

(2.) *Humility*.—That is a singular help for them both, in the discharging of their duties. This will keep the husband from the intemperate use of his power, and the wife in a ready subjection to her husband; for “only by pride cometh contention: but with the well-advised is wisdom.” (Prov. xiii. 10.) A proud spirit could not agree with an angel; but the humble will agree with any body. This also will greatly help them to contentment in their condition; for, says humility, “My husband, my wife, is a great deal too good for such a sinful creature as I am. My condition is too good for me. These straits and troubles are great; but I deserve greater. This was a sharp reproof; but, alas! I deserve hell; and what is a harsh word to hell?” *That man or woman will sit down quietly with great trials, that know they are “not worthy the least of mercies.”* And, besides, humility will suggest such a carriage and behaviour in word and deed, as will infallibly oblige each other, and force respect from them. And,

(3.) Lastly, *uprightness* is necessary to the doing of these duties well; for there is written a conclusive law in an upright heart to do the whole will of God, whether it appear to be with them or against them: it will teach them rather to obey than to dispute; and, in obedience, to do each more than their part, rather than less. In doubtful cases the upright heart will choose the safest course, though it prove the hardest; and resolves to suffer the greatest injury, rather than offer the least. An upright heart watches against sinful self, which is the great root of injuries and mischiefs in every relation, and prompts us to keep-on in the way of our duty, notwithstanding all discouragements. In a word: the upright husband and wife do chiefly study each their own duty in their relations, and are most severe against their own particular failings.\*

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## SERMON XVII.

BY THE REV. RICHARD ADAMS, A.M.,

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WHAT ARE THE DUTIES OF PARENTS AND CHILDREN; AND HOW ARE THEY TO BE MANAGED ACCORDING TO SCRIPTURE?

*Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.*—Colossians iii. 20, 21.

My business is not to discuss the entity of relations in their foundation and terms, which the philosopher is conversant about; but to dis-

\* Το μὲν οὖν ἀγαπᾶν τῶν ἀνδρῶν ἐστὶ, τὸ δὲ εὐκείν ἐκείνων ἕαν οὖν ἕκαστος τὸ ἑαυτοῦ εἰσανεγκῆ, ἵσθηκε πάντα βεβαία.—CHRYSOSTOMUS in *Coloss.* hom. x. “It is the part of the husbands to love, but that of wives to yield and obey: if, then, they severally perform their proper duties, every thing around them acquires firmness and stability.”—EDIT.

course [on] the efficacy of the chiefest in Christian practice ; \* that is, to inquire into the nature and management of those reciprocal offices betwixt parents and children, which, if well discharged according to the sense of the divine oracles, do contribute most to the happiness of human society, and give reputation to the communion of saints. The subject, I know, is common, and the scriptures copious upon it, which some (who, it may be, are not the most accurate in their own relative station) think a very easy task to treat on : but to do it distinctly and fully, within the time allotted to this exercise, is a thing of greater difficulty to me than such easy undertakers are aware of ; and really to perform all the duties I am to inquire into, in a manner well-pleasing to our heavenly Father, will cost them and us all more pains than only to read or preach an hour or two upon them, which yet might lead into many important concerns of government and obedience. Believe it : herein we have ALL need enough of serious and frequent teaching again and again for our conduct in the relations whereunto God hath cast us. (Heb. v. 12.) In order, then, both to my preaching at present, and all our future practice, as a ground for the resolution of this question,—*What are the duties of parents and children ; and how are they to be managed according to scripture ?* I am directed to the words read : wherein we have the mutual OFFICES of children and parents required, and virtually at least prescribed, with annexed REASONS to enforce them severally upon each relation ; which afford this proposition, *that God's pleasure and children's encouragement should move Christian children to obedience, and parents to a moderate government, in all things.*

Here is a large theme ; but I shall endeavour, as nigh as I can, to speak much in a little, hoping I shall obtain your pardon, though I let slip some considerable particulars, if by some general anticipations and cautions I do in a sermon decline those numerous special cases, which in a larger treatise on this subject might fairly step-in, and lay claim to some special satisfaction. It were an excursion for me now to speak of children and parents in any other than the most famous signification of the words, † taken, not figuratively, but properly ; not for those in a political, but natural, relation ; yet as under the Christian institution, where we are ever to have regard to our blessed Lord and Master.

Indeed, τα τέκνα, “children,” comprehend both sons and daughters, the fruit of the body, (not excluding grand-children,) of what age or quality soever, as indissolubly bound in duty “to those who begot and brought them forth,” τοις γονευσί, of both sexes, father and mother, the parents of their flesh, from whom they were originally derived. (Gen. xlv. 29 ; Prov. xxiii. 22 ; Heb. xii. 9.) And that the apostle doth here direct the command to inferiors before superiors, as in verse 18 and elsewhere, (Eph. v. 22 ; vi. 1, 5,) to children before parents, is not that children and their duties are first in order of nature or time ; for there are offices, σπογγης φυσικης, of “inbred parental love and care,” before they can be known or observed by children : but writing chiefly to children come to

\* *Relationes, etsi minima entitatis, sunt maxima efficacia.* “Relations, though small in regard to their entity, are of the greatest efficacy.”—EDIT. † *Analogum per se positum stat pro famosiore analogo.* “A figurative expression, placed by itself, must be understood with respect to the most important thing signified.”—EDIT.

the use of reason, he begins with them who are subject, and ought first to perform duty; the anticipation of time here connoting the honour due to superiors. He doth in the first place put those in mind of their duty, who are to obey, as usually more defective, rather than those that have authority over them in this economical conjunction; either in that this office of obedience is less easy and pleasing to our nature than that of parental love, which is allured to exert itself readily by the right discharge of the former; or in that the subjection of children is the foundation on which the good government of parents doth depend, and a means to make themselves ready for that authority, which else they will be unfit for: as Antoninus lays down the axiom which many of the moralists used, namely, "You cannot well govern others, unless first governed." \*

For my method, then, in answering the complicated inquiry before me, whilst I follow the apostle in my text, I shall need no apology to insist on,

I. *The duty of children, with the extent thereof, urged from that which is most cogent to persuade to it, and dissuade from the neglect of it.*

II. *The office of parents, enforced from the special consideration of that [which] the apostle suggests to move to it.*

III. *The manner and means of managing both offices, or discharging both duties, more generally and particularly, according to the mind of God in his word.*

The two former may be looked upon as THE EXPLICATION of my text and proposition, and AN EXHORTATION pressed with reasons or motives to the duties: and the last, as DIRECTIONS to perform them.

I. *The duty of children, with the extent thereof, urged from that which is most cogent to persuade to it, and dissuade from the neglect of it.*—This is expressed and implied in the former of the verses I have read to you: wherein we have three particulars to be spoken to: (I.) *The duty*: (II.) *Extent or latitude of it*: (III.) *Motive to it.*

(I.) *The duty of children from the precept, "Children, obey your parents."*—The word *ὑπακούετε* imports an humble subjection to their authority and government, with a ready performance of what they require; it being an explanation of that which in the law is engraven with God's own hand, כבוד "honour;" (Exod. xx. 12;) importing how highly they are to be valued, and not lightly esteemed. In another place it is, "Ye shall fear," יראתו "every man his mother, and his father;" (Lev. xix. 3, 14;) awful fear being no other than a deep veneration; both which are to be fairly read in the acts of genuine obedience: for that doth flow-forth from a compound disposition of love and fear mixed in an ingenuous child, who is readily moved to obey, in contemplation of that authority and affection implanted in the parent toward it.

To speak more distinctly: this obedience to parents may contain in it these four things: 1. *Reverence*: 2. *Obedience*: 3. *Pious regards*: 4. *Submission*. The three first of these may be reducible to active, and the last to passive, obedience.

1. *Reverence.*—Which is a due and awful estimation of their persons, as to this relation, placed in eminency above their children, to acknowledge them from God himself, the supreme Parent of us all, (Acts xvii.

\* Ου προτερον αρεϊς πριν αρχθης.

28.) the authors, preservers, and governors of their lives ; and upon that account to honour them in their hearts, speeches, and behaviours, from an honest desire to please, and filial fear to offend, them whose children they are, of what rank soever they now appear in the world ; and therefore to comport themselves so in all the actions of their lives before God and men, that they render themselves acceptable to their parents. Yea, to both of them : the law requires "reverence" to the mother as well as the father ; the word which is in one verse "fear," is in another translated "reverence ;" (Lev. xix. 3, 30 ; ) to the claim of which the mother there seems to be favoured with some kind of priority ; because children, who have most needed their mothers in their tender years, are apt many times to despise them, as more subject to infirmities, and as looking for less of respect from their hands : so that really to give them honour, is a fuller evidence of cordial performance. The Lord is pleased to begin there, where the duty is most tried : "Reverence thy mother, and thy father." Both are to be had in a just veneration. Plato and Aristotle could by nature's light teach thus : Βουλου πρατιστον γονεις εν τιμαις εχειν.\* This, as the prime law of nature, the Spartans, and generally all nations of old, did, and the Chinese at this day do, maintain with admirable care.† Now, doing reverence to the "fathers of our flesh" in scripture, (Heb. xii. 9.) may comprehend what children owe to their parents, both with reference to their *speech* and *behaviour*.

(1.) *With respect to their speech.*—That it be seasonable, and agreeable to the relation, graced "with humility" and modesty, (1 Peter v. 5,) in all converse with them in presence, and discourse of them in absence. They should give them honourable titles ; as those of "father" and "mother" do connote dignity ; (Jer. xxxi. 9 ; Gal. iv. 6 ; ) and so, Κυριε, "sir," or "lord." (Matt. xxi. 30.) Thus we have good children in the book of God saluting their parents : as Isaac, his father Abraham ; (Gen. xxii. 7 ; ) Jacob, Isaac ; (Gen. xxvii. 18 ; ) David, Saul his father-in-law ; (1 Sam. xxiv. 8 ; ) Solomon, Bathsheba, "My mother ;" (1 Kings ii. 20 ; ) Rachel, Laban, making her apology, "My lord ;" (Gen. xxxi. 35 ; ) David again, Saul. (1 Sam. xxvi. 18.) And that with all meekness, at a fit season, in a few words, with freedom and readiness, (Gen. xxii. 7 ; xxvii. 1.) giving pleasing answers when spoken to, in a becoming civility, (1 Sam. iii. 3, 4, 16, 18,) waiting with contentment to hear them speak first, (Prov. iv. 1.) laying their hands on their mouths, and refraining to talk in their presence without just occasion. (Job xxix. 9, 10, 21 ; xxxii. 4—7.) And in their absence by speaking so of them amongst those [with whom] they do converse, that, by the commendable reports they make of them, or prudent apologies for them, it may be understood what venerable respects they have for their parents. Thus it is said of the children of the prudent mother, They "arise up," as those who speak pathetically, "and call her blessed," in that laudable discourse they have of her, Prov. xxxi. 28. Hereby children will prove themselves to be of a virtuous temper, and not like that elder brother of the

\* PLATO *De Legibus*, lib. iv. ARISTOTELIS *Ethic*. lib. ix. tom. 2. "Let it be thy first and especial care to honour thy parents."—EDIT. † SPIZELIUS *De Re literaria Sinensium*, p. 243.

penitent prodigal, who spake indecently, in a surly manner, to his father ; (Luke xv. 29, 30 ; ) and sometime some of Jacob's sons to theirs, (Gen. xxxiv. 31,) and such like ; who by their rude and malapert prating disparage and aggrieve their parents. (Gen. xxvi. 35 ; xxvii. 46.) Yet of a more untoward generation are they whom the wise man took notice of, that curse their father, and do not bless their mother : but, saith he, " Their lamp shall be put out in obscure darkness." (Prov. xx. 20.) Neither can there be a better end of those who are, under the Almighty's curse, devoted to death ; (Lev. xx. 9 ; Exod. xxi. 17 ; ) neither can they who do any way " set light by their father or mother," avoid a much easier censure, since by interpretation it is a dishonour to God himself. (Deut. xxvii. 16.) Plato, in his " Commonwealth," orders that children should in their words through their whole life revere their parents, there being a great punishment imminent for light and idle discourse.\*

(2.) Further : *the behaviour and carriage of children should ever be significative and expressive of reverence to their parents in all their addresses.*—The countenance so composed in their presence, as may argue awfulness and respect ; the deportment lowly, rising up before those they honour for relation, as well as those venerable for age ; (Lev. xix. 32 ; ) and at meeting. Thus Solomon, though a king, did to his mother Bathsheba ; (1 Kings ii. 19 ; ) hasting to attend them in a lowly posture ; thus Joseph, who lived as a prince, " made ready to meet, and presented himself unto, his father," whom he had maintained ; (Gen. xlvi. 29 ; ) so Achsah, Caleb's daughter, who was married to her cousin-german, when she addressed herself to her father, she alighted from her beast before she spoke to him ; (Judges i. 14, 15 ; ) and again, Joseph thought it no disparagement to prostrate himself to his aged father Jacob, whose eyes were then dim, that he could not see his behaviour ; when he also gave his own children an example in praying for his father's blessing, (Gen. xlviii. 12,) which Esau, though he came tardily, did passionately beg for. (Gen. xxvii. 20, 34.) And though parents now have not a prophetic spirit as the patriarchs had, yet it seems still very equitable, that Christian children, considering their parents' superiority in the Lord, should frequently, upon occasion, in an humble manner crave their parents' prayers for God's blessing. (Heb. vii. 7 ; Mark x. 16.) The rude and haughty looks, which are in many children before their parents, cannot comport with this duty, which discards a dogged and supercilious countenance, that betokens scorn and derision, opposite to this filial reverence. The wise man makes a smart remark upon such odious, insolent behaviour, which might deter any of understanding from it, when he saith, " The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. xxx. 17.) Here is a signal retaliation to those who in speech or behaviour deride the persons, or despise the counsels, of their parents, whether yet alive or deceased. It were to be wished it had been better studied by some children in this generation ; I mean, some late and present preachers of our age ; who do not *parentare manibus*, [" appease the manes of their ancestors," ] but indeed upbraid the ghosts of their reverend and pious parents, (who

\* Lib. xlv. *De Republicâ.*

warmly argued the necessity of regeneration,) either by reckoning them amongst the herd of divines, or with an harangue of lame sequels perch- up to vent their callow notions, and bespatter their own nest in complacency with the lax humour of the times; when many, for the bags, cry, "Hail, Master;" but "betray the Son of Man with a kiss." (Matt. xxvi. 49; Luke xxii. 48.) Yet I would hope there are but a few of this feather. I proceed to mind children of another duty, and that is,

2. *Observance*.—Whereby their parents' pleasure with fit subjection is performed, out of a real desire to promote their honour; which is more than in countenance and ceremonies to express obedience. (Matt. xxi. 30.) It is very requisite Christian children should with an heedful circumspection observe the holy and wise prescripts and practices of their parents, by acknowledging subjection to their government. Our blessed Lord himself set a pattern herein; for "he went down with" his mother and her husband, "and came to Nazareth, and was subject unto them." (Luke ii. 51.) *Quis quibus? Deus hominibus, &c.*, saith Bernard.\* He to whom angels are subject, whom principalities and powers do obey, was observant of his mother Mary and her espoused husband Joseph, yea, most likely in the business of Joseph's calling. (Mark vi. 3; Matt. xiii. 55; John vi. 42.) More particularly, this filial observance shows itself in, (1.) *Attending to their instructions*: (2.) *Executing their commands*: (3.) *Depending on their counsels*: and, (4.) *Following their examples*.

(1.) *We ought to attend seriously to our parents' instructions*.—And learn what they teach us for good; receiving their dictates with humility, and laying them up in our hearts, those especially of spiritual advantage, out of a love to wisdom and our parents' joys. (Prov. xxix. 3; x. 1.) Solomon bids, from his own experience, "My son, hear the instruction of thy father, and forsake not the law of thy mother." (Prov. i. 8.) Again: "Hearken unto thy father that begat thee, and despise not thy mother when she is old." (Prov. xxiii. 22.) And then, that daughters might not think themselves exempted: "Hear, ye children, the instruction of a father, and attend to know understanding and good doctrine;" which, if heedfully observed, makes a wise child, when the contrary bewrays folly, (Prov. iv. 1—3; xiii. 1,) which is a grief and discouragement to the father; as was that of Eli's sons, (1 Sam. ii. 25,) and Lot's sons-in-law, (Gen. xix. 14,) who slighted their father's documents; as the prodigal also did his, before he felt the smart of it, and came to his wits again. (Luke xv. 12, 13, 17.) Yet this is dissonant to the voice of nature, which hath taught the very chickens to hearken unto the clocking of the hen; hath been ever distasteful to the wiser Heathens; and would bring a disparagement upon the Christian institution: so that Christian children should be very heedful of their parents' teachings, especially in the concerns of their souls. Hence,

(2.) *Children should execute their parents' commands*.—And dispatch readily what they order them to do, without whartling disputes. This is the most special duty required in my text: the extent of it will come under consideration anon. They should be as those under the cen-

\* Homilia i. *Super missus est*. "Who was subject? and to whom? God to men."—  
EDIT.

turion's authority,—“go” and “come” and “do” at his command. (Matt. viii. 9.) Samuel came at the supposed call of his pro-parent once and again; (1 Sam. iii. 5—8;) David, when his father Jesse had sent for him out of the field, ere he knew what it was for, and so went as he commanded him. (1 Sam. xvi. 12; xvii. 17, 20.) So Jacob, when Isaac sent him; and Joseph, when Jacob sent him; yea, the other ten sons also upon their father's order. (Gen. xxviii. 5; xxxvii. 14; xlii. 2, 3.) Isaac attended in carrying the wood, when the servants were free from the burden, at his father's pleasure. (Gen. xxii. 6.) Joseph and the Rechabites are famous instances of observing faithfully the charge of their parents, even when they were dead and gone, out of conscience, in a respectful manner, with reference to the divine authority. (Gen. l. 17—21; Jer. xxxv. 8—19.) Abraham's children walked in the way of the Lord, as their father commanded them. (Gen. xviii. 19.) Solomon did not only command his own son, (Prov. vi. 20,) though he proved disobedient; but he observed his father David's charge to walk in the Lord's statutes, (though drawn aside after with temptations,) and to build the temple. (1 Kings ii. 3; iii. 3; 1 Chron. xxii. 11; 2 Chron. v., vi.) God takes it for granted, a good child will serve his father; (Mal. iii. 17;) yea, and when put to pain, in things not only necessary, but of no reputation, supposing, in things purely indifferent both in their nature and use, their parents to be more judicious to determine what is expedient and decent; yet not without the use of their own discerning faculty, nor without any examination, in a blind, irrational obsequiousness; (Prov. xiv. 15;) like the brutish obedience of the Jesuits' novices.\* For though I should grant that parents have in some sort a power over the consciences of their children, while they are as in God's stead, (1 Sam. ii. 30,) swaying their apprehensions in their tenderest years, before they come to the use of their ripened reason; yet when there is a judgment of discerning betwixt good and evil, their obedience ought to be “reasonable,” such as God requires to his own service, λογικη, (απο του λογου,) “such as is according to his word,” not merely childish, though the obedience of children, but “acceptable” and “well-pleasing unto” him, as in my text, and in the fear of God. (Rom. xii. 1; Col. iii. 20—22.)

Again: (3.) *Children ought to depend upon their parents' counsels.*—And take their good and wholesome advice; giving them the honour of being, in an ordinary course, more prudent and sagacious than themselves, as having greater experience, ability, and a call to govern in affairs of importance. For to disregard them herein, were to slight the paternal authority which God would have kept in reputation. He was a prodigal, who would not be advised, till he was bitten with the ill effect of that extravagant course, which grieved his father: (Luke xv. 12, 13;) but the docile child who is righteous and wise, rejoiceth the heart of both his parents. (Prov. xxiii. 22, 24, 25; xv. 20.) Here I might enter on particulars, to show that children have no power, being under government, to dispose of their parents' goods, without their

\* *Ne pecorum ritu sequamur antecedentium gregem, pergentes non quã eundum est, sed quã iter.*—SENeca. “Let us not follow the footsteps of those who go before us in the manner of sheep, that proceed, not where they should, but where the rest lead.”—EDIT.

advice or allowance, (Gal. iv. 1, 2; Gen. xxxi. 19, 32, 36, 37; Prov. xxviii. 24; xix. 26.) by faultiness here is aggravated by the relation; nor to choose their company disagreeable to their parents' minds; (Prov. i. 10, 15; 1 Cor. v. 9;) but to take their advice, and be content with that suitable dress their parents do order them to appear in, and not in "strange apparel." (Gen. xxvii. 15; xxxvii. 3; 2 Sam. xiii. 18; Zeph. i. 8.) But I shall only suggest two more eminent instances, wherein children are more especially to consult their parents, and observe their advice, namely, as to a *particular calling*, and *marriage*.

(i.) It is fit to be advised by parents in the choice of a *calling*, or lasting course of life.—Jacob and David moved and lived according to their parents' disposal, as was hinted before; and so did Jonadab's children: (Gen. xxviii. 2; 1 Sam. xvi. 11, 19; xvii. 17; Jer. xxxv. 6, 7;) it being unfit they should carve for themselves without leave; but follow the parental conduct, unless that leads them into an unlawful calling. The pretension of religion in a monastic life, which the Papists urge to cajole their votaries into their unscriptural orders, as the Pharisees did Corban, (Mark vii. 11—13,) saying, "It is a gift" devoted to God, (which hypocritical allegation our Saviour disproved, because they vacated the commandments of God for their own traditions,) can be no warrant to invade the rights of parents; for religion toward God doth not interfere with the necessary duties of our relation; and to do that (under a notion of religion) not enjoined by God, against that, too, which he hath required, is impious; and to offer that to him which is another's, he likes not. He is for equity, and not for division or confusion. Charlemagne made a decree against this dishonour to parents under the veil and disguise of religion.

(ii.) In the great business of *marriage*, it is very requisite to observe their counsel and advice.—Parents certainly should sway much in this weighty matter, as they did in Isaac's matching with Rebekah, and Jacob's with Laban's daughter. (Gen. xxiv. 6, 7, 63—67; xxviii. 1—3; xxix. 11, 18, 19.) Ruth, though a daughter-in-law, was willing to be disposed of by Naomi in the change of her condition, observing her orders in that affair. (Ruth ii. 21—23; iii. 1—6, 18.) Yea, even Ishmael would take his mother's advice for a wife; and Samson moved for his parents' consent. (Gen. xxi. 21; Judges xiv. 2.) Tamar's words in striving with her lustful brother, imply the gaining of her father's consent requisite; and Shechem's words to his father, when he had wickedly deflowered Dinah, whom he met-with in her idling visit, do import he was convinced it was equitable to have her father's consent to marry her. (2 Sam. xiii. 13; Gen. xxxiv. 11, 12.) For children ought in reason to think their parents wiser, and better able for the most part to provide for them, than they themselves are; because likely, as they have more experimental knowledge, so, if parents be not cankered with the love of this world, their affections are more governable, and not so easily biassed from moving in the fairest way, as children's often are in their youthful and sprightly age, when their inward emotions are apt to be more turbulent, unless sanctified with grace, and moderated with virtue. And further, here it may be considered that parents, who brought-forth and bred-up their children, should by no



means be bereft of them without their consent ; since they are so much their goods and possessions, that it were a kind of purloining to give themselves away without their parents' leave. The maid, under the law, that had made a vow out of her father's cognizance, could not perform it without his consent. (Num. xxx. 3—5.) In the comedian \* it was accounted a disparagement to take a wife against the will of her father. So that compliance with parents' advice here is a business of great effect. As one saith ingeniously, "The child in this case bowls best at the mark of his own contentment, who, beside the aim of his own eye, is directed by his father, who is to give the ground." † To which may correspond a passage of Cyrus ; who, when a match was proposed to him, said, "I like the lady, her dowry, and her family : but I must have these agree with my parents, and then I will marry her." He belike thought it injurious, in finally bestowing himself, to neglect his parents, and disregard their counsel in the main business of his life.

EXCEPTION. But if children except, and say, "What, if, after our real desires to take their counsel, they urge us to marry such as we cannot affect ?"

ANSWER. I confess your circumstances may be such in this instance, as may render the case very intricate, and it would require a discourse by itself to give satisfaction to it. All I shall say now is, First, Be sure your non-affection or aversion to the person proposed be not without reason. Remember you are unexperienced ; suspect your own judgment ; and take heed lest some impotent passion, or amorous inclination to another person, discompose you from attaining to a right opinion of things. Persuade yourselves, that, as your parents have experience, likely their affections lead them to be careful for your welfare. Be therefore earnest in prayer with God, who turns the heart at his pleasure, (Prov. xxi. 1,) that he would incline your affection to the party proposed, all the while there is no disallowance from above, and you can see no just cause to the contrary, having only the mere plea that you cannot love ; ‡ and be importunate with Him to rectify such untowardness of mind, (lest you at least seem wilful,) as leads you without good reason to reject an offer of his providence to you, for the promoting of your temporal welfare, in a hopeful prospect of the divine blessing. But if, after this humble and unfeigned address to God, you still find your heart altogether averse, you may in a reverent way entreat your parents not to press that match, and think of some other, wherein you may be better satisfied. For my part, I do not conceive you are obliged to marry those you cannot really affect ; unless I could see how you might with a good conscience, in the presence of God, enter into a solemn covenant of love, (Mal. ii. 14,) with a party you cannot but upon deliberation at the same instant dislike. My reason is, not only because it would be an utter frustration of the end of marriage, which should be mutual satisfaction ; but also the beginning of that estate in a kind of perjury, or at least with a doubting conscience. (Rom. xiv. 13, 23.) Since,

\* TERENTIUS.

† MR. FULLER.

‡ *Non amo te, Sabidi, nec possum dicere quare :*

*Hoc tantum possum dicere, non amo te.*—MARTIALIS *Epigram.* lib. i. ep. 33.

"I love thee not, but *why* I cannot tell :

Yet that I love thee not, I know full well."—EDIT,

as Quinctilian \* observed, *Affectus nostri nobis non serviunt*, "We cannot still keep our affections in a subserviency to our own," be sure not to another's, "reason." My wife is to dwell with me for ever, the half of my lasting joy or my lasting sorrow; and if I do not love her, we cannot live comfortably together, &c.

Secondly. If parents should counsel you to join yourself to an ungodly person, and enforce you to fix there; the best casuists of our own † will easily resolve you, that in such a case you have a negative voice, and may humbly refuse to comply with such a motion: for though you have not a judgment of positive decision, to determine whom you would have; yet you have a judgment of discretion, and you may, with all reverence to your parents' proposing, refuse an unworthy person, who is likely to make your life either sinful or miserable. This may be further cleared, in considering the extent of children's obedience. There is another particular yet, which concerns children in this duty of observance; and that is,

(4.) *To follow their good examples.*—We should take notice of those fair copies they have set us, and imitate whatsoever is good, commendable, and virtuous in our parents. This the wise man gave his son in charge, that he should with all his heart set his eyes to observe his ways; (Prov. xxiii. 26;) that is, take him for his pattern in all those practices which were consonant to the pleasure of his heavenly Father. We should follow them as they do our Lord and Master: (1 Cor. xi. 1:) but not in their errors and miscarriages, for fear of Jeroboam's dreadful entail; which some choose, rather than leave the crooked paths of their progenitors; as the idolatrous Jews of old, and the Papists at this day. (1 Kings xxii. 52; 2 Kings iii. 3; 2 Chron. xxii. 3, 4; Jer. xlv. 17.) For Mark Antonine the emperor, as the learned Gataker expounds him, could teach us, that "we should not be so childish as to do any thing without consideration," *κατα ψιλον*, "upon the mere account of tradition, as we had it from our parents." ‡ When Frederick IV., elector palatine of the Rhine, was by a certain prince advised to follow the example of his father Lewis, he answered well: "In the business of religion, we must not follow the examples of parents and ancestors, but only as they are agreeable to the will of God." § God himself stated this case to the Jewish children in the wilderness by the prophet Ezekiel; (Ezek. xx. 18, 19;) and the apostle Peter showeth [that] Christian children should behave themselves as those who are "redeemed from a vain conversation." (1 Peter i. 18.) But the good carriage of parents in their piety toward God, righteousness and charity toward man, should have a great influence upon those that descend from them. Solomon is commended for his dutifulness, so far as he walked in the good ways of David his father, expressing the like good qualities and actions in that which was right; (1 Kings iii. 3; 2 Kings xxii. 2;) and so Asa, raising-up monuments of David's piety, honesty, and virtue. (1 Kings xv. 11.) It is reported [that] Justin Martyr became Christian,

\* *Declamations*, p. 376. † BISHOPS HALL, SANDERSON, TAYLOR, and MR. BAXTER. ‡ MARCI ANTONINI *Meditationes*, lib. iv. sect. 46. *Id quod ORIGENES, Adversus Celsum*, lib. i. : *Κατα ψιλον πιστην και αλογον*. "Origen uses a similar expression in his book against Celsum: 'On account of traditionary and irrational belief?'"—EDIT. § *In religione non parentum, non majorum exempla sequenda, sed tantum voluntas Dei.*

by following the good examples of the primitive fathers.\* The famous emperor but now praised, determined, when in the empire, not to follow the Cæsarean mode which then obtained at the imperial court, but to do all *ὡς Αντωνίνου μαθητής*, “as a disciple of Pious Antonine,”† to be dressed by his father’s glass; as Julius Capitolinus notes, “to act, and speak, and think, as his father did;” or, as he tells us himself, “to imitate his constant tenor in things well-managed, his evenness of temper in all things, the cheerfulness of his countenance, his courteousness, contempt of vain-glory, and studiousness to find out things.” He had set before himself the virtues of both his parents and pro-parents, yea, his adoptive father, and copied-out the most singular things in them all.‡ Which may the more incite us Christians, as Paul did Timothy from the remembrance of the faith in his grandmother Lois and mother Eunice, (2 Tim. i. 5,) to learn that parents’ good actions should make impressions on their children, as the seal upon the wax, that they may represent them both while living and dead. There cannot be a better resemblance of a child to a good father than in this observance, (Prov. xxvii. 10, 11,) which I have touched on in these four particulars, hastening to the next duty; namely,

3. *Pious regards*.—Christian children owe their parents both in respect of their *benevolence* and *indigence*; from a real desire of humble thankfulness, if it were possible, to make some kind of compensation unto them by whom, under God, they subsist.

(1.) With respect to their *benevolence*.—A grateful resentment of their kindnesses, which ought to be manifested in an affectionate acknowledgment of their parental love and care. This is so good and acceptable unto God, that to requite our parents, in Paul’s language, is “to show piety” and kindness “at home:” *Και ἀμοιβὰς ἀποδίδοναι τοῖς προγονοῖς* [“and to requite their parents;”] (1 Tim. v. 4;) when by way of commutation we are solicitous to take our turn, as it were, in a sort of retaliation, to make some kind of retribution to those who begat us, either immediately or mediately. This ingenuous skill the apostle would have learned, as a commendable Christian art, by an exercise in such grateful offices as may prove children do delight to be much in those services which express the esteem they have of their parents’ good-will to them. (Mal. iii. 17; Phil. ii. 22.) Hence we should with great complaisance entertain all our parents’ favours, as ingenuous servants, waiting to express the sense of our love readily and “heartily;” (Eph. vi. 7; Col. iii. 23;) since our most pathetic acknowledgments of parental love and care are but easy returns for their invaluable kindnesses; so that, without this resentment, children cannot indeed be pious. For, as Cicero in an oration argues, “When I shall desire that I may be affected with all the virtues, then there is nothing I more wish, than that I may *be* thankful, and *seem* to be so: for this one virtue is not only the greatest, but the mother of all the rest. What is piety, but a grateful will towards our parents?” &c. “Who of us,” saith he, “is liberally educated, but thinks of our educators, &c., with a thankful remembrance?”§ Which may

\* EUSEBII *Historia Ecclesiastica*, lib. iv. cap. 4. † Lib. vi. sect. 30. *Edii. Gataker.*  
 ‡ Lib. i. cap. i. sect. 1, 2, 16. § *Cùm omnibus virtutibus me affectum esse cupio, sum nihil est quod malim, quàm me et gratum esse et videri. Hæc est enim una virtus*

be by treasuring-up their good speeches and wise sayings of remark ; (Job xv. 18 ; Psalm xlv. 1, 2 ; lxxviii. 3 ;) rehearsing with delight their praiseworthy acts ; (Prov. xxxi. 28 ;) expounding all they do candidly, as Ruth did Naomi's carriage, honouring all that was honourable in her, choosing her religion, and admiring all her virtues : " Thy God shall be my God," said she, " and thy people my people ;" comforting them under every providence, and providing as much as may be for them. (Ruth i. 16 ; iv. 15 ; Gen. v. 29 ; Joshua ii. 13.) Hence,

(2.) With respect to their *indigence*.—Be it what it will, either in regard to internal or external defects, natural, moral, or providential ; both living and dead, children are to show themselves concerned ; by covering or bearing their infirmities, supplying their necessities, defending their persons and honour against the rude and injurious attacks of those who would disparage and defame them. Noah and Lot, Isaac and Jacob, had their infirmities under temptations, and their children covered them. (Gen. ix. 21—23 ; xxvii. 12 ; xxviii. 5 ; xxxvii. 10.) So did Jonathan his father Saul's. (1 Sam. xxxi. 2.) Mary was inconsiderate in speaking to our Lord ; yet " he went down with" her and Joseph. (Luke ii. 51.) Love will cover many faults : (1 Peter iv. 8 :) Isaac was blind, yet Jacob religiously paid respects to him : (Gen. xxvii. 1 ; Lev. xix. 14 :) Naomi was poor, yet her daughter-in-law continued child-like obedience : (Ruth i. 16, 17 :) when Jacob and his family were poor and in straits, Joseph did support and comfort them, ministering to their necessities. (Gen. xlvi. 1 ; xxxvii. 35 ; xlii. 3 ; xlvii. 12.) Yea, and pious children should have a special regard to supply their parents' spiritual necessities, for the good estate of their souls. In case they are unacquainted with the great business of religion, or negligent about the concerns of another world, then with all humility and prudence to insinuate such things as by the influence of heaven may be effectual to work a real change in them by whom they themselves came into this world, or to revive that which is ready to die, will greatly adorn the part of Christian children ; since we are to pray for political, much more for natural, parents, because of the goodness and acceptableness of it in the sight of God and our Saviour. (1 Tim. ii. 2.) All that the best can do, in one respect and another, will be recompence little enough for parents' care, love, and kindness. Ruth took pains to supply her mother-in-law's necessities : (Ruth ii. 18 :) David in perils was solicitous for his parents' safety. (1 Sam. xxii. 3, 4.) And if children are taken away before their parents, they are obliged, after Christ's example in taking care of his mother, to endeavour [that] provision may be made for them. (John xix. 26, 27.)

When their parents are dead, they should see to the honourable interment of their bodies, in a decent Christian manner, agreeable to the port and quality of both in the world, and the laudable custom of the place ; as Isaac, Jacob, and Joseph did. (Acts viii. 2 ; Gen. xxv. 9 ; xxxv. 29 ; l. 7, 8.) So to the preservation of their good name and reputation, by paying of their debts in due circumstances, (especially if justly con-

*non solum maxima, sed etiam mater virtutum omnium reliquarum. Quid est pietas, nisi voluntas grata in parentes? Quis est nostrum liberaliter educatus, cui non educatores, &c., cum gratâ recordatione in mente versentur?—CICERONIS Oratio pro Cneio Plancio.*

tracted for the children's sake,) according to abilities: for they are "the wicked" who "borrow and pay not again;" (Psalm xxxvii. 21;) good Christians are charged to "owe no man any thing but love." (Rom. xiii. 8.) And [children should see] to the vindicating of them from unjust aspersions, yet without malice or revenge, but with justice, so far as lies within the compass of the children's calls and places. (Matt. v. 39; Rom. xii. 17—19.) So did Amaziah. (2 Kings xiv. 5.) What Solomon did in this regard was only the public execution of justice, not [an] act of private revenge. (1 Kings ii. 8, 9; 2 Sam. iii. 39; xix. 23.) But still, in paying honour to our deceased parents, we must ever avoid the superstition of the Heathens and Papists, and take care we go on in all our parents' good ways, as did Solomon, Asa, Jehoshaphat, Hezekiah, and Josiah. (1 Kings iii. 3; Prov. iv. 3, 4; xxxi. 1, 2; 1 Kings xv. 11; 2 Kings xxii. 2.) Quite contrary hereunto was the impious practice of Ham, odious to God and man: (Gen. ix. 22, 25;) so of Absalom, Jeroboam's race, and the greedy Pharisees; (2 Sam. xv. 3; xviii. 9; 2 Kings iii. 3; Mark vii. 11—13;) with others, who had no compassion, or none in proportion to their indigent parents' necessity and superiority, when yet they are amply provided for. (1 John iii. 17.) Whereas this grateful recompence of parents is required and celebrated amongst the Heathens of old, as appears by their proverbial expression, *αντιπελαργειν*, ["to rival the stork in the manifestation of filial gratitude."] Whence their *Lex Pelargica*. "Because," saith Philo, "the old storks, disabled to fly abroad, stay in their nest, till those of their brood do fly over sea and land, and bring food to their dams;"\* though possibly some may have been observed to degenerate.† "And so we birds," saith Aristophanes, pleasantly, "should return our parents thanks in all offices of endearing kindness," &c. Æneas was denominated Pious, from that heroic act of saving his decrepit father out of flaming Troy, and the hands of raging enemies, by carrying<sup>d</sup> him out on his shoulders. And the children of Catania of old, in a sudden eruption of Ætna, for the exportation of their aged parents, were celebrated with much honour.‡ What they of the same place did in the late one, I have not heard.

They who would see among the Heathens greater variety of instances for pious regards and impious ingratitude, may consult Valerius Maximus.§ I will only mind you of two of the former sort: one, which Pliny || counts most remarkable, of a woman giving suck; who, when her mother was condemned by the prætor, had got from the keeper liberty to visit her in prison, upon daily search made to see she brought no victuals to her; whom the keeper thought to have famished, but found alive after many days, sustained by her affectionate daughter's milk; which so affected the governors, that they spared the mother's life, and raised a monument of the daughter's ingenuous piety. The other of one Pero, (for that seems to be her name,) who in the same manner relieved her father Cimon, and renewed his age the same way, in the same case; which, it seems, was so taking, that it was represented in a picture when the historian wrote, and that in Tiberius's time; so ancient was that table

\* *των πελαργων οι μεν γεραιοι καταμενουσιν εν ταις νεοτταις, αδυνατουντες ιπτασθα: οι δε τούτων παιδες, &c.*—PHILO *De Decalogo*, p. 761, *mih*. † NEANDER in FRANZII *Historiâ Animal.*

‡ PAUSANIE *Græciæ Descriptio*, lib. x.

§ Lib. v. cap. 4.

|| *Nat. Hist.* lib. vii.

which our modern painters copy. And this was the more notable, because this now old Cimón did by his own bonds purchase his father's freedom. The Chinese, in their natural religion, do to this day pay their gratitude to their parents with the greatest strictness; as I learn from Spizelius in a late learned tract,\* wherein he shows, they persuade themselves [that] the perfection of man doth consist in this, both in respect to the surviving parents and the deceased, for whom they are longer in solemn mourning than any other people. Before I leave this head, I cannot pass-over a prodigious instance of the contrary vice; I mean, monstrous ingratitude to parents. It is the unthankful son of a more kind father, who had made-over his estate to all his sons, with a reserve of a right by turns to come and take his diet at their tables. This unnatural wretch, being at dinner, and having a goose before him, espied his father coming, and set the goose underneath the table, till his father was gone again; then, as is related, going to take-up the hidden goose, found it wonderfully turned into a great toad, which leaped upon his face, and, notwithstanding all his striving, could not be removed, till it had stifled him.† Let children learn hence, to take heed of being ungrateful to their parents, for fear of the dreadful consequence thereof. Thus we have seen three particulars of children's active obedience: there is yet another, which is more passive; and that is,

4. *Submission or subjection to parental discipline.*—With all “lowliness of mind,” (Phil. ii. 3.) acknowledging their coercive authority. And therefore are children obliged with patience to bear their parents' rebukes, whether verbal or real, considering in charity they design good. The ignorance, imperfection, and corrupt inclinations of children, born in sin, require parents' animadversion, and the children's submission both to their *admonitions* and *corrections*.

(1.) Their *admonitions*.—When in their watchful inspection they give check unto exorbitant behaviour, and lay restraints upon their children, who should indeed stand in great awe of those reproofs and threats, which do arise from parents' displeasure. When Jonadab's posterity were tempted to act in complaisance with others, their father's forewarning kept them in awe, that they did not violate his appointment. (Jer. xxxv. 6.) And so, upon doing amiss, an ingenuous child will amend. There should be shame, upon a father's frown and discountenance. (Num. xii. 14.) Yea, though parents should be out in the matter, as well as manner, and be too quick in their rebukes, as it should seem Jacob was with Joseph for his dreams, not considering what signal motion of God was in them; yet the children should bear it as Joseph did, and as Jonathan did his father's unkind exprobration. (Gen. xxxvii. 10; 1 Sam. xx. 30, 31.) It is true, Jesus took-up his mother in one instance; but it was in his heavenly Father's cause, which he was concerned-in as God-Man. (Luke ii. 49.) Yet in other cases, they should not only bear, but amend upon, admonition; as Moses did upon his father-in-law's dislike of that task he took upon himself alone: (Exod. xviii. 13—24 :) whereas, on the other hand, Eli's sons slighted their father's reproof; (1 Sam. ii. 25;) and such others there are who scorn to be told of their

\* *De Re literatid Sinensium*, p. 243.

† *LUTHERI Loci Communes, de Amore erga Parentes, cum aliis.*

faults, though they lose God's favour by it, and are accounted "fools" by him who is never out in his censure; when the submiss are "prudent," going on in the way of life. (Prov. xiii. 1; iii. 23, 34, 35; xv. 5.) Many children are impatient of just restraints in their meats, drinks, apparel, and recreations, not considering the advantage of self-denial and patience learned betimes; whereas others can say experimentally, they had been undone if they had not been early curbed. Monica, Austin's mother, having in her minority been educated to temperance, when growing up and getting from under that severer tuition, by the insinuation of a jocund companion, was drawn to drink her whole draughts; till, upon the upbraiding of her associate, she reformed herself, and observed her former rules of temperance.\* Reverend Mr. Greenham used to say, "Be most moderate in those things which thine appetite liketh best, and check thy too much greediness of them." And another said well,† "That he had rather be infirm than delicate; since weakness only can hurt the body alone, but delicacies may at once corrupt both body and mind, and, more than that, may also render any one unjust, by reason they make him covetous to get that which may maintain them, and also dull and regardless of the word of God, and the service of his friends and country." I have in my own observation seen children prove well, who have submitted to the prudent restraints and admonitions of their watchful parents and guides as to these things; and others ruined, who, when they have been told of their faults, have swelled and raged against those that have loved them best; yea, in a most unchristian manner. So necessary it is to submit to parents' admonitions. So also to,

(2.) Their *corrections* or real chastisements.—Whether by stripes or other punishments inflicted; since we should imagine [that] parents come to this sharp and unpleasant work, out of a principle of love, with an aim at their children's good; and it is looked upon in scripture a ruled case, that reverence with submission is paid to the parents of our flesh, when under their rod, which we are to bear, and, upon the feeling of it, to amend what is amiss, as some kind of satisfaction; whereas disdain and stubbornness spoils all, and, if it be persisted in, may sometimes occasion parents to call in the *posse magistratus*.‡ (Prov. xiii. 24; xxii. 15; xxix. 17; Heb. xii. 9; Deut. xxi. 18—21.) The Greek word *ευστρεπομεθα* in the Epistle to the Hebrews, translated, "We gave them reverence," doth import that we children, when faulty, under our fathers' frowns and stripes, turned our faces with shame and blushing at our unworthy acts, not able to look them in the face; as the prodigal upon his return; (Luke xv. 21; Titus ii. 8;) which accords, as some have noted,§ to the Hebrew word, *יָצַב* which is in this case "to submit with humility" to them in this relation: because, though we cannot bear that others should beat and scourge us, yet our parents,—as having power upon a just cause to punish by virtue of their superiority and our dependence upon them, whose end is, or should be, their children's reformation, and therefore is in mercy to prevent further sin and misery,—in compliance with God's

\* AUGUSTINI *Confessiones*, lib. i. cap. 9.  
*esse*, &c.—CITANTO STEPHANO GUAZZIO *De*  
 † "The power of the magistrates."—EDIT.

† *Maluisse se infirmum, quàm delicatum  
 mutud et civili Conversatione*, p. 376.  
 § LAWSON on the Hebrews.

command they correct their offspring, to save it from hell; though many an inconsiderate child may at present conceive the father correcting to be a severe judge, when, as to intended amendment, he is indeed a loving father; so that, though it seem to be jarring and harsh music, disagreeable to the faulty patient, yet it will sound sweeter to the judicious ear, than the melody of a luscious and disorderly indulgence. Ingenuous children have acknowledged the benefit of paternal correction, especially after they have sought to God by prayer, that God would sanctify the rod to their good. That was a good practical answer of one of Zeno's scholars,\* who to his father asking what wisdom he had learned by being so long abroad, said, he was able to show it at any time; which he did to the purpose not long after, when his father chastising him with strokes, he took it quietly and patiently, showing that he could sustain the displeasure of his parent without any untoward repartees. In short, children should in all these duties deport themselves with piety toward their parents, being [seeing] in that relation they bear the image of God, as Creator, Upholder, and Governor of the world: so that resistance, yea, surly and rude replies, are a token of ill behaviour under government, and do disguise children of the most comely structure in the world. Thus of the first general in children's duties.

(II.) The second is concerning *the latitude and extent of children's obedience*: "in all things," *κατα πάντα*, in my text.—We cannot imagine this is so universal and absolute as obedience to God; or that the obligation lies in any thing beside the mind of the supreme Governor of heaven and earth, or dissonant to the holy will of our Lord; for only that obedience is required which is well-pleasing and grateful unto him: so that the power demanding it must have a warrant from him. Unless we should embrace the horrid opinion of the daring atheist in his Leviathan,† who impiously affirms, that "if a Christian be commanded by his lawful prince or sovereign," whose authority was first paternal, "to say he doth not believe in Christ, it is lawful to obey:" which atheistical tenet doth either postpone the command of God to the command of man, which is most abominable; or, without further inquiry, doth account it a divine precept, which would prefer a hellish error to the heavenly verity, overturn the whole Christian institution, and set-up diabolical adoration.‡ It would introduce an infallible spirit in all civil, as the Papists pretend to have in their ecclesiastical, government, yea, quite exterminate all regards of conscience, and raze-out the common notions of good and evil: whereas all subjection which is "not of faith," that is, agrees not with the judgment of conscience, propounding its dictates under the reason of the divine will, "is sin." (Rom. xiii. 1, 4, 5; xiv. 23.) God is the only arbitrary and absolute Lawgiver. (James iv. 12.) And as Constantius, the father of Constantine the emperor, affirmed *they* could not be faithful subjects unto him, *who* easily contemned God and their conscience; neither children be truly obedient to their parents, who do so. Our obedience, then, ought to be only in all things acceptable to our supreme Lord and Master. And therefore the apostle hath elsewhere expressed the command to "obey in the Lord," which is the same as "unto the

\* *Citante* STEPHANO GUAZZIO *De mutuâ et civili Conversatione.* † Chap. xlii. p. 234. ‡ DR. TEMPLAR, *Idea Theol. Leviath.* pp. 96, 97, 101, 102, 251.



Lord," and "unto Christ," "fearing God," in opposition to the pleasing of men. (Eph. vi. 1, 5, 6; Col. iii. 22, 23.) This doth moderate the commands of parents, and regulate the obedience of children, wives, and servants. It is true, had parents kept their original rectitude, their commands would never have been other than consonant to the divine pleasure and law of nature; but the fall, *that* disordered that harmonious and happy constitution; and now their precepts do often thwart or jar with the will of Him who is sovereign Lord, whom to please is the determination or limit, as well as motive, to children's obedience. This agrees with the sense of archbishop Anselm, five hundred and eighty years ago expounding my text. How it will relish now with those of his order in an hypothesis of theirs, I determine not: but he saith, that natural and ecclesiastical, carnal and spiritual, parents are to be obeyed in all things only in the Lord: "That is," saith he, "in those things only which are not beside," or "do not exceed, the precept of the Lord; because it is pleasing unto God, that in such a manner we should obey them."\* It should seem he held then according to truth, that if a superior should exceed his commission by imposing any preter-evangelical canon for doctrine or practice, the inferiors' non-conformity thereunto was no transgression; for in obeying the commands of a subordinate power we are primarily to take care, that the rights of the absolute Sovereign remain inviolable. (Acts iv. 19; v. 29; Exod. i. 17.) Seeing God gave the parent that authority he hath, in requiring that which is displeasing to God he hath none: and as the child is to obey him, so he is to obey God, without whose warrant his child is not obliged to active obedience, but passive, or submission by suffering the penalty with cheerfulness: that is pleasing to God in such a case. For the truth is, "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully:" *Τουτο χαρις παρα Θεου*. "This is acceptable with God," whatever acceptance it find among men; "there is a *grace* in this behaviour before God." (1 Peter ii. 19, 20.) Now the great thing children are to look at in their obedience to parents is, that it be "well-pleasing" to God; (so saith my text;) and if they obey without his warrant, who can secure them they shall do what is acceptable with him? God is to have an affection predominant to that we have for our parents: (Matt. x. 37; Luke xiv. 26; ix. 59—62:) we must not dishonour him in pretension to honour them.

In things impious or dishonest, parents have no authority: herein disobedience would be just, and obacquioussness criminal. Hence we find Acrotatus commended amongst the ancients, because, when his parents had required of him to do an unjust thing, he answered, "I know you are willing I should do that which is just, for so you taught me to do: I will therefore do that which you *desire* I should, but what you *bid* me I will not do." A denial in this case is to be expressed in all humble language. Hierocles, though no Christian, hath notable things about the extent of children's obedience: for he, arguing in this case, *Πειθόμενοι δε πάντα γονευσιν*, &c.: "If in all things we must obey our parents, how shall we go astray from piety, and other virtues, if, through the pravity of their manners, they lead us into those things which are not altogether

\* *In his tantummodo quæ præceptum Domini non excedunt, &c.*—*Comment. in Coloss.*"

honest and commendable? if sometime their will be not consonant to the divine laws?" he gives this answer, amongst others: "If indeed the divine law draw you to one thing, and your parents to another, in this disagreement of wills it is more excellent to choose those things which are better, and in those only to be inobservant of the commands of parents, wherein even they themselves obey not the divine laws; for it cannot be, that he who is resolved to observe the rules of virtue, can consent to them by whom they are neglected: but in all other things we ought, as much as we can, to honour our parents; namely, in bodily observance, and a most ready and free supply of things necessary, since they have right to use those they have brought-forth and nourished," &c.\* Neither will the parents' unkindness be enough to discharge the child from obedience, which is to be yielded in all the circumstances of their lives: and that considering,

(III.) *The great reason to engage in the duties of children's obedience in the Lord*, is undoubtedly the most cogent motive [that] can be urged to the performance of all generous actions; namely, *because it is well-pleasing to the Lord*.—So it is express: God himself in covenant is taken with it, with this chain on a child's neck, (as I may allude to that of Christ to his spouse, Canticles iv. 9,) because it sets-forth the beauty and loveliness of a child, as a child. The Lord hath given it in charge to all Christian children here in my text, and elsewhere, (Eph. vi. 1,) as a vigorous enforcement of the fifth commandment. The supreme authority of our heavenly Father, who hath an uncontrollable dominion over us, makes any duties which he requires highly reasonable. But He who is a "rewarder of them that diligently seek him," (Heb. xi. 6,) assures the dutiful, he takes much pleasure in these relative duties; that they are not only pleasing, but "well-pleasing," to him. Certainly it should hugely raise the spirits of all ingenuous children to be most solicitous in filling-up their relation. Dear children, I am hemmed-in, as it were, by what I am yet to say for parents' duties, that I cannot here dilate myself by descending into particulars to persuade the embracing of an exhortation to these duties: but if you be Christians indeed who understand your interest, I can give you the quintessence of all motives within the bounds of my text. Consider it well, I beseech you; it is this: By your accurateness in these duties you do that which is *ευαρεστον τω Κυριω*, "well-pleasing to the Lord," to your and my Lord and Master. Do this, please the Lord, and you do all: "this is right," *δικαιον*. (Eph. vi. 1.) Whether present or absent, that you "may be accepted of him," or "well-pleasing to him," *ευαρεστοι αυτω ειναι*, (2 Cor. v. 9,) is the highest you can attain to.

What can I, what need I, say more? I could tell you, In pleasing of God you do that which doth or should please your parents, and will be most pleasant to yourselves; and then you must needs be happy, when God and you are pleased. As in the keeping all God's commandments there is an "exceeding great reward;" (Psalm xix. 11; Gen. xv. 1;) so this hath a primacy in the promise. (Eph. vi. 1; Prov. iv. 10, 22.) Upon that account it is profitable and beneficial, yea, it is

\* *Ει δε προς αλλο μεν ο θεος νομος, προς αλλο δε οι γονεις φεροιεν, &c.*—*HIEROCLEIS Comment. in aur. Pythag. Carm. p 53.*

“ honest and honourable before God,” *καλον και αποδεκτον*, (1 Tim. v. 4,) every way right, agreeable to God’s positive law, the law of nature, and the law of nations. It is the parents’ due as in the place of God : they bear his image in their parental authority and relation ; (Mal. i. 6 ; 1 Sam. ii. 30 ;) they deserve it, we owe it to them as a debt. So that disobedience to parents is against scripture, the light of nature, the common equity of all nations, and renders such persons unworthy the Christian name, and worse than infidels and brutes. Such were Hophni and Phinehas, Absalom, and Adonijah. (1 Sam. ii. 25, 34 ; 2 Sam. xviii. 9 ; 1 Kings ii. 25.) Have you then, my beloved children, any respect to God, his good pleasure, or displeasure ? to your parents, their right or wrong, their blessing or cursing ? to yourselves, looking for recompence, or fearing vengeance ? Consider, then, I pray you, what you have to do. It is no arbitrary thing I am persuading to, but that which is required by an eternal, indispensable law, fortified with the most signal rewards and punishments ; yea, even in this state, as you may find in the annals of most dominions. Yet further : you Christian children are now taken into a covenant-relation with God, as the Jewish children were under that pedagogy. (Rom. ix. 4 ; Deut. iv. 2 ; Eph. vi. i. 2 ; Micah vii. 20 ; Deut. xxxii. 7—9 ; 2 Chron. i. 9—11 ; Psalm lxxviii. 5, 6.) Consider, I beseech you, how much you are indebted to your parents for pleading the covenant and promises on your behalf. (Psalm cxii. 1, 2 ; cxv. 13, 14 ; Prov. xx. 7 ; Gen. xlix. 26.) This obedience to parents is commended in scripture ; you will get a lasting reputation by it ; God and men honour the obedient graced with this ornament. (Ruth iv. 15, 16 ; 1 Sam. ii. 30 ; Prov. i. 9 ; xiii. 18 ; Jer. xxxv. 18, 19.) The examples of Shem and Japheth, Isaac, Jacob, Joseph, &c., are in scripture recorded to their perpetual honour. In heathen story, the piety of Æneas to his aged father, and the obedience of others, are celebrated. This is the way to have the good things of this and a better life entailed upon posterity. (Gen. ix. 23, 26, 27.) It is equity [that] you should do as you would have them to do to you in the like circumstances. The philosopher\* thought none could ever give parents honour answerable to their merit ; that there is no equalizing their descending, growing love. They were the instruments of children’s having affections, because of their being. They may then claim your best affections and actions. Upon which account it is that want of natural affection, as it is the most monstrous,† so it is the most dreadfully punished by God. (1 Sam. iv. 11 ; Deut. xxi. 20, 21.) Yea, and for parricides the old Romans had a strange and unusual punishment, *in culeum dejicere*, “ to put them ” alive “ into a great leathern sack,” made of an ox-hide, with a live dog, a cock, a viper, and an ape ; (at first it was with serpents ;) after the murderers of parents had been made bloody with scourging, [they were] then sowed up close, and cast into Tiber, or the next river ; that, whilst alive, they might begin to want the use of all the elements, not having the benefit of the heavens while they lived, nor the burial of the earth when dead.‡ This shows how odious this

\* ARISTOTELIS *Ethica*, lib. viii. cap. 16, sect. 14.  
lib. v. cont. 4, *in fine*. *Instit.* vi. *De publico Judicio*.  
on this subject in Vol. I. of “ the Morning Exercises,” p. 38, 8vo edition, 1844.—EDIT.

† SENECA, *Controversiarum*  
‡ See more copious remarks

crime was in the height of it to mere heathen men also. Be sure, the beginning of it in the want of natural affection is very displeasing to God; (Gen. vi. 3; Judges xiv. 3;) but the obedience I have been describing is very amiable to his eye. It keeps from evil, and disposeth to reverence God himself. (Lev. xix. 2—4.) It helps to be good subjects, and conduceth to the welfare of our country. God makes choice discoveries of himself to obedient ones in filial duties, as he did eminently to Jacob; being peculiarly present with them who do “choose the things that please” him, and lay “hold of” his “covenant,” as those children do who obey their parents in all things in the Lord. (Gen. xxviii. 7, 10—15; Isai. lvi. 4.) All encouragement lies in this,—obedience is “well-pleasing unto the Lord.” But it is more than time, now I have put children upon their duties, following the apostle, that I come to,

II. My next general proposed, which is *the office of parents, enforced from the special consideration of that [which] the apostle suggests to move to it.*—I shall, (I.) Speak to *the office*; and then, (II.) A little to *the enforcement of it* here.

(I.) Concerning *the office.*—We may, by an affection of a trope, (*μειωσις*;) so expound the provocation in my text forbidden Christian parents, that in a short manner of speech the negative doth emphatically intend more than is expressed, as including the positive, wherein the office of parents’ provident care and well-treating of their children, being of great weight and extent, is connoted to us. The charge which the apostle gives here to all “the fathers of our flesh” from “the Father of mercies,” according to the original word, *επειζητε*, is not to “irritate” their children; which is somewhat different from the prohibition to the Ephesians, *Μη παροργιζητε*, “Provoke not your children to wrath;” (Eph. vi. 4;) this in my text seeming to deny more generally. So that he allows not of any kind of abuse of the paternal authority, which may justly irritate or provoke the passions of children,—an ill effect produced in their hearts, and proceeding from any mal-administration of the father’s power, which in rigour is more apt to exceed its bounds than the mother’s, either in subtracting a fit allowance for nourishment and nurture, not a usual fault, which yet the apostle taxeth, (1 Tim. v. 8,) and Quinctilian complained of,\* or loading them with impious and inhuman commands without necessity, compelling to sordid and servile works, not fit for ingenuous children, but slaves; or treating them, for not just hitting their humour, with contumelious words, pouring-forth curses out of that mouth that should bless, since the name of father breathes sweetness and benignity; (Matt. xiv. 8; 1 Sam. xx. 30, 31;) bitter words, and the language of a barbarous enemy, will be apt to exasperate. When upon any little enormities a father shows himself morose and sharp; it may be, beating his children to gratify his own lust and rage, or inflicting other penalties no way proportioned to the fault, if any; chastening not “with the rod of men,” or “the stripes of the children of men,” that is, not in a humane way, with gentleness and moderation; (1 Sam. xx. 33; 2 Sam. vii. 14; Deut. xxv. 1, 2;) or by imperiousness for some self-respects, as worldlings impose upon their children in the great concern of changing their condition, &c.; be sure

\* *De Institut. Orat. lib. i. cap. 2.*

it is contrary to the prohibition, which imports that the parents' conduct should be moderated betwixt the extremes of an unwarrantable indulgence and rigour, that it may tend to their children's benefit, and their own satisfaction. They should so deport themselves in this good government, that their children may both love and honour their presence; not being too fond, lest their children should not fear them; nor too stern, lest they should fear them too much.

The moving principle to be premised, which influenceth parents, and inclineth them effectually to exert a provident care in all the branches of it, is an inbred natural affection of love, which did act Abraham, Isaac, and Rebekah in the Old Testament, and is called-forth in the New, as the fundamental requisite to sway parents in the exercise of their authority, and a due performance of their relative office in all the severals of it, so that they may indeed adorn the gospel. (Gen. xxii. 2; xxv. 28; Titus ii. 3; Rom. i. 31.)

Out of this inward principle arise DUES from parents to their children, MORE GENERAL, namely, 1. *Prayer*, and, 2. *Good behaviour*; and MORE PARTICULAR, with respect to the, 1. *Birth*, 2. *Nourishment*, 3. *Education*, 4. *Disposal*, and, 5. *Maintenance of their children*; and, 6. *Their own departure from them*: all according to the dictates of human and Christian prudence.

1. *The more general and previous duties, wherein parents are concerned for the sake of their children as well as themselves, are prayer and good behaviour.*—Which give success to all the following particular ones respectively, and without which they will not be well discharged, so as they should be, by a Christian parent, who is obliged to “rule his own house well, having his children in subjection with all honesty,” *μετα πασης σεμνοτητος*, or, as we render it, “with all gravity.” (1 Tim. iii. 4, 5.) I know not well how to omit, yet can but touch on, these.

(1.) *Prayer.*—Parents are to make their requests known to God “without ceasing,” (1 Thess. v. 17,) upon all occasions, for all things, throughout the whole course of their children's lives; they are concerned to be daily orators at the throne of grace, that God would make *their* children *his* children, and confer upon them all temporal and spiritual blessings. This is requisite to the having of children, and the having of them good. It is a mercy to have them, as Isaac, Hannah, and others had, as a return to prayer; which is also a means to have them good; since the sincere parent's prayer may reach his child in every particle of its life; in the womb, as Rebekah's did hers; and in the world, at the ingress with Zachariah's, progress with Job's, and egress with David's, who made his petition more fervent with fasting; and when the parent is leaving his children, as Isaac. (Gen. xvii. 18—20; xxv. 21, 22; xxvii. 4, 27; 1 Sam. i. 10; 1 Chron. xxii. 12; xxix. 12; Psalm lxxii.; Luke i. 64; Job i. 5; 2 Sam. xii. 16.) All which show the benefit of paternal requests for the fruit of their bodies. Monica, Augustine's mother, was very earnest, frequent, and pathetic in her addresses to God for her husband and son; and she had gracious returns for both. How wicked, then, are those parents, who follow their children, yea, without provocation too, with imprecations and direful curses instead of prayers!

(2.) *Good behaviour before God and man, in love to their children.*—To

follow prayer in upright walking, is the best course parents can take to entail a blessing upon their children, and make them good indeed. The seed of "the just" or merciful "man," who "walketh in his integrity, shall be blessed after him." (Prov. xx. 7; iii. 22.) The generation of the righteous have certainly the surest deed of entail for inheriting of blessings that can be made, since God hath given promises thereof unto gracious persons, who really walk with him and before him according to his holy statutes. (1 Kings xi. 12; Psalm cxii. 2; Deut. iv. 8, 9; v. 29; Gen. xvii. 1, 7; Acts ii. 39.) It is the Lord's usual way to confer his favours in this channel; so that parents are concerned to carry themselves well upon this account. And what influence their good behaviour hath on their children, as they set fair patterns to them, may be touched on afterwards. I hasten to speak to,

2. *The more particular duties of parents, with their several respects;* as,

(1.) *To the birth of the child.*—Whilst it is yet but an embryo, there is not only requisite prayer, (which was presupposed,) with thanksgiving, for the sanctifying the fruit of the body, as Jeremiah and John were; (1 Tim. iv. 4, 5; Jer. i. 5; Luke i. 15;) but also a tender care for the preservation of life. Both parents are concerned, in order to a better observance of the fifth commandment, to have regard to what is implied and required in the sixth and seventh commandment. When God hath "curiously made" the babe "in secret, in the lowest parts of the earth," it is to be regarded, even before it see the light. (Psalm cxxxix. 13, 15.) Manoah's wife had a positive order in this case for the safety of herself and child, when it was conceived; and her good husband was desirous, as appears by his inquiry, to be assistant to her therein. (Judges xiii. 4, 11, 12.) The rule given her by the angel of the Lord respected temperance; forbearance of wine was ordered both for her own and the child's good. Upon such an account the philosopher determined in his "Politics," that pregnant women should be careful as to their aliment: and elsewhere particularly commends milk, and not wine, as more fit nourishment for many bodies, wherein he conceits the latter may occasion diseases.\* As for nourishment, the mother should be prudently careful; and the father, in special case of a real longing appetite, should endeavour seasonable supplies: so there should be a joint care for a provision of things necessary and convenient to entertain the babe into the world, when brought forth. Though the virgin Mary was in a low estate, and necessitated to travel at the emperor's command, yet she was not unprovided of "swaddling clothes." (Luke ii. 7.) All this gives check to those mothers, who without a call frisk and jangle about anyhow at their pleasure, and are intemperate; yea, against the apostle's charge, and to the disparagement of their Christian profession, for he would have the matrons by good example to "teach the young women to be sober, to love their husbands and their children, to be discreet, chaste, keepers at home, good," &c. (Titus ii. 4, 5.) And this is more especially requisite for child-bearing women; since the Romans observed that Coriolanus's niece miscarried, by being too strait-laced; the sister of Curius, by much dancing; and the sister

\* Ἡ τοῦ γαλακτος πληθουσα τροφη μαλιστα οικεια τοις σωμασιν, αἰνοτερα δε δια τα νοσηματα.—ARISTOTELIS *Politica*, lib. vii.; et *de Republica*, lib. viii. cap. 17.

of Caius Duilius, by immoderate eating of various dainties. It is indeed granted, that carelessness of making provision of necessaries for clothing their new-born infants is the fault of a few in our age; wherein, under the notion of clouts, or cloth-trenchers, things of the greatest value by some of mean quality are found out, to such a height of curiosity sometimes, as appears not very consonant to the simplicity and humility of the gospel. It were, I confess, ostrich-like to suffer these sure pledges of nature to be without conveniences, or to expose them, (like some of the ancient Greeks,) as they are sometimes in this great city, at the doors in the street; but to make them, peacock-like, to surpass in finery above their rank, can be no symptom of humility; and then, too, when the parents would have it thought, they engage them to forsake all the pomps and vanities of the world. But this may respect the next duty, namely,

(2.) *To give the child nourishment, when it appears in the world, for the preservation of its natural life, and to seek that it may be spiritually alive, parents should use the best means nature and grace do prompt to them.*—For the former, that breast-milk is ordinarily the most proper aliment, nature teacheth; as also, for the most part, that the mother's is most agreeable: likewise that she is obliged to nurse her own babe, (whatever softnesses many delicate dames do now cherish,) the scriptures, as well as principles of reason, do evince. Unless she be excused in some few instances; as in case of necessity, or greater charity; namely, when the impediment to her giving suck is natural disability, a really great weakness, or an affliction with a disease, which might be transmitted with the milk; or in case of the public concerns of a kingdom, for securing of succession in the royal throne; or, &c. For natural instinct—which is seen in these springing fontinels, the breasts, (Canticles iv. 5.) unto this end, for giving that food better digested unto the child, when come out, with which it was fed in the womb—hath reason super-added in man: as marriage to him (especially under the Christian constitution) becomes an ordinance of God, which in the mixture of other creatures is merely natural.\* Now, to pervert the end and designation of nature, with the necessities thereof, is in effect to violate those reasonable inducements which do oblige conscience in that which is comely, and not to correspond with the design of justice, charity, and sobriety: a matter certainly very unaccountable for those who are bound seriously to think on, so as to do, “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;” or “if there be any” other “virtue.” (Phil. iv. 8.) Certainly, the thing can be no disparagement to them of the best quality, but a credit, only because it agrees not with the modern mode of the Italian and French; amongst whom, the great ones often suckle their children upon vile women, and sometimes upon strumpets, whose manners are drawn-in with their milk. Chrysostom thought it a reproach that any women should blush to be nurses,† who were become mothers. The Spartan law was, that the noblest, even the kings' wives, should nurse the first child. Historians show [that] queens have

\* DR. JEREMY TAYLOR'S “Great Exemplar,” p. 1, sect. 3. † *Homil. in Psalmos,*

done it.\* The noblest amongst the ancient Romans and Germans did it : and one of the Cæsars thought it a prodigy in those days, that a Roman lady refused to suckle her own infant, and yet gave suck to a puppy, that her milk might be more artificially dried-up.

But I fear, the wantonness and pride of some mothers, and the ill-nature of some fathers, who love their ease and quiet, may render this discourse displeasing to them : yet, had I time to enlarge, for that reason it would be the more necessary in the cases not excepted. However, the blessed Virgin giving Jesus milk from the bottles of his own filling, may commend it with reputation enough to any Christian mother, who seriously desires to practise the choice lesson of self-denial. For the scriptures, consonant to the common principles of right reason, do either take this duty for granted (where no just exceptions) of mothers' nursing their own children for a ruled case ; as in the father-of-the-faithful's wife, Sarah, who was a very honourable woman, and others ; (Gen. xxi. 7 ;) or else they give us examples of mothers who were commendable patterns, as were Hannah, the Virgin Mary, David's mother, and that affectionate one who stood before Solomon to plead for her child ; (Psalm xxii. 9 ; Canticles viii. 1 ; Luke i. 28 ; xi. 27 ; 1 Sam. i. 22 ; 1 Kings iii. 21 ;) or afford us such texts as by consequence do infer it, as in Jacob's blessing, and a contrary curse on others, the charge to Manoah's wife to avoid things hurtful to her milk, considering her constitution and the climate she lived in. (Gen. xlix. 25 ; Hosea ix. 14 ; Judges xiii. 4.) The apostle gives it as the character of good women that they have "nursed up children," *ετακνυροφησεν* (1 Tim. v. 10 ;) as Moses's mother did him, awaiting Providence to perform this natural office to her own child ; and was not, as the weeping prophet laments some in his time, worse than "sea-monsters, like the ostriches in the wilderness." (Lam. iv. 3.) I do not remember in holy writ that any mother put-forth her own child to suck : and though there be mention made of Rebekah's nurse, and others, (Gen. xxiv. 59 ; xxxv. 8 ; 2 Sam. iv. 4 ; 2 Kings xi. 2,) yet in all probability they were common dry-nurses, or nurse-keeping women, such as had skill to be about child-bearing women, fit to advise and attend them. Be sure, Rebekah had no child till about twenty years after she was married : and if she, or any, had milch-nurses, it may be, their own mothers might die in child-bed, or not be able to perform their office. But Naomi, when old and past child-bearing, became a dry-nurse unto Ruth's child, being assistant to her daughter at her lying-in. (Ruth i. 12 ; iv. 16.) When, though there be some pain in suckling, (however, less I suppose in following the natural way of laying the child to,) yet there is also a pleasure and benefit, which may well sweeten, and usually compensate in ordinary cases.

The careful father should contribute his endeavours to promote all this, and accommodate his wife in the nursery with all convenient requisites to preserve the temporal life of the child. But then, there is also a care with reference to the spiritual life of the child to attend this, which Christian parents are obliged-to by dedicating of their infant seed unto the Lord, according to his appointment for the solemn enrolling of his disciples ; (Matt. xxviii. 19 ; Acts xxi. 5, 6 ; xvi. 33 ; x. 47 ;) which

\* HERODOTUS, &c.



matriculation of a child should not be unseasonably delayed, but performed in a due Christian manner; since obedience in the Lord will be required of it, as soon as it is able to do any thing; (Eph. vi. 1;) which implies that, as Hannah dedicated her Samuel to the Lord in covenant under the Old-Testament dispensation, so it is to be devoted to the Lord, and consecrated to his use, as he hath instituted under the New-Testament dispensation; and that is a solemn enrolment by baptism amongst Christians, who by this rite are signally declared to be in covenant with him, his disciples, and members of his spiritual household, who in that relation are to yield obedience unto their parents, in him, and as unto him. (1 Sam. i. 28; Gal. iii. 27; Rom. vi. 3, 4; 1 Cor. xii. 13; John iv. 1, 2; Deut. xxix. 10—12; Acts xvi. 33.) How else can we so easily imagine that Christian children should be obliged to obey their parents in the Lord, but as they are by their parents, who have most right to them, devoted to his service? I confess I cannot understand. Now, it is highly reasonable that they who have been instruments to bring a stain upon their children, should also be as instrumental as they can, even as believers under the Old Testament were, to bring them unto God in the use of the means he hath now prescribed, to get them washed with the blood of sprinkling, by giving them unto God in the covenant, as they then did. (Rom. v. 12, 16, 17; xi. 17, 20; Eph. ii. 1, 2; Gen. xvii. 10—13; Matt. xviii. 13, 14; xix. 13, 14; Luke xviii. 15, 16; Titus iii. 5.) For, undoubtedly, under this gracious dispensation there is no abridgment of any privilege to the infant-seed of believers, which they before enjoyed, so that they should not now be brought to the Lord, that he may own and bless them, and the promises be pleaded on *their* behalf *whose* parents are heirs; \* forasmuch as the father's right to the promises gives the children some kind of right to the same inheritance, yea, the promise and precept do answer each other as a deed and its counterpart. (Gal. iii. 14, 27, 29; 1 Cor. vii. 14; Acts ii. 38, 39; Matt. xxviii. 19; 1 Cor. i. 16; Col. ii. 12, 13; Gen. xvii. 10, 11; Jer. xxxii. 39; Isai. xlv. 3.) There was no need of particularizing every subject to be baptized, any other than those who were "discipled;" it being so well known who had the covenant-seal by the common practice of the Jews under the former dispensation of the covenant. And now the Lord Jesus Christ, in commissioning his ministers to "disciple" and "baptize all nations," (then all in them discipled,) chiefly designed to instruct them, in what manner and form they should baptize those that belong to his kingdom, namely, "into the name of the Father, Son, and Holy Ghost," which had not been before used, but now, upon the discharging of circumcision, was every where to be observed. Thus Christian parents are at first to contribute their endeavours toward their children's spiritual life. And for this temporal life, further they are also to provide food and raiment; and to allow fit and honest recreation for their children, to keep them in health, and physic, when they are sick, (equity and necessity oblige to it,) with a solicitous care to preserve their lives from dangers, as much as may be in their power, and to see, according to their quality and calling, that they be accommodated with conveniences for body and mind. (Gen. xxi. 15; xxxvii. 3; xlii. 2; Exod,

\* *Favores sunt ampliandi.* "Still greater favours are to be bestowed."—EDIT.

ii. 2, 3; xiii. 3: Matt. vii. 9—11; Zech. viii. 5; 1 Kings xiv. 1, 2; 2 Kings iv. 22; John iv. 47; Matt. xvii. 15; Deut. i. 31.)

(3.) Hence another particular of parental care is *education of their children*.—Which is a very comprehensive duty, begins early, and lasts till their children be emancipated. Our apostle, in another epistle, (Eph. vi. 4,) reduceth this to two heads: the **FIRST**, *Nurture*, and, the **SECOND**, *Admonition of the Lord*. Some conceive the former doth more respect manners or civility; the latter, doctrine or piety; though it is not necessary to take them so restrictively.

**FIRST**. Christian parents are charged to educate or bring-up their children in *nurture*.—*Παιδεία*, that is, such a kind of domestic learning as befitteth a child; according to that of the wise man, “Train up a child in the way he should go.”\* (Prov. xxii. 6.) Sow the seed, and then expect the fruit: the first impressions are likely to abide, though at the very first not understood. The rule, it seems, is, Teach a child. “Neither can any one learn that perfectly, which he begins late to learn,” said the orator.† Parents should timely inure their children to good behaviour, before they degenerate more; they should consult their temper, observe their ingenuity and humour, to find-out their inclinations, and fit them for the service of their generation in such a particular calling as may be found most suitable to them.

And this nurturing of them is to be effected by giving them, (i.) *Teaching examples*, (ii.) *Rules of morality*, and, (iii.) *Moderate chastisements*.

(i.) *Teaching examples*.—By which, those who converse much with little ones may perceive, they are capable of receiving good or harm before they are able to understand other instructions.‡ Christian parents should be wary, then, as to their own deportment before their little ones, that it may not be as a spotted, but a clear, glass. When they daily observe their parents to perform actions “decently” and with a grace, it hath a great force to form their manners. (Rom. xiii. 13; 1 Thess. iv. 12; Phil. iv. 8.) Seeing their parents in all family-duties to express reverence by their countenance, gesture, and pronounciation, every one taking their place according to their quality and degree, these doth early instil a silent deportment and a kind of devotion into these little ones, before they can reach the reason of it. So that really Christian parents are concerned for this purpose to stand in awe § as much of their little children as of any in the world; lest, because of that love these bear to those from whom they do descend, judging what *they* do to be right, they should come to have their judgment perverted by their ill precedents. Hence it was, that the ancient Romans did, with the greatest diligence possible, take care to manage all their affairs in the presence of their children with all modesty and discretion; and it became a proverbial saying, that “the temperance of the parent was the greatest precept to the children.” And indeed after, when they come to further use of reason, (I must pack-up things together,) good or bad examples of

\* *A teneris assuescere multum*.—VIRGILII *Georgic*. lib. ii. 272. For a translation of this passage see p. 217.—EDIT.

† *Nec perfectè illud quisquam discet, quod serò discere incipit*. ‡ *Plus docent exempla quàm præcepta*. “Examples are of greater efficacy than precepts in teaching.”—EDIT.

§ *Maxima reverentia debetur pueris*.—JUVENALIS *Satyræ*, sat. xiv. 44. For a translation see p. 125.—EDIT.

parents have a very powerful influence upon children, as well as others, to breed them to a good or bad behaviour. The young cock crows as he hears the old one. In blessing or cursing, playing and blaspheming, we may perceive children, even before they can speak perfectly or go strongly, forward enough to learn somewhat agreeable to what they hear and see. As Titus then was in all things to "show himself a pattern of good works," (Titus ii. 7,) so should parents in their families. (1 Tim. iii. 4; 2 Tim. i. 5.)

We find in scripture that a decorum in actions hath greatly affected lookers-on; (1 Kings x. 5; Job xxxii. 4—6; Gen. xxiii. 7; xliii. 33;) which evinceth that in the eye of their children parents ought to be very cautious, not only in refraining sinful words and actions, but also such things as are indifferent in their own nature, yet prove stumbling-blocks, being in some circumstances in a tendency to sin; or such as have at least an appearance of evil in them to their children's weaker apprehensions in such a conjuncture. So likewise they should forbear the repetition of their own youthful failings with any kind of delight; and take special heed they do not so much as seem to "make a mock at sin" in table-talk and company: (Prov. xiv. 9:) yea, and they should beware of making promises to others, or to their children, which they never intend to perform, or at least neglect to make good in due circumstances; for, let me tell you, though it be but in light and trivial matters, (wherein yet a child may have as strong affections, as a plodding man to gain a great estate,) it will interpretatively be a teaching them to lie, or be unfaithful, which natural pravity will easily promote. Not only speeches, but gestures, fashions, and all kinds of habits, are soon learned by example, because man is of all creatures the most mimical, or apt to imitate, especially what affects him in those he esteems; this being a kind of adjunct to reason. We know, the little children had learned to mock the prophet to their cost: "Go up, thou bald-pate; go up, thou bald-pate." (2 Kings ii. 23, 24.) As many men are known by their associates [whom] they much converse-with and delight-in, who yet carry it so smoothly [that] they are not otherwise discovered; \* and so are the ill-manners of some parents by some of their children. Wherefore all should observe a good decorum, lest they should give occasion to any of their children to say, as that evil one who told his father,† "If I have done ill, I learned it of you." It much behoves parents to do all things so, that they may not make themselves cheap and despicable; (Titus ii. 15;) and [it] cannot but be advantageous to a child's education, to have his parents keep a good port in all things: which put Pliny into that pathetic exclamation in one of his epistles, "O, you are a happy young man, who have him above all to imitate to whom nature would have you be most like!" ‡

(ii.) *Rules of morality.*—Or necessary documents of civility, which teach due respect to every one. § These are requisite to the formation and culture of manners, that children may learn how to behave themselves to domestics, to those that are elder and younger, to

\* *Dignoscitur socio, qui non noscitur e se.* † *Si malè feci, a te didici.* ‡ *O te beatum adolescentem! qui eum potissimum imitandum habes, cui natura te simillimum esse voluit.*—Lib. viii. epist. 13.

§ *BODIUS in Eph.*

ministers of the gospel, to schoolmasters, to equals, acquaintance, friends, strangers; in all places, on all occasions; at home, abroad, in the school, in the church; business, recreations; company, solitude; in secret, public; in mourning, joy; under benefits, injuries; in praise, dispraise; flatteries, reproaches; jests, serious matters; various and uncertain changes of affairs, wherein special rules cannot be prescribed to reach every case, but general precepts which may engage evermore to things lawful and honest, and instruct them with their distance and relation. For all which, humility is most to be commended to children, as the great ornament of those in a state of subjection, though they be unacquainted with special modes and punctilios. (1 Peter iii. 1, 4—6.) Hence it is good to teach that rule of our Saviour, when he observed persons, without any consideration of their own rank, to choose-out the chief places at entertainment; namely, "Sit not down in the highest room, lest it be the place of one more honourable;" (Luke xiv. 7, 8;) agreeing with the old law, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God;" (Lev. xix. 32;) and those of the wise man, "Stand not in the place of great men: for it is better that it be said unto thee, Come up hither, than that thou shouldest be put lower." Be not contentious; disclose not secrets; speak as becometh; boast not; be temperate in diet; weary not thy neighbour with thy company; be not rude and foolish before those in mourning; be charitable, &c. To that purpose Solomon, Prov. xxv. 6—20. It is expected that parents give prudent precepts, to inform their children how to speak and act in a decent, orderly manner, with a becoming grace in their circumstances; (1 Cor. xiv. 40;) to use words and titles of respect and honour to their superiors and equals; as he in the gospel, "I go, sir;" (Matt. xxi. 30;) and likewise a decent silence, suitable gestures, attention, modest looks, and bowing, which though they may seem trivial, yet the neglect of them will argue much rudeness, irreverence, and indecency; whereas Christian children should learn to "do all things well;" yea, and to outdo any mere moralists in such civilities as are really material, decent, and not fantastical. (Job xxix. 9—11; Mark vii. 37; Matt. v. 47.) Parents should further give their children such rudiments early, as are indeed instructive to prepare them for a particular vocation, or course of life, agreeable to their temper and quality. Here somewhat might be said of that, since "man is born unto trouble," or "labour," in some special service, as they in the scriptures have done. (Job v. 7; Gen. iii. 19; iv. 2; xxxvii. 2; Exod. xxix. 9; ii. 16.)

But I must not stay; yet shall touch of parents' placing their children into employments anon. The late books about the Gentleman's Calling, and the Lady's Calling and Education, will show, after and with others,\* the benefit of these for those children of the best, as well as meanest, condition, whether males or females: where it may be observed, that different rules in some particulars for the education of boys and girls are to be given by discreet parents.† God, who is severe against idleness, expects [that] all should employ their talents in such a professed way of life as he will approve of. In order hereunto, and for the attaining of

\* BISHOP SANDERSON, MR. BAXTER'S "Christ. Ethics," &c. *mutuæ et civili Conversationse.*

† GUAZZIUS *De*

“the best gifts,” (1 Cor. xii. 31,) great care is to be taken, and ingenious devices may be used, to get children imbued with the principles of learning, and abilities to read, write, &c.

But I must haste on. Yet here I cannot but disallow the indoctrinating of children with superstitious notions, which nuzzle them up in vulgar errors that lead unto unbelief; the affrighting of them with silly tales of bugbears, stories of hobgoblins and fairies, &c., “profane and old wives’ fables,” not tending to godliness, (1 Tim. i. 4, 6; iv. 7,) which occasion needless and groundless fears, that afterwards, when they should have more brains, are not easily corrected, or not without great difficulty removed. And, in my opinion, the teaching of children to beat inanimate creatures is not to be allowed; both because it disposeth their weak understandings to misapprehensions of things, and also teacheth them to inflict punishment in some instances, when ordinarily they themselves do rather in some little proportion deserve it; and then it stirs-up in them a spirit of revenge; whereas God hath appropriated vengeance to himself as universal Judge. (Deut. xxxii. 35; Rom. xii. 19; Heb. x. 30; Psalm xciv. 1.) And we smile at a little dog for snarling at a stone, yet see not the evil of making level and distorted conceptions in children, which may occasion a “spiteful heart,” a disposition very displeasing to God. (Ezek. xxv. 15.)

(iii.) *Moderate chastisements.*—To accompany the notices of good carriage. Correction in a due manner, and also suitable rewards for well-doing, are necessary to check rudeness, and encourage an ingenuous deportment. As good documents do put-in wisdom, so due corrections do drive-out folly. A child is not to be left to himself, lest he bring the parent to shame; when a “rod and reproof may give wisdom” to prevent it. Therefore God bids, “Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.” Elsewhere: “Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.” (Prov. xxii. 6, 15; xxix. 15, 17; xxiii. 13, 14.) Here is not only a precept, but promise of good fruit upon discharge of the duty in a right manner: but it should be sued-out by prayer, the rather because the neglect of this duty is very dangerous to root and branch, parent and child; (2 Sam. vii. 27, 28; 1 Sam. iii. 13; 1 Kings i. 6;) yea, and the greater need there is of parents’ prayer here, lest they should fall into the extreme which my text emphatically forbids. Christian parents, whose children are to “obey them in the Lord,” are concerned to chastise in the fear of God, and therefore to seek that this appointment of his may be sanctified, being joined with instruction; that it may be prevalent by the blessing of God in Christ, whom the heathen philosophers have no regard to. (1 Tim. iv. 5; Micah vi. 9.) And here, further, parents are concerned to use much Christian prudence, that their children may understand,—

First. That they are, from a principle of love for their children’s amendment and welfare, necessitated to this sharp work which God hath enjoined them in just circumstances, as he himself “chasteneth whom he loveth.” (Rev. iii. 19; Heb. xii. 6—8; Deut. viii. 5.) And therefore, if they should spare the rod through fondness, God, who knows the heart

and affections best, might censure them for hating their children ; whom they would not have been so severe with, if they could have reformed them at a cheaper rate. (Prov. xiii. 24 ; iii. 12.) Hence,

Secondly. That it is their children's folly, not their own passion, which hath engaged them in this smarting exercise, wherein overmuch heat would be like an over-hot medicine, that scalds rather than cures. Some parents are apt to go beyond just measures, and to chastise for their own pleasure ; but they must learn of God to aim at their children's profit, and not correct them but upon good reason. (Heb. xii. 10.) Even Plutarch could determine that punishment should never be inflicted for flesh-pleasing. Parents should not take the rod to vent their own anger, but to subdue their children's sin ; which a man may not suffer upon his neighbour, without rebuke, lest he be guilty of hating him in his heart ; (Lev. xix. 17 ;) then certainly not upon his child, whom he is obliged, not only to admonish verbally, but chastise really.

Thirdly. But first he should do as God did with our first parents, convict him of his nakedness ; (Gen. iii. 11—13 ;) that is, show him the evil of his lying, railing, idleness, or other faults [which] he is chargeable with, as opposite to the word of God, and prejudicial to his own soul ; (Prov. xii. 22 ; viii. 36 ;) and that he is made to smart for the cure of this evil ; which parents may let their children know they dare not suffer to remain longer uncorrected, since delays may prove dangerous to the patient if the rod be withheld. The festering wound may rankle, and come to a gangrene, if not lanced in due time. Parents' love is seen in chastening "betimes," both in respect of the age of the child, and of its fault. (Prov. xxiii. 13 ; xiii. 24.) If it be not too soon for children to sin, it should not be thought too soon for parents to correct, and that seasonably, before the sin grow strong, get head, and sprout forth. The child should be taken "while there is hope." (Prov. xix, 18.) The twig may be bent whilst it is young, and the sin mortified if nipped in the bud. God, we find, hath been very severe in remarking the first violations of his statutes ; as for gathering sticks on the sabbath day, and Aaron's sons' offering strange fire : (Num. xv. 25 ; Lev. x. 2 :) so parents should timely curb the first exorbitances of their children.

Hence, Fourthly. They should let them see they are resolved, after serious deliberation, not to be diverted by the pulings and passions of their unhumiliated children from inflicting due punishment, since the wise man chargeth, "Let not thy soul spare for his crying," (Prov. xix. 18,) so that they may not remain fearless : yet it must then be in compassion, that they may conceive, as the Father of heaven is afflicted in the affliction of his, so are they in the affliction of their children ; and as the Lord doth it "in measure," though he will not suffer them to go unpunished, so do they. (Isai. lxiii. 9 ; Jer. xxx. 11.) My text bounds the correction, that it may not exceed a just proportion to the discouraging of children, whose different tempers, as well as different faults, are to be considered, so as no more be laid upon them than they are able to bear. (1 Cor. x. 13.) There should therefore be a special care taken that the chastisement be no other than what is meet. Physicians endeavour to appportion the dose [which] they give, to the strength of the patient, and the peccant humour they would correct. There must be a

rational consideration of the age, sex, and disposition of the child, the nature and circumstances of the fault, and what satisfaction is offered by the delinquent upon ingenuous confession, or possibly some interposition of another; so that the offended parent may keep-up his authority, be victorious in his chastisements, and come-off with honour and good hopes of the child's amendment. For a parent should be ever ready to forgive, and to connive often at smaller failings, wherein there is no manifest sin against God, in confidence of gaining the child's affections, by tenderness and kind forbearance, toward the things that are most desirable. This pleasing policy is, they say, much in request at this day in Japan,\* where parents do educate their children with a great deal of softness, very rarely punishing them with stripes, though they follow their diligent informations with frequent admonitions. And they tell us, among the Grecians, the best means the mother used, if a boy was stubborn in committing a fault, to persuade him to leave it, was to show him her breasts, "as the most powerful motive she had."† But the fathers, it seems, amongst them, were more sharp: and therefore Prometheus in Menander is said "to be tied" like a boy to the racks, *προσπεπαταλευμενον*, where he prettily pleads his cause, as if his punishment had not been proportioned to his fault, but he had been too hardly dealt with. Be sure, our apostle, both in my text, and to the Ephesians, is altogether against any discouraging chastisement, and requires moderation. Thus for nurture, the first branch of education.

The SECOND is in *the admonition of the Lord*.—Without which the former will not be effectually prosperous. This, according to the notation of the original word, *νουθεσια*, (Eph. vi. 4; 1 Cor. x. 11; Titus iii. 10,) is "a putting of things into their children's minds," an informing of the judgment in, and pressing upon the will and affections, the principles of the Christian institution, warning them to take heed of deviating from these principles, which they are obliged to live up to; and is the principal thing in the educating of Christian children. So that parents are mostly concerned to get the fear of God planted in their children's tender souls, that they may know and love, trust-in and obey, their Maker, Redeemer, and Sanctifier, and have timely preservatives against the corruptions of an untoward generation.

Under this, we may speak of *parental instruction*, and *watchfulness*.

(i.) *Instruction*.—Which is a timely instilling of conscientious principles, and seeds of religion, into children, taking them apart, and engaging them to receive the most necessary points, as it were, drop by drop, "here a little, and there a little," (Isai. xxviii. 10,) according to their narrow capacities, in a free and familiar conference; by putting questions to them, and teaching them how to give answers, and by putting them upon asking questions, and returning short and clear answers thereunto, not only concerning the word, but works of God, whose Spirit alone makes all efficacious. The Lord hath most strictly enjoined this by Moses, charging parents to keep their souls diligently, and not to let the things God hath done to slip-out of their hearts all their days; but teach their sons and *their* sons, (Deut. iv. 9,) who in after-time did

\* *Vareni Descriptio Regni Japoniæ*, cap. xv.  
Schol. in Scrip.

† ὄσει κραιστας ἰκετηρίας.—

thankfully acknowledge the benefit of this instruction: "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." (Psalm xlv. 1, 2.) And for the words and ordinances of God, they are commanded not only to have them in their own hearts, but to teach them diligently unto their children, (as one who whets and sharpens a thing that is blunt,) by talking of them, when they sit down in their house, when they walk by the way, when they lie down, and when they rise up, and elsewhere; (Deut. vi. 6, 7; xi. 19; Eccles. x. 10; Psalm lxxviii. 5—7; Prov. xxii. 6, 20, 21;) nor only so, but by rites, and setting-up visible and extraordinary monuments, whereby children might take occasion to ask the meaning of them, and so parents might acquaint them with the ordinances of God. (Exod. xii. 26; xiii. 14; Joshua iv. 6, 7, 21; Deut. vi. 20, 21.)

No doubt but religious parents have been careful to observe this, for the transmitting of pure religion. Adam had taught his sons to sacrifice, as well as trained them up to business, though one of them did not worship God in an acceptable manner. (Gen. iv. 3—6; Heb. xi. 4.) He had acquainted them, it seems, with the fundamental promise concerning remission of sin, which the apostle saith could not be "without shedding of blood," (Heb. ix. 22,) represented in the instituted sacrifice, which Cain wanted faith to offer acceptably, as Abel did, giving credit to the divine institution, and behaving himself sincerely in this solemn worship, as he was instructed. Noah also taught his children, though one of them did not observe the instructions. (Gen. ix. 8, 22.) But we have Abraham, the father of the faithful, expressly commended with a special approbation of God for effectually instructing, that is, training or catechising, his children and servants after his example to "keep the way of the Lord." (Gen. xviii. 19; xiv. 14.) And therefore they are called his "initiated ones," or *κατηχοουμενοι*, whom, the Rabbins say, he did no less instruct in the divine precepts and their observation, than train up to war.\* Other memorable instances we have: Of David, who seems kindly to call children apart, to teach them the fear of the Lord, which Obadiah learned from his youth. (Prov. iv. 3, 4; Psalm lxxii. title; xxxiv. 11; 1 Kings xviii. 12.) So of his wife Bathsheba, and those good women in the New Testament, Lois and Eunice. (Prov. xxxi. 1—9; 2 Tim. i. 5.) And other persons there were, who did "catechise in all good things," *τον λογον τω κατηχουντι*, (Gal. vi. 6,) that is, the rudiments of the gospel; wherein the most excellent Theophilus was catechised or instructed, as the Jewish children had been catechised in the law. (Luke i. 4; Rom. ii. 18.)

But this part of education, namely, catechising, being handled at this exercise in another distinct query by one well versed in the practic part of this necessary duty, may fairly give me, who have so much on mine hands, a *supersedeas* from enlarging now upon it. Only let it be remembered, that since "man is born like a wild ass's colt," and "the fear of the Lord is the beginning of wisdom," parents are concerned to be industrious, and not be discouraged from teaching their offspring the words and terms of goodness, in confidence they will afterwards comprehend the sense, and practically "hold fast the form of sound words,"

\* ALTINGII *Hist. Acad. Hebr.* pp. 18, 19.



(the little Bibles, as Luther used to call orthodox catechisms,) gathered-up from the holy scripture, which, it seems, Timothy had known "from a child," *απο βρεφους*, "a little one," indeed; yea, and we have some late considerable examples of such little ones.\* (Job xi. 12; Prov. i. 7; Psalm cxi. 10; 2 Tim. i. 13; iii. 15.) And therefore, parents themselves, according to their different calls and abilities, taking-in convenient help, and all to forward the pastor's work, should not, through humour, indisposition, laziness, or an over-eager minding of worldly business, neglect this affair of so great importance to the welfare of their children; but be solicitous to get the seeds sown in their tender hearts, before the weeds of the world grow-up therein, and canker the soil. Even according to nature's dictates, Diotima timely instilled such notions of prudence into Socrates, which rendered him famous. And Cato, though he kept a tutor for his son, yet was frequent himself in teaching and examining of him in learning and natural religion. Much more should Christians; as Theodosius the Great, who was diligent in catechising his sons Arcadius and Honorius, with the assistance of Arsenius. A notable means was catechising to propagate the Reformed religion, notwithstanding the contagion of Popery, as Sir Edwin Sandys well observed; † and it will be so, to preserve it; especially if instruction be followed with a second particular in education, and that is,—

(ii.) *Watchfulness or inspection*.—Which is a daily putting children on exercise, to practise the things wherein they have been instructed, by a prudent oversight of their behaviour. This domestic episcopacy, or family discipline, is of singular use for the edification of children. Governors especially should "watch in all things." (2 Tim. iv. 5.) This is the most proper means to preserve the good seed which is sown from being stolen away, and to guard it, lest the enemy come slyly, and sow tares amongst the wheat; which he lays wait to do, if he can take parents asleep or inobservant, when they should be awake in this good government, and intent upon it in their household; taking special care that in practice their children be found faithful, and not chargeable with riot and unruliness. (Matt. xiii. 25; 1 Tim. iii. 4; Psalm ci. 6, 7; Titus i. 6.)

It is not enough to teach children the rudiments of faith, worship, and obedience, but to bring them where the ark is, to the acts of solemn worship, both in the family and congregation. Our Saviour's parents brought him, though he was born without sin, and had not need upon that account, as others have: (Luke ii. 41, 42, 48, 49 :) much more should others, who now are not required to go so far, bring theirs to worship God, according to his appointment; see to their reverend deportment there, examine them afterward, and observe their proficiency; carry a jealous eye and hand over them, as Job did over his; (Job i. 5 :) and take care there be no connivance at palpable faults, but a seasonable discountenancing of every sin, in the dearest of them; no allowance of any practice dissonant to that which is right, but a solicitous care that they do not decline and apostatize, or be not seduced from the pure worship of the holy God, and the good ways they have acquainted them

\* [JANEWAY'S] "Token," and "Little Book for Children." † "Survey of Religion in Europe, A. D. 1593," p. 113, *infra*.

with. (Gen. xlix. 6 ; Deut. xxxiii. 9 ; xiii. 6 ; Exod. xxxii. 28 ; Zech. xiii. 6 ; Joshua xxii. 27—30 ; Gen. xxiv. 6, 7.) We know, Abraham, that father of blessed memory, commanded his children, as was noted before ; (Gen. xviii. 19 ;) and there was a positive law after to command children, upon their lives, to observe and do what God enjoined. (Deut. xxxii. 46, 47.)

This belongs to the training-up of youth to a good habit, which will not easily be removed. They that handle this matter wisely, will find good in their children ; and to do it so as to avoid undue lenity and severity, is great prudence. For it requires an insinuation into their affections, to engage children to love and delight in their duties, by "the sweetness of the lips," to increase their learning, and encourage their honest endeavours with suitable rewards ; (Prov. xxii. 6 ; xvi. 20, 21 ;) and, on the other hand, seasonable admonitions and remembrances in case of failures ; a frowning on their laziness, and neglects of those offices wherein they should be employed, which will keep them in awe. Though this must be done with great skill and wariness, lest it produce a slavish fear, which slothful, disingenuous, and low spirits are apt to fall into, and then absurdly to plead ; (Matt. xxv. 24—26 ;) yet of the two it is better to fail on this hand, than for a Christian parent to omit warning of their children, because both law and gospel require, as was partly hinted before, [that] we should not let sin, either of omission or commission, rest on our neighbour, but should warn a brother, much more a child, and set him in joint with a "spirit of meekness." (Lev. xix. 17 ; Gal. vi. 1.) I grant, this duty of daily inspection is very difficult ; but it is amiable and excellent. It is of great latitude ; for parents are evermore concerned to be eyeing of their children, to see they do that which is necessary and comely, both in religious and moral practice, according to what is really best esteemed in civil behaviour. They must continually be watching them, as to their praying, reading, hearing, eating, drinking, playing, visiting, studying, working, sleeping, &c., to see they be not vain or idle, because commonly there is but a little distance in time betwixt doing of nothing and doing of ill.

Children should be exercised with variety ; taught to sing psalms, (Deut. xxxi. 19, 21 ; Psalm cxlviii. 12, 13,) as those good children were, who made that short prayer to our Saviour, "Hosanna," in Greek, out of Psalm cxviii. 25,  $\text{הוֹשִׁיעָה נָא}$  "Save, O Lord, I beseech thee," namely, "Blessed Messiah ;" to pray in secret sometimes by and for themselves ; to be constant, timely, and reverent at family-duties ; to be charitable, respectful to the ambassadors of Christ ; to be attentive to the reading of chapters, and hearing of sermons ; and thereupon to put questions, and give some account of their understanding of things, and be not as parrots that chatter without knowledge ; to be observant of the Lord's day, not left to themselves, to play and do what they list ; for, as Solomon observeth, "A child left to himself bringeth his mother to shame ;" (Prov. xxix. 15 ;) she being either more indulgent in suffering him to get head, or more affected with it, when she seeth the evil of his idleness, especially on the Lord's days. But on other days, at fit seasons, such honest sports and recreations, agreeing with the children's temper, are to be allowed, as do not alienate their minds from duty, but promote health

and cheerfulness; admit they be not with ungodly play-fellows, from whom ribaldry and profaneness are easily learned, but nothing that is good. The philosopher\* did advise the educators of children to take heed they did not permit them to accompany with such, of whom they would learn bad words, hear smutty fables, or be brought to look upon indecent and deformed pictures; and that they did converse as little as may be with servants. And in eating and drinking, parents should with discretion lay restraints upon children's appetites, both as to the quantity and quality of food, consonant to the rules of right reason, that they transgress not the wholesome laws of temperance, for the preservation of strength, and activity of body and mind. So for their studying and working, &c., a continued inspection is requisite, that they do not neglect their time, or mis-spend their talents; which that they may not do, will usually need the parents' best skill and utmost diligence, because of inbred pravity and untractableness. Yet, as one hath well observed,† there be certain handles to take hold of these little souls, in their tender years, since most of them are apt to be shamefaced, fearful, curious, and credulous; which dispositions are to be attended by vigilant parents with discretion, and laid hold-on to lead to virtue. As, on the other hand, those hinderances to good things, which soon bewray themselves in little ones, are to be watched-over and curbed; such as pride, wilfulness, lying, and intemperance. That these evil inclinations may not be predominant, shame is to be managed to dissuade from things dishonest; fear, to keep in awe, from consideration of punishment, or loss of reward; curiosity, to form in the mind right notions of things; and credulity, to gain the consent to things honest and good, and to make a right tincture which may abide. Then, on the other side, vicious inclinations are to be timely curbed; as pride, arising from corrupt self-love, to plant in young minds humility; wilfulness, to engage unto teachableness; lying, to make way for justice and fidelity; and intemperance, for the love of truth and sobriety, that the understanding may rule the appetite. Upon which account the same person suggests, we should not promise children junkets, as the reward of their obedience, but honour and praise, which they should be made to love; which is the great thing they of Japan "use to implant in the tender minds of their little ones," proposing glory as the strong motive to persuade them unto obedience and good carriage. †

I should not have insisted so long upon this, but that I dare be bold to say, it is through default of this part of education, (I mean, for want of watchfulness,) that the children of many parents amongst us fall so much short of the instructions received. Their passions grow strong, and the things that gratify sense lascivious; their parents heed not; and so the hopeful fruit is blasted and spoiled for want of fence: or, as in some gardens, where there be fine buds and fruits coming-on, that have been raised with great pains and charges, they suffer snails and caterpillars to increase, which in a short time devour that [which] the master's and gardener's eye and hand might easily at first have prevented, by taking away the

\* ARISTOTELES *De Republicâ*, lib. viii. cap. 17. † PETER DU MOULIN. ‡ *Gloria studium et cupiditatem teneris animis impluntare consueverunt, &c.*—VARENIUS *De Regno Japoniæ*, p. 102.

caterpillars' eggs, and killing of the snails ; so you may see in some families, where there were great hopes of children, as of the pleasant fruits on a fair tree ripening, all lost for want of parents' and governors' narrow inspection ; or through a tender mother's unlimited indulgence, where she should keep a strict watch ;\* and through the connivance or misplaced kindnesses of some affectionate servants, who, to ingratiate [themselves] with their young masters or mistresses, take upon them to be wiser than those that love them best, and secretly humour them with those things that may gratify their sensual appetites, though never so prejudicial in the consequence, and in the present judgments of their superiors, who would have their children disciplined to self-denial and temperance, which the gospel sets a great value upon. (Matt. xvi. 24 ; Luke xxi. 34 ; 1 Cor. ix. 25.) I speak this from my own and others' certain experience of what I have seen and heard, both in families of the gentry and others in the country, and those of the best rank in the city. O, what cause, then, have some of us with heartiest thankfulness to adore our heavenly Father, that our dear parents have not only taught us the rudiments of goodness, but called upon us to exercise self-denial and temperance, and to inure ourselves to hardship, as good soldiers of Jesus Christ ! (2 Tim. ii. 3 :)—so the apostle enjoined, agreeable to the philosopher, who determined it “ best to accustom children in their tender years unto colds, as most advantageous to good health and warlike actions ;” †—and to bless God that they kept a watchful eye upon us in our minority, giving check to our inordinate appetites, [so] that we can now, in this luxurious and delicate age, in the midst of fulness, curb ourselves, and not hanker after every dainty and fine fashion we see, or repine when it passeth by us, whose souls are made for better attainments !

But I forget myself in this business of education, being yet to speak to the remaining offices of parents ; the next of which is,

4. *Disposal or elocation of children, growing-up or adult, either into some particular employment, or marriage.*

(1.) *Into some fit way of employment, or particular calling.*—Christian parents are concerned not only to train-up their children for business in the world, but to do what they can to provide an honest, fit, and useful calling or profession, wherein they may serve their own generation according to the will of God, (Acts xiii. 36,) and the abilities he hath bestowed on them, and the inclinations he hath implanted in them, whereby they may mostly promote the kingdom of Christ. (Matt. vi. 33.) To find-out natural capacities in the obsequious part of age, requires

\* *Imberbis juvenis, tandem custode remoto,  
Gaudet equis, canibusque, et aprici gramine campi, &c.*

HORATIUS, *De Arte Poetica*, l. 161.

“ The youth whose will no froward tutor bounds,  
Joys in the sunny field, his horse and hounds ;  
Yielding like wax, the' impressive folly bears ;  
Rough to reproof, and slow to future cares ;  
Profuse and vain ; with every passion warm'd,  
And swift to leave what late his fancy charm'd.”—DR. FRANCIS'S Translation.

† Συμφερεί δε εὐθὺς καὶ πρὸς τὰ ψυχὴ συνθεῖξεν ἐκ μικρῶν παιδῶν· τοῦτο γὰρ καὶ πρὸς ὑγιαν καὶ πρὸς πολεμικὰς πράξεις εὐχρηστοτάτων.—ARISTOTELES *De Republica*, lib. viii. cap. 17.

the diligent consideration of a sagacious mind: so that parents herein have really need of the skill (were it attainable) of the boasting Spaniard, who, in his Trial of Wits, pretended to know what complexion was fittest for every profession. For "all dispositions and inclinations are not equally fit for every affair."\* Some, according to the temperament of the body and culture of the mind, are for more ingenuous and liberal, others more mechanic, arts; some in a more public, others more private, station. Upon discerning of which, parents should strain hard, proportionable to their estates, to choose such honest and advantageous callings, as their children are fittest for, so nigh as they can judge.

Daniel and his companions were for liberal sciences; and so was Moses before them, and Paul after them. (Dan. i. 17; Acts vii. 22; xxii. 3.) These God made use of as eminent instruments of his honour in their generation; one of them a prophet, another a prophet and magistrate, the third an apostle; and all of them witnesses to the truth. Paul doth gratefully commemorate his parents' love in educating him at the best school and university, under the best tutor, living far from the city of his birth: nor without reason; for God's raising-up sons unto parents for prophets, and placing them in the ministry, however despised in this decrepit age, was accounted a singular privilege. (Amos ii. 9—11; 1 Tim. i. 12; Eph. iv. 8, 11—16; 2 Cor. v. 20.) Others in their circumstances were disposed into other callings, which their parents thought them fit for. In the morning of the world, the two first children, Cain and Abel, were put into different employments; so were Isaac's sons into the like; and Samuel's sons into another, though they very much misbehaved themselves in it; Jacob's sons, Laban's and Reuel's daughters were employed about cattle. (Gen. iv. 2; xxv. 27; xxxvii. 12; xxix. 9; 1 Sam. viii. 1—3; Exod. ii. 16.) None should be left to live idly; but, if not disabled, all should be ordinarily in some stated employ, wherein they have a heavenly guard, (Psalm xci. 12,) for the public good, and the honour of God, who, where he gives most, will not be content with the least, but requires either corporeal or mental employment from all. And therefore, parents, having consulted their children's inclinations, and considered what breeding they have given them for the bettering of their parts and improvement of their gifts, should not fail to dispose of them so, that they may be able to maintain themselves, (2 Thess. iii. 6, 10, 12,) or use what they have honestly provided for them, to the doing of good in the church and state, and the training-up of others in succeeding generations; according as God hath distributed gifts to every one for his calling, wherein he is to abide, till more clearly called to another; (1 Cor. vii. 17;) whether for husbandry or handicrafts, in more substantial or more curious works, or yet more laudable employments; whereunto they are not to be intruded, but orderly called. (Gen. xlvii. 6; 1 Kings v. 6; Exod. xxxv. 30—35; Jer. xvii. 16.) All which gives check to such parents who are negligent herein after primeve education, and those who either put their children into unfit callings, or enter them not into fit ones in a fair way, but by some indirect means.

(2.) There is another disposal and placing-out of children, wherein good parents ought to be greatly concerned; and that is, *into the honourable*

\* *E quolibet ligno non fit Mercurius.*—ERASMI Adag. p. 525.

*estate of marriage*, (Héb. xiii. 4,) *when at a competent age*.—Considering the temper and inclinations of the children, upon a due expense\* of circumstances, in all Christian prudence, sooner or later, to avoid temptations on one hand and another; by endeavouring to provide such matches, as they may have a good ground to hope for God's blessing upon; which they may then do, when they are "in the Lord." (1 Cor. vii. 39, 22.) Because that is the great canon for the regulation of Christian marriages, and should be the principal ponderation in this greatest affair of parents and children,—that the persons marrying "be not unequally yoked," and that they do it "in the Lord;" as the obedience of wives and children is required to be, and to please the Lord, in my text. (2 Cor. vi. 13, 14; Eph. vi. 1; v. 8.) Yea, this of marriage is to be only "in the Lord." (Col. iii. 18.) For, not to please him by marrying in him, is by consequence to incur the displeasure of Him in whom alone a blessing is to be had. Wherefore, professing parents, who are charged by the prophet in the name of the Lord, to take wives to their sons, and give their daughters to husbands, (Jer. xxix. 6; 1 Cor. vii. 36,) should with a good and serious conscience, without carnal glosses, study this prime canon, as they really design the promotion and spiritual advancement of their offspring.

Thus Abraham, so famous in his parental government, was very careful with respect to the Lord in covenant, for the matching of his son Isaac; that, in a matter of so great importance, lest he should be tempted to a failure in his trust, he took a most solemn oath, "by the Lord God of heaven and earth," from his faithful steward Eliezer, upon serious seeking of God by prayer, that he should take a wife for him out of a religious family, and by no means yield that Isaac should be brought into a relation, communion, and residence, with any of those who might be an occasion to alienate his affections from the service of the true God in a true manner: (Gen. xviii. 19; xxiv. 2—9:) which had an excellent effect, since Isaac and Rebekah were the most chaste pair of all those patriarchal worthies, their affections being entirely united. And Isaac, at his wife Rebekah's motion, when almost dead for fear of an ungodly wife, followed his father's example in the disposal of his son Jacob. (Gen. xxvii. 46; xxviii. 2.)

We, indeed, live in an age wherein there is much complaint by many wealthy parents, that though they like well of this grand rule, yet they know not where to have suitable matches for their children, especially of the female sex. I confess there is too much ground for this lamentation: the Lord remove it! Yet I may, with submission, not being solicitous "to please men," but my Lord and Master, (Gal. i. 10; Eph. vi. 6,) put these complainants in mind of what hath been observed by another before me: †—That persons of quality and estate, likely, have in one respect a greater advantage than others, in that they have a greater latitude of choice amongst those who are in estate below them; so that, of religious, prudent, and suitable persons, they may choose almost whom they please. But the truth is, many parents who sit at the upper end of the world, though they profess religion, they are too often so biassed with the love of this world, that marrying to the very height of their

\* In the meaning of "weighing" or "consideration."—EDIT.

† MR. WHITE.

estate hath the casting vote; and so they bestow their pious, hopeful children upon persons in whom they have no probable positive evidence of real godliness and sobriety, or on such who are not comparably so virtuous as others they might have, more religious, prudent, and desirable, who, upon conjuncture of estates, would be abundantly well accommodated for a comfortable and cheerful livelihood; when, alas! some of them are so swayed by carnal motives, that, as one saith,\* "they marry" their children to "a swine, for a golden trough;" they prefer temporals to spirituals and eternal; riches and honour, or comeliness, to virtue and godliness; and take one that is at enmity with God into the nearest and strictest league of amity with those [whom] they are obliged to love best. (Rom. viii. 7, 8.) And thence it comes to pass that in succeeding generations, by unequal mixture of the holy seed with the profane, (Ezra ix. 2—4,) there is such a decay of piety, as at this day, amongst those sprung on one side from worthy progenitors; being much like those of the old world, who defiled the face of the earth with an unblest generation, which so grieved the Almighty, that, after he had given the inhabitants fair warning by the "preacher of righteousness," he swept them all away but eight persons with an universal deluge. (Gen. vi. 2—4; xxvi. 34, 35; xxxiv. 14; xxxviii. 2, 7—10.)

I know, upon the hearing of this, some professing parents of our age will be touched to the quick, though they do thereby a little shake their own title to the best inheritance; but it concerns a watchman, when called to "give them warning from" the Lord, (Ezek. iii. 17,) to deal faithfully: upon the remembrance of which, and an affecting apprehension of this growing epidemical distemper, I do, in the name of the Lord, put all Christian parents in mind not too vehemently to seek after great things to themselves, (Jer. xlv. 5,) in bestowing of their children richly; but labour to link them with gracious and suitable persons, where there may be mutual kindness and hearty liking of each other, and with whom they may live religiously and contentedly: for the truth is, without this mutual complacency and loving contentment each in other, which the scripture calls for, (Prov. v. 19; Gen. xx. 16; Ezek. xxiv. 16; 18,) upon a good foundation, there cannot be a happy match. Wherefore, in this great office of parents,—which is a comfortable one for their children, if well done; but most uncomfortable, if otherwise,—they are mostly concerned to look after the fear of the Lord. For the wise man, by the Spirit of God, hath so determined upon weighing of things, saying, "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised:" and so shall the man also. (Prov. xxxi. 30; xix. 23.) If things be tried at God's balance, religion will weigh most. "House and riches are the inheritance of fathers: but a prudent wife is from the Lord:" (Prov. xix. 14:) and so is a prudent husband too. Either is to be valued as a more blessed gift than any temporal portion left by parents, who may, and ought to, be provident. But there is a more special finger of God, who gives wisdom, and unites hearts, in every happy match: wherein good-nature, or, as we now speak, good-humour, doth much sweeten society in a human way; but I pray you, what doeth it in a Christian way, wherein the married couple should live "as being

\* MR. BAXTER'S "Christian Politics," p. 484.

heirs together of the grace of life; that their prayers be not hindered?'' (1 Peter iii. 7.) Alas, my friends! as to this, a good nature, as one saith,\* is but "like the white of an egg, which as it offends not, so it relisheth not." There may be a tolerable conversation as to temporals on the week day; but what is pleasant in it as to spirituals, especially on the Lord's day, and at other seasons, when the soul hath need of quickening, direction, and comfort, or a companion in heavenly joys? Then real grace, with all its faults, will be better than refined nature, as light than darkness. (Eccles. ii. 13.) Discretion will set a lustre on religion, and is to be looked after; else how troublesome will it be for wisdom to be subject to folly! No one can live lovingly and comfortably with a fool.

Next an ungodly, an unworthy yoke-fellow, especially if in husbands, is to be feared. And next to a religious and prudent, a pleasing person should be chosen: amiableness helps to root and settle amity, which gains reputation by an inheritance. (Eccles. vii. 11.) But in these things, especially the last, without regard to the former, parents should take heed of exercising tyranny; and when God hath given them children, how they give them away; be careful herein they do not, contrary to my text, discourage their dutiful children by pressing them to marry where they cannot love. Because herein one † characters the good parent to be such, as "draws arguments from his children's good, rather than his own authority; accounting it a style too princely herein to will and command, he rather chooseth to will and desire;" remembering [that] the parental power is for edification, not destruction, and should not be exerted to cast a child against its mind upon a disaffected, much less an unworthy, match.

In the treaty of marriage betwixt Isaac and Rebekah, when there was a good agreement betwixt Abraham's steward and her father and brother, they would not come to a conclusion, till the maid was called and asked as to her affection and consent. ‡ (Gen. xxiv. 57.) All was but compliment, till that was gained. Parents herein are to persuade upon good reason; but it is too harsh to attempt the compelling of love. Some rigorous ones are apt, for their own worldly advantage, to use their awful § authority in matching, to constrain their obedient children contrary to their affections and dispositions; but they should rather learn of their heavenly Father, who disposeth all things sweetly, and would have them to do so too. In the disposal of their children, he would have them do more with the sway of love than power; and to be rather affectionate than imperious in their government. Grave and prudent Dr. Harris || condescended to his sons, saying, "When you are youths, choose your callings; when men, choose your wives; only take me along with you: it may be, old men may see farther than you." Be sure, then, they see well, when they aim chiefly at piety. As an ancient hermit relates, ¶ in his own Life, the consultation of a principal inhabitant of Constantinople with his lady, about the disposal of their only child, who was a daugh-

\* MR. THOMAS'S "Counsel to Married Couples." † MR. FULLER'S "Holy State."  
 ‡ *Hostis est uxor invita quæ ad maritum nupta datur.*—PLAUTUS. For a translation of this passage, see p. 301.—EDIT. § This is the author's own word in all the impressions; and not *lawful*.—EDIT. || In his Life. ¶ *In Prælo spirituali.*



ter: the result whereof was, not to look at greatness and riches, lest, marrying her to a vicious person, they should make her miserable; but rather to one of a lower rank fearing God, who, from conscience of his duty, would love and make much of her, and so render her condition comfortable. In prosecution whereof, they found-out and bestowed her upon the honest son of a very charitable father, who had a small estate, but great virtue, with whom she lived very happily. But my discourse swells, and I must shorten what remains.

5. *Maintenance is another part of the parents' office toward their children, unto whom they are to allow a competency, according to their quality and estates, to live upon.*—A just allowance for subsistence is presupposed requisite to the right discharge of the precedent duties from parents to children, both in their minority, and when come to maturity, for the accommodating of them with necessaries according to their birth. The neglect of which temporal provision would argue Christian parents worse than infidels, who are not so enormous; (1 Tim. v. 8;) since, amongst the barbarous people, they spare not cost to provide suitably for the fruit of their bodies, till at least they are able to carve for themselves. Our blessed Saviour takes for granted, amongst the common notions of mankind, that earthly parents will give good gifts unto their needy children, which are most proper for them. (Matt. vii. 9—11; Luke xi. 11—13.)

But as a superaddition unto this general provision, there is also somewhat more particular, which even nature itself teacheth, upon the disposal of children, and Christian institution requires and commends; namely, parents, as God hath blessed them, should lay-up for their children: (2 Cor. xii. 14:) yea, so, as that when they are placed in callings and married, they may, by some stock or competent portion, be able to lay-up for themselves, and be really serviceable to God's glory and others' welfare "with their substance." (Prov. iii. 9; xxix. 3.) Abraham is commended for this devising of his estate; and so Jacob, in providing for his. (Gen. xxiv. 36; xxv. 5, 6; xxx. 30.) God did under the law direct to a double portion, real or personal, unto the eldest, as an acknowledgment of the right of primogeniture; supposing no manifest forfeiture by disobedience: (Deut. xxi. 16, 17; 1 Chron. v. 2; Gen. xlix. 3; Exod. xiii. 2; Lev. xxvii. 26:) for in the exercise of parental authority, there may be some special consideration and rational regards had to the most dutiful, but still according to equity. Daughters, according to that constitution, were to be co-partners, and share as co-heirs, in the inheritance. (Num. xxxvi. 8.) And how parents, without valuable reasons, can now disinherit them, considering the prohibition in my text, is not easy to conceive.

But, in laying-up for and apportioning their children, parents should have a care,

(1.) *That they be not dilatory.*—As those who unseasonably put-off the supplies of their children with that [which] God hath given them, till they themselves be dead, or so long till it hath occasioned an abatement of affections in their children, which is not to be excused in them: but the parents should not tempt them, or put them upon any sharking tricks, to supply necessities, by keeping all the patrimony in their own hands,

above a handsome reserve of conveniences for their own food and raiment ; (being of a different temper from that prince's father,\* who, coming into his son's closet, and seeing there all the gold and silver plate he had a long time before given to him, said, "I see, you have not a generous mind enough ; for with all the gifts you had from me, you have not known hitherto how to make yourself one friend ;") or, in any other respect, by any avaricious detention of what is requisite to be bestowed on their children, lay them under the discouragement which parents are in my text obliged to avoid, as that which is displeasing to God. (Psalm cxix. 60.)

(2.) *They should be sure they came honestly by the portions they leave their children.*—That they are goods well-gotten, and well-used. For if they be treasures of iniquity, they will not long abide, having a curse attending them. (Prov. x. 2 ; Joshua vii. 24.) Yea, a little ill-gotten will be as a little leaven, that will sour the whole lump ; or as the coal, which the eagle carried with the flesh she took from the altar, that fired all. But if they are well-gotten, then, as one said of a small portion, they will wear like steel. And though they have been justly gained, yet if they have been niggardly hoarded-up, and not put to good uses, but parents have lived miserably and basely, only to increase riches, they will prove not good, but rusty, though lawful money ; and they are kept to their owners' disquiet and hurt, and to their children's disappointment in the proof. (Eccles. v. 12, 13.) After an age, [it is] likely, they find nothing, or nothing with the blessing of God ; for that is entailed, not on the miser's seed, but on his that "is all the day merciful ;" (Prov. x. 22 ; xvi. 8 ; xx. 7 ; Psalm xxxvii. 26 ;) when either the urgent necessities of the poor, or the interest of the church and state, require a proportion ; the defrauding of which, under a pretext of raising a portion for children, were to cause a canker in what is raised.

Thus of parents' office whilst there be promising hopes of staying with their children upon earth. There remains somewhat yet :

6. *At their departure.*—When they are admonished to be thoughtful of leaving them, and have some pre-notice of death approaching to arrest and carry them to their long home ; then parents should "set their house in order," (2 Kings xx. 1,) by giving or leaving such lessons of wisdom to their children as, by God's blessing, will make a deeper impression, being uttered by dying persons. (Gen. xlviii. 16.) Thus did Isaac and Jacob. (Gen. xxviii. 1—4 ; xlix. 1, 2.) It is true, there was something of an extraordinary prophetic spirit in some of them ; but those things of ordinary use, which they gave in charge, will be sufficient proof for our purpose : as Isaac's sending Jacob to Laban with his blessing ; David's advice to Solomon, and Jacob's about his funeral ; (1 Chron. xxix. 19 ; 1 Kings ii. 2—4 ; Gen. i. 16 ;) and others' making a will or testament, bequeathing and devising their estate ; (Gen. xxv. 5 ; Gal. iii. 15 ; Lev. xxv. 23 ; 1 Kings xxi. 3 ; Heb. ix. 16, 17 ;) seconding all with solemn parental warnings, and prayer to God for a blessing, and advising them after their death to consult such friends upon emergencies, whom they have obliged to their assistance, as David did. (Gen. xxiv. 60 ; xlviii. 15, 16 ; 1 Chron. xxii. 17 ; xxviii. 1—8.) The reverend Mr.

\* GUAZZIUS *De nutu et civili Conversatione*, p. 390.

Robert Bolton,\* and others, gave notable instances of this last duty. The above-mentioned Dr. Robert Harris referred his dear wife and children, after several heavenly and savoury speeches, to the advice and counsel he had annexed to his will, made by him about twenty-two years before his departure. Therein he left his children excellent instructions for their souls, their bodies, their callings, both as to the choice and use of them ; for their company, for their marriages, for their children, for themselves within themselves, for their estates, and for the public : things really worth the reading and observing, both by parents and children. In imitation of which, but not published, I have likewise with delight read very good advice left by a serious citizen,† (as it should appear, lying sick of a consumption, whereof he died,) to be given to his only son and child, then a little one, when he should come to the use of his reason ; which I doubt not but is faithfully performed by his executor.‡

It might be of great advantage to their posterity, if parents would have more regard in due circumstances to this last office of theirs, which is much slighted by many in our days, who seem unconcerned what shall become of their posterity, when they are gone, as to the best of enjoyments. It is true, there be, on another hand, parents over-solicitous to leave great estates to their children, when they themselves leave the world, being loath to part with them before : they think they never can make their children rich enough in the world, without any regard to the riches of grace ; never considering that conveniency is really more eligible than abundance, (Prov. xxx. 8,) and where there is much wealth, more grace and wisdom are needful to enjoy it well. For if children have not their " hearts established with grace," (Heb. xiii. 9,) or want prudence to manage an estate, they are but like a ship that hath more sail than ballast, which is ready to be overset with any gust of wind. A great estate without virtue is but strong poison without an antidote ; and earthly-minded parents in this respect do with their children as the ostrich with her eggs ; [she] leaves them in the dust, but takes no further care of them ; so they leave them rich in temporals, but for their spiritual and eternal welfare they are little or nothing concerned. That they may " eat, drink, be merry," and clothed with the best, they provide by setting their nest on high, and making their seed great on the earth ; (Hab. ii. 9, 10 ;) when, alas ! they do but consult shame to their house, and wrong their own souls ; they do but " observe lying vanities," and " forsake their own mercy ;" (Jonah ii. 8 ;) since God usually turns the wheel, and disappoints them. When the riches " of the sinner are laid-up for the just," others become masters of their children's estate : whereas the " good man leaveth an inheritance to his children's children," (Prov. xiii. 22,) who in after-ages reap the benefit of an estate consecrated and blessed by their pious parents' prayers, the gracious answer whereunto they are still receiving. It is more than time [that] I should speak to,

II. *The enforcement of these great and important offices, mentioned in my text, which is, the Father of heaven's prohibition of provocation to the discouragement of children. "Provoke not your children,"* ἰνα μὴ

\* In his Life.

† Mr. R. B., May 9th, 1662.

‡ Mr. T. H.

ἀθυμωσιν, "that they be not discouraged."—Now, as I showed [that] the positive injunction of the Lord was a sufficient reason to enforce the duties of children; so this inhibition or negative precept is of equal strength to move parents unto theirs; since it plainly shows the will of Him who hath an uncontrollable dominion, that parents' conduct should be moderated according to those equitable positive, as well as negative, precepts that have been produced in the enumeration of the foregoing particulars. And the special one in my text carries with it a reason drawn from the end: "Lest the children should be consumed with sorrows," saith the Syriac Version; others: "Lest they become pusillanimous and dispirited, pining away with grief;" which may be by any neglect or abuse of parental authority, either in defect or excess; by omitting the duties required, or committing what God hath inhibited, and so falling into either extremes. Now, what can be more cogent with affectionate parents to engage them unto the good government of those [whom] God hath put into subjection to them, than a care they be not disheartened by any mal-administration of theirs? Certainly, to give any just occasion of discouragement to the hopeful fruit of their own body, must needs be very evil and unnatural. This puts them in ἀθυμιαν, either such a stupid "dejection of spirit," as makes them fearful, dull, and unfit for any work, so that they are like members stupified with narcotics; or [in] such strong dolours of mind as even break their hearts, which bring diseases and immature death; or else, as a sad and usual consequent, a certain desperate contumacy: when they find themselves under an incapacity, through their parents' unusual indulgence or severity,\* of doing that which is right, or of pleasing in their relation, they take the wretched boldness of doing wrong and displeasing; yea, many times they become like restive colts and wincing jades, which fling and kick; they do all the mischief they can, and make-head oftentimes to irritate their parents' passions; which is the height of impiety in children, who, when come to this, seldom take-up till they have destroyed them from whom they descended, and ruined themselves, soul and body.

It is most plain, if "God hath graciously given children unto his servants," (Gen. xxxiii. 5,) you Christian parents, who profess to be such, are obliged, in gratitude to his heavenly Majesty for those favours, to do your utmost so to order and manage these his gifts as he hath directed, that they may indeed be fitted for the Donor's use and service. They are not born with Bibles in their hands, neither are the contents in their heads or hearts, neither can they put-forth to sea without card or compass; but you are by your relation obliged to indoctrinate them, to acquaint them with God and themselves, to supply their wants as you can every way, and no way to discountenance them; for this is in effect to disparage the divine favours, and trample upon the Almighty's blessings. It is to expose the tokens of his bounty, and put them to the vilest uses; to make them instruments of sin, and subjects of wrath, and bring shame to yourselves. (Lev. xix. 29; Judges xix. 23, 24; Gen. xix. 8, 33, 34.) Believe it, parents, to neglect the duties I have been insisting-on, is to throw away your "crown and glory," to pull down the

\* Both the first and second editions have *serenity*, instead of "severity."—EDIT.

stars in your own orb, (Prov. xvii. 6; Gen. xxxvii. 9, 10,) to despoil "your own heritage," and burn-up the "olive-plants" about your own table, to unfeather the "arrows" in your own quiver, to cast into the rubbish the "polished stones" of your own palace, to rob yourselves of that [which] should give you rest, and [to] bereave your own souls of "delight." (Psalm cxxvii. 4, 5; cxliv. 12; Prov. xxix. 17.) Nay, it is to rob God; for your children are more his than your own; they stand in a federal relation unto him, and you may not carry yourselves toward them as you list. (Ezek. xvi. 20, 21; Matt. xxviii. 19.) So that your own interest in them, who are part of yourselves, your interest in their virtues, God's interest in them, as well as his will and pleasure, should forcibly impel you to mind your office, and fill-up your relation; the unconscionable neglect of which will be as a bloody dagger stuck up to the hilt in your own hearts. Wherefore, I beseech you, endeavour all you can, that your conduct of your children be just and temperate, with all gravity and prudence, that it may be like the children's obedience which the scripture calls for, "well-pleasing unto the Lord;" so, as they, you yourselves likewise may expect a blessed prolongation of your days. (Deut. xxxii. 46, 47.) I have at length dispatched what I intend to say concerning the duties themselves; yet there remains something to be said to,

III. The third general proposed, in answer to the complex query, namely, *The manner or means of managing the duties of both relations.*—And this both *more generally and particularly*, according to the mind of God in his word.

1. *More generally.*—Wherein that hath been already, implicitly at least, suggested, which now will require only a brief intimation. My beloved, many, we know, are apt to be solicitous enough, and too much, as to their conversation in this world, to observe the modes which obtain most at the court. It concerns us all, certainly much more children and parents, to discharge their duties after that mode which gains approbation in the court of heaven; and therefore to take good heed to those helps for their direction concerning the manner of performance which we have in the evangelical institutes, recorded in his heavenly Majesty's imperial court. Therein both the relatives are taught to perform the duties I have been discoursing of, from a principle of mutual love, with a design to please God, and comfort each other respectively, in such a way as may "adorn the gospel," (Col. iii. 20; Eph. vi. 1; Phil. i. 27; Titus ii. 10,) and maintain that "charity" which in this relation should eminently proceed "out of a pure heart, and of a good conscience, and of faith unfeigned." (1 Tim. i. 5.) This "charity," or love, the apostle tells us in this chapter a little before my text, "is the bond of perfectness," or "perfect bond;" (Col. iii. 14;) and here, if any where, it is to meet at both ends, yea, bud-forth and flourish in reciprocal delights and endearments. (Matt. xvii. 15; Gen. xlv. 10; xlvii. 29, 30; Ezek. xxiv. 25; Luke xv. 20, 22, 32.) Christian parents and children, as much as may be, should still be joining in concert to keep-up a mutual harmony; yea, and, upon better principles, endeavour to equal the most refined moralists celebrated for this charity; as Pomponius Atticus and his mother, who never fell-out in sixty-seven years, as he himself tells the story. To

promote this, there should be a free and frequent communication of secrets, a giving and taking of loving warnings,—yea, parents in some circumstances should be willing to hearken to the submissive and prudent good advice of their children; (1 Sam. xix. 6; Gen. xi. 31; xii. 1; Joshua xxiv. 2;)—and, in a daily address to the throne of grace, a mutual pleading in faith the covenant and promises, for each other's interests. (2 Chron. i. 9—11; Psalm lxxxvi. 16; Rom. ix. 3; x. 1.) Thus more generally.

2. *More particularly.*—Some things may be said to the management of these duties according to scripture, still following the method of my text,—severally to *children*, then to *parents*.

(1.) *To children.*—Such directions as these following may be profitable for the well-management of their duties: namely,

(i.) *Be thoroughly sensible of the mischief of disobedience, and the benefit of obedience.*—And therefore really believe the severe punishment of the former, and the gracious rewards of the latter. Be sure, so much as there is of disobedience, so much is wanting in some kind of natural affection; and *that* usually hath monstrous attendants, *which* direful judgments follow. (Rom. i. 28—32; 2 Tim. iii. 2; Deut. xxi. 20, 21; xxvii. 16; Lev. xx. 9; Exod. xxi. 17.) On the other side, obedience qualifies for the best society, and entitles to the promises. Here is the special promise of life annexed, as was hinted above;—which must needs contain some peculiar benefits, which God doth graciously confer, to show what an estimate he hath of children's obedience;—that the use of a comfortable life should be lengthened-out to them who, according to godliness, give due honour to them who are, under Him, the authors of their lives. (Eph. vi. 2, 3.) So for the most part; and when it is otherwise, that good children do early depart hence, being sooner ripe, they do enter into a better life. Besides, we are not to take our measures of a long life in this state from the course of times or decrepit age,\* but partly from the manner of living, and divine good things received in life, and partly from attaining the end of it. As, if one in three months pass-over as much way as another in three years, and come to the same mark with him, length is to be reckoned from the travelling, rather than the way; and he is long-lived, whom God, by revealing his end, hath brought nigh to himself: as David at seventy was said to die “in a good old age;” (1 Chron. xxix. 28; Psalm xc. 10;) as well as Isaac, who had lived a hundred and eighty. There is as much perfection in a little circle as a larger, in David's seventy as Lamech's seven hundred seventy and seven years. (Gen. v. 31.) It is not so much from the number of days, but the filling them up, that life is to be reckoned long.† (Job v. 26; Isai. lxxv. 20; Luke ii. 25—30.) Truly obedient children have this benefit of the promise, that, as they say of figs and lemons, they never die before they are ripe for salvation. Whereas the disobedient are in a sense dead; though they stay long here, they may be reckoned short-lived, when they do not answer the end of living. If Christian children would but seriously contemplate these things, and

\* *BODIUS in Eph.* † *Sat vixit diu quem nec pudet vixisse, nec piget mori.* “He has lived sufficiently long, who is neither ashamed of his past life, nor is sorry at the approach of death.”—EDIT.

allow God a reserve by prerogative-royal in the performance of temporal promises, and then heedfully observe the different practices and issues of other children in divine and human story; take often into consideration the instances of both sorts, and mark the ends of each, as Shem, Abraham, Isaac, Jacob, Joseph, yea, above all, the blessed Jesus himself; and, on the contrary, of Ham, Absalom, Adonijah, &c.; they would find it a good means to perform their duties acceptably, and, as he said, "live perfecting all offices." \*

(ii.) *Remove all the tendencies to the dishonour of parents, and set a value upon their instructions.*—It is good to be circumspect, and banish those inordinate affections which alienate the heart from duty; as self-conceitdness in Absalom and the prodigal; the one thought he could sway the sceptre, and the other manage his portion, better than his father; so likewise high thoughts of merit, which the prodigal's elder brother had; (2 Sam. xv. 3—7; Luke xv. 12, 13, 29, 30;) also ambition, which did so swell Adonijah; (1 Kings i. 5, 6;) and curiosity, as in Solomon's young man, who followed "the sight of his eyes." (Eccles. xi. 9.) Hence children should take heed of associating with misguiding and misleading companions, and be afraid of whisperers, who secretly suggest things which may tend to make parents cheap. (Prov. xix. 27; xiii. 20.) Shem and Japheth would not listen unto Ham's tale in their ears, nor see too narrowly into their father's failings, lest this should cause a disesteem. (Gen. ix. 23, 24.) Whereas children should appreciate their parents' respects, be afraid of their reproofs, and set a high rate upon their good advice. (Prov. iv. 3, 4; Psalm xxxvii. 30.) When it is right, it is then to be valued; otherwise, it should not be approved, no more than Terah's idol-worship was by his son Abraham when called. (Psalm xlix. 13; Jer. vii. 18; Ezek. xviii. 14; Joshua xxiv. 2, 3.) Certainly Ahaziah sinned greatly, and so did the daughter of Herodias, in following their mother's counsel; (2 Chron. xxii. 3; Matt. xiv. 8;) for if it be evil, the circumstances may be such that obedient children must testify against it, as Asa and Levi did; (1 Kings xv. 13; Deut. xxxii. 9;) yea, disclose the wickedness of it, as Jonathan and Michal commendably did. (1 Sam. xx. 3, 4; xix. 11, 12.) But yet, in such a case, it should, if possible, be with so much caution, as may prove there is no slighting of the relation, but a desire to keep-up the honour of that, by a hearty sorrow for the failure. The Stoics used to say, that "a wise man would make it his business to perform all things rightly," even to the "putting-forth of the finger."† Be sure Christians should be careful, that they do not, so much as by an unwarrantable motion of that, disparage their parents, or despise those chosen by them to give instructions.

(iii.) *Perform all with sincerity, and equality or impartiality to both parents.*—As the great requisite to the due management of these duties, Solomon saith, "My son, give me thine heart, and let thine eyes observe my ways." (Prov. xxiii. 26.) He would not have him look asquint, or come with by-ends in a feigned observance, as Absalom; (2 Sam. xiv.

\* Παντα τα καθηκοντα επιτελουντα ζην. † Παντα εν ποιειν τον σοφον.—STOΒΕΙ  
Loc. Com.

*Nil tibi concessit ratio: digitum eerre, peccas.*—PERSII *Satyra*, v. 11.

"Yes, unless reason be thy constant rule,

Wag but a finger, we decry the fool."—BREWSTER'S Translation.

32; xvi. 7, 10;) or not real, only verbal, like him in the gospel, who pretended to "go, and went not;" (Matt. xxi. 28, 30;) his obedience ended in a compliment, and no more. But if servants are to do their duties heartily in absence and presence, "as to the Lord, and not unto men," in the verse following my text; then much more are children, who likewise are greatly concerned to behave themselves impartially with equal respects to both parents, as well as cordially. (Phil. ii. 22.) The law mentions "father and mother" expressly, which might have been included in one word, "parent;" and Jacob is commended upon record for his obedience to his father and mother. (Gen. xxviii. 7.) Solomon many times in the Proverbs calls for obedience to both. Whatever inequality may be betwixt a man and his wife, who is obliged to be subject to her husband, yet in relation to their children they are both as one, and deserve equal honour. Indeed, if in a purely indifferent thing they differ in their peremptory commands, which are contrary, then the father's is to have the precedency; yet with a very great respect to the mother, when in that instant the child is necessitated to decline hers; though if the father's command were unlawful, and the mother's lawful, then the mother were to be obeyed; (Lev. xix. 3;) but with hearty sorrow [that] the father should require what God disallows, and he for that reason doth modestly refuse. And this sincere obedience is to be given to both, whether rich or poor in the world, whether "good and gentle," or "froward," (Luke ii. 51; 1 Peter ii. 18,) in all that is well-pleasing to God, whose honour is the end ingenuous children should aim at by just and honest means in the exercise of their duties, keeping themselves from their iniquities, that is, those which their own turbulent passions are apt to hurry them into. (1 Tim. v. 22.) If we did more reverence ourselves, we should carry better towards our superiors. Pythagoras's advice is very wholesome: "Let a man be the greatest shame to himself," keep his own heart in awe, by a secret blush upon his own extravagancies in their first risings; and so he will have his keeper every where with him. "Then," as he saith further, "let him follow that which is just not only in words but in deeds." \* He that is duly affected with shame for himself, will be careful to pay just respects in all due circumstances unto those he is mostly obliged to honour.

(iv.) *Set about all your duties to your parents willingly and readily.*—Not with grudging or disdain, but with a holy warmth of heart, lifting up yourselves to, and following hard after, whatever God requires, in all affectionate expressions of a free and cheerful spirit, since all is to be "in the Lord," who loves readiness. (Judges v. 9; 2 Cor. ix. 7.) This manner of performance will be the more easy, if children timely learn the great lesson of self-denial, and do really exercise that and love. They will then, without boggling, go through the most unpleasant, uneasy, and mean employments they are called unto, and concerned to manage for their parents; as Jacob's sons did for their father, after as well as before their

\* ——— Παντων δε μαλιστ' αισχυνεο σαιτων.

Ειτα δικαιοσυνη ασκειν εργη τε λογη τε.—*Aur. Carm. Pythag. 12, 13.*

"Above all witnesses thy conscience fear,

And more than all mankind thyself revere.

One way let all thy words and actions tend,

Reason their constant guide, and truth their end."—FITZGERALD'S Translation.



marriage; and in his straits Judah expressed great readiness to comfort his father. (Gen. xxxvii. 13, 14, 35; xlii. 1—3; xliii. 15; xlvi. 1—3; xlv. 30—34.) Ruth, as was noted before, was very exemplary in this manner of obedience; (Ruth i. 15, 16;) but Isaac's readiness was the most singular, till Christ himself, whom he typified, came. (Gen. xxii. 9, 10.) Then saith he to his Father, "I delight to do thy will, O my God: thy law is within my heart." (Psalm xl. 8.) Believe it, willingness puts a great acceptableness upon duties: children are bound "always to will, though not always to act;" \* they should readily embrace all opportunities. It is said, "Amasiah the son of Zichri willingly offered himself unto the Lord;" (2 Chron. xvii. 16;) and so should ingenuous children be ever ready, as Paul was in Christ, for their parents' service. (Acts xxi. 13.) Somewhat of this was hinted before; and I shall only add what Hierocles saith in this case: "It is fit we should not withdraw ourselves from performing with our own hands what our parents require, as occasion serves; but by how much the more mean and servile the offices, by so much should children think them the more honest and laudable; and not to be avoided because expensive, but to be done with a ready and cheerful mind for their use, and with joy [that] we are put to those pains and expenses for their sakes." †

(v.) *Persevere in all, and be constant with diligence unto the end, whatever temptations you meet with.*—Let not the instructions you have received according to godliness "depart from your heart all the days of your life." (Deut. iv. 9.) Be not fickle or inconstant; but hold-out in all circumstances, though your parents be aged and decayed, so long as they and you co-exist in this world, and the relation remains. (Prov. xxiii. 22.) Be like constant Ruth, (Ruth i. 15, 16; iv. 15,) and holy Joseph, when advanced: he continued his obedience to the very last moment of his dear father's life, and after; (Gen. xlvi. 29; xlvii. 31; xlviii. 12;) a virtue wherein, it seems, Samuel's sons were defective; but Jonadab's were praiseworthy, (as well as others after their parents' decease,) when tempted to the contrary; yea, though it was in a business unpleasing to flesh and blood. (1 Sam. viii. 5; Jer. xxxv. 5, 6.) They did, as physicians prescribe to their patients,—receive their father's documents *cum debita custodia*, ["with dutiful regard,"] so as not to indulge their appetites in that he forbade them, but persevere in observing his injunction. This is praiseworthy. Nay, though our parents shall not submit to the yoke of Christ, we should not withdraw our neck from their yoke, nor desist from obedience to them, so far as it hinders not our obedience to Christ; but should hold-out, that none take our crown. As Antoninus said, "Remember well, you ought to be a good man; and that which the nature of man requires of you, this do constantly:" ‡ so that which the nature of your relation calls-for, do it with all your might, and never suffer yourself to be diverted or recalled from it. Having found the true way of obedience, go on in it, and be not turned back again, remembering what our blessed Lord and Master saith, "He that shall endure unto the end,

\* *Ad semper velle, non ad semper agere.*

† ΑΛΛ' ἔκοντων αὐτοῖς ὑποταττομένων

εἰς πάντα τα τοιαῦτα, &c.—HIEROCLIS *Comment. in Aur. Carn. Pythag.* pp. 54, 57, *mili.*

‡ Καὶ συμμιθμονεύσας, ὅτι ἀγαθὸν σε ἀνθρώπου εἶναι δεῖ, καὶ τι τοῦ ἀνθρώπου ἢ φύσιν απαιτεῖ, πρᾶξον τούτο ἀμεταστρεπτι.—MARCUS ANTONINI *Meditationes*, lib. viii. sect. 5.

the same shall be saved." (Matt. xxiv. 13.) After these particulars to children, I must crave leave, before I shut up,

(2.) To say somewhat in particular *unto parents*, to direct and help them likewise to manage their office in an evangelical manner.

(i.) *Be sure that you yourselves do keep-up the life and power of godliness in your own domestic practice.*—That hereby your children may be kept from corruption in a bad air, and encouraged in a holy conversation. I have already hinted something of this, concerning the exemplariness of parents, and in the premised general duty of their good behaviour; and therefore shall not need to enlarge much upon it here: only suggest this, that you are to walk in your integrity, as for your own, so for your posterity's, comfort, in the family-exercise of religion, by behaving yourself wisely in an upright way, and walking within your house with an upright heart, showing yourselves "in all things patterns of good works," (Psalm ci. 2; cxii. 2; Prov. xx. 7; Titus ii. 7,) and putting persons and things into their proper places, to prevent confusion, which else will arise, and much obstruct you in your most important offices. This will gain a reputation to your government, and facilitate the management of particular duties. When your children see what a gloss you put upon holiness by your sincere, cheerful, and grave Christian deportment, they begin to discern the pleasantness of the ways of wisdom, the excellency of the life of faith, and the odiousness of flesh-pleasing courses; and so come to esteem your instructions, which are very legible and easy to be understood by such a practical commentary. The holy life of John the Baptist had some influence upon Herod's affections for a time, to gain honour and respect from him. (Mark vi. 20.) And Solomon saith, "A gracious woman retaineth honour;" (Prov. xi. 16;) and a gracious man too: both of them, in the relation of parents; where debauchery, though never so secret and blanch'd with subtilty, but discern'd by nearest relations, proves as poison to the souls of their children; teaching them only with a fair outside to imitate a politic religion, which hath no spirit in it, but is flat and insipid, such as God will not relish. Whereas real and internal godliness, truly exercised by parents, doth greatly quicken their children, and powerfully help both parents and children in all relative duties, which by their means will not be grievous, but delightful. But if parents be insincere, and have not their hearts right with God, and carry not themselves blamelessly, having blots in their own conversation, they will find the duties I have been speaking of to be very difficult and unsuccessful: as we may learn from the apologue of the mother crab,\* "who bade her son go straight forward, since it was indecent to crawl sideling, awry, and backwards: who answered, 'I will do it, mother, if I shall first see you yourself doing so before me.'" Unholy parents do indeed by their unholiness contradict that hearty reverence they require from their children, and render the means of their education unprofitable.

Those parents, who would prosper in their conduct, should, like that worthy bishop of Antioch,† by a good conversation commend their in-

\* *Cum dixisset mater indecens esse non rectâ viâ incedere, sed obliquos intorquere gressus: Faciam, inquit ille, mea mater, si te idem facientem prius videro.* † THEODORITI *Eccles. Hist. lib. iii. cap. 6.*

structions: *Λογῶ παιδεύων, καὶ βεβαίων τῶ βίῳ τὸν λόγον* "Teaching with words, and confirming the words with a holy life." They themselves should, as the elders said to Boaz, "do worthily in Ephratah, and be famous in Bethlehem;" (Ruth iv. 11;) "put iniquity far" from their "hands, and let" it "not dwell in their tabernacles;" (Job xi. 14;) lest, notwithstanding they otherwise be at pains for the education and maintenance of their children, "the Lord shall have no joy in them," and never suffer them to be renowned. (Isai. ix. 13, 17; xiv. 20.) And as you are to put away all iniquity, so particularly that of "flattery to friends," lest "the eyes of your children should fail." (Job xvii. 5.) Be persuaded, then, Christian parents, to take his advice who said, "Where, wheresoever thou shalt be, live to God, who is the Donor of thy life: live to thy conscience, which is the life of thy life: live to thy good name, which is a life after this life," and then, I may add, will flourish most in thy posterity.\*

(ii.) *Maintain your parental authority, and assert the dignity of your relation.*—Yet not with lordly rigour, but still with love and mildness. It is good not to lose the power God hath given you in superiority over your children, through any neglect of using it, or by making yourself cheap in any unbecoming familiarity. But then take care that you exercise it in equity, with all gentleness and gravity: "Let none despise you." (Titus ii. 15.) Thus Abraham being in God's stead, he would "command" for God, and he is commended for it, as we have heard. (Gen. xviii. 19; xvii. 23, 24.) If a father's honour belong to you, you should not suffer it to be trampled upon, or lightly esteemed. (Deut. xxxii. 46; 1 Sam. ii. 30.) If you let-go the reins of your government, you cannot rule well; when the master of the ship lets-go the helm, his vessel is driven before the wind and tide. Those parents who live according to the former direction, will be the better able to observe this: for justice and holiness are venerable both in man and woman, as was noted there. (Mark vi. 20; Prov. xi. 16.) These will gain respects to persons in a family, though they have not authority, to restrain others from evil, keep them in a kind of awe, and gain at least a formal approbation of virtuous actions; much more when they are eminent in those vested with authority, as parents are, who, as a holy man † lately directed, "should take care their children be neither too bold with them, nor yet too strange or fearful." They are not to be treated as servants, but as the fruits of your own bodies. Too much familiarity will over-embolden them, and too little countenance will discourage them.

Endeavour to attain the good skill of upholding, and using well, the pre-eminence of your station and relation. Some parents do not only abuse their authority in putting their children upon things unlawful, as Laban, Saul, Herodias; (Gen. xxix. 23; 1 Sam. xxv. 44; Matt. xiv. 8;) but also by their own disobedience to God, and their sinful indulgence. David himself, it seems, under a temptation, did disparage himself, and lessen his own authority, which gave occasion to his son Absalom's rebellion against him. (2 Sam. xii. 9; xiii. 19, 29, 30.) A virtuous management of power, with an unaffected, amiable gravity, is necessary

\* *Ubi, ubi fueris, vive Deo, qui est Dator vitæ tuæ; vive conscientie, quæ est vita vitæ tuæ; vive famæ, quæ est vita post vitam tuam.* † MR. BAXTER in his "Cases," p. 543.

to keep a superior from being slighted. In commanding of virtue and restraining of vice in your children, you are concerned to see [that] your pleasure be executed; but then your injunctions must be founded in love, and designed for good. Hence you are obliged, as Salvia hath determined, to see that what you resolve upon “be with judgment and good discretion,” as you expect good success.\* When your orders are thus circumstantiated, you will do well to see them performed, and not to connive at your children’s disobedience, “nor to please their peccant humour, lest,” saith Euripides, “you afterwards weep when it is too late.”†

(iii.) *Sweeten all with pathetic expressions of endearing kindness, to insinuate the more into their affections; but still with Christian prudence.*—This will make your government much more easy and acceptable. Solomon gives us an account of the affectionateness of his father and the tenderness of his mother to him, when engaging him to duty. (Prov. iv. 3, 4; xxxi. 1—3.) Bathsheba useth an abrupt kind of speech, which importeth abundance of affection: “What, my son? and what, the son of my womb? and what, the son of my vows?” implying more of kindness than she was able to express, to stir him up, “as one whom his mother comforteth.” (Isai. lxvi. 13.) “Nothing doth more cheer-up and is more sweet and pleasing to children, than the due commendation of the parent.” ‡ So, in our history of martyrs, William Hunter’s mother cheered-up her son in that great duty of bearing testimony to Jesus Christ; saying, “William, I think thee as well bestowed as ever any child that I bare in my womb.” Thus Jacob did in a holy wile get, as it were, into Joseph’s heart, by insinuating the special kindness he had for his dear Rachel, Joseph’s mother. (Gen. xlvi. 7.) If you gain your children’s hearts, then they will give ear to you, so as to observe what you would have done. (Prov. xxiii. 26.) Hence it is that our heavenly Father in scripture is so abundant in satisfying us of his love, that he may gain our hearts and affections. (Prov. iii. 12; Deut. viii. 3—5.) Your converse, then, with your children in all parental offices should, in all decent manner, be still expressive of love. Thus much is peculiarly implied in my text, which inhibits discouragement.

From love and tender “bowels,” if tears or compassionate expressions be mingled with instructions, this will help much to win and commend children unto goodness. (Phil. i. 8.) Suitable gifts and rewards, prudently and seasonably bestowed, will allure them. Upon which account it is that Tertullian saith, “The name of piety is more grateful than that of power; yea, they are called *fathers*, rather than *lords*, of the family.” § Hence also Pliny was taken with a similitude of Homer’s, which he useth once and again, to show that a prince should be moderate in his government: “Even as a father is gentle in ruling of his children.” || So the people esteemed Joseph under Pharaoh, when he

\* *Regimen esse non potest, nisi fuerit jugiter in rectore judicium.*—*De Gubernatione Dei*, lib. 1.

† *Τίψ και θυγατρι μη προσμειδιασης, ινα μη δατερον δακρυσης.*

‡ *Ουκ εστ’ ακουσμα ηδιον η βηθεις λογος*

§ *Πατρος προς υιον περιεχων εγκωμιον.*—EURIPIDES.

|| *Gratius est nomen pietatis quam potestatis; etiam familie magis Patres, quam Domini, vocantur.*—TERTULLIANI *Apoloq.* cap. 34.

|| *Πατηρ δ’ ες ηπιως ηεν.*—HOMERI *Odyss.*

v. 12. PLINII *Epist.* lib. v. ep. 19.

had power in Egypt; when he procured such hearty obeisance, that some render that word, אָבִירֵךְ “Tender father,” (as in the margin,) which in our translation is, “Bow the knee.” (Gen. xli. 43.) Certainly, the great friendship betwixt parents and children requires all expressions of endearment; as “in the tongue” of the prudent woman, there should ever be “the law of kindness.” (Prov. xxxi. 26.) For as Maximus Tyrius observes in another case, so here, “If once the power of friendship be enervated, there is nothing but it may easily move relatives to anger, and disturb them; even as, by taking the rudder from a ship, it is very soon tossed any way.”\* And here I think it very advisable, that parents, who have their infirmities, should encourage their honest children, by giving a favourable ear unto their humble and discreet monitions, and good advice for their honour and spiritual welfare; even as Saul did, being convicted with reason, “hearken unto the voice of Jonathan” his son; (1 Sam. xix. 6;) and as Terah, upon the discovery which his son Abraham did from the Lord make to him, complied with his advice for the removing of himself and family. (Gen. xi. 31; xii. 1.)

(iv.) *Labour to carry it with all evenness and impartiality to every child, according to a rational proportion.*—So that it may be evident, you account all that descend from you “dear” or beloved “children,” as God himself doth his; (Eph. v. 1; 1 Peter i. 3; James i. 18;) for you are really concerned in all. It is true, you should very distinctly observe the different carriage of your children towards God, yourself, and others, to approve virtue, and disapprove vice: but yet you are to cherish, as near as may be, an equal desire of doing them all good alike; not hugging one, and hunching another, out of some partial respect or distorted apprehension. A good parent, as one † ingeniously notes, should “observe a species of gavel-kind in dividing his affections to his children,” to prevent envying amongst them; (Gen. xxxvii. 4;) and if the expression thereof be different, it should be with equity and discretion, that they in their own consciences may plainly read the reasons of it. Though there is no necessity to make an equal distribution of estate, wherein the right of primogeniture may seem from scripture, as above-said, to claim a greater proportion, unless some kind of rebellion put-in a demurrer. (Gen. xlix. 3; Exod. xiii. 2; Deut. xxi. 15, 16; 1 Chron. v. 2.) For, however a prudent parent should, like a well-drawn picture, cast an eye equally upon all his children, in point of *affection*; yet, when he makes a distribution of his estate in point of *justice*, it can be no disparagement to him to encourage the obedient with a reward; when by an equitable abatement he may suffer the disobedient justly to feel the smart of his misbehaviour. But yet he is concerned to be indifferent and impartial, the same to every child in the same circumstances. It is, I confess, rare to find a parent indeed of this excellent temper amongst the sons of men: but a truly Christian parent should strive to resemble God in it, since as every child came from his own substance, so he is to give an equal account to God of all; and therefore should labour to over-

\* Οἷς γὰρ ὡς τὸ φιλεῖν τῆς γνώμης ἐκπέση, πάντα ἢ ἢ ἀξιοχρεὰ κινεῖν ὀργῆν καὶ ταπεινῶν καθάπερ κοίλην ναῦν ἀφαιρεθῆσαν τοῦ ἑρματος, βραχέαι ῥοταὶ σαλευνοῦσι τε καὶ ἀπερρεποῦσι.—MAXIMUS TYRIUS, *Dissert.* xxxvi. p. 323.

† MR. FULLER.

come sense with reason, and in very deed exhibit himself, upon a due expense \* of circumstances, one and the same to all. So that they, who upon by and undue respects do prefer one child to another, whilst led by a partial affection, cannot manage parental duties in a manner well-pleasing to God. It is said Scipio Africanus was so afraid of being unkind to his child, as too many are, for a natural defect, that he rather showed most affection to his son that was a fool, saying, "He was most worthy of commiseration, whom nature did favour least." †

(v.) And, last of all, *advise with your faithful pastors and spiritual guides, especially in more intricate circumstances; yea, and study well your office.*—Which that you may perform acceptably, it is good also to get what assistance you can from others, to help you in the management thereof. As Manoah did not only seek the Lord, but consulted the angel, concerning his son Samson, how they should "order" him, and how they should "do unto him;" (Judges xiii. 8—14;) so should parents endeavour to inform themselves, and get the best counsel they can from those God hath set over them in the ministration of ordinances, (Eph. iv. 11, 12,) since now under the gospel they are as spiritual fathers appointed for the feeding of Christ's "sheep" and his "lambs," (John xxi. 15—17,) which are directed to find pasture "by the shepherds' tents," and there get waters and balm for healing. (Canticles i. 7, 8; Ezek. xlvi. 8—10; Jer. viii. 22.) Monica, Augustine's mother, repaired to them for aid to reduce her son; ‡ and, indeed, theirs is, as John Baptist's ministry was, to bring all to rights betwixt parents and children, according to the prophet's prediction: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. iv. 6; Matt. xvii. 12.) Of so great advantage is the right and hearty discharge of these relative duties [which] I have been treating on, for the saving of nations and particular churches from ruin and desolation! Yea, and so greatly instrumental are the ministers of Christ for helping them in their duties, that it concerns honest parents, as to consult those who are holy and able in the ministry, for their children's good, so to commend such faithful ministers to them as are worthy of their respect, and to warn their children to avoid such persons as are likely to draw them off from goodness. Yea, and particularly in disposing of their children, especially into a calling of public consequence, it will be very requisite to consult those who are most able to judge in their own profession, as in divinity, physic, or law; that they may be tried by the faithful and skilful of that profession, whether qualified for that [for which] they are designed; "lest you attempt that which cannot be effected," as Quintilian observes, "by putting them upon what they are unapt for, or hinder them from that [which] they have a genius to, and wherein they would be most serviceable." § And it will be good to take advice in choosing fit educators and tutors, according to your abilities. David had such learned ones as tutors with his sons, to see them instructed, as became the princes of Israel. (1 Chron. xxvii. 32.)

\* See the note in page 340.—EDIT. † *Dignus commiseratione magis est, cui natura favet minus.* ‡ AUGUSTINI *Confessiones.* § *Ne tentes quod effici non potest; nec ab eo quod quis optime facit, in aliud cui minus est idoneus, eum transferas.*

But here parents should be very careful unto whose conduct they commit their children, or whom they take-in to assist them, that they be religious, orthodox, discreet, humble, courteous, skilful, and not covetous, nor careless, but diligent. It was the great concern of reverend Claviger, to have those that feared God about him, to do what he could [that] his wife and children might be such ; and then he thought them well provided for. Luther kept one within his house to teach his children, that he might see them well-principled and ordered, as well as learned. And the above-named Quinctilian from nature's light could say, "If any one in choosing a tutor for his son did not shun manifest wickedness, hence let him know that other things, also, which we endeavour to compose for the profit of youth, prove useless and ineffectual, this being neglected." \* *This* Constantius was well aware of, when he was solicitous his cousin Julian should not have or hear ethnic tutors, lest, considering his temper, he should decline to the abomination of Gentilism. But notwithstanding his care, Julian privately got the writings of Libanius, an heathen philosopher, and, after that, of Maximus, who under-hand laboured to pervert him, in hopes he would come to the empire : and, to hide this instilled poison from Constantius, Julian counterfeited for a time a monastic life ; then openly in pretence read the Bible, but secretly studied in earnest the ethnic doctrines, which made him a most bitter enemy to the Christians, when advanced to the empire, as the ancient church experienced. It is dangerous to commit a lamb to the conduct of a wolf. On the other hand, Theodosius Junior was, from his cradle, by his dying father intrusted with his excellent and pious sister Pulcheria ; (then but fifteen years old, and having two younger sisters, Arcadia and Marina ; ) who got him instructed by such tutors, especially in the true religion, accustoming him to prayer, and diligently to frequent the assemblies, that he had in great esteem the faithful ministers and other godly men who were lovers of religion ; and so proved very instrumental for the orthodox faith, and the advancement of piety.† In our own land, and nearer our times, we have a notable instance of Sir John Cheke, who, being tutor to king Edward VI., was a special instrument of raising-up and promoting the Reformed religion amongst us : for he was not only instrumental to sow the seeds of that doctrine in the prince's heart, which afterwards grew-up to a general Reformation, when he came to be king ; but by his means the same saving truth was gently instilled into the lady Elizabeth by those who, by his procurement, were admitted to be the guides of her younger studies.‡

It is of great concern, therefore, to get good advice and assistance in the education of children, and for their encouragement to reward those well who are profitably employed in this work, according to the parents' abilities and *their* deserts ; and for my own part, I should account it better to spare in other matters, than in this,—for good assistance to train-up children. Thus I have, as I could in my circumstances, dispatched what I proposed. And now I dare upon the whole matter

\* *Si quis in eligendo filii præceptore manifesta flagitia non vitet, jam hinc sciat cætera quoque, quæ ad utilitatem juventutis componere conemur, esse sibi, hac parte omisâ, supervacua.*—QUINCTILIANI *Instit.* lib. ii. cap. 2. † SOCRATIS *Eccles. Hist.* lib. iii. cap. 1. SOZOMENI *Eccles. Hist.* lib. ii. cap. 2 ; lib. ix. cap. 1. ‡ DR. LANGBAINE in Sir John Cheke's Life.

affirm, that I have laid-down nothing in all this discourse, but what I hope is, at least for the main, agreeable to the mind of God ; and what, by his assistance, I myself should desire, and really endeavour to practise, either in the relation of parent or child : which is all the apology I shall make for my plain-dealing ; but shall conclude with those precatory expressions in the Psalms, a very little varied, with respect to those parents who heartily embrace the word of exhortation : “ Let thy work,” O Lord, “ appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon them ;” (Psalm xc. 16, 17 ; ) “ that their sons may be as plants grown up in their youth ; that their daughters may be as corner-stones, polished after the similitude of a palace :” (Psalm cxliv. 12 :) considering what the Lord hath promised for the encouragement of his faithful servants ; namely, “ Their children shall continue, and their seed shall be established before” him. (Psalm cii. 28.)

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## SERMON XVIII.

BY THE REV. JAMES JANEWAY, M.A.,

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DUTIES OF MASTERS AND SERVANTS.

*Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ; not with eye-service, as men-pleasers ; but as the servants of Christ, doing the will of God from the heart ; with good-will doing service, as to the Lord, and not to men : knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of persons with him.—Ephesians vi. 5—9.*

THE question proposed to me to answer at this time is this :—

*What are the duties of masters and servants, and how both must eye their Master which is in heaven ?*

Before I come to the direct answer to this question, I shall make way to it by laying down a preliminary consideration or two.

1. *That God did in infinite wisdom make all things, though of a far different nature.*—Some beings he made more excellent, and endowed them with noble faculties, fitted for communion with himself ; and some of these he hath placed in a higher, and some in a lower, orb ; and yet all making the glory of infinite wisdom shine more clearly. He sets one creature higher, and another lower ; one to rule, and the other to be ruled. And of the same kind he advanceth one above another ; and yet with no injustice or wrong to any, but for the mutual help one of another, the beauty and harmony of the whole universe, and the more visible dis-