all.' *Answer.* It followeth not that we must forsake our duty to prevent another man's sin, because we must forsake our pleasure in things indifferent. If you knew what sin is, and what it is to save or lose one's soul, you would not make a sport of other men's sin, nor so easily contribute to their damnation, and think your sensual pleasure to be a good excuse. In such cases, "we that are strong ought to bear the infirmities of the weak, (that is, to compassionate them as we do children in their weakness) and not to please ourselves (to their hurt). Let every one of us please his neighbour, for his good to edification (that is, prefer the edifying of another's soul, before the pleasure of your bodies). For even Christ pleased not himself." If Christ lost his life to save men from sin, will not you lose your sport for it?

Quest. XII. What kind of men are they that are most addicted to thy games and plays, and what kind of men are they that avoid them, and are against them? Are there not more fornicators, drunkards, swearers, cursers, coveters of other men's money, and profane neglecters of God and their souls among gamesters and players, than among them that are against them? Judge by the fruits.

And what I say to idle gamesters, is proportionably to be said to voluptuous youths, that run after wakes, and May-games, and dancings, and revellings, and are carried by the love of sports and pleasure, from the love of God, and the care of their salvation, and the love of holiness, and the love of their callings; and into idleness, riotousness, and disobedience to their superiors. For the cure of this voluptuousness (besides what is said Chap. iv. Part 9.) consider:

1. Dost thou not know that thou hast higher delights to mind? And are these toys beseeeming a noble soul, that hath holy and heavenly matters to delight in?

2. Dost thou not feel what a plague the very pleasure is to thy affections? how it bewitcheth thee, and befooleth thee, and maketh thee out of love with holiness, and unfit for any thing that is good?

3. Dost thou know the worth of those precious hours which thou playest away? hast thou no more to do with them? Look inwards to thy soul, and forward to eternity, and bethink thee better.

4. Is it sport that thou most needest? Dost thou not

more need Christ, and grace, and pardon, and preparation for death and judgment, and assurance of salvation? Why then are not these thy business?

5. Hast thou not a God to obey and serve? and doth he not alway see thee? and will he not judge thee? alas! thou knowest not how soon. Though thou be now merry in thy youth, and thy "heart cheer thee, and thou walk in the ways of thy heart, and the sight of thy eyes, yet know thou that for all these things God will bring thee into judgment^m."

6. Observe in Scripture what God judgeth of thy ways. "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasuresⁿ.—" "Fly youthful lusts: but follow after righteousness, faith, charity, peace with them that call on the Lord out of a pure heart^o." "Lovers of pleasure more than lovers of God^p."

7. You are but preparing for your future sorrow, either by repentance or destruction: and the greater is your pleasure now, the greater will be your sorrow and shame in the review.

Having spoken this much for the cure of sinful sports, I proceed to direct the more sober in their recreations.

Direct. II. 'When you understand the true nature and use of recreations, labour to be acquainted just how much, and what sort of recreation is needful to yourselves in particular.' In which you must have respect, 1. To your bodily strength. 2. To your minds. 3. To your labours. And when you have resolved on it, what and how much is needful and fit, to help you in your duty, allow it its proper time and place, as you do your meals, and see that you suffer it not to encroach upon your duty.

Direct. III. 'Ordinarily join profit and pleasure together that you lose no time.' I know not one person of an hundred, or of many hundreds, that needeth any game at all: there are such variety of better exercises at hand to recreate them. And it is a sin to idle away any time, which we can better improve! I confess my own nature was as much addicted to playfulness as most: and my judgment alloweth me so much recreation as is needful to my health and labour (and no more). But for all that I find no need of any game to recreate me. When my mind requireth re-

^m Eccles. xi. 9.

ⁿ Tit. iii. 3.

^o 2 Tim. ii. 22. Read 1 Pet. iv. 1—4. 2 Pet. iii. 3.

^p 1 Tim. iii. 4.

creation, I have variety of recreating books and friends, and business to do that. And when my body needeth it, the hardest labour that I can bear is my best recreation: walking is instead of games and sports: as profitable to my body, and more to my mind: if I am alone, I may improve that time in meditation: if with others, I may improve it in profitable, cheerful conference. I condemn not all sports or games in others, but I find none of them all to be best for myself: and when I observe how far the temper and life of Christ and his best servants was from such recreations, I avoid them with the more suspicion. And I see but few but distaste it in ministers (even shooting, bowling, and such more healthful games, to say nothing of chess and such other, as fit not the end of a recreation). Therefore there is somewhat in it that nature itself hath some suspicion of. That student that needeth chess or cards to please his mind, I doubt hath a carnal, empty mind: If God and all his books, and all his friends, &c. cannot suffice for this, there is some disease in it that should rather be cured than pleased. And for the body, it is another kind of exercise that profits it.

Direct. iv. 'Watch against inordinate, sensual delight, even in the lawfullest sport.' Excess of pleasure in any such vanity, doth very much corrupt and befool the mind. It puts it out of relish with spiritual things; and turneth it from God, and heaven, and duty.

Direct. v. 'To this end keep a watch upon your thoughts and fantasies, that they run not after sports and pleasures.' Else you will be like children that are thinking of their sport, and longing to be at it, when they should be at their books or business.

Direct. vi. 'Avoid the company of revellers, gamesters, and such time-wasters.' Come not among them, lest you be ensnared. Accompany yourselves with those that delight themselves in God.

Direct. vii. 'Remember death and judgment, and the necessities of our souls.' Usually these sports seem but foolishness to serious men; and they say of this mirth, as Solomon, "it is madness." And it is great and serious subjects which maketh serious men. Death and the world to come, when they are soberly thought on, do put the mind quite out of relish with foolish pleasures.

Direct. viii. 'Be painful in your honest callings.' Laziness breedeth a love of sports; when you must please your slothful flesh with ease, then it must be further pleased with vanities.

Direct. ix. 'Delight in your relations and family duties and mercies.' If you love the company and converse of your parents, or children, or wives, or kindred as you ought, you will find more pleasure in discoursing with them about holy things or honest business, than in foolish sports. But adulterers that love not their wives, and unnatural parents and children that love not one another, and ungodly masters of families, that love not their duty, are put to seek their sport abroad.

Direct. x. 'See to the sanctifying of all your recreations:' when you have chosen such as are truly suited to your need; and go not to them before you need, nor use them beyond your need. See also that you lift up your hearts secretly to God, for his blessing on them; and mix them all along as far as you can with holy things; as with holy thoughts or holy speeches. As for music, which is a lawful pleasure, I have known some think it profaneness to use it privately or publicly with a psalm, that scrupled not using it in common mirth: when as all our mirth should be as much sanctified as is possible. All should be done to the glory of God: and we have much more in Scripture for the holy use of music (public and private), than for any other use of it whatever. And it is the excellency of melody and music, that they are recreations which may be more aptly and profitably sanctified by application to holy uses, than any other. And I should think them little worth at all, if I might not use them for the holy exhilarating or elevating of my soul, or affecting it towards God, or exciting it to duty.

Direct. xi. 'The sickly and the melancholy (who are usually least inclined to sport) have much more need of recreation than others, and therefore may allow it a much larger time than those that are in health and strength.' Because they take it but as physic to recover them to health, being to abate again when they are recovered.

Direct. xii. 'Be much more severe in regulating yourselves in your recreations, than in censuring others for using some sports which you dislike.' For you know not

perhaps their case, and reasons, and temptations: but an idle, time-wasting, sensual sporter, every one should look on with pity as a miserable wretch.

PART III.

Directions against Apparel, and against the Sin therein committed.

Direct. 1. 'FITNESS is the first thing to be respected in your apparel to make it answer the end to which it is appointed.' The ends of apparel are, 1. To keep the body warm. 2. To keep it from being hurt. 3. To adorn it soberly so far as becometh the common dignity of human nature, and the special dignity of your places. 4. To hide those parts, which nature hath made your shame, and modesty commandeth you to cover.

The fitness of apparel consisteth in these things: 1. That it be fitted to your bodies (as your shoe to your foot, your hat to your head, &c.) 2. That it be suited to your sex; that men wear not apparel proper to women, nor women that which is proper to men. 3. That it be suited to your age: the young and the old being usually hereby somewhat distinguished. 4. That it be suited to your estate, or not above it. 5. That it be suited to your place or office. 6. That it be suited to your use and service. As, 1. To cover your nakedness so far as health, or modesty, or decency require. 2. To keep you from cold. 3. And from hurt in your labour (as the shoe doth the foot, the glove the hand, &c.) 4. For sober ornament, as aforesaid.

Direct. II. 'Among the ends and uses of apparel the greatest is to be preferred: the ornament being the least, is not to be pretended against any of the rest.' Therefore they that for ornament, 1. Will go naked, in any part which should be covered; or 2. Will go coldly to the hurt and hazard of their health (as our semi-Dives, or half-naked gallants do). 3. Or will either hurt our bodies (as our strait-laced fashionists), or disable themselves from their labour, or travel, or fit exercise, lest they should be hurt by their clothes which are fitted more to sight than use, all these cross the ends of clothing.

Direct. III. 'Affect not singularity in your apparel; that is, to be odd and observably distinct from all those of your

own rank and quality: unless their fashions be evil and intolerable (in pride, immodesty, levity, &c.), and then your singularity is your duty.' An unnecessary affectation of singularity sheweth, 1. A weakness of judgment. 2. A pride of that which you affect. 3. And a placing of duty in things indifferent. And on the contrary, an imitating of proud, or immodest fashions, 1. Encourageth others in the sin. 2. Sheweth a carnal, proud, or temporizing mind, that will displease God himself to humour men, and avoid their contempt and disesteem.

Direct. iv. 'Run not into sordid vileness, or nastiness, or ridiculous, humourous, squalid fashions, under pretence of avoiding pride.' For, 1. This will betray a great weakness of judgment. 2. It will make your judgment, to men that discern it, the more contemptible and useless to them in other things. 3. It will harden them in the excess while they think nothing but humour, folly or superstition doth reprove them. 4. You sin by dishonouring human nature. God hath put a special honour upon man, and would have us do so ourselves: and therefore hath appointed clothing since the fall: as nakedness, so over-sordid, or ridiculous clothing, wrongeth God in his creature.

Direct. v. 'But be much more suspicious of pride and excess in apparel as the more common and dangerous extreme.' For nature is incomparably more prone to this, than the other: and many hundreds, if not thousands sin in excess, for one that sinneth in the defect: and this way of sinning is more perilous. Here I shall shew you, 1. How pride in apparel appeareth. 2. What is the sinfulness of it.

1. Pride appeareth in apparel, when the matter of it is too costly. 2. When in the fashion you are desirous to be imitating those that are above your estate or rank; and when you so fit your apparel, as to make you seem some higher or richer person than you are. 3. When you are over curious in the matter, shape or dress, and make a greater matter of it than you ought: as if your comeliness were a more desirable thing than it is, or as if some meanness or disliked fashion were intolerable. 4. When your curiosity taketh up more time in dressing you, than is due to so small a matter, while far greater matters are neglected. 5. When you make too great a difference between your private and your public habit: going plain when no man

gers see you, and being excessively careful when you go abroad, or when strangers visit you. These shew that pride which consisteth in a desire to appear either richer or comelier than you are.

Besides these, there is a pride which maketh men desirous to seem more learned than they are: which sheweth itself in affecting as the titles, so the habits of the learned: which hath some aggravations above the former.

And there is a pride which consisteth in a desire to seem more grave and reverend than you are: thus Christ blameth the Pharisees' affectation of long garments: when you shall wear a habit of more gravity than you have, it is hypocrisy.

And there is a pride which consisteth in a desire to seem more mortified than you are, and more holy: and so to affect those discriminating vestments which signify more of these than you have, is proud hypocrisy: and thus vile clothing is often the effect of pride. And if men fall into that sort of pride, as to desire to be noted as most mortified persons, this is as suitable a badge for them, as bravery is for those that are proud of their comeliness, and grave clothing of those that are proud of their gravity.

Quest. 1. 'But may we as easily discern this sort of pride in clothing as the other?' *Ans.* No: because the mean, and plain, and cheap clothing is commonly worn by persons really mortified and sober, and necessarily by the poor, and grave clothing by persons that are really grave: and therefore we are bound to judge them to be that, which they seem by their apparel to be, unless by some other evidences than their apparel, their pride and hypocrisy appear: but when we judge a person vain that weareth vain clothing, and proud of their comeliness that are inordinately careful in setting it out, we judge but according to the first and proper signification of their clothing. Hypocrisy is a thing unseen to man. It is the visible signs according to their proper significations that we must judge by. And therefore when we see persons wear vain and curious attire, we may judge thereby that they are vain and curious: and if we be mistaken, it is long of them that signified it: and when we see persons wear grave or humble clothing, we must judge by it that they are grave and humble, till the contrary appear.

Quest. 11. 'But how else will pride of gravity or mortifiedness appear?' *Answ.* When they boast of these in themselves, and are insolent in censuring and reproaching those that differ from them; when their discourse is more against those fashions which they avoid, than against any faults of their own; when they affect to be singular in their apparel, even from the grave and humble persons of their rank: but especially when they make a noise and stir in the world with their fashions, to be taken notice of, and to become eminent, and persons talked of and admired for their mortified garb. Thus many sects amongst the Popish friars go by agreement or vow in clothes so differing from all other persons in seeming humility and gravity, which must be the badge of their order in the eye of the world, that the boast and affectation is visible and professed. And thus the Quakers that by the notoriety of their difference from other sober persons, and by their impudent bawling in the streets and churches, and railing against the holiest and humblest ministers and people that are not of their sect, and this in the face of markets and congregations, do make a plain profession or detection of their pride. But where it is not openly revealed, we cannot judge it.

Quest. 111. 'Is it not lawful for a person that is deformed, to hide their deformity by their clothing? And for any persons to make themselves (by clothing, or spots, or painting) to seem to others as comely and beautiful as they can?' *Answ.* The person, and the matter, and the end and reasons, the principle and the probable consequents, must all be considered for the right answering this question. It is lawful to some persons, by some means, for good ends and reasons; when a greater evil is not like to follow it, to hide their deformities, and to adorn themselves so as to seem more comely than they are: but for other persons, by evil means, for evil ends and reasons, or when it tendeth to evil consequents, it is unlawful. 1. A person that is naturally deformed, may do more to hide it by their ornaments, than one that hath no such deformity may do to seem more comely: because one aspireth no higher than to seem somewhat like other persons; but the other aspireth to seem excellent above others. And a person that is under government, may do more in obedience to their governors, than any other may do that is at their own choice. 2. If the matter of their or-

nament be but modest, decent clothing, and not immodest, insolent, luxurious, vain or against nature, or the law of God or man, it is in that respect allowable. But so is no cover of deformity by unlawful means. 3. It may be lawful, if also it be to a lawful end, as to obey a governor, or only to cover a deformity, so as not unnecessarily to reveal it: but it is always sinful, when the end is sinful. As (1.) If it be to seem extraordinarily beautiful or comely, when you are not so; or if it be to be observed or admired by beholders. (2.) If it be to tempt the beholder's minds to lustful or undue affections. (3.) If it be to deceive the mind of some one you desire in marriage: for in that case, to seem by such dissembling to be what you are not, is the most injurious kind of cheat, much worse than to sell a horse that is blind or lame, for a sound one. (4.) If it be to follow the fashions of proud gallants, that you may not be scorned by them as not neat enough; all these are unlawful ends and reasons. 4. So also the principle or mind that it cometh from, may make it sinful: as (1.) If it come from a lustful, wanton mind. (2.) Or if it come from an over great regard of the opinion of spectators; which is the proper complexion of pride^r. A person that doth it not in pride, is not very solicitous about it: nor makes any great matter of it whether men take him to be comely or uncomely; and therefore he is at no great cost or care to seem comely to them. If such persons be deformed, they know it is God's work, and not their sin; and it is sin that is the true cause of shame: and all God's works are good, and for our good if we are his children. They know that God doth it to keep them humble, and prevent that pride, and lust, and wantonness which is the undoing of many: and therefore they will rather be careful to improve it, and get the benefit, than to hide it and seem comelier than they are. 5. Also the consequents concur much to make the action good or bad: though that be not your end, yet if you may foresee, that greater hurt than good may follow, or is like to follow, it will be your sin. As (1.) If it tend to the ensnaring the minds of the beholders in procacious, lustful, wanton pas-

^r Laertius saith, that when Cræsus sat in all his ornaments and glory on his throne; he asked Solon, An pulchrius unquam spectaculum viderit? Illumque dixisse: Gallos gallinaceos, phasianos, et pavones. Naturalium esse nitore et incredibili speciositate vestiri. *Diog. Laert. lib. i. sect. 51. p. 31.*

sions, though you say, you intend it not, it is your sin, that you do that which probably will procure it, yea, that you did not your best to avoid it. And though it be their sin and vanity that is the cause, it is nevertheless your sin to be the unnecessary occasion. For you must consider that you live among diseased souls ! And you must not lay a stumbling-block in their way, nor blow up the fire of their lust, nor make your ornaments their snares ; but you must walk among sinful persons as you would do with a candle among straw or gunpowder ; or else you may see the flame which you would not foresee, when it is too late to quench it. But a proud and procacious, lustful mind is so very willing to be loved, and thought highly of, and admired, and desired, that no fear of God, or of the sin and misery of themselves or others will satisfy them, or take them off.

(2.) Also it is sinful to adorn yourselves in such fashions, as probably will occasion pride or vanity in others, or seem to approve of it. When any fashion is the common badge of the proud and vain sort of persons of that time and place, it is sinful unnecessarily to conform yourselves to them ; because you will harden them in their sin, and you join yourselves to them, as one of them by a kind of profession. As when spotted faces (a name that former ages understood not) or naked breasts, or such other fashions, are used ordinarily by the vain, and brain-sick, and heart-sick, proud and wanton party, it is a sin (unnecessarily) to use them. For (1.) You will hinder their repentance. (2.) And you will hinder the great benefit which the world may get, by their vain attire : for (though it be no thanks to them that intend it not, yet it is a very great commodity that cometh to mankind by these people's sin : that fools should go about in fool's-coats, and that empty brains, and proud and wanton hearts should be so openly detected in the streets and churches : that sober people may avoid them ; and that wise, and chaste, and civil people may not be deceived by such in marriage to their undoing : as the different clothing of the different sexes is necessary to chastity and order ; so it is a matter of great convenience in a commonwealth, that sots, and swaggerers, and phrenetics, and idiots, and proud, and wanton, lustful persons should be openly distinguished from others : as in a plague-time the doors of infected houses are marked with a ' Lord have

have mercy on us.' And the wisest magistrate knew not how to have accomplished this himself by a law, as the wretches themselves do by their voluntary choice: for if it were not voluntary, it would be no distinguishing badge of their profession. Now for any honest, civil people to join with them, and take up their livery, and the habit of their order, is to profess themselves such as they, and so to encourage and approve them, or else to confound the proud and humble, the vain and sober, the wanton and the chaste, and destroy the benefit of distinction.

By this you may see, that it is not so much the bare fashion itself that is to be regarded, as the signification and the consequents of it. The same fashion when used by sober persons, to better signification and consequents may be lawful, which otherwise is unlawful. Therefore those fashions that can hardly ever be supposed to have a good signification and consequents, are hardly ever to be supposed lawful.

Note also, that any one of the aforesaid evils maketh a fashion evil, but it must be all the requisites concurrent that must prove your fashions good or lawful.

Quest. iv. 'Is it not sometimes lawful to follow the fashions?' *Ans.* It is always lawful to follow the sober fashions of sober people; but it is not lawful to follow the vain, immodest, ill-signifying fashions of the riotous, proud and wanton sort: unless it be in such cases of necessity as David was in, when he behaved himself like a madman, or as Paul when he told them that he was a Pharisee, to escape in a persecution, or from thieves or enemies. 2. Or unless for a time it prove as conducive to the good of others, as Paul's circumcising Timothy was, or his becoming all things to all men, that he might win some¹. But to follow ill-signifying fashions, unnecessarily, or for carnal ends, to avoid the disesteem or evil speeches of carnal persons, or to seem to be as fine as they, this is undoubtedly a sin.

Direct. vi. 'Be sure to avoid excess of costliness in your apparel.' Remember that you must answer for all your estates. And one day it will prove more comfortable to find on your accounts 'So much a year laid out in clothing the naked,' than 'So much a year in bravery or curiosity for yourselves or your children.' Costly apparel devoureth that which would go far in supplying the necessities of the poor.

¹ Phil. iii. 10. Rom. xii. 2. Eph. v. 11.

Direct. vii. 'Be sure you waste not your precious time in needless curiosity of dressing.' I cannot easily tell you how great a sin, and horrible sign of folly and misery, it is in those gallants that spend whole hours, yea, most part of the morning, in dressing and neatifying themselves, before they appear to the sight of others: so that some of them can scarce do any thing else before dinner time, but dress themselves. The morning hours that are fittest for prayer, and reading the Word of God, are thus consumed. They spend not a quarter so much time in the serious searching and adorning of their souls, nor in any holy service of God; but God, and family, and soul, and all is thus neglected.

Direct. viii. 'Next to the usefulness of your apparel for your bodies and labours, let your rule be to imitate the common sort of the grave and sober persons of your own rank.' Not here and there one that in other things are sober, who themselves follow the fashions of the proud and vain; but the ordinary fashion of grave and sober persons. For thus you will avoid both the levity of the proud, and the needless singularity of others.

Direct. ix. 'Regard more the hurt that your fashion may do, than the offence or obloquy of any.' For proud persons to say you are sordid, or not fine enough, and talk of your coarse attire, is no great disgrace to you, nor any great hurt: but it is a greater disgrace to be esteemed proud. It signifieth an empty, childish mind, to be desirous to be thought fine: it is not only pride, but the pride of a fool, distinct from the pride of those that have but manly wit. And you ought not thus to disgrace yourselves, as to wear the badge of pride and folly, any more than an honest woman should wear the badge and attire of a whore. Moreover, mean apparel is no great temptation to yourselves or others to any sin: but proud and curious apparel doth signify and stir up a lustful or proud disposition in yourselves; and it tempteth those of the same sex to envy and to imitate you, and those of the other sex to lust or wantonness. You spread the devil's nets (even in the churches, and open streets, and meetings) to catch deluded, silly souls. You should rather serve Christ with your apparel, by expressing humility, self-denial, chastity, and sobriety, to draw others



to imitate you in good, than to serve the devil, and pride, and lust by it, by drawing men to imitate you in evil.

Direct. x. ‘Remember what a body it is that you so carefully and curiously adorn:’ well is it called by the apostle a “vile body¹.” What a silly, loathsome lump of dirt is it! What a thing would the pox, or leprosy, or almost any sickness make it appear to be! What loathsome excrements within, are covered by all that bravery without! Think what it is made of, and what is within it, and what it will turn to? How long it must lie rotting in a darksome grave, more loathsome than the common dirt; and then must turn to common earth. And is purple and silk², and a curious dress beseeching that body that must shortly have but a winding-sheet, and must lie thus in the grave, and it is to be feared the soul for this pride lie in hell³? Is all this cost and curiosity comely for one that knoweth that he is returning to the dust?

Direct. xi. ‘Remember that you have sinful souls, that have continual cause of humiliation, and that have need of more care and adorning than your bodies. And therefore your apparel should express your humiliation, and shew that you take more care for the soul.’ How vile should that sinner be in his own eyes, who knoweth what he hath done against God! What mercy he hath sinned against! What a Saviour he hath slighted! What a Spirit of grace he hath resisted! and what a glory he hath undervalued and neglected! He that knoweth what he is, and what he hath done, and what he hath deserved, and in what a dangerous case his soul yet standeth, must needs have his soul habituated to a humble frame. Every penitent soul is vile in its own eyes, and doth loathe itself for its inward corruptions and actual sins: and he that loatheth himself as vile, will not be very desirous to have his sinful, corruptible body seem fine, nor by curious ornaments to attract the eyes of vain spectators. How oft have I seen proud, vain gallants suddenly cast off their bravery, and gaudy, gay attire, and clothe themselves in plainness and sobriety, as soon as God hath but opened their eyes, and humbled their souls for sin, and made them better know themselves, and brought them home by true repentance! So that the next week they have not seemed the same persons. And this was done by mere hu-

¹ Phil. iii. 21.

² Luke xix. 19.

³ Luke xvi. 23. 25.

miliation, without any arguments against their fashions and proud attire⁷. As old Mr. Dod said, when one desired him to preach against long hair: "Preach to them once Christ and true repentance, and they will cut their hair without our preaching against it." As pride would be seen in proud apparel; so humility will appear in a dress like itself, though it desire not to be seen. Mark 1 Pet. iii. 3-6. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: (that is, curious dressing or adorning the body beyond plain simplicity of attire :) but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For after this manner (that is, with inward holiness and outward plainness,) in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." O that God would print those words upon your hearts! "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble⁸." Plainness among Christians is a greater honour than fine clothing⁹. "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works¹⁰." I entreat those that are addicted to bravery or curiösis, to read Isa. iii. from verse 16. to the end.

Direct. xii. 'Make not too great a matter of your clothing, but use it with such indifferency as a thing so indifferent should be used.' Set not your hearts upon it. For that is a worse sign than the excess in itself. "Take no thought wherewith ye shall be clothed: but remember how God clothes the lilies of the field¹¹." If you have "food and raiment, be therewith content¹²," though it be never so plain.

Direct. xiii. 'Be not too censorious of others for different fashions of apparel.' Be as plain and modest yourselves as you can; but lay no great stress on the fashions of others than there is cause. If they be grossly impudent

⁷ And no wonder, when the light of nature reduced the serious sort of philosophers to so plain a garb; as Socrates, Zenocrates, with almost all the Stoics and Cynics, and many of the Academics and Pythagoreans.

⁸ 1 Pet. v. 5.

⁹ James ii. 2-5.

¹⁰ 1 Tim. ii. 9, 10.

¹¹ Matt. vi. 28.

¹² 1 Tim. vi. 8.

disown such fashions and seek to reform them : but to carp at every one that goeth finer than yourselves, or to censure them as proud, because their fashions are not like yours, may be of worse signification than the fashions you find fault with. I have oft observed more pride in such censures, than I could observe in the fashions which they censured. When you have your eye upon every fashion that is not according to your breeding, or the custom of your rank or place, and are presently branding such as proud or vain, it sheweth an arrogant mind, that steppeth up in the judgment-seat, and sentenceth those that you have nothing to do with, before they are heard, or you know their reasons. Perhaps their fashion was as common among the modest sort where they have lived, as your fashion is among those that you have conversed with. Custom and common opinion do put much of the signification upon fashions of apparel.

I should next have given you special Directions about the using of your estates ; about your dwellings ; about your meat and drink ; and about your honour or good name. But being loath the book should prove too tedious, I shall refer you to what is said before, against Covetousness, Pride, and Gluttony, &c., and what is said before and after, of Works of Charity and Family Government*.

As to sacred habits, and the different garbs, laws, and orders of life, diet, &c., of those called religious orders among the Papists, regular and secular, whether and how far such are lawful or sinful, they are handled so largely in the controversies of Protestants and Papists, that I shall pass them by. Only remembering the words of the clergy of Ravenna to Carolus Junior, king of France, inter Epist. Hincmari Rhemensis, ‘ Discernendi à plebe vel cæteris sumus, doctrina non veste, conversatione non habitu, mentis puritate non cultu. Docendi enim potius sunt populi, quam ludendi, nec imponendum est eorum oculis, sed mentibus præcepta sunt infundenda.’

* Of the proportion of our Estates to be given, see my Letter to Mr. Gouge.

END OF THE THIRD VOLUME.