



THE FIFTH TREATISE.

Duties of Children.

§. 1. Of the Generall Heads of Childrens duties.

EPHES. 6. 1. *Children obey your Parents in the Lord; for this is right.*

2. Honour thy father and mother (which is the first commandment with promise.)

3. That it may be well with thee: and thou maiest line long on the earth.

Here conds Parents couple in a family are Children. In laying downe their duties, the Apostle beginneth with children; his direction and instigation vnto them is laid down in the three first verses of the sixt chapter: wherein

1 He declareth their *duty*:

2 He addeth *reasons* to inforce the same.

In laying downe their duty hee noteth three points.

1 *Wherein* it consisteth, (obey, honour.)

2 *To whom* it is to bee performed (your parents.)

3 *After what manner* it is to bee done (in the Lord.)

The reasons vsed by the Apostle are foure.

1 The *place* of parents (in the Lord.)

2 The *aquity* of the thing (this is right.)

3 The *charge* of God (Honour thy father, &c.)

4 The *reward* promised (That it may goe well, &c.)

Vnder this word (obey) which the Apostle vseth, and that word (honour) which the law vseth, are all those duties comprised, which any where thorowout the whole Scripture are inioyned to children.

We will therefore set them downe in some order, and handle them distinctly

one after another.

1 The *Fountain* of childrens duties is to be searched out.

2 The *Streames* that flow from thence are to be obserued.

The *Fountain* is an inward disposition of the heart compounded of *love* and *fear*.

The *Streames* issuing from thence extend vnto parents, both while they are *living*, and also when they are *dead*.

Childrens duties which are to be performed to their parents while they live, haue respect to their

Authority.

Necessity.

The *Authority* of parents requireth of children *Obedience.*

Their *Necessity* requireth *Recompence.*

The duties which children

dré owe to their parents

deceased, respect their *Credit.*

Their *Body* with decency must be *buried.*

Their *Credit* with honour must be *maintained.*

§. 2. Of Childrens love to their Parents.

I make the fountain of childrens duties to be a mixed & compound disposition in respect of that *authority* and *affection* which is mixed together in parents. The *authority* of parents requireth *fear* in children; and the *affection* *love*. So intire and so ardent is parents *affection* towards their children, as it would make childré too bold & insolent if there were not *authority* mixed therewith

with to worke *fears*: and so supreme and absolute is their *authority* over them, as it would make children like slaves to dread their parents, if a fatherly *affection* were not tempered therewith to breed *love*. But both these ioyned together make a very good composition: *love* like sugar sweeteneth *fears*; and *fears* like salt seasoneth *love*: and thus, to ioyn them both together, it is a *loving-fear*; or a *fearing-love*, which is the ground of childrens duties.

Where Christ forbiddeth an excessive love in children to their parents, he implieth that parents are a fit object for children to love (so as their love be well moderated:) yea he implieth that it is an affection cued by nature ingrafted in children to love their parents. *Joseph* is commended vnto children as a worthy patterne in loving his father, and that from his youth till the decease of his father: in testimony whereof in his younger yeeres hee brought to his father the *exult reports of his brethren*; whereby he incured their enuy and hatred, which he would needs haue done if he had not loved his father: and having been long absent from his father, when by Gods providence there was offered an occasion for him to meet with his brethren, one of his first questions to them was about their father: and hearing that hee was living, hee thought it not enough to send him food for his need, but must also needs see his face, and have him dwell with him, and while his father was in the way, he went out to meet him; and at first sight fell on his necke and wept a good while (a token of great affection.)

That love which naturally parents beare to their children, ought in equity to breed in children a love to their parents. For love deserueth love: and most unworthy are they to be beloved, who cannot love againe. The love of parents aboue all others is to be answered with love on childrens part to the uttermost of their power, because it is free, great, and constant.

Besides, there is a necessity of love in children to their parents, lest for want thereof, their subjection (which of all o-

thers ought to be most free) should turne into slavish servitude. This ought children the rather to labour after, because by nature they are no thing so prone to love their parents, as their parents are to love them. Love is weighty, and, as weighty things, it descendeth in children therefore with conscience of duty must labour to make supply of this defect, and helpe nature by grace. I deny not but naturally there is in children a greater love to their parents, then to others: yet in comparison of the heat of parents love to them, their love to their parents is but cold. Wherefore as the heat of the Sun shining much and long on a stone wall, draweth a reflection of heat from that wall: so the hot beames of parents love, which with feruency and constancy is cast on children, ought to provoke and stir up children to send forth a reflection of love on their parents.

Two extremes are contrary to this affection of love.

One is want of a natural affection, which is a vice most odious and abominable in all, but most of all in children. The Apostle reckoneth this among the most heinous vices that be.

The other is hatred and despite of parents: a vice more then monstrous, and unnatural. From thence cometh mocking and cursing of parents, whereof we shall afterwards heare.

3. Of a childes *fear* of his parents.

To the forenamed duty of love, must *fear* be added, which is a childes *awfull respect* of his parents.

This *awfull respect* ariseth from an honourable esteeme which a child in his iudgement and opinion hath of his parent, as he is his parent, and from is proceeded on the one side, a desire and endeavour in all things to please the parent, and on the other side a loathnesse to offend him.

In this respect the *fear* of a child is opposed to the *fear* of a slave. For a childes *fear* being mixed with love, hath respect to the *offence*, which a parent may take; but a slaves *fear*, which

Mat. 10. 37.

Gen. 37. 3.

Gen. 43. 7.

Gen. 45. 9.

Gen. 46. 29.

Reasons.
Equity.

a Necessity.

which is ordinarily mixed with hatred; hath respect to nothing but the punishment which his master may inflict upon him. The forenamed feare is so proper to children, as that awfull respect which the Saints beare to God, is called a *fear* of all of childlike feare.

This *fear* in a child is an especiall branch of that *Honour* which the law requirerh of children to their parents; and is in deprestermes (injoyrned to children by the law. That phrase which Gold vlets of *Asiatick* (i.e. her father had his spire in her face) should be not be ashamed *fewer daies* than with that there ought to be a *fear* of the parent. In a child's heart, as should worke shame in us when the parent is offended. In a worthy person we have hereof in *David*, who was loth to gaine the blessing with offence of his father.

This *fear* keepeth *him* in compasse, and restraineth a child from bountie, and in malice, and malapartness.

And it is a cause of a child's reverence and dutifull carriage to his parent. For as the heart is affected, the carriage will be ordered.

Contrary hereunto is that *light*, or (which is more abominable) that *lust* in a child's esteeme of parents; which is in the heart of many children; especially if parents be poore, or low degree, unlearned, ignorant, or subject to any infirmities. It cannot be but that *Adam* had too light, if not a base esteeme of his father, when he defied him. Where filiall feare would have restrained him from that *defiance*.

Wherefore to breed and cherishe this feare, and to prevent, or reduce the contrary, is a great duty for children well informed of the duties of their parents place and authority, how they are in Gods stead; and to realise under God of their childrens being; children have received their very substance from the substance of their parents. In which respect though they should seem contemptible to others, yet not to their childrens.

Thus much of a child's inward disposition towards his parents.

things: Reverence, and Obedience: both which respect a parents authority.

Of a child's Reverence in refraining speech before his parent, and in hearkning to his parent.

The outward reverence which children owe to their parents, consisteth partly in their speech, partly in their carriage.

Their speech both in and of their parents must favour of reverence.

To their parents in presence, and when their parents in absence.

In presence, by *refraining* their speech, by *well framing* it.

For refraining speech two vertues are requir'd, *Silence*, and *Patience*.

Silence in *hearkning* to their parents, *Patience* in *refraining* of speech.

The two branches of silence, in *hearkning* to speak especially when parents are speaking, or till parents give leave to their children to speak, and in *breaking* of speech, when parents come into the place where children are speaking, are tokens of great reverence.

Thus children testify that their are some in place whom they much respect and honour. *Job* doth thus testify the respect which Princes and others did beare to him in his prosperitie; *The Princes* (saith he) *refrain'd talking*, and *had their hand upon their mouth*, the *Nobles held their peace*, or while he spake. The like may be said of childrens patience in induring their parents speech, which *Job* also noteth in these words, *In so me me game save, and waited, and kept silence*. Though parents in their speech seeme to be long and tedious, yet must children indure it.

And it is very needfull that patience be added to silence, because many parents in tender love of their children, and earnest desire of their good, thinke they can neuer speake enough in instructing and admonishing them. The many exhortations given in Scripture unto children to *heare*, *hearken*, *give eare*, *give heed*, *mark*, and *observe* the words of their parents, doe imply the forenamed silence and patience. For they who ought to be

* See Treat. 1. 5. 4.

a Exo. 20. 12.

b Lev. 19. 3.

c Num. 12. 14.

d Gen. 27. 12.

Reasons. 1 Feare ordereth love.

2 It well guideth the carriage.

Contrary, light and base esteeme of parents.

c Gen. 9. 12.

How to breed and cherishe a filiall feare.

Children ought to beare speaking in their parents presence.

Job. 29. 9. 10.

Children patiently hearken to their parents speech. Job. 29. 9. 10.

Gen. 49. 1. Prov. 8. 4. 5. 7. 1. Jan. 1. 19.

be swift to hear, must be slow to speak. I deny not but much more is intended under those phrases, namely, *obedience*; yet must *this* also be presupposed: for he that will not in silence patiently hearken to his parents while they speak, will much less obey what they say.

Contrary to silence is lawlessness (as we speak) and over-much boldness in children, when, without due respect of their parents presence, they will be prating of this thing or that thing: in so much as if strangers should come into the room where such children are, they would not think that their parents were in presence; or if they knew it, they might well think that such children bear little respect to their parents.

Contrary to patience in hearing, is fretting and murmuring against parents, (if at least their speech be any whit long) & flinging or flinking away before they have done. These faults are the greater, if children by their loquacity, or impatience hinder or interrupt their parents speech when they are giving any admonition or instruction: for thus they shew both too light a respect of their parents, and also too little regard of the means of their own good.

9. 5. *Of a childes reverend framing his speech to his parents.*

A childes reverence in well framing his speech to his parents may many waies be manifested,

1. By giving vnto them reverend and honourable titles. No title can be more honourable then that which is most proper and usual, *Father* to the one parent, and *Mother* to the other. God taketh the title *Father* vnto himselfe, as a title of great dignity.

Object. This title is forpropoed to God, as *Woe are ye, call none on earth Father.* *Answer.* This is not simply to be taken of the title it selfe, but of the minde of him that giueth or affecteth that title.

If it be affected or giuen to obscure Gods *Fatherhood*, or to make a man *Father* of himselfe, without dependance on God or reverence to him, who is properly the father of all, it is an impious and sacrilegious title. But otherwise law-

full and warrantable.

In Scripture the title *Father* is giuen to all degrees of dignity among men, as to *Kings*, *Captaines* and others *chiefe Governours*, to *Priests*, *Prophets*, *Apostles*, and other *Ministers*. In the first commandment all superiours are comprized vnder it, therefore *Father* is a title of great honour; and by a similitude of relation *Mother* is a title of as great honour to the female sex. Religious and dutifull children haue ever vied to giue these titles to their parents. *My Father*, saith *Isaak* to *Abraham*, and *Isaak* to *Isaak*: *My Mother*, saith *Salomon* to *Bathsheba*. I finde also the title of *Sir* or *Lord*, vied as a title of honour.

2. By vsing few words: before their parents: and those few without iust occasion, being first spoken to by their parents, or hauing leaue of them, or making knowe to them some needfull matter: at least not against their parents liking, so as their parents should be offended thereby. And if they obserue their parents to be vniwilling to heare them speak any more of such and such a matter, then ought they to lay their hands vpon their mouthes, as *Isaak* *Gen. 27. 7.* and *Isaak* *(Gen. 27. 12.)* This is a token of great respect.

3. By meeke and humble speeches. Such was the speech of *Jonathan* the naturall sonne of *Saul*, and of *David* his sonne in law, wherewith hee was much contented, and his wrath pacified.

4. By obseruing a fit opportunity as when parents are not seriously busied, or in company, or in passion. When *Saul* was out of passion, how well did hee accept *Jonathans* Apology for *David*? But in his passion, how ill did hee take it? This wise obseruing of fit opportunity sheweth great reverence.

5. By a present, ready, willing, pleasing answer, when by their parents they shall be spoken vnto. *Eli* was as a father to *Samuel*: therefore when *Samuel* thought that *Eli* called him, he presently and readily answered, *Here am I*; and when *Eli* was instant to know what the Lord had said to him, *Samuel* told him every word, and held nothing from him. (The younger son (tubed in the parable) shewed

b1 Sam. 24. 12
c1 Kin. 5. 13.
d Ind. 18. 19.
e 1 Cor. 4. 15.
f 1 Tim. 5. 1.

h Gen. 22. 7.
i 10. 27. 18.
k 1 Kin. 3. 20
l Mat. 21. 30.
m 1 Cor. 14. 35.
n 1 Tim. 5. 1.
o 1 Tim. 5. 1.

1 Sam. 27. 12.

1 By humble speech,
m 1 Sam. 19. 4
n 24. 10.

4 By seasonable speech.
o 1 Sam. 19. 6.

p 20. 9.

5. By ready answer.

q 1 Sam. 1. 16

r 18.

s Mat. 21. 30.

Contrary, 1 Boldness of speech.

2 Impatient hearkening to parent.

A childes reverence in his speech is manifested, 1 By reverend titles.

Gal. 4. 6.

2 Matt. 23. 9.

shewed a sonne-like reuerence in giuing a willing and ready answer to his father, though he failed in his obedience, by not performing what he promised.

§. 6. *Of the vices in children contrary to the forenamed reuerence in speech.*

Contrary to those branches of reuerence in speech, are

1. *Pride*: when children scorne to giue the title of *Father*, or *Mother*, to their parents. This is the minde of many who haue gotten more wealth or honour, then euer their parents had. In publike especially such children most refuse to giue those titles. *Salomon* was not so minded. He being a great King, sitting vpon his throne, in sight and hearing of all his people that were about him, called *Bathsheba Mother*.

If children had that regard to the honour of their parents which they should, they being themselves in places of honour and dignity, would the rather openly call their parents *Father* and *Mother*, that they might be knowne to be the father and mother of so eminent a person.

2. *Loquacity*, and too much importunity, or rather impudency in speech, when children hauing to doe with their parents, can neuer haue done (as we speake) but must needs vrgo matters to the very vttermost. Many parents are oft much prouoked hereby. It skilleth not that the childe haue the right, especially in a matter of no great consequence. For reuerence sake the childe must forbear, at least for a time. And if the matter of difference be weightry, as in points of religion, the childe must either take some other opportunity of better informing his parent, or else get some other wife friend to doe it.

3. *Stoutnesse*, when children answer their parents as if they were their equals; giuing word for word. It doth as ill become children to answer againe, as seruants (to whom the Apostle hath expressly forbidden it, *Tit. 2.9.*) Both law and nature forbiddeth children to be prouoked hereunto, by any thing that their parents say or doe; how great then is their fault who giue scornfull and stout words to their parents when they are no way

prouoked, as^b the elder sonne noted in the parable, and^c the elder brother of the prodigall childe?

4. *Indiscretion*, when children haue no respect to any time, businesse, or temper, of their parents in speaking to them, and so, much prouoke them. It is laid downe as^d a caueat to parents, that they *pronoke not their children to wrath*. How much more must children obserue that caueat?

5. *Stubbornnesse*, when children polit, loure, swell, and giue no answer at all to their parents. This is too common a fault in children, and many parents are much offended and griued thereat. We heard^e before of a childlike silence which was very commendable, and a token of great reuerence; but this is worthy of much blame, a token of great vndurifullnesse; and as carefully to be auoided, as that to be practised.

§. 7. *Of Childrens reuerend speeches of their Parents.*

So true and intire ought that reuerend respect to bee which children beare to their parents, as their speech not onely to them before their faces, but also of them behind their backs, must be so framed; both for matter and manner, when they haue any occasion to fall into speech of their Parents, as all that heare them may note them to beare a reuerend respect to their parents.

As a generall direction for the better performing of this duty, let children speake nothing of their parents that they would bee loth should come to their parents eare. More particularly, let them speake of those things which most tend to their commendation, that so (as Christ said of his father) they may honour their parents. Let other things be buried in silence so much as in them lieth. And if others speake of matters disgracefull to their parents, let them interpret in the better sense things doubtful, and, so far as they may, extenuate things euident, and sharply reprove them that slander their Parents. This is that *blessing* which children owe to their parents, for neglecting whereof, the Wiseman taxeth children, saying, *There is a generation that doth not blasse their Mother.*

b Mat 21. 29.

c Luke 15. 29.

4. Vnseasonable speech.

d Eph. 6. 4.

5. Scornfull silence.

^e S. 4.

Contrary,
1. Scorning to
acknowledge
a parent.

1 King 2. 30.

2. Too much
importunity.

3. Stout answers.
Ne filius cum
patre quoquo
modo expellit,
cum lex in-
terdixit, tum
aule leges illa
naturae Greg.
Naeq; in senten.

Direction for
children how
to speake of
their parents.

Iohn 8. 49.

Prov. 30. 11.

Contrary

Childrens vnderstandings of their parents.

b Gen. 9. 22.

c 1 Sam. 15. 9.

d Prov. 30. 11.

e Lev. 24. 9.

f Prov. 30. 17.

g Gen. 40. 19.

Contrary to that kinde of blessing is discovering of Parents infirmities, noted in cursed ^b Cham, and broaching untruths of them, noted in impious ^c Absalom, and mocking and cursing them ^d expressly condemned. The reward whereof is by Gods Law death; yea, a shamefull and ignominious death, for the ^e Ravens of the valley shall plucke out his eyes, and the young Eagles shall eat it: ^f which phrasse setteth forth the end of a notorious malefactor that is hanged.

^g *Of a childs reverend carriage to his Parents.*

As the speech to the carriage of children towards their parents must be seasoned with reverence: for

1 This is a fruit, and prooffe of filiall feare as well as that.

2 Of the two, this is the surer evidence: for actions are better signes of the disposition of the heart then words.

3 Faire words ioyned with contrary deeds, cannot but be accounted merely complementall and hypocriticall.

4 Where there is a contrariety between words and deeds, the one will be a witness against the other, and that mans condemnation the greater.

Wherefore let all reverence be manifested in Childrens behaviour to their Parents, and that in these, and such like instances.

1 If a parent be coming to a child, and the child observe it, let him haste to meet his parent: so did ^a Joseph to his father, and ^b Salomon to his mother. Which two examples are the rather to be noted, because both were in eminent place: one a great governour, the other a King.

2 Let such child-like obeysance be performed as becommeth the age and sex, either in going to, remaining before, or going from a parent: as uncovering the head, bending the knee, bowing the body, standing up, with the like. The two forenamed eminent persons, ^c Joseph and ^d Salomon, bowed, the one to his father, the other to his mother,

3 Let the countenance, and gesture of the body be so soberly and modestly ordered in the presence of the parent, as

may argue due respect.

4 Let the upper place, and hand be given to Parents; and if occasionally a child be above his parent, let him come below him, for that is a manifest token of inferiority and subjection. What men keepe men to strive for the upper hand, but because they would be accounted better than those with whom they strive? But that ought not to be the minds of Children to their Parents.

Quest. What if Children be in less more wealthy, or honourable than their Parents, are they then to give the hand to them?

Ans. No honour is comparable to the dignity of fatherhood. A child is a greater civility to the parent, over a child, than any other honour can to the child, over his parent. I grant that a child may by some office, and outward dignity be advanced above his father, as other men may more honour and reverence the child, and give the upper place to him; and for order sake the child may, and ought to take it in company; but when they are alone the child must render reverence the father.

5 According to the customs of the time and place wherein they live, let children aske their parents blessing.

6. 9. Of Childrens asking their Parents blessing, whether it be lawful or No.

Some doubt is made of this duty both in regard of the thing it selfe, and also of the gesture of kneeling used in the performance thereof: I will therefore distinctly prove both.

For the thing, it is noted of ^a Iacob that he carried savoury meat to his father, that he might blasse him; and of ^b Joseph that he went to his father, and carried his two sonnes with him, that his father might blasse both him and them: for which end the twelve sonnes of Iacob assembled to their father.

Obiect. These were extraordinary examples: the Patriarchs were indued with the spirit of prophesie, whereby they revealed to their children what their estate should be in the times to come: for knowledge whereof their children came to them.

4. By giving the upper hand.

4. By kneeling.

5. By kneeling.

6. By kneeling.

Gen. 27. 19.

Gen. 48. 1. & c.

Gen. 49. 1. & c.

How the blessings which the Patriarchs gave their children, are paterne to others. See Treat. 6. § 18. 19.

1. Answ.

Childrens reverence to their parents manifested.

1. By meeting them.

a Gen. 46. 29.

b 1 King. 2. 19.

2. By obeysance to them.

a Gen. 48. 12.

b 1 King. 2. 19.

3. By well composing the countenance.

1. *Ans.* Their blessings were more then predilections of things to come: they were confirmations and assurances to the children, that God would indeed performe that blessing which their parents had pronounced. For they sustained a double person the person of a Prophet, and of a father; as Prophets they foretold things to come: as fathers they obtained the blessings pronounced, and an assurance thereof to their children, and that by faith and prayer.

2. *Ans.* Though all Parents cannot obtaine such an extraordinary spirit assure unto their children any distinct particular blessing, yet the faithfull prayer of parents is an especiall, and ordinary meanes to obtaine a blessing from God upon their children; and that because of Gods promise which extendeth it selfe not onely to faithfull parents, but also to their seed. Wherefore as the children of the Patriarchs came to their fathers to be assured of some extraordinary blessing, so may other children goe to their parents as a meanes to obtaine an ordinary blessing. It is noted of *Elisha* that by an extraordinary spirit in prayer he obtained extraordinary matters. Yet the Apostle set forth that example to all Christians, as a motive to stirre them vp in faith to pray for ordinary blessings. But for further clearing of this point, note the phrase vsed in the fift commandement, as a reason to moue children to honour their parents: this it is word for word, *That they may prolong thy dayes, &c.* How can Parents prolong their Childrens dayes, but by begging that blessing of God? The prayers then of Parents are a great blessing to Children; and Children ought to seeke this blessing of their Parents.

Obiect. If Parents be wicked, their prayer is abomination: what blessing then can children looke for from wicked parents?

Ans. Though God heare not wicked Parents in loue and goodnesse to themselves, yet for the good of their children hee may and will heare them: and that the rather to maintaine a reuerend respect of parents in the heart of their children. For asking a blessing is an

acknowledgement of superiority and authority: according to that of the Apostle, *The lesse is blessed of the greater.*

Concerning the gesture of kneeling, it is answerable to the gesture which of old was vsed by Gods people in like case: of *Ioseph* it is said that he bowed down himselfe with his face to the earth.

Obiect. Kneeling is a gesture proper to Gods worship.

Ans. It is not so proper, but that it may be vsed in ciuill cases: else Christ would haue reprobued the young man for kneeling before him, as well as for calling him good: for he conceived Christ to be but a mere man, and the worship he did him was but ciuill.

It is not simply the gesture, but the occasion of the gesture, the minde of him that performeth it, and the end why hee performeth it, that maketh it diuine, or ciuill. *Cornelius* fell downe before *Peter* with conceit of some diuine excellency in him, and was not allowed: his manner of worshipping was diuine. The *Taylor* fell downe before *Paul* and *Sylus* in acknowledgement of some burward eminency in them, and was not reprobued: his manner of worshipping was merely ciuill. The same gesture may be performed to different persons with a different respect. A childe may kneele to his parent, and to the King. Yet it followeth not that hee maketh his parent a King. Neither will it follow that by kneeling to his parent, he maketh him a God, because men kneele to God.

§. 10. Of the vices contrary to childrens reuerend gesture towards their Parents.

Contrary to the forenamed branches of reuerend gesture, are,

1. *Rudenesse* and *unmannerlinesse*, when Children know not how to put difference betwixt their parents & strangers, but can suffer their parents to come to them, and they abide in their place, and not stirre to meet them.

2. *Disdainfull statelynesse*, when they thinke much to stand bare-headed any while in their parents presence. It falleth out many times, that when parents and children are together before their betters,

Heb. 7. 7. It is lawfull for children to kneele to their Parents. Gen. 4. 12.

Mar. 10. 17.

Vnreuerend gestures of Children. 1. Rudenesse.

2. Statelynesse.

Heb. 11. 30.

* Gen. 17. 7. Als. 2. 39.

Leu. 19. 31.

למנו
אבותינו
יבנו

* See Treat. 6. §. 4. How wicked Parents may blesse their Children.

ters, they will shew more reuerence then these: for the father will stand, and be vncouered, when the sonne sitteth down and puts on his hat; vpon conceit that his father doth more reuerence then is meet: but if it were so, yet the sonne for the fathers sake should stoope somewhat the lower.

3 Boldnesse.

3. *Wantonnesse* and *boldnesse*, when children are ouer familiar with their parents, toying & gieling vpon euery light occasion. This kinde of cariage cannot but much tend to the disgrace & dishonor of parents. For what can they who behold it think, but that such children haue been too much coked and ill nurtured?

4 Ambition.

4. *Ambition*, when children are so ambitiously desirous of place, especially in company, as rather then bee vnder some whom they suppose to bee at least their equals, they will be about their parents. This oft falleth out, when parents being of a lowly minde, giue place to such as their children; being of a lofty minde, thinke meaner then themselves. Now rather then they will bee vnder their inferiors (as they suppose) they will be about their parents: A point of great infoleney. Such ought to the respect of a childe to his parents, as hee should debase himselfe below those that are his inferiours, rather then exalt himselfe about his parents. As with other men, for peace sake, in many cases, a man must depart from his right, so especially with his parent, in case of superiority. Would not euery one that knowes what honour a childe owes to a father, condemn that childs ambition, that should so stand vpon the place and hand, as to take them off his parents?

5 Refusing to aske blessing.

5. *An over-nice and erroneous opinion* of those, who thinke it vnmeet for any childe to aske their parents blessing. Their owne conceit more swaies them then the continual approoued practise of Gods people in all ages: not vnder thin whom *Salomon* saith to bee wisest in his owne conceits, then *seuen men that haue no reason*. Others, though they doe not so generally disallow this duty, yet they thinke it meet only for yong children: not considering of what yeeres, stature, & state, *Ioseph* was, when he performed it.

As for those, who thinke it not vnlawfull, yet carelessly neglect, they little consider the benefit of a parents blessing: profane *Esau* shall another day rise vp in iudgement against them. Hee begged and begged again & again, & that with a loud cry: & salt teares, a blessing of his father.

Thus much of childrens reuerence. Their obedience followeth.

§. 11. Of childrens obedience.

The obedience of children doth most proue the authority of parents, and is the surest euidence of the honour a childe giueth to his parent: therefore is it by name in the text expressed, and all other duties are comprised vnder it. Reuerence without obedience is a meer mockery, nothing at all acceptable. Of the two, a childe were better faile in the former: instance the parable of the two sonnes. Reuerence in comparison of obedience is but a complementall honor. Obedience is a more real honor, the surest trial of a dutifull childe. Obedience is a duty so proper to children, as the Apostle applieth it to them as a proper contribution, saying, *as obedient children in the Lord*. The example of Christ is herein set before vs as a patterne: *he was subject to his parents*. *Salomon* counsell is the neglect thereof a despising of a parent.

Contrary is disobedience, and rebellion: the greatest impeachment of a parents authority that can bee. Not to what end is authority ouer those who resist, and rebell against it? The Apostle reckoneth disobedience children among the lowest persons that be; and setteth forth their disobedience by a metaphor taken from vntamed, head-strong beasts, that will not be brought vnder the yoke, the word therefore is not vnfitly translated *unholy*; and it is somewhat anseuerable to our *Hebrew* phrase giuen to disobedient children, viz. *sonnes of Belial*, which is according to the notation *sons of Belial* without profit, or, as some will haue it, *sonnes without yoke*; that is such children, as refusing to bee in subiection vnder parents, are no way profitable, but work much mischiefe, and cause great griefe. The punishment which by Gods law was appointed to disobedient and rebellious children

Gen 27. 34.
Heb. 12. 17.

1 Eph. 6. 1.
Col. 3. 20.

b Mat. 23. 31.

c 1 Pet. 3. 1.
d Luke. 21. 31.

e Pro. 23. 22.

Disobedience
most contrary
to parents
authority.

f 1 Tim. 3. 2.

g Tit. 2. 11.
Rom. 13. 1.

h Deut. 10. 19.
i Deut. 10. 19.
j Deut. 10. 19.
k Deut. 10. 19.

l Deut. 21. 18.
m

Children, was a publike shamefull death.

§. 12. *Of Childrens forbearing to doe things without consent of Parents.*

The parts of a childes obedience.

That Children may the better know their duty in this respect, I will distinctly set forth, both the *parts*, and also the *extent* of a childes obedience :

1 Wherein it consisteth.

2 How farre it extendeth.

The generall *parts* wherein it consisteth, are two :

1 A *forbearance* from doing things without consent of Parents.

2 A *performance* of such things as Parents will haue done.

The former of these is a duty whereunto Children are most bound while they are vnder their Parents government. For that time the consent of parents is not onely meet, but necessary ; and that for these reasons.

1 Children are as the goods of their Parents, wholly in their power, to be ordered and disposed by them. On this ground Satan hauing all that *Iob* had, put into his hand, tooke liberty ouer his children, as well as ouer his goods and estate.

2 Children while they be vnder government, (euen the eldest that are heires) differ nothing from seruants.

3 By Gods law giuen to the Jewes, parents had power to sell their children.

4 Parents had power to disannull such things as children had done. Instance the case of a *vow* made to God, which was one of the most intiolable things that one could doe.

Contrary is the opinion and practise of many, who hold parents consent at the most but a matter of conueniency, that is good, if children will, to haue their parents consent, if they haue it not, the matter is not great, their contracts or other things which they doe, are as firm, and good, without, as with their consents. If this were so, wherein is the authority of a parent more then of a wife experienced friend? It is meet and good, to haue such an ones consent.

But that the power of parents and duty of children in this point, may the better

be seene, I will exemplifie it in five particular cases.

1 Entering into a calling.

2 Making mariage.

3 Disposing of goods.

4 Ordering apparell.

5 Making vowes.

§. 13. *Of consents of Parents for Childrens entering into a calling.*

I. That Children ought to haue the consent of their parents in making choise of their calling, and not place themselves as they please, is euident by the approved practise of the Saints recorded in Gods Word. ^a *Iacob* was sent by his parents to *Laban* to be educated vnder him.

^b *Dauid* was appointed by his father to keepe sheepe: when *Saul* was desirous to haue *Dauid* attend vpon him, hee sent to *Ishai*, *Dauids* father, for him. In that ^c *Ishai* was so careful to send prouision to his three eldest sonnes that followed *Saul* to the warre, we may well thinke, that they went to the warre with his consent. It is noted of ^d *Jonadab*, that he appointed his sonnes to dwell in tents, and that accordingly they did so, and are commended and rewarded for this their obedience. It is collected both by ^e ancient and ^f later Diuines, that our Lord Iesus Christ in his younger yeeres, before hee began to exercise his publike ministry, occupied himselfe in his fathers trade, and that this was one thing wherein he manifested his subiection to his parents. This collection is made by comparing *Luke* 2. 51. (where his subiection is noted) with *Mat* 6. 3. and *Mat* 13. 55. where he is called the *Carpenter*, and the *Carpenters*

sonnes.

Equity requireth that parents should haue a hand in placing forth their Children, because they brought them forth into the world, and brought them vp with much care, paines and charge, while they were young, and till they were fit for a calling.

Besides, God hath laid it as a charge vpon parents, that they should see their children well trained vp: great reason therefore that parents consent bee had in setting forth children to a calling.

§. 14. *Of*

a Gen. 28. 1.

b 1 Sam. 16.

11. 19.

c 1 Sam. 17. 17.

d Jer. 35. 6. 7.

e Iosh. 1. 14.

f In Dial. cum

Typho contr.

Iud.

Rasil. lib. de vit.

fol. cap. 15.

Theod. Rec. b. 1.

13 c. 1.

f. 1. 1. 1.

Thras. para-

ph. in Mar. 6.

Re. annot. in

Mar. 6.

in Mar. 13.

Dan. 1. 1.

in Mar. 6.

Gen. 1. 1.

in Mar.

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§. 14. *Of the unlawfulness of Childrens entering into religious orders, without consent of Parents.*

Contrary is the opinion of Papists, who say, that children may enter into religious orders, not only without consent, but also against the mind and good liking of their parents. Whereby they doe not onely patronize apparent disobedience in childre, against the expresse word of God; but also disable children from helping their parents in case of necessity: for both which Christ rebuked the Scribes and Pharisees in a like case.

Obiect. Papists doe grant, that if parents be in such necessity; as they cannot live without their childrens helpe, their children may not by entering into any religious order forsake their parents. For they are bound by the law of God to succour their parents.

Ans. 1. This caution hath been extorted from them by evidence of argument taken from Gods Word, and pressed by their aduersaries.

2. It toucheth not the principall argument taken from Gods precept, which they make of none effect by this their tradition.

3. Though parents be not at that present, when children first enter into their religious order, in such extreame need, yet they may be afterwards. But after that children are once entred, they hold it vterly unlawfull that children for any necessity of the parent, should attend vpon them for their succour.

Obiect. Children being entred into religious orders, may helpe them, as becommeth religious persons, by their prayers to God.

Ans. 1. This is iumpe the Pharisees Corban, whereof Christ maketh mention, *Mar. 7. 11.* and whereby he notably discovereth the hypocrisie of the Pharisees, who made pretence of religion, an hinderance to that obedience which God required of Children.

2. To pray for that which a man indeuoureth not to doe, when he may doe it, is a plaine mocking of God.

3. If they were not held in that fast snare of their religious orders, they might

helpe their parents with their goods, with their paines and with their prayers too.

The argument which they alledge for confirmation of their erroneous opinion, are taken from extraordinary examples, or from mystical resemblances, as

1. *Abrahams* leaving his fathers house.

2. *Leuis* speech of his father and mother, who said, *I have not seene him.*

3. The aduice given to the royal Queene, *Forget thy fathers house.*

4. The trial of our lotte of Christ, by louing him more then father or mother.

5. Christs forbidding one that followed him to goe and bury his father.

Ans. 1. For *Abrahams* example,

1. It cannot be proued that he left his fathers house without the consent of his father. 2. He was then married, and so of another house. 3. He had an expresse particular charge of God to leaue his fathers house, even as hee had to sacrifice his sonne. Except the like charge can be shewed, his example maketh nothing to the purpose.

2. For *Leuis* speech, 1. It was noted by *Moses* in relation to a particular zealous fact of the *Leuites* in executing the vengeance of the Lord, and so to be reckoned among such extraordinary things as are not exemplary. 2. That which moued the *Leuites* to make no difference betwixt their parents and others, was the Lords cause: their parents and kindred as well as others had notoriously sinned against God, and in that respect the *Leuites* tooke no notice of them. But they are not such parents which Papists teach children to forsake, but any parents. Now what consequence is this, if some children haue bene Gods Ministers in executing iust punishment on their wicked parents, therefore children may enter into such places as shall exempt them from helping any parents, though well deserving? 3. The *Leuites* had an expresse charge for that which they did: but that which Papists inferre from their example, doth make the commandment of God of none effect.

3. For the aduice to the Queene, 1. It is mystically to be taken. 2. It is should

Bellarmin. de Mon. lib. 3. cap. 36. Licet filii ingredi religionem iussu parentibus.

Mat. 19. 4. &c.

Conditio est, ut parentes non sint in tali necessitate, ut sine filiorum auxilio vivere non possint. Tunc enim tenentur ex precepto Dei parentibus adesse.
Bellarmin. loc. cit.

Qui inuenit quomodo religiosus decet, nimirum precibus apud Deum.
Bellarmin. ibid.

37. in ubi offerre oblationem, adunum. Prima vox erat Pharisaeica traditionis de eximenda filijs ab omni officio parentibus delictis.

Gen. 13. 1.

Deut. 33. 9.

Psal. 45. 10.

Mat. 10. 37.

Luk. 9. 60.

Gen. 13. 1.

Ex. 32. 26. &c.

Ex. 32. 27.

Mat. 13. 6.

Psal. 45. 10.

* Gen. 2. 24.

be literally taken, it is to be taken as giuen to her after marriage, when shee was out of her parents gouernment. 3. It hath relation to the * law of marriage, and implyeth not a simple forsaking of parents, but a preferring of a husband before them.

4 For the louing of father and mother more then Christ, 1. It doth not necessarily imply a forsaking of our parents: for we may loue Christ more then them, and yet performe duty to them. 2. If they be forsaken, it must bee in opposition to Christ, that either Christ or they must be forsaken, in that if we cleaue to them, they will draw vs from Christ.

5 For Christs forbidding one that followed him to go and bury his father: 1. It was because of an extraordinary calling which he had. 2. It is set downe as a patterne to Ministers, to shew that they should especially attend vpon their proper function, and leaue other secular matters to be performed by such as can performe them well enough. To apply it to childrens forsaking of parents, is to peruerthe the sense of it.

Thus we see to how little purpose the forenamed arguments are alleaged, to proue that erronious opinion of childrens entring into religious orders without their parents consent. I might further shew how irreligious their pretended religious orders be, and so shew how vnlawfull it is to enter into them, even with consent of parents: but that maketh nothing to the point in hand.

§. 15. *Of the unlawfulnessse of Childrens travelling, and binding themselves prentises without consent of Parents.*

Contrary also to the fore-named part of Childrens obedience, is the practise of such children as trauell, and seeke their fortunes (as they speake) without consent of parents, like the *Prodigall child*, if not worse: for it is likely that he forced from his father a generall consent, in that hee obtained of him his portion of goods. These vsually bring great griefe to their Parents, & many times make them feare more then is cause, as old *Iacob* feared, when he knew not what was become of his sonne.

Among those aberrations may be rec-

oned a custome in this land more vsuall then lawfull, for children to biade themselves prentises without consent of parents: to which fault they who take Indentures of such children, or otherwise couenant with them without knowledge of their parents consent, make themselves accessary.

§. 16. *Of Parents consent to the marriage of their Children.*

II. That Children ought to haue their Parents consent vnto their marriage, is without all question euident. For

1 God himselfe hath giuen vs herein a patterne: He first brought the woman to the man, whereby he would shew that he who gaue a being to the woman, had a right to dispose her in marriage: which right parents now haue: for from them vnder God, children receiue their being. In this case Parents stand in Gods room, and are as it were Gods hand to ioynce their children in marriage.

2 God hath giuen expresse lawes concerning this point. To omit that generall morall law, *Honour thy father and thy mother*, (which, as it is the ground of all other duties appertaining to children, so of this also) the authority and charge which God by his law hath laid vpon Parents, *to giue their daughters to husbands, and to take wiues for their sonnes*, hath the force of a law to biad children from taking wiues or husbands, without or against their parents consent. This law was not proper to the Iewes onely; but as a branch of the morall law it is pressed vpon Christians, 1 *Cor.* 7. 36. 37.

To this may bee added the iudicial law (if it be to be accounted meere iudiciall) of a parents power in giuing his daughter, or refusing to giue her in marriage to him that had defoured her, *Exo.* 22. 17.

3 Answerable to the law hath beene the practise of Gods Saints recorded and approued in Scripture. *Isaak* married the wife which his father provided (*Gen.* 24. 67.) *Iacob* both obeyed his father in going to *Labans* house for a wife (*Gen.* 28. 2) and also when he came to *Laban*, asked his daughter of him (*Gen.* 29. 18. &c.)

Though *Sampson* saw a daughter of the

Arguments to proue that children may not marry without Parents consent.

Gen. 2. 24.

Dut. 7. 3.

Luk. 15. 12, 13.

Gen. 37. 35.

the Philistims which pleased him well, yet would hee not marry her before hee had his parents consent. *Judg. 14. 2.*

4 These words of *Thamar* (2 Sam. 13. 13.) *Speak unto the King (who was her father) for hee will not withhold me from thee;* shew that children were not wont to be married without consent of parents. Which is further confirmed by this oath of the Israelites, *There shall not any of us give his daughter unto Benjamin to wife, Judg. 21. 1.*

5 The ancient fathers of the Church have in their ages taught children this duty, and pronounced marriages of children without consent of parents, to be unlawful.

6 The very ^b Heathen have observed the equity hereof. Though *Strechom* loved *Dinah*, and had defoured her, yet would he not marry her without the consent of his and her father. *Gen. 34. 3. &c.* *Ismael* had learned as much either by the instruction he had received out of *Abrahams* house, or else by the light of nature: for he stood to the choice which his mother made for him: *Gen. 21. 21.*

7 Though ^c Papists in other cases make the authority of parents to be of no effect, yet in this case they count it vterly unlawfull for children to marry without or against their parents consent: and have thereupon made Canons against it.

8 The ^d law of nature and nations, the civill and canon law, the common and statute law of our Land, all manner of law is agreeable to Gods law in this point.

9 It hath been a custome in all Christian Churches throughout all ages, for the parent, or some in the parents roome, to give the Bride to the Bridegroom at the time of the mariage: whereby the parents consent is openly manifested.

10 Many Divines of good note and name have judged such marriages as have been made simply without, or directly against parents consent (especially if parents have just cause of exception against those marriages) to be of no force, till the parent be brought to ratifie them: and in many Churches vpon due examination of the matter, they vfe to account them as no marriages. Experience hath manifested the boldnesse of many children in

setting light by their parents consent in those places where marriages once consummated are ratified, and made indissoluble, though they have been made simply without, or directly against parents consent. Many children thinke, though it be unlawfully done, yet being done, it shall stand. Whereupon if they doubt of their parents consent, they will cast how to get their marriage consummated, so as their parents may not know of it, to hinder it before it is done: and after it is done, impudently resolve to beare out as well as they can, the storme of their parents displeasure. To prevent such contempt of the power of Parents, and to establish that authority which God hath giuen them over their children, marriages without or against parents consent, as aforesaid, are in many Churches made void.

§. 17. *Of the equity of the point, and reason why Children should have their parents consent unto their marriage.*

1 By marriage Children are put from their Parents: for *Man must leave his Father and Mother, and cleave unto his wife.* Is it not then great reason that they, from whom children had their being, and by whom they haue beene maintained and trained vp till the time of their marriage, should haue notice of that kinde of leaving them, and consent thereto?

2 A parents power by the marriage of his child is passed over to the husband or wife of the child. And shall such a power be taken away without consent of parent?

3 Children for the most part being heady and rash for want of experience, and seeking more to satisfy their present carnall desire, then to provide a good lasting helpe for themselves; but parents by the instinct of nature loving their children as well as children love themselves, and having by much experience better vnderstanding of a meet helpe, and better able to vfe their discerning gift in this case, because it is not their owne case, and yet the case of one whom they love as themselves, and to whom they wish as much good as to themselves, is it not meete

naturalis ratio suadet. Infirmi. Infirmi 1. tit. 10. Digest. l. 23. tit. 2.

e Cumsponsus & sponsa benediciendi sunt a sacerdotibus, offeruntur ecclesiae a parentibus. Grat. 30. quæst. 1. c. 1.

1. c. 1. in collog. de Matrim. Luit. in Terrib. le Matrim. Bucer. in Stat. 190. Calu. Infirmi. l. 4. c. 1. 9. §. 39.

Dez. de Divort. Zanch. de Oper. Dei, par. 3. l. 4. c. 1. c. 1. c. 1. in Exam. part. 2.

Stent. in Catech. Melan. loc. de coniug. Perkins in Opusculis. l. 1. c. 1.

The reasons alleged §. 17. may be applied to this particular.

* Gen. 2. 24.

a Fili) sine consensu parentum ritus & iure nuptiarum non possunt. Tertul. ad uxore. l. 5.

Non est virginalis pudicitia elygere matrimonium sine consensu parentum dicitur. Ambros. de Patr. l. 1. c. 9.

Legitimum non est coniugium nisi vxo petita a parentibus. Pueri. in epist. ad eccl. Afric.

b Tempore creatus amor: tunc quod iure cois: Sed velut crepatres. Ouid. Metam. 4.

c De parentis potestate quidam amoris obsequii oportet. Teren. in Mecer.

d Quod ipsi Philistini mirari sunt, format virginem. Ambros. de patr. l. 1. c. 9. c. Concil. Trid. dec. de reform. matr. c. 1.

e Matris voluntatem in tradenda filia omnibus filiis præponit. August. epist. 233.

f Nec fieri debere & civilis &

euē for the child's good, that in a matter of such moment as marriage, the parent should haue a stroke?

§. 18. *Of a Childs carriage in case a Parents provide an vnfit mate, or none at all.*

Whether parents may force their children to marry, or no. See Treat. 6. §. 54.

Quest. What if Parents vye their Children to marry such as they cannot affect and loue: must children therein against their minde and liking yeeld obedience?

Ans. If there be no iust exception against the party commended, they ought with the vtermost of their power to endeavour to bring their affection to the bent of their parents will: and as an helpe thereunto, be perswaded that their parents are as carefull of their good, as they themselues are, & wiser then themselves: yea, about all, they ought to make instant prayer vnto God (*in whose hand mans heart is to turne it whither soeuer hee will*) that he would be pleased to alter the course of their affection, and to settle it on the party whom their parent hath chosen for them; if at least they see no iust cause to the contrary. But if notwithstanding all the meanes that they can vse, they still find their heart altogether auerse, they may in a reuerend manner entreat their parent to forbear to presse that match, and to thinke of some other.

2 *Quest.* What if the parent be negligent, and in due time provide no fit match, may not the child provide one for himselfe?

Ans. A Parents negligence is not a sufficient pretext to make a child take off that subiection which he oweth to his parent. Yet I deny not but that a child knowing where a fit match is to be had, may make known as much to his parent (as Sampson did) and craue both his consent and helpe thereunto. And if his parent giue no care to his humble suit, he may vse the mediation of his kindred or other friends. Yea, if necessity require that the child be married, and his parent adde wilfulness to negligence, and will not be moued at all, neither by the humble suit of his child, nor by the earnest solicitation of any friends, meanes may be made to the Magistrate (who is in

Gods place ouer the parent as well as ouer the child, and ought to afford reliefe vnto the child) and what the Magistrate doth in that case, is as good a warrant to the child, as if the parent had done it.

The like meanes may be vsed, if a parent be an Idolater, Hereticke, or Atheist, and will not yeeld that his child be married to any but to one of his owne profession and disposition.

§. 19. *Of the sinne of Children in marrying without their Parents consent.*

Contrary is the minde and practise of such Children as ouer-lightly esteeming their parents power, take matches of their owne choice: and that sometimes priuily without giuing any notice at all to their parents: and sometimes most rebelliously against their parents minde and charge: not much vnlike those who in the old world are condemned for *taking wines of all that they chose* (which was one branch of that wickednesse for which the world was drowned) or rather like Esau, who tooke such wiues as proued a grieue to his parents. What blessing can bee expected to fall vpon such marriages? or rather what curse may not be feared to follow them? Gods law is transgressed thereby: his Image in parents despised; that which is more proper to them then any goods, or fraudulently, or violently taken from them: their soules grieved thereat: and they oft prouoked to cast off their children, and curse their marriages. Now Gods curse doth oft follow the iust curse of a parent.

§. 20. *Of objections for Childrens marrying without parents consent, answered.*

1 *Obiect.* Though Iakob married one wife according to his parents direction, yet hee married other three (at least the two maides) without their consent.

1 *Ans.* Iakobs example in marrying more wiues then one, is not iustificable.

2 *Ans.* Iakob had a generall consent of his parents to take a wife of the daughters of Laban: if therefore his marrying of two wiues had been lawfull, neither this nor that daughter had been taken without his consent of his parents. As for the

Qui liberos iniuria prohibere vult ducere uxores vniuere, per praesides cogantur in matrimonium collocare Digest. lib. 23 tit. 2. §. 19.

Gen. 6. 2.

Gen. 26. 35.

See more mischiefs following such marriages, §. 21.

Gen. 2. 2.

Gen. 32. 22.

two maids of whom hee had children, neither of them was his wife: for long after they had childrē, they are called *his maids*, & distinguished from his wiues.

2 *Obiect.* Seruants may marry without their masters consent; why then not children without their parents?

1 *Ansiv.* It is not lawfull for seruants so to doe while the date of their couenant lasteth.

2 *Ansiv.* Though the seruitude of a seruant be greater then of a childe, yet a parent hath in many respects a greater power ouer his childe, then a master ouer his seruant. The power which a master hath is by a mutuall couenant betwixt him and his seruant, and by the voluntary subiection of a seruant vnto his master. But the power of a parent is by the bond of nature, in that a childe hath his being from his parents. Besides, this subiection of a childe to his parents in case of marriage, is not for seruitude, but for the good of the childe.

3 *Obiect.* Childrē marry for themselves, and not for their parents, why the should parents consent be so much stood vpon?

1 *Ansiv.* Though they marry not for their parents, yet they marry from their parents: by marriage they are freed from the power of their Parents.

2 *Ansiv.* Children are not their owne: they are the inheritance of the Lord: the Lord hath giuen them to parents as an inheritance: a childe therefore may no more marry for himselfe without consent of parents, then alienate his parents goods for himselfe.

§. 21. Of stealing Children from Parents for marriage sake.

To the forenamed sinne, and to the vengeance thereof, do they make themselves accessary, who fraudulently allure or violently take away children to marry them otherwise then their parents would. This is a worse kinde of felony, then stealing away the goods of a man. For children are much more properly a mans owne, then his goods; and dearer to him then any goods can be: yea, and so much more highly to be esteemed, by how much reasonable creatures are to be preferred before senselesse, and

sensuall things. Our statute law expressly condemneth this, and imposeth a seuerer punishment on such as shall offend therein. And iustly doe such offenders deserue to be seuerely punished, both in regard of the heynousnesse of the sinne, and also in regard of the many mischiefs which follow thereon, as, *Alienation of parents affection from their children, Disturbing heires, Enmity betwixt the friends of each party so married, Litigious suits in law, Ruine of families, and (if the personages, whose Children are married without their parents consent, be great and noble) Disturbance of whole Townes, Cities, and Nations.* Instance the destruction of the *Shechemites*, Gen. 34. This is said to haue bene the cause of the ten yeeres warre betwixt the Grecians & Troians, and of the ruine of Troy.

§. 22. Of Ministers sinne in marrying Children without Parents consent.

Such Ministers also as through carelesnesse, not taking due account of the parties whom they marry, whether they haue their parents consent or no; or through bribery, being hired by reward, doe marry such children as they know haue not their parents consent, doe in an high degree make themselves accessary to the forenamed sinne. Their fact is as bad as the fact of the principals themselves. Their solemnization of such marriages emboldneth both the parties that are so married, and also all the persons that are present thereat. They highly dishonour Gods holy ordinance, in that bearing the person of God, they say of such as God hath forbidden to bee so ioyned together, *I those whom God hath ioyned together, let no man put asunder.* If Ministers had not their hand in such vnlawfull marriages, they could not be made: for our Church ratifieth no marriage but what is made by a Minister. Wherefore some Minister or other is guilty of this foule sinne, whensoever any childe is married without consent of parents. Well therefore doth our Church (to prevent this sinne) expressly forbid Ministers to marry any without parents consent: and inflict a seuerer censure on them that shall offend therein.

* Anno 4 & 5. Phil. & Mar. stat. 8.

Mischiefes arising from marriages without parents consent.

* *Canjamali tacti conuix.* Virg. *Aeneid.* 6. *Qui rapta longum cum coniuge bellum Atulit in patriam.* Ouid. *Met.* l. 12. lege *Horr.* *Carm.* l. 3. Od. 15.

* §. 19.

* See Treat. 8. §. 17.

* See the third treatise in §. 17.

* See the second reason in §. 17.

Psal. 127. 3.

* §. 19.

§. 23. *Of Childrens forbearing to dispose any of their Parents goods withouts consent.*

A third branch of the subiection of Children in forbearing to doe any thing without their parents consent, is about their parents goods.

That Children though living in their parents house, ought not without their parents consent to dispose their goods, is evident by the extent of their obedience, *in all things.*

In that *Isaak* was pleased to send *Iacob* to *Padan Aram* without any great prouision, it seemeth that *Iacob* made conscience of taking any thing priuily, but went as his father sent him *with his staffe.* And the *apology* which he made to *Laban* his father in law concerning things taken away, sheweth that he held it vnlawfull for children priuily to conuey away their parents goods. *What is my trespass? what is my sinne?* (saith he) *what hast thou found of all thine household-stuffe?*

Doth he not hereby imply, that if *Labans* daughters had taken away any of their fathers goods, it had beene a trespassse and sinne?

The Apostle saith of the heire (who of all the children may seem to haue the greatest right) that *as long as he is a child* (that is, vnder the gouernment of his parents) *he differeth nothing from a seruant, though he be Lord of all.* If hee differ not from a seruant, what right can he haue at his pleasure to dispose his parents goods? Hath a seruant any such right?

It is very requisite that Children herein should bee tied to their parents consent, both for the good of parents, and of children themselves.

Of Parents, that they may know what they haue, or haue not, and accordingly order their expences. How can parents tell what they haue, if children priuily without their knowledge purloine and dispose their goods?

Of Children, that their lawfull humour might by this meanes be restrained: (for youth is much prone beyond moderation to spend, if it haue wherewithall) and that their parents may the better lay up for them.

§. 24. *Of the sinne of Children in purloining and waisting their Parents goods.*

Contrary is both the opinion and practise of many Children.

For *opinion*, many thinke and say, that whatsoever is their parents, is theirs also: and thereupon being through the watchfull eye and prouident care of their parents restrained from ouerlause spending, or from laying out any thing with their owne hands, they murmure against that restraint.

Knowledge and perswasion of their subiection in this case, would bee a good meanes to suppress that repining humour.

For *practise*,

1 Some priuily take away and purloine what goods, money, wares, or any thing else they can come by of their parents. This the holy Ghost accounteth plaine theft: for *Rachel* hauing priuily taken away her fathers Idols, the Scripture saith that shee *stole them.*

Hereunto doe they make themselves accessary, who counsell and encourage children so to doe: as many busibodies, and deceitfull persons aduise daughters, when God hath taken away their mothers, to take away linnen, and other-like household-stuffe from their father, pretending that their father may marry another wife, who will carry all away: And vpon like pretence also perswade sonnes when their fathers die, to conuey away what they can from their mother. But such pretences are no sufficient warrant vnto children to deceiue their parents. It were better for children to bee deprived of their parents goods, then to eniuy them with such deceit: for they will bee like that bread which is sweet to a man, and afterward his mouth is filled with grauell.

2 Others riotously spend their portion, like the prodigall child, and runne into debt, and so make their parents either to pay it, or to leaue them to the law. Many Schollers at the Vniuersities, Gentlemen at Innes of Court, and such children as are somewhat liberally trained vp in their parents, or other friends houses, doe much offend herein. Little doth this excesse and riot differ from the

It is a sinne for children.

1. To mutter at their parents allowance.

2. Priuily to purloine their parents goods.

Gen. 31. 19.

Who counsell Children to conuey away parents goods are accessary to theft.

Prov. 20. 17.

3. Wastfully to spend. Luke 15. 13.

a Gen. 32. 10.

b Gen. 31. 36, 37.

Reasons.
1. Children vnder parents are as seruants, Gal. 4. 1.

2. Good of parents.

3. Good of Children.

2 Cor. 12. 14.

the forenamed kinde of theft : and ordinarily it bringeth as many mischiefs as that doth.

3 Some also bee so vngracious and vngratefull, that being come to yeeres, and their parents growne old, seeke to defeat their parents of all they haue, and to bring their parents vnder them to bee ordered by them : labouring to get possession of al before their parents be dead, or before they be willing to resigne any such right vnto their children. Such were *Abseom*, and *Adoniah*. How highly displeasing such practises are to God, the vengeance which fell vpon the pates of those two Brethren in euill, traitorous, and disloyall children, doth shew.

All such children as seeke after the forenamed, or any other like meanes to defraud their parents, doe very ill repay their parents care ouer the, & more like Barbarians, then Christians, recompence euill for good : they oft bring pouerty and ignominy vpon their parents and themselves : they are worse then other theecues, because they are more decreely accounted of, and more freely trusted : yea they are a very bad example to seruants in the house, or subiects in the common wealth.

§. 25. *Of childrens consentednesse to bee apperelled after their parents minde and liking.*

III. A fourth branch of the foresaid subiection of children is about their apperell, that it bee no other then may stand with their parents good liking. It is noted that *Israel made Ioseph a coat*. Doth not the particular mentioning of that circumstance shew, that parents must haue the ordering of their childrens apperell. Which is also intimated in the reason giuen of *Tamars garment of diuers colours*, namely because with such garments were the Kings daughters, that were virgins, apperelled. And whereas *Rebekah* had the keeping of her son *Esaus* clothes, it appereth that his clothes were to the minde of his parents such as hee would haue hid them from them for further confirmation whereof it is noted that his apperell was pleasing to his father.

Contrary is the vaine-glorious humor

of many children, who to the griefe and discredit of their parents, apperell themselves both against the minde, and also about the ability, and vnbeseeeming the place and calling of their parents. Among others, many Ministers children bring much discredit on their parents hereby. Let all such proud Youths note how the Lord hath threatened to visit euen Kings children that are clothed with strange apperell.

§. 26. *Of childrens forbearing to binde themselves to doe any thing against their parents consent.*

V. The fift and last branch, where-with I will exemplifie the forenamed subiection of children, shall bee that which is expressly noted in the Law, namely a childes binding of himselfe by a vow.

The Law giueth the parent power to disanill his childes vow. It is therefore a childes duty to abstaine from vowing without his parents consent.

Contrary are such vowes as Papists allure children to make, namely, vowes of continency, perpetuall virginity, regular obedience, voluntary pouerty, with the like.

Though by these they be not drawne to forsake their parents (which before we proued to be vtterly vnlawfull) and though these in their nature were lawfull (which they are not, because they are against Gods law and ordinance, and against Christian liberty, and sauour too rankly of Iudaisme, yea of a worse superstition,) yet without parents consent might they not be made.

As vnlawfull are oaths, and other like meanes, whereby children binde themselves to the performance of such indifferent things, as their parents are not willing they should doe. What doth this but bring a snare vpon the consciences of children, and cause a necessity of breaking one of Gods commandements, either the third, in breaking their vow or oath, or the fift, in disobeying their parents.

§. 27. *Of childrens active obedience.*

The affirmatiue and active part of a childes obedience, consists in yielding himselfe

Children in apperelling themselves to the griefe & disgrace of their parents.

Zepr. 8.

Num. 30. 4.

Vnlawfull vowes of children.

§. 14.

4 To defeat their parents of their goods cunningly.

2 Sam. 15. 20.
Chr.
1 King. 1. 9.
Chr.

Gen. 37. 3.

2 Sam. 13. 18.

Gen. 27. 15.

himselfe pliable to his parents will, which must be added to the forenamed negative and passive part of obedience in forbearing to doe things without consent of parents, for manifestation of a true child-like affection and disposition toward the parent. Passive obedience may arise from meere fullness, and stoutness of stomacke. For there are many who will forbear to doe this or that without consent of parents, because they are loth to aske their consent: they had rather haue their owne wils crost in the things they desire, then be made subiect to their parents will. What doth this argue, but a stout stomacke and a disdainfull heart? Besides, to forbear the doing of an vnlawfull thing, is but to abstaine from euill. But it is required of Christians^a to doe that which is good, as well as to abstaine from that which is euill. This is it which is commended in *Iaakob*; he did not only forbear to take such a wife as would bee a grieft to his parents (wherein his^b brother *Esa* had offended) but also obeyed his parents in taking such a wife as they willed him to take.

This generall point we will exemplifie in foure particular instances, namely, in a childes obedience to his parents commandements, instructions, reproofes corrections.

§. 28. Of childrens obedience to their parents commandements.

I. What lawfull commandements soeuer parents giue to their children, they must be ready to the vttermost of their power to obey. ^d Obey your parents, saith the Apostle to children.

Parents, by vertue of their place, haue power and authority to command: Children therefore must obey, or else that power is to no purpose.

To demonstrate this by some particulars:

1 If a parent call his childe, or send for him, hee must readily come, yea though he know not the occasion. *Eli* was in place of a parent to *Samuell*, whereupon the childe supposing that *Eli* called him, ran to him once, & again & again. ^e *Dauid*, when he was sent for by his father out of

the field to be anointed King, knew not the occasion, yet came. ^d The twelue sonnes of *Iaakob*, though men grown, yet called for by their father, assembled themselves together before him.

2 If a parent bee disposed to send his childe any whither, or of any errand, though it be far off, and may seem somewhat troublesome, yet he ought to go, & doe it. The forenamed example of ^f *Iaakob*, the example also of ^g *Ioseph* (being sent to see whether it were well with his brethren) and of the^h tenne sonnes of *Iaakob* being sent by their father into Egypt,) and of ⁱ *Dauid* (sent to visit his brethren in the hoste) are in this case commended by the holy Ghost. Of *Dauid* it is noted, that ^j he arose up early and went as ^k *Ishai* had commanded him: which setteth forth his ready obedience.

3 If a parent require his childe to attend vpon him, he must also doe that. When *Abram* was going vp to the top of *Moriab*, his will was that his seruants should tarry behinde, and that his sonne *Isaak* should attend him, and carry the wood for the sacrifice, and accordingly *Isaak* obeyed.

4 If a parent inioyne any taske, or commit any businesse to his childe, hee ought faithfully to performe it. This kinde of faithfull obedience is commended in ^l *Ioseph*, in the^m *Rechabites*, and in ⁿ *Dauid*, with many others. *Ioseph*, by reason of his great place, might not goe out of Egypt, yet to perform that which his father inioyned him, he asked leaue. The *Rechabites* were tempted to breake their fathers charge, yet they would not. *Dauid* when hee was sent by his father, from the sheepe which were committed to his custody, was careful to leaue them with a keeper: and againe, when a Beare at one time, and a Lion at another, came to the stocke, hee put his life in hazard to preferue the stocke: all these circumstances are thus noted, to set forth the great care that these children had to discharge that charge which their parents had committed to them.

§. 29. Of childrens disobedience to their parents commandements.

Contrary is a rebellious disposition in children, manifested by these and such

d Gen. 49.1.

A childe must goe at his parents word.

^a 5. 27.
^c Gen. 28. 5.
^f & 37. 14.
^g & 42. 23.

h 1 Sam. 17. 17.

i 20.

A childe at command must attend vpon the parent.
Gen. 22. 6.

A childe must do the message his parent will haue him do.

d Gen. 50. 5.
e 1er. 35. 8.
f 1 Sam. 17. 20.

1 Sam. 17. 20.

Verse 34.

^a 2 Cor. 13. 4. 14.

b Gen. 26. 34.
35.
^c Gen. 28. 2.
^d 29. 18.

d Eph. 6. 1.

A childe must come at the parents call.

b 1 Sam. 3. 5.
etc.
c & 16. 12.

such like practises.

1 By refusing to be at their parents call; or comming (as waspeake) at leisure, and making their parents wait for them.

2 By a lazie, sluggish pretending of vaine and friuolous excuses, when their parents would send them of an errand, like that sluggard, who saith, *"A lion is without, I shall be slaine in the streets. Such pretences are as wineger to the teeth, and smoke to the eyes."*

3 By coming to wait on their parents and in that respect they will sinke out of doores, and absent themselves, when they imagine their parents will vse their seruice in that kinde: they forsooth will not be their parents seruants. An impious conceit.

4 By refusing to doe what their parents inioyne them to doe, and require at their hands, like the younger sonne, that went not to worke in the vineyard at his fathers command. Such children for the most part offend herein, as through pride thinke the businesse inioyned to them too meane, and base to doe. Had David, or the daughters of Reguel been of this minde, the one would not haue returned to his fathers sheepe, after he was anointed to be King ouer Israel, and after hee had bene called to the Court; and the other would not haue watered their fathers sheepe, especially among such rude and boisterous clowns, as without all respect to their place and sex, would driue them away.

5. 30. Of childrens obedience to their parents instruction.

II. Such wholsome instructions as parents giue their children for the well ordering of their earlie, children ought considerably to obey: a point which A. Salomon much presseth: *My sonne, saith he, heare the instruction of thy father, and forsake not thy law of thy mother. Sic.* And to moue children the rather to doe so, he sets before them his owne example, shewing that he required no more of the then himselfe had performed. *Moses*, though growne to yeeres, and a Prince among his people, testified his obedience to his father in law hereby.

1 Parents haue an expresse commandement to instruct their children (as we shall after shew.) Great reason therefore that their children heare and obey them therein. The good instructions of any one are to be regarded, much more of parents.

2 Great wisdom may bee attained thereby: for the desire that parents haue of their childrens good, maketh them giue the best directions they can vnto them, euen what themselves haue learned of others, or obserued by their own experience. In this respect, *Salomon* stiloeth him *a wise sonne that obeyeth the instruction of his father: and resembleth the fruit and benefitt thereof, to a bowely ornament, to chaines and bracelets, and to a crowne of glory.*

3 Much ioy and comfort is brought to parents by seeing their children obserue their instruction: for *a wise sonne maketh a glad father.* Now this is a thing which children ought to aime at, *to reioyce their parents heart.* *Esaie* is taxed for *grieving his parents.*

Contrary is their proud and foolish humour, who thinke they need no instruction, their parents are too ielous of the, they are wise enough of themselves, if their parents would but let them alone, they should doe better: thus they set themselves impious against God, rebellious against their parents, and iniurious to themselves. Such were *Elles* and *Eris* sonnes. Now note the vengeance that fell vpon them.

6. 31. Of childrens patience to their parents reproofe.

III. The obedience of children is giuen must further extend to subiection to her husband: their parents reproofe, and that by be applied to this part by *patience* bea of childrens obedience. *With* all manner here therefore of the reproofes, and same order is obserued, by *amending* what and the seuerall points is iustly reproofed, confirmed by proofes. That shame wher-pertinent to children. of the Lord speaketh, which should be in a child; when her father hath set in her face, that is, by some outward signe manifested

a Prov. 23. 13.

b 10. 16.

c Mat. 23. 30.

1 Sam. 16. 13.

21. 17. 15.

Exo. 16. 17.

a Prov. 1. 8. 9.

b 4. 10.

b Prov. 4. 3.

c Exo. 18. 34.

4. 2. 4. 10.

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nifested his anger, implieth a child's patient bearing of a parents reproofe. This patience in a child must be manifested to his parent, whether his reproofe be milde or bitter, iust or vniust. In this respect a child must more consider the person who reproofeth, then the matter or manner of the reproofe. *Iakobs* reproofe of *Ioseph*, for his dreames which came of God, was vniust: the manner of vtering it, with many short pauses, and that interrogatiuely, implieth some tartnes: yet such was his patience, as we read not of one discontented word that hee gaue. But most memorable is the patience of *Ionathan* in this kinde. His father *Sauls* reproofe of him was directly vniust, and out of measure bitter: yet with what patience did he beare it? all that hee replied was to make some little apologie of *Dauid*: hee replied nothing against his fathers opprobrious speeches.

Great wisdom may be learned by this patience: for so may a child better iudge of his parents reproofe, whether it be iust or no. Though it be vniust, yet thereby may he obserue what is displeasing to his parents: at least he may obserue his parents infirmity, and so know the better how to carry himself towards them.

Contrary is the practise of such children, as vpon euery reproofe of their parents are ready to answer againe. Our parents are wayward, say they, who can beare them? If none else could beare them, yet should children: for parents ordinarily beare such waywardnesse, and vntowardnesse at their childrens hands, especially while they are young, as none else would or could.

Quest. If a parent be mistaken in a matter, and vniustly reprove his child, may the child make no answer?

Ans. Yes, hee may, so hee doe it mildly, reuerently, and seasonably: not to peremptorily crossing and thwarting his parent.

Obiect. Christ tooke vp his mother very roundly for reproofing him vniustly.

Ans. Christ as God-man was greater then his mother, and in that respect with authority blamed her for her vn-

iust reproofe. The virgin *Mary* was not ignorant thereof, & therefore was silent.

§. 32. Of childrens readinesse to amend what is iustly reproofed by their parents.

If a child be iustly for his fault reproofed by his parents, both conscience toward God, and obedience to his parent, requireth that he readily redresse that which is amisse. Vnlesse amendment of the thing iustly reproofed be added to patient bearing of reproofe, that patience can be no better accounted of, then dissimulation, and plain mockage. When the father in law of *Moses* told him, that what he did was not well, hee forthwith amended it.

But contrarily many lewd and vngracious children continue to go on in their wicked courses, though their parents againe, and againe rebuke them for it. Iust was *Elies* reproofe of his children, but yet no amendment followed. Now note the inference made thereupon by the holy Ghost, *They obeyed not the voice of their father, because the Lord would slay them*: whereby is implied, that to despise the iust reproofe of parents, is a tremendous signe, and fore-runner of Gods heavy iudgement. *Salomon* calls the child which will heare no rebuke, a scorners; which noteth out a most obstinate sinner that cannot be reclaimed, and in that respect is scorned of the Lord.

§. 33. Of Childrens submission to their parents correction.

III. Correction is a reall reproofe, a reproofe in the highest degree, even the severest kinde of reproofe: so as by subjection herevnto great tryall of obedience is made. By the same meanes must a childes submission to his parent in this kinde of reproofe be manifested, as in the former: namely,

1. By bearing patiently the correction which his parent shall giue him.
2. By amending readily that for which he is iustly corrected.

The former of these is noted by the Apostle as a ruled case, a matter not to be denied in these words, *We have had fathers of our flesh which corrected us, and*

See Treat. 3. §. 48.

Exod. 17, 24.

1 Sam. 2, 5.

Prov. 13, 24.

Prov. 3, 34.

1 Heb. 12, 9.

Gen. 37, 10.

1 Sam. 20, 30, 41.

Reason.
Wisdom
learned.
See Treat. 3.
§. 47.

*Sec §. 6.

Luk. 2, 49.

wee gave them reverence. One speciall part of this reverence is a patient suffering: therefore he inferres thereupon, *ough we are not to be in subiection? &c.*

The latter is set forth by Salomon vnder an effect which followeth vpon the performance thereof: for hauing aduised a parent to correct his childe, he addeth this reason; *Hee shall giue thee rest, yea hee shall giue delight vnto thy soule: how can this rest, and delight be giuen, but by the chilles amendment of that for which he is corrected? A parent taketh no delight in the paine and smart of his childe, but in the fruit that followeth thereupon. As a chilles transgression is a grieffe, and vexation to the parent, so his amendment causeth rest and delight. Now this effect followeth not simply vpon correction, but vpon the good vse thereof which is made by the childe. It lyeth therefore in the childe, and so lyeth vpon him as a duty, to giue this rest and delight to his parent by amending the fault for which he is corrected, as he brought grieffe to him by prouoking him to vse correction. Thus shall neither parent repent the insisting, nor the childe repent the induring of correction.*

That a childe may attaine to this degree of obedience, hee must duly consider both the Cause whereby his parent is moued to correct him; and also the End which he aimeth at therein. The cause is the loue he beareth to his child. The end which he aimeth at, is his chilles good. If these motives worke not obedience, what can?

§. 34. Of refusing, or abusing correction.

Contrary is *disdain* on the one side, and *obstinacy* on the other.

Disdain, when children scorne to be corrected by their parents: and in that respect when by all the means they can vse, they cannot auoid it, they will mutter and murmure, fret and fume, rage and raue against their parents, and despise and hate them for it. *Obstinacy*, when they will be no whit, bettered thereby, but still run on in their lewd courses, and rather waxe the worse for being corrected. This may be counted the highest pitch of a chilles rebellion: for this is the last

meanes which a parent can vse to reclaim his childe from desperate courses. If this preuaileth not, the law of God requireth; that a parent should giue vpon his childe into the hand of the Magistrate; that he may be put to death.

Hitherto of the distinct branches of childrens Obedience.

The extent thereof followeth.

§. 35. Of childrens conforming their iudgements to their parents.

The extent of *The extent of childrens obedience is such as is required by the law of God, and the restraint pressed (Col. 3. 20.) also the same, that in these words, Chil. order which was drem obey your parents there observed shall IN ALL THINGS. here also be kept.* A large extent, but *Only other proofes not simply to bee more pertinent to taken without any li- childrens place, shall imitation: for the be brought to con- Apostles him selfe no- from these general teth a restraint in these propositions which words, In the Lord. So may be applied to farre forth as children any inferior, transgress not any of ny general relations Gods commandments there alledged for in obeying their pa- proofe of the parents, they ought to possitio shall here be obey. This is to obey omitted. Where- in all things, in the fore compare this Lord.*

Thus we see that parents authority is very large: there is no restraint of it, but Gods contrary command, whereof a childe must be assured, if he refuse to obey his parent in any thing.

It is no enough for a childe to say, I haue thus long, and in thus many things obeyed my parent, I hope in some things if I haue mine owne will, I may be excused. No: *All things* comprise more then many things. Wherefore *Many* are not enough. And though Gods will be exempted, yet is not thine own will exempted: though thou maiest doe nothing against Gods will, yet thou oughtest to doe many things against thine own will, if it bee contrary to thy parents.

Deut. 21. 18, &c.

* Treat. 3. §. 63. 64. &c. The extent of childrens obedience.

2 Reg. 20. 17.

1 Eph. 6. 1. &c.

Direction for well vsing correction.

§. 34. 35.

§. 34. 35.

Two things are to be laboured after by children for attaining to this extent of obedience in all things.

1 They must labor to bring their judgement and will to the bent of their parents: to thinke that meet and convenient for them to doe which their parents will haue them doe. Though *Isaak* thought it somewhat strange that hee should carry wood vp to an hill to offer sacrifice where was nothing for a burnt offering, yet it being the wil of his father that he should doe so, he thought it meet enough for him to doe so.

This subiection of iudgement and wil is to be yeelded in all the particular cases of obedience which were before propounded, as in their calling, marriage, apparel, allowance, &c. So as children are to thinke that kinde of calling, that particular match, that apparel, and that allowance to be meetest for them, which their parents thinke meete.

If the iudgement be perswaded of the meetnes of a thing, and the will inwardly brought to yeeld vnto it, outward obedience will more readly and cheerfully be yeelded thereunto.

Contrary is the ouerweening conceit which many children haue of their own iudgement and will, who thinke they can better discerne what is fit and meete for themselves, then their parents. They imagine their parents to be too strict and precise, or too suspitious and iealous, or too couetous and worldly. This maketh them take what callings, what marches, what apparel, what allowance they thinke best, whence many mischiefs arise, which would all easily be auoided, if they would lay downe that presumptuous conceit, and labour to obserue the forenamed direction.

§ 36. Of childrens yeelding to practise at their parents command, such things as in their iudgements they cannot thinke very meet.

2 Though children cannot in their iudgements thinke that which their parents require to be the fittest and meetest, yet beeing pressed thereto by the peremptory command of their parents, in practise they ought to yeeld vnto it,

saying to their parents as *Peter* to the Lord, *Nevertheless at thy word I will doe this.* Thus did *Isaak* yeeld to *Rebekah*: hee thought by doing that which his mother bid him, hee should seeme a mocker to his father, yet she vrging him, he did it.

Quest. May not a childe, yeelding better reason then his parent, refuse to doe what hee thinketh vnmeet, or at least forbear to do what he is commanded, till hee bee better informed of the meetnesse thereof?

Ans. With reuerence and humility he may render his reason, why he thinketh it not meete, and desire his parent not to vrgit vpon him.

(This did *Judah* one of the sonnes of *Isaak*, and is not blamed for it:) and parents ought in such a case to yeeld to their children (as *Isaak* did.) But yet if in things indifferent, parents be otherwise minded then their children, and will haue their children yeeld to them, they must yeeld.

For, 1. In indifferent things the command of a parent is a warrant to the childe, by reason of this extent (all things:) so as the parent may sinne in commanding that, in doing whereof the childe may not sinne. Who can cleare *Rebekah* of sinne in commanding *Isaak* to deceiue his father: yet I take it, that *Isaak* cannot iustly bee blamed for obeying.

2 Children doe thus manifest an high esteeme of their parents, and very great respect towards them: they shew how desirous they are to please them, and how fearfull to offend them. When the will of parent and childe consent, there is no such trial.

3 But this meanes peace and loue is better preserued betwixt parent and childe: a parents anger is stopped, the effects thereof auoided, and many other mischiefs prevented, which oft fall out when inferiours refuse to yeeld to their superiors who haue authority ouer them.

Contrary is their preposterous peremptorines who will doe nothing against their owne minde and will, though their parents

Gen. 22. 6, 7, 8.

§ 13. 14. &c.

Reason.

Childrens ouerweening conceit of their owne iudgement about their parents, causeth much mischiefe.

a Gē. 27. 6. &c

b Gē. 43. 3.

c Ver. 11.

A fault for children to be too peremptory against their parents command.

Gen. 43. 5.

parents require it neuer so much. This phrase (*if thou wilt not send, wee will not goe downe*) which *Iudah* vsed to his father, though in a good cause, was too peremptory for a child. They who obstinately refuse to do those things which are against their owne minde, must needs come short of this extent, *Obey in all things*. Yea they shew that what they doe is rather for their owne sakes because they like it, then for their parents sake. What obedience then may that be thought to be? Yet this is all the obedience which many children will yeeld. It they thinke not that which their parents require to be meet, nor faire, nor foule means shall mouue them to doe it; whereby many children doe much prouoke their parents. Let such children know, that it is euery way wore safe for them at the instant command of their parent to doe that which they conceiue to bee vnmeet, then peremptorily to disobey their parents, which is more then vnmeet, euen vnlafull.

§. 37. *Of the restraint of childrens obedience.*

The restraint of childrens obedience is expressed in this clause, *in the Lord*: which phrase affordeth a necessary limitation in obeying their parents, who are but *parents of our flesh*, men and women, subiect to erre in their commandements, and to require such sinfull things as their children may not with a good conscience performe. The limitation then which the forenamed clause (*in the Lord*) affordeth, is this,

Children must performe no other obedience to their parents, then may stand with their obedience to God. The reasons rendered by the Apostle proue as much: *This is right, this is well pleasing to the Lord.* But to obey parents against the Lord, is neither right nor well pleasing to the Lord.

If therefore parents command their children to doe any thing which the Lord hath forbidden them, they ought not to doe it. On this ground did *Abraham* refuse to doe what his father said, because it was against the Lord's commandment. *See the two paire of cautions annexed to like limitations of a wiues obedience, Treat. 3. §. 51. & 52. and apply them to the*

childe well in suffering limitations of his father husband *David* to *drens obedience*. escape out of the hands of *Saul* her father. I iustifie not her manner of carrying the matter with vntruths, and false tales; but her refusing to yeeld to her fathers minde and will is iustificable, and that in two respects.

1 In that the difference was betwixt her husband and father. Now by Gods law a wife is to yeeld to her husband, rather then to her father.

2 Because shee knew her father sought to slay him: if then shee had deliuered him into the hands of her father, she had made make her selfe accessary to murder. In this latter respect *Jonathan* also did well in refusing to fetch *David* at his fathers command.

Thus if a father command his childe to goe to Masse, to forswear himselfe, to marry an Idolater, to steale, to lie, or to commit any other sinne forbidden by God, the childe ought not to obey: those things cannot bee done *in the Lord*.

Againc, if parents forbid their children the doing of any necessary duty commanded of God, the childe ought to doe it, notwithstanding the parents inhibition. Wee may well thinke that *Ahaaz* who set himselfe so violently to deface the holy things of God, to prophane his ordinances, and to shut vp the doores of Gods House, gaue strait charge to his sonne that hee should not repaire them againc: yet *Hezekiah* so soone as he had power, did repaire all.

If a parent forbid his child to goe to the Protestant Churches, to heare a Sermon, to pray in a knowne tongue, to giue iust weight, and measure, to speake the truth when he is called to witnesse it, with the like; hee must bee of *Daniels* minde, and notwithstanding that prohibition, doe the things which God requireth.

§. 38. *Of childrens sinne in yeelding to their parents against God.*

Contrary to this limitation is on the one side a flattering eie-seruice in many children, who care not what they doe, bee it good or euill, lawfull or vnlawfull

1 Sam. 19. 11. & 6.

e Gen. 14. & 3. 16.

1 Sam. 20. 31. 32.

2 Chr. 29. 3. & 6.

Dan. 6. 10.

1 Eye-seruice.

Heb. 1. 8. 9. & 1. 10.

Eph. 6. 1. & 2. Col. 3. 20.

a1 Fearful-
nelle.

unlawfull, so they may please their parents thereby : and on the other side a flinsh fearefullnelle, which maketh them so to dread their parents as they feare not God at all : they will rather choose to sinne and so prouoke Gods wrath, then doe any thing whereby their parents wrath may be prouoked. It is a brand set vpon euill kings, that they walked in the waies of their fathers, and mothers : and did wickedly^b as they counsell'd them. Wherefore the following and obeying of their parents in euill was so farre from extenuating their sinne, as it did rather aggravate the same. The preferring of father and mother before the Lord Christ, sheweth that such a childe is *not worthy of Christ* : In comparison of Christ *Father and mother must be hated*. But that vndue, and vnchristian-like respect of parents aboue Christ, is it that maketh to many young Papists, young swaggeiers, swearers, liars, deceitfull persons, and lewd liuers.

For auoiding the two forenamed extremes, let thine heart bee filled with a true feare of God, and withall consider the difference betwixt our earthly parents and our heauenly Father. They are but parents *of our flesh*, he is the *Father of spirits*.^c They can but touch the body, he can cast body and soule into hell. They are but a while ouer vs, he for euer. Their authority is subordinate to his, his supreme & absolute of it selfe. They can giue but a light temporary reward; hee, an eternall weight of glory. They cannot shelter vs from his wrath, hee can from theirs.

Hitherto of such duties of children as respect their parents authority.

Such as respect their necessity follow.

§. 39. Of childrens Recompence.

The geuerall head whereunto all the duties which children owe to their parents in regard of their *Necessity*, is in one word *Recompence*, which is a duty whereby children endeavour as much as in them lieth, to repay what they can for their parents kindnelle, care, and cost towards them, & that in way of thankfulness;

which maketh a childe thinke he cannot doe too much for his parent. And well may hee thinke so : for a parent doth much more for his childe before it is able to doe for it selfe, then the childe possibly can doe for the parent. So as if the parents *authority* were laid aside, yet the law of *equity* requireth this duty of *Recompence* : so also doth the law of *piety* and *charity*. Wherefore of all other Duties this is most due. It is in expresse terms giuen in charge to children by the Apostle, who willett them to learne to *requite their parents*.

Contrary is neglect of parents in their need, which is more then monstrous ingratitude. As all ingratitude is odious to God and man, so this most of all : and yet very many are guilty thereof. In them the prouerbe is verified, that *loue is weighty*. For it is the property of weighty things to fall downe apace, but to ascend slowly, and that not without some violence. Thus loue from the parent to the childe falleth downe apace, but it hardly ascendeth fro children to parents. In which respect another prouerbe saith, *One father wil better nourish nine children, then nine children one father*. Many children in this kinde doe no more for their parents, then for strangers. They either consider not how much their parents haue done for them; or else they conceit that what their parents did, was of meere duty, and needeth no recompence. Fie vpon such barbarous and inhumane children!

§. 40. Of infirmities whereminto parents are subiect.

The rule of the forenamed recompence is on the one side the parents *Necessity*, and on the other, the *childes Ability*. So as in euery thing wherein a parent needeth his childes helpe, the child to his power must afford his best helpe. *Beyond ones power nothing can bee expelled.*

A parents *Necessity* may be through

Naturall infirmities.
Casuall extremities.

Naturall infirmities are

Inward
Outward

His motions
d. 10. 11. 12. 13. 14.
passay did pass
xv. 11. 12.
Ethic. 1. 8. 14.

1 Tim. 5. 4.
d. 10. 11. 12. 13. 14.
did pass.

It is more
furious ingra-
titude for
children to
neglect their
parents.

Motives to
prouoke chil-
dren to pietie
God and their
parents.

c 1 Cor. 12. 9.
d Luke 12. 4. 5.

A rule of re-
compence.

Plura posse non
est esse.

Inward Infirmities are weaknesse of judgement, slipperinesse of memory, violence of passion, with the like; whence proceed frowardnesse, tellinesse, suspiciousnesse, ialousie, feare, grife, &c.

Outward Infirmities are such as arise from some instant temptation, as were ^a *Noahs* and ^b *Lots* drunkennesse; ^b *Lots* and ^c *Dauids* uncleannesse; ^d *Abrahams* and ^e *Isaaks* dissimulation; ^f *Isaaks* and ^g *Dauids* excessive lamentation, &c.

Some of these latter, which may seem most heinous and odious sinnes, are then to be accounted infirmities, when they who commit them make not a sport of them, nor delight to live and lie in them, as swine to wallow and lie in the mire: but only at some times, through some temptation, as it were vnawares, fall into them; and after they are committed, they are themselves more ashamed of them, and more grieved for them, then any other that see them or heare of them.

In regard of the naturall infirmities of parents, the duty of children is both to *bear with them*, and also to *cover them* so farre as they can.

§. 41. *Of childrens bearing with their parents infirmities.*

Children *bear* with their parents infirmities when they doe not the lesse reuerently esteeme their place, or person, nor performe the lesse duty to them because of their infirmities.

This is the first particular branch of recompence. For children in their younger and weaker yeares are subiect to many infirmities: if parents had the lesse respected them for their infirmities, and from thence had taken occasion to neglect them, and would not haue borne with them, surely they could not haue bene so well brought vp. That great patience, long-sufferance, and much forbearance which parents haue shewed towards their children, requireth that children in way of recompence shew the like to their parents, as occasion is offered. It was a great infirmity in *Isaak*, to preferre *Esaue* a prophane child, before *Isaak* a religious child, especially against Gods expresse word concerning

Isaak; yet *Isaak* respected not his father a whit the lesse for it, as appears by his feare to offend, and by his ^b readinesse to obey him. ^c *Isaaks* vnusuall reproofe of *Joseph* was no small infirmity, and yet how much *Joseph* reuerenced and euery way respected his father: the history following sheweth. *Sauls* infirmities were far more and much greater then any of theirs, yet what duty, and faithfulnessse did *Jonathan* his sonne performe to him euento their deaths: for ^d hee died with him.

Wee haue herein the patterne of Christ himself: how great infirmity did his mother bewray, when ouer rashly she rebuked him being about a good worke, a bounden duty, his Fathers business: yet immediately thereupon it is noted, that *hee went downe with his parents, and was subiect to them*: which manifesteth the honour he gaue to his mother, notwithstanding her infirmity.

Contrary to this duty doe they, who take occasion from their parents infirmities to thinke basely of their person and their place, and thereupon grow carelessse in duty, either refusing to doe any duty at all, or else doing it carelessly, grudgingly, disdainfully, and scornfully. *Abolom* made a supposed infirmity of his father the ground of his rebellion. Had his pretence bene true, yet had it not bene a sufficient cause for him to disgrace, and rise against his father, as hee did. The law that threatneth Gods vengeance against such children as *mocke at their fathers, or despise to obey their mother*, maketh no exception of parents infirmities.

§. 42. *Of childrens couering their parents infirmities.*

Children *couer* their parents infirmities both by passing by them (as we speake) and taking no notice of them, and also by concealing them from others as much as they can. The Scripture noteth it to be a property of *loue* to *couer a multitude of sinnes*: now in whom should loue abound if not in children? And who should more manifest this property of loue then children?

a Gen. 27. 12.
b Gen. 28. 5.
c Gen. 37. 10.

d 1 Sam. 31. 2.

Luke 2. 51.

A childre may not despise a parent for any infirmity.

2 Sam. 15. 36.

Pro 30. 17.

1 Pet. 4. 8.

a Gen. 9. 11.
b Gen. 19. 33.
c 2 Sam. 11. 4.
d Gen. 12. 13.
e Gen. 26. 7.
f Gen. 37. 34. 35.
g 2 Sam. 18. 33.

Of passing by and concealing from others a parents infirmity, wee haue a worthy patterne in *Shem* and *Japhet*. When *Noah* their father being drunken lay vncovered in the midst of his tent, they went backward (that thee might not then selues see their fathers infirmity) and covered his nakednesse (that others might not see it.) The blessing which vpon this occasion was then promised to them and their posterity, sheweth how acceptable this duty was to God.

Contrary was *Chams* practise, who discouraged, and made knowne his fathers nakednes. The curse thereupon denounced against him, sheweth how odious that sinne was vnto God. Too many there be of *Chams* cursed brood, who blaze abroad their parents infirmities, and make such things knowne of them, as otherwise would not bee knowne: whereby they bring much dishonor and shame vpon their parents (which can bee no honour to the children,) and withall a curse from their parents on themselves, which the heathen accounted very dreadfull.

More contrary was *Absholoms* practise, who raised a most malicious slander of his father, and thereby alienated his subjects hearts from him. Too many *Absholom*-like seeke to raise a supposed reputation and honour to themselves, by vilifying and disgracing their parents: but let them note *Absholoms* end. Assuredly, if they hold on in that course, the like, or a worse, shall be their end.

§.43. Of childrens bearing with their parents casuall necessities.

Casuall extremities, are all manner of crosses which by the providence of God are laid vpon a man: whethether vpon his body, as blindness, lamenes, sickness, &c. or on his person, as captiuitie, banishment, imprisonment, &c. or on his estate, as pouerty, penury, &c. In all these children must beare with their parents, as in the forenamed infirmities; neither lesse reuerently esteeme of them, nor perform the lesse duty because of them: These are such necessities, as are not sinfull in themselves, and therefore in regard of these, parents are much more to be born withall. Though *Isaak* were blinde, yet

did not *Isaak* a whit the lesse respect him. Though *Naomi* were poore, yet *Ruth* her daughter in law continued to doe a childs duty and seruice vnto her.

Contrary is the vnnatural disposition of such children, as take occasion from these casuall necessities of their parents to despise them. God hath made an expresse law against despising those who are by any outward defects impotent, as *deaf*, *blinde*, &c. If no person may despise another for these, much lesse children their parents. They are worse then *Cham* that do so, and may looke for an heauier curse.

§.44. Of childrens relieuing their parents according to their neede.

Besides bearing with parents necessities, in such cases as parents stand in need of their childrens reliefe and succour, they must afford it them. In sickness they must visit them, as *Joseph* visited his father. In time of mourning, they must comfort them, as the children of *Isaak*. In want, they must prouide things needfull for them, as the sonnes of *Isaak*, who went vp to buy food for their father; and as *Joseph* who sent for *Isaak* into Egypt, and there nourished him. It is noted of *Ruth*, that she did not onely glean for her mother a poore woman, but also reserved some of that food which was giuen to her selfe to eat, for her. In time of danger they must doe what they can for their protection and preservation, as *Dauid* had in this respect an especial care of his father and mother. Yea, if God be pleased to take children out of this world before their parents, and their parents bee succourlesse, they must take what order they can for the well-being of their parents after their own departure, as *Christ*, who commended his mother to his disciple *John* a little before his death. These and such like duties are particular branches of *recognition*, & are all comprised vnder that *be requitall*, which the Apostle requireth of children. And they are but a small part of requital of all the pain, care, and charges that parents haue been at with their children. Yea, this only thing, that parents haue brought forth children into the world,

Ruth. 1. 16, 17.

Vnnatural to despise a parent for any casuall infirmity.

Leu. 19. 34.

a Gen. 48. 1.

b d 37. 35.

c d 42. 3.

d d 47. 12a.

e Ruth. 1. 18.

f 1 St. 2. 3, 4.

g John 19. 27.

h 1 Tim. 5. 4. *quod si quis deus dicitur.*

Gen. 9. 23.

A Sinne for a child to discover a parents infirmity.
Gen. 9. 23.
Peric. 15.
Parents imprecations which permitius exegit per totum de Leg. 10. 12.

More then monstrous for a child to raise a slander of a parent.

1 Sam. 15. 3.

Gen. 27. 1.

can

can children neuer sufficiently requite. Nature hath taught this much, nor shely vnto heathen men; but also vnto the vreasonable creatures. Among other vreasonable creatures, the example of the *Storke* is worthy to bee noted. For it is recorded of that kinde, that when the dammes are old; the young ones feed them; and when through age, they are ready to faint in their flying, the young ones will helpe; and when they are past flying, the young ones carry them on on their backs. The Greeke name of a *Storke* is taken from that word, which signifieth, to requite a parents kindnesse: or else this word is taken from that name: they are both of the same notation.

Contrary is the opinion of Pharisees; who thought that children by consecrating their substance to the Temple, might be freed from this duty of retompence to parents, which is the mystery of that Hebrew word *Corban*. They made a meere pretext of piety to God; a cause of manifest impiety against parents. Christ giueth this verdict of them, that *they make the word of God of none effect.* Papists are of the same opinion, and so vnder the same censure.

Contrary also is their practise, who hauing the goods of this world, suffer their parents to want. *St. Iohn* saith, that *the loue of God dwelleth not in him, who shutteth up his compassion from his brother in that case; how then can it dwell in such a child?* Not they only who tuffen their parents to starue, offend in this extremitie, but they also who suffer them to liue poorely, and basely; when themselves *Diues-like*, fare delicately, and go gorgeously attired every day.

In an higher degree doe they offend, who bring their parents to such extremities, as to pouerty by their lauish spending; to prison by importuning them to be their sureties; to excessive griefe by their mischieuous practises, as the sonnes of *Isaahob*.

But what shall we say of such gracelesse children; as dare strike their parents? Gods law accounteth such a childe vnrworthy of life, and adiudgeth him to death.

Nay, what may be said of *fathers-killers*, and *mother-quellers*? There was of

old no particular law made against them, because it is supposed, that no child can be so vnaturall and inhumane. In imitation whereof *Solon*, that wise law-maker among the heathen, made no law against them; and his reason being asked, he answered, that he thought no childe would commit such a fact.

When afterwards such inhumane impiety was manifested in the world, the *Cluill Law* ordained this punishment, *If any shall kill his parents, let him not bee put to the sword, nor fire, nor any other usuall punishment; but let him bee bound in a sack with a dog, and a cocke, and a viper, and an ape, and cast into the next sea, or river, that while life is in him, hee may begin to want all use of the elements, and be deprived, while he liueth, of the aire, and when he is dead, of the earth.*

This sin hauing been committed among the heathen, the Apostle reckoneth it vp among other most notorious and barbarous sins. *1 Tim. 1. 9.* As murder is one of those finnes, which the earth can least beare, and which cryeth loudest to heauen for vengeance; so among the several kinds of murder, this is the most vnspportable, and crying.

How much of the duties of children, which they are to performe while their parents liue. It remaineth to speak of those which they are to performe when their parents are dead.

6. 45. Of childrens care to bury their parents being dead.

The duties which children owe to their parents after they are dead, concerne the *Body* of their deceased parent.

It is the duty of children to bring the bodies of their parents deceased, with such decency and honour, as may be answerable to the place and reputation wherein they liued.

So as both the thing it selfe; and the manner of doing it, is to be obserued.

The thing it selfe, namely *Buriall* of the corps of such as are deceased, hath euereene in vs in Gods Church; and it hath bene vsed as a meanes to maintaine our hope of the resurrection of our bodies. Many of the heathen, who neuer dreamt of the resurrection

p Solon cam
interi garat
cor nullum
supplicium
stultices, in
qui parentem
mactare, p
dus se ad ne
nem fallat
putasse. Cic.
Roi Amer.
Si quis par
tu fata pro
ruerit, ne
gladio, vix
i, mps, p
villat, si p
pand subit
tur, ad insu
culcatur, et
p mltis corp
& vici
ra, & simia
in vicinis ma
vel in amne
prociatur, &
iust. Cod.
lib. 27.
Clt velut in
parricidis in
solum cultum
vires, argu
in flumen de
ciadac, et
pro Ref. Am
Ad sumam si
attingit, et
deatur hono
rum debitum
patri delund
pauitiffe. C.
Philop. 9.

Burialla
meanes to
maintaine
hope of resu
rection
Constituere p
vau: huc corp
ra quique iu
ram bene in
lrr parum
su' h' illique
ignibus, etc.
urg. Enrid. 3

were wont to burne the dead bodies of their friends : other heathen learned this manner of buriall from the Church, though they knew not the mystery thereof. It is more cleare then needs bee proved, that Gods people, from the beginning of the world, haue performed this duty of buriall to their friends, but it is not pertinent to the point in hand, to insist vpon the generall : that it belongs especially to children to procure this duty to be performed, is now the point to be proved, which is readily done by the approved examples of ^a *Isaak*, ^b *Isaakob*, ^c *Ioseph*, and others expressly recorded in Scripture.

And great reason there is for it : for

1 It is a testimony of great loue and good respect to the party deceased. Now who should manifest more loue, and greater respect then a childe :

2 It is a kinde of ^d *bleffing*, promised by God to his Saints, *to be buried* : as on other side, it is a ^e *curse* threatned against obstinate sinners, *not to be buried*. In this respect ^f *Dauid* bleffeth the men of *Iabesh Gilead* for burying *Saul*, and acknowledgeth it a kindeesse done to *Saul*. Now who ought rather to procure a bleffing, and doe kindeesse to parents, then children, who are oft bleffed through their parents meanes :

3 It being a great deformity to haue a mans corps lie about ground (for no carcase will bee more loathsome then a mans if it lie vnburied) children who are most bound to couer their parents deformity, are in this respect bound, to bury their corps.

Contrary is their practise whose minds are so set on their parents goods, as they cleape neglect their bodies. So soone as their parents breath is out of their body, they busy themselves about the goods which they haue left behind them, as their corps is ready to stinke before care be taken for the buriall of it. Yea, some will purposely keepe their parents corps about ground til they be exceeding notable, for receiuing some revenues, or debts, or other accounts, which must be paid before the corps be buried. If their corps must needs for some time be kept about ground, let them be embalmed, or

so vsed as they may not sauer. They who are carelesse hereof, shew that they respect their parents wealth more then his person and honour.

In which respect they also heinously transgresse, who are so greedy of their parents estate, as they must needs prevent his departure, and like *Adonibener* vpon their fathers estate, and take possession of his goods before breath is out of his body : whereby they doe oft cause great disquietnesse to him that would depart in peace.

Againe, others bearing an inward grudge and secret hatred against a brother, or other kinsman, whom their parent intirely loued, and in that respect durst not meddle with him in their parents life-time, so soone as their parent is dead, picke a quarrell with the party hated, and so disturbe and hinder their parents funerall. Such a plot *Esau* intended : but God defeated it, whereby it appeareth that God is displeased therewith.

§. 46. Of the decency wherewith children ought to see their parents buried.

The manner after which children ought to see their parents buried, must be with such decency as is agreeable to the commendable custome of the countrie and Church where their parents die, and with such honour as is in some measure answerable to the estate, and place of their parents while they liued (at least if it be not about the meanes that the parent hath left, or about the ability of the childe that maketh the solemnity.) *Ioseph* was a great Governour in Egypt, by reason whereof his father when he came thither, was highly accounted of : accordingly, with great honour did he carry him to his graue.

There are two extremes contrary to the forenamed decency and honour. One is an overlaush and prodigal sumptuousnesse and solemnity at their parents funerall; farre about the estate, and farre beyond the meanes which the parent hath left, & far also about the estate & ability of the childe himselfe. Some by the needless solemnity of their parents funerall are so far cast into debt, as they are neuer

Sinne of children entering vpon their parents estate before they are dead.
1 King. 5.

Sinne of children disturbing their parents funerall.

Gen. 27. 41.

Gen. 50. 19.

Contrary,
1 Too sumptuous funerall.

a Gen. 25. 9.
b Gen. 35. 19.
c Gen. 50. 7.

1 Reason.

2 Reason.
d 1 Kin. 14. 13.
e 2 King. 23. 26.
f 1 Jer. 22. 19.
1 King 21. 23.
14.
g Gal. 29. 31.
g 2 Sam. 2. 5.

3 Reason.

Sinne of children to neglect their parents dead corps.

never able to recover themselves againe, and so bring more dishonour to their parents by the weaknesse of their childes estate, then honour by the solemnity of the funerall: there may be great honour, and much decency in a funerall, where is not extraordinary charges: instance *Stenens* funerall.

The other extreame is too base, and priuate a manner of burying their parents, much vnbecoming both their parents and their owne estate, and meanes; which ariseth from a mixture of pride, and couetousnesse possessing their hearts. Pride maketh them haue no solemnity at all, because couetousnesse will not suffer them to exceed in their solemnity. Hence it commeth to passe, that they chuse out strange places where neither their parents or selues are knowne, and the dead of the night that none may espie them, and appoint an vncertain time, that no friend may accompany them. God oft meeteth with such proud, couetous children in their kinde, and causeth them with like dishonour to be brought to their graues.

§. 47. *Of Childrens paying their Parents debts after their death.*

As Children must haue respect to the body of their parents deceased, so also to their credit and name, which is a thing of greater account, and honour: a thing wherein they may bring a kinde of blessing to their parents, and make them liue after their death.

Parents themselves cannot do anything when they are dead to preserve the same: Children therefore being the liuing Image of their parents, must endeavour to doe it.

Three things there be which children must make conscience of, even in regard of their deceased parents credit, and reputation: one, to pay their debts: another, to suppress ill rumors: a third, to imitate their good example.

I. If the estate of Parents, their goods or lands come to their children, their duty is to pay their debts, so farre as they can: especially if by law those debts may be recovered at their hands. For what law may force others to doe in equity

and Iustice, conscience must moue good children to doe in charity, and recompence to their parents. The holy Ghost makes it a note of a wicked man *to borrow and not to pay*. Wherefore to wipe away that blot from the name of a parent deceased, children must be ready in this kinde to doe what the parent himselfe, if he were liuing, would, or should doe. Yea, if children of themselves be well able, though their parents left not sufficient to pay all their debts, they ought to pay them. Herein especially a child-like affection is manifested to the parent.

Contrary is their practise who strive to get all they can of their parents, and yet make no conscience of paying any debts at all, vnlesse law force them thereto. What they doe in this case, cannot be thought to be done for their parents sake, but rather for their owne sake. Many so little respect their parents credit in this kinde, as they priuily convey away, and utterly conceale much of their parents estate, of purpose to defeat Creditors: which as it is a part of apparent iniustice, so it is a cause of opening the mouthes of men against their parents, to their discredit and shame.

§. 48. *Of Childrens suppressing euill reports against their Parents deceased.*

The direction given before concerning childrens speech of their parents behind their backs, may fitly be applied also to the care which children ought to haue of the speeches & reports which are made of their parents after their departure. It followeth as from the lesse to the greater, that what children doe for their parents credit in absence behind their backs, they must much more doe when they are dead; for then there is no hope, no possibility, that parents should doe any thing to right their own wrong in that kinde: it lieth therefore vpon children to doe it.

Do not they cleane contrary. Who take occasion from the departure of their parents, both to open their eares to receiue any ill reports of them, and also to open their mouthes to speak ill of them: then blazing abroad all their infirmities, and stretching their ill reports of their

As 1. 2.

1. Too base funerals.

Childrens respect to the credit of their deceased Parents.

Psal. 37

§. 7.

parents beyond the lists of truth. Ill birds they are that so bewray their own nest. They know that their parents being dead, can haue no notice thereof: whereby they shew what little piety to God, or parent is in their heart. But there is an euer-liuing, all-seeing, and all-knowing Father that taketh notice of all who beside other vengeance will cause such measure to be meated out to them, as they mete to their parents. There is no one thing wherein this prouerbe, (*With what measure you mete, it shall be measured to you againe*) is more often verified then in childrens ingratitude to their parents. All ages haue giuen many instances thereof. (The very Heathen obserued it.) Which sheweth Gods great indignation against it.

§. 49. Of Childrens imitating their Parents good example.

If Parents haue been persons of good carriage in their life time, as religious towards God, iust in their dealings with men, mercifull to such as stood in neede of their helpe, doing much good in their place, and so ended their dayes with much credit; it is an especiall meanes to maintaine and continue this their credit, for children to walke in their steps, and to indeauour to be like them.

Thus is a blessed memory of their parents kept fresh and greene (as we speake) though their bodies be rotten. For when they who knew the parents, beheld the like good qualities and actions in their children, they will thereby bee put in minde of the parties deceased, and say, Oh how such parents yet liue! behold a liuely, and liuing Image of them. Thus did Salomon, Asa, Iehosaphat, Hezekiah, Iosiah, and such like good Kings which came of the stocke and linage of David, keepe the memory of their father David, freshly faire, and flourishing (long after his body was rotten) as is euident by these and such like phrases, *He walked in the ordinances of David his father: he walked in all the wayes of David his father: he did that which was right as David his father*, &c. There can be no better monument of a parents piety, honesty, and vertue, then a childes liuely representation of

the same. Wherefore as a motiue to stir vp children to walke in the good wayes of their parents, God hath promised to *shew mercy to thousands of them that loue him, and keepe his Commandements*; that is, such as hauing religious and righteous parents, walke in their steps.

Contrary are both those that are vnlike good parents, and those that are like euill parents. The former sort doe much impeach and dishonour the reputation of their parents, as Rehoboam, who by his foolish rigorous and vniust cariage, made the people speake contemptuously of David.

The latter sort continue in memory the euill name, and the shame of their parents, and cause them to stinke more and more; as the sonnes and successors of Ieroboam, who following his idolatrous course, made it the more remembred, and caused this blur to remain in his stile from age to age, *Ieroboam which made Israel to sinne*.

As they stop the current, and hinder the passage of the blessing of righteous parents: so these propagate, and open a way for the curse of vnrighteous parents.

§. 50. Of the superstitious duty enioyned by Papists to Children after their Parents decease.

To the forenamed duties of *burying the corpses*, and *preserving the credit* of parents, Papists adde a third, and Heathen a fourth, whereof neither are warrantable by Gods Word, but directly contrary thereto.

That which Papists adde is, that children after their parents death ought to procure *Diriges*, *Masses*, *Pardons*, *Releases*, and such like toyes for them, and make continuall prayers to free them out of Purgatory, and bring them to rest in Heauen: of the vanity of these prayers, and folly of the other toyes, I haue elsewhere spoken.

The Scripture expressly teacheth that after death, the soule goeth to the place appointed for it, of endlesse blisse, or woe: so as there is no meanes of altering the one, or helping forward the other. Such pretended duties therefore to parents

Nullum monumentum clariū relinquare potuit, quā iustum morum, virum, virtutis, constantis pietatis gloriam. Cic. Philip. 9.

1 Kings 11. 16.

1 Kings 15. 26.

Bellar. Tom. 2. Contr. 3. De Purgator. loc. 6. 16, &c.

* In the whole Armour of God. Treat. 3. 5. 39, 40. in Eph. 6. 18.

Mat. 7. 2.

Quicumq; parentibus suis dilectis, eadem ipse a filii expectat. Thal. Miles. apud Diog. Laert. l. 1.

1 Kings 3. 3.
2 Kings 21. 2.
1 Kings 15. 11.

are vaine : yea, in relation to God they are odious mockeries.

§. 51. *Of the unlawfulness of Childrens seeking to reuenge their Parents wrongs.*

That which *Heathen* adde, is, that children after their parents death, reuenge such wrongs as haue been done to them in their life time. And they presse this so farre vpon children, as they affright them with their parents *Ghost*, saying, that if they neglect to reuenge their parents wrongs, their *Ghost* will follow them, and not suffer them to lue in quiet, but molest them continually. This conceit ariseth from the corruption of nature, which is exceeding prone to reuenge : but it is expressly forbidden in Scripture, in these and such prohibitions, ^a *Resist not euill,* ^b *Recompense to no man euill for euill.* ^c *Avenge not your selues,* &c. Yet some in iustification thereof alledge ^d *Dauids* charge to *Salomon* of taking vengeance on *Ioab* and *Shemei*, after his death.

Ans. The charge which *Dauid* gaue, and *Salomons* execution thereof, was no matter of priuate reuenge, but onely a lawfull execution of iustice, which children may and ought to doe. Iust reasons there were to moue *Dauid* to put off the execution of iustice vpon the one and the other so long. ^e *Ioab* was too mighty to haue execution done on him in *Dauids* time: and *Shemeis* offence was committed in the time of *Dauids* humiliati-on, which made him sweare that hee would not himselfe take vengeance of him. Besides, *Salomon* executed iustice on the one and the other, not for the wrongs they did to his father, but for other crimes which they committed in his time: onely their former offences were remembered to aggravate the matter.

Thus farre of Childrens duties. The manner of performing them followeth to be declared.

§. 52. *Of the manner of performing Childrens duties.*

That clause which ^{*} noted out the limitation of Childrens duties, affordeth

also an excellent direction for the manner of performing them. It is this, in the Lord: that is, Children must so performe their duty to their parents, as they would or should performe it to the Lord.

More particularly it implieth these six points:

1 That their duties be performed in conscience, or for conscience sake, which is all one as for the Lords sake: for the Lord onely is Iudge of the conscience, and hath power ouer it. ^a Thus must subiects performe duty to Magistrates: much more children to parents. The reason which the Apostle rendereth in these words, ^b *This is well-pleasing to the Lord,* sheweth that children in obeying their parents, must labour to approve themselves to God.

2 Their duties must be in sincerity, which is when children pretend in shew to doe no more, then in truth and heart they meane; *Whatsoeuer ye doe, doe it heartily as to the Lord,* saith the Apostle. Parents vse to deale with none more heartily then with their children; accordingly must children deale with parents.

3 They must be performed cheerfully, with a willing and ready minde: for the Lord loueth cheerfulness. Herein lyeth a maine difference betwixt a filiall and seruile, a child-like and slaue-like obedience.

4 They must be performed reuerently, as to them which beare the Image of God. Hereof we spake ^{*} before.

5 They must so be performed, as in performing of them, no sinne be committed against God. Hereof also wee spake ^{*} before.

6 Constancy must be added to all other vertues. For as the Lord himselfe is constant in all his wayes and workes, so hee expecteth that children should be in the duties which hee requireth at their hands. He that beginneth well, and holdeth not on, loseth all the glory of his good beginning.

If the examples of all good children commended in Scripture be well weighed, we shall finde their duties, so far forth as they were acceptable to God, performed after the aforesaid manner, in all the branches thereof.

Seneca in Agamem.
Postea tradiderunt filios patris uiscerandi causa supplicium de matre sumptis, idq; deorum iussu, atq; oraculis scisse Cic. pro Sex. Ros.

a Mat. 5. 39.
b Rom. 12. 17.
c 19.
d 1 Kings 2. 5.

e 2 Sam. 3. 39.
f 19. 23.

* §. 37.

How children obey their parents in the Lord.
1 By obeying for the Lords sake.

a Rom. 13. 5.
1 Pet. 2. 13.

b Col. 3. 20.

2. In sincerity.

Col. 3. 23.

3 With cheerfulness.

1 Cor. 9. 7.

4 With reuerence.

* §. 31.
5 In the feare of God.

* §. 37. f. 38.

6 With perseverance.

§. 53. *Of the aberrations of Children in the manner of their obedience.*

Contrary are these aberrations.

1 When Children performe their duties on by-respects: for feare of parents wrath, and the punishment following thereon: for hope and expectation of greater portion and allowance; vpon instant perswasion of friends, with the like: these respects simply in themselves are not for the Lord.

2 When they performe them onely outwardly in shew, and complementally while parents are in presence, or may know thereof. This is not with respect to God, who searcheth the heart.

3 When they performe them grudgingly, mutteringly, disdainfully; as if their parents authority were an vsurped power, and not giuen them of God. Is this in the Lord?

4 When they performe them rudely and vnmanly; this sheweth they consider not the glory of Gods Image shining in their parents.

5 When they care not how they sin against God, so they may please their parents.

6 When, as if they repented of what they haue well done, they refuse to doe any more duty to their parents. They wax weary, thinking that God hath laid too heauy a burden vpon them. Many shew themselves more dutifull in their younger, then in their riper yeeres. That which maketh Children weary in doing duty, is commonly the great and long neede of their parents, as long sicknesse, long impotency, long pouerty, with the like. It appeares that such children looke onely on their parents as men, which, as they imagine, can neuer recompence their paines and cost: they looke not to God, who is able abundantly to recompence all. These therefore performe not their duty in the Lord.

§. 54. *Of the equall respect that Children are to beare to both Parents.*

As the distinct duties of children haue beene set forth, so I thinke it requisite to declare distinctly who the parties bee to whom those duties are to be performed.

These principally are the naturall parents, both *Father* and *Mother*. Secondly such as are in the place of parents.

The first point then to be noted is, that children beare an equall respect to both their naturall parents, and performe duty to both alike. The law expressly mentioneth both, *Honour thy Father and thy Mother*. Well may we thinke that there was some iust and vrgent cause, that the law which so briefly vnder as few words as well could be, compriseth exceeding much matter, should expressly mention *father* and *mother*, when as there is one word, *parent*, which includeth both. Now what other reason can be rendered then the point in hand?

It is worthy to be noted, how the Apostle contenteth not himselfe to haue named *Parents*, which implieth both, but also annexeth the expresse words of the law, which in particular setteth downe, *father* and *mother*. It is expressly set downe of *Isaak* that he obeyed *his father* and *his mother*. Among other Penmen of Scripture, *Salomon* expressly mentioneth *both father* and *mother*, even almost twenty seuerall times in his Prouerbes.

Many reasons there be to inforce this point.

1 Both Parents are vnder God, a like meanes of their childrens being. Children come out of the substance of both alike.

2 The care and paines of both for the good of the children, is very great. I know not of whether the greater. The mothers paines & care in bringing forth the childe, is indeede the greater, and it may bee also the greater in bringing vp the childe, especially while it is young, at least it sheweth ite care for her selfe: yet afterwards the fathers exceedeth in providing fit calling, sufficient means of maintenance, yea, and portion or inheritance for it, and that after he himselfe is dead. Thus one way or other the childe is equally bound to both: and accordingly Gods law maketh no difference betwixt them.

Obiect. The wife is subiect to her husband; therefore a childe ought to prefer his father before his mother.

Ans. Though there be a difference betwixt

Faults in the manner of doing duty.
1. On by-respects.

2. Complementally.

3. Grudgingly.

4. Rudely.

5. Onely to please man.
§. 53.

6. Vnfeidly.

Gen. 28. 7.

Reasons.

Both parents
to be of like
account with
children.

betwixt father and mother in relation of one to another, yet in relation to their children they are both as one, and haue a like authority ouer them. Now children are not to looke to that difference that is betwixt their parents in that mutuall relation that is betwixt husband and wife, but to that authority which both parents haue ouer their children: and so to carry an equall respect to both.

Quest. What if the fathers and mothers disposition be contrary; and the one command what the other forbids.

Ans. The thing commanded or forbidden must be obserued; if it be about a thing simply good or euill, lawfull, or vnlawfull, then the parent which would haue the thing lawfull to be done, or vnlawfull to be forborne, (though it be the mother) must be obeyed: for in this case shee is backt with Gods authority. But if the matter be meercly indifferent, then I doubt not but the father must be obeyed; yet so as the childe no way shew any contempt to his mother, but with all reuerence & humility make it knowne to her that it is best both for her selfe and himselfe, that his father be obeyed. But if the fathers contrary authority be not interposed, or if the father be dead, then is a mother as simply and absolutely to be obeyed in all things, as a father.

§. 55. *Of pretences alledged to obey father rather then mother.*

Contrary on the one side is their childish fondnesse who so wholly respect their mother, and seeke to please her, as they little regard their father, vnlesse through feare they be forced thereto: and on the other side, their scornfull spirit who onely beare respect to their father, and altogether neglect their mother, if not despise her. For the most part, of the two, the mother is lesse regarded. The reasons whereof I take to be these following, whereunto I will annex particular means to remoue the seeming force of those reasons, as antidotes or remedies vnto them.

1 The mother by reason of her sex is commonly the weaker, and subiect to more infirmities.

Ans. Children ought rather to look vpon their mothers place and authority, then their person and infirmity: so these would no whit impair their respect of the other.

2 The mother is more indulgent and tender to her children; and vlt more familiarity towards them: now familiarity breedeth contempt.

Ans. This is the abuse of familiarity: loue should breed loue; and loue must be ordered according to the condition of the parties louing, and loued. As children with one eye behold the affection of the mother, so with another they should behold Gods Image in the mother; and then (that which is noted as the ground of all childrens duty) a *louing feare* would be wrought in their heart, which would cast out all contempt.

3 The mother hath not that power to reward or reuenge that a father hath.

Ans. 1. This is not to obey in the Lord. No outward respect should moue the childe to obey his parents so much as conscience to God-wards. If Children duly considered God, how he hath made no difference, but commanded them to obey both alike, and how hee is able abundantly to reward, and severely to reuenge, that reason would be no reason.

4 The mother is subiect to the father.

Ans. This was remoued before.

As a generall answer to these, and all other such pretences as can be alledged, let it be noted that the Lord doth not onely in expresse termes charge children to *feare their mother*, but also (the more to presse this point) sometime setteth the mother in the first place, thus; *Thou shalt feare euery man his mother, and his father:* which is not so to be taken, as if the mother of the two were the more excellent (in this respect the father for the most part is first named) but because it is the truest triall of a childes subiection to be subiect to his mother. He that willingly and conscionably subiecteth himselfe to her, who is in relation to her husband the inferiour, in sex the weaker, in condition subiect to more infirmities, in her affections lesse moderate, in power lesse able to reward, or to punish, will much rather (no doubt) subiect himselfe to his father.

*Familiaritas
parit contemptum
Tamen in
Andr.*

* §. 23.

* §. 54.

Leu. 19. 3.

§. 56. *Of the difference of Childrens subiection to naturall Parents, and to such as onely are in the place of Parents.*

Beside naturall Parents, there are others by God so set ouer Children, as they owe in conscience child-like duty vnto them. These in generall are such as are in the place of parents, and so per forme, or at least ought to per forme, the duty of Parents to Children.

They are of two sorts.

1 Such as are ioyned to a naturall parent in marriage, commonly called *Step-fathers, and step-mothers, or fathers in law, and mothers in law.*

2 Such as haue the government and tuition of children committed to them, commonly called *Guardians, Tutors, Governours*; yea also *foster-fathers, and foster-mothers.*

Quest. Is the same duty in euery respect due to those who are in place of parents, as to naturall parents themselves?

Ans. Not so. There is such a prerogative appertaining to naturall parents from whom children haue receiued their being, that many things wherein children by an absolute necessity are bound to them, are bound vnto the other, who are but in place of parents, onely by the law of honesty, of meetnesse and conueniency. Whence it commeth to passe, that such things as being done by children rebelliously without, or against the consent of naturall parents proue mere nullities, will stand in force, though they be done without or against the consent of such as are onely in the place of parents: instance contracts made about goods, lands, and such other things as parents retaine a right in: wherunto many good Diuines add: "contracts of marriage, of calling, and the like.

Yet notwithstanding seeing in conscience wee are bound to those things which the law of honesty, and conueniency requireth (for *whatsoeuer things are honest, iust, an of good report, are to bee done*) great is that duty which children owe to those who are in place of Parents.

§. 57. *Of Childrens subiection to Fathers and Mothers in law.*

Fathers and Mothers in law are to be ranked in the first degree of those who are in the place of naturall Parents. Very good proof there is in Scripture for childrens subiection to them. The respect which *Moses* bare to his father in law, and *Ruth* to her mother in law, & *Christ* himselfe to his supposed father, are commended for this very purpose. *Subiection* is noted in Christs example: *Reuerence* in *Moses*: *Recompence* in *Ruths*.

The marriage bond maketh man and wife *one flesh*: whereupon the naturall parent that mauieth another, maketh that other *one with him*, and in that respect is as a parent to the children, and by them ought to be accounted so.

The law of God maketh it plaine incest for a sonne to *uncover the shame of his mother in law*, or for a father in law to *uncover the shame of his daughter in law*. Whereby it appeareth that fathers and mothers in law, are by Gods law in the very place and stead of naturall parents to their children, and accordingly as naturall parents are to be honoured.

Besides it is a great honour which a childe doth to his naturall father or mother, to respect such as they haue made one flesh with themselves, as they doe their owne parent. So as to honour a father, or mother in law, is to honour a naturall parent.

Contrary is the minde and cariage of most children. Very few beare a reuerend, durifull, and child-like respect to step-fathers, and step-mothers: but for the most part despise them in heart, grumble at them in speech, and are very vndurifull in their behaviour: whence it commeth to passe, that they bring much griefe to their naturall parent, and oft cause much discord and dissention betwixt their naturall, and step-parents: being herein set on worke by Satan, who laboureth what he can to disunite those whom God hath neerely vnited together, and made one flesh. Lamentable experience sheweth that the *second, third, or any after-marriages*, are seldome so comfortable and peaceable as the *first*: especially

Exod. 18. 7.
Ruth 1. 4. 32
Luke 2. 32.

1 Reason.

Leu. 18. 8, 17.

2 Reason.

De necessitate.

De honestate.

* See §. 16.

Phil. 4. 8.

especially if either the *one*, or *other*, or *both* haue children. The cause thereof, for the most part, is in children, who brooke not fathers or mothers in law.

Obiect. Nature cannot so well brooke a step-parent, as a naturall parent.

Anf. 1. If not so well, yet despise them not: there is a difference betwixt extremes

2 Conscience and Religion ought to alter corrupt nature. Looke to Gods ordinance: and let Gods fear possesse thine heart, that that may bring thee to doe what nature cannot.

2 *Obiect.* Fathers and mothers in law seldom respect their husbands or wiues former children.

Anf. This obiection more becometh the mouth of a barbarian then a Christian. The Gospell teacheth to be *subiect not onely to the good and gentle, but also to the forward: and not to be overcome of euill, but to overcome euill with goodnes.*

The Scripture reckoneth such as rise vp against their parētēs in law, among such as rise vp against their natural parents: shewing thereby that the impiety of *those*, is as blame-worthy, as the impiety of *these*.

§. 58. *Of Childrens subiection to Guardians, Tutors, &c.*

For childrens subiection to Governors, Guardians, and Tutors, the Apostle saith that a childe is *under* them. If by the law children are *under* them, they ought in equity to be subiect to them. It is expressly noted of *Esther*, euen after the King had chosen her for his wife, that she *did the commandment of Mordecai* (who was as a Guardian to her) *like as when she was brought up with him*. A memorable patterne for this purpose. What pretences might she haue made to haue cast off all manner of subiection? *Mordecai* was but her cōsen: shee was now advanced aboue him: a wife she was, and so subiect to her husband: yea, a Kings wife, and so her selfe a Queene: yet shee was subiect, and her subiection commended. Wee reade that the children of the Prophets much respected *Elisha*, did reuerence to him, and were obedient to him, because he was as a father and tutor vnto them: in which respect also *Elisha* was as a child subiect to *Eliab*, whom he called *father*. Guardians, Tutors, & such like ouerscers

of children, haue a parents charge laid vpon them, as we shal^{*} after shew: great reason therefore that childlike duty should be yeelded to them. Their honour must be answerable to their charge and care.

Contrary is the conceit of many lawlesse children, whose parents being dead, or they being sent and placed abroad out of the gouernment of their parents, think they are clean free from all government, and may liue as they list. Their practise being correspondent to this opinion, they run into all riot, and in time bring themselves to vtter ruine. It is the ouerthrow of many children, that they regard not their Guardians, Tutors, and Gouernors: and God in iudgement bringeth many such refractory children to some fearefull and shameful end or other. Let children therefore be wise, and not take too much liberty to themselves.

Thus far haue been handled the duties of Children in their seuerall kinds, the manner of performing them, and the parties to whom they are to be performed. It remaineth to speak of the reasons which the Apostle alleadgeth to enforce those duties.

§. 59. *Of the place of Parents, whereby Children ought to be moued to obey them.*

The reasons which the Apostle vseth to moue childrē to perform their duty are 4.

The *first* is taken from the place of the parent.

The *second* from the equity of the thing.

The *third* from Gods expresse charge.

The *fourth* from Gods promise.

I. The place of a parent is noted forth by this phrase, *IN THE LORD*; which as it affordeth a limitation, & giueth a direction to children, so it addeth a spur vnto them, to stir them vp to performe their duty: for it sheweth that parents are to their children *in the Lords stead*; as an euidence thereof hath God communicated to them this glorious & honorable title (*FATHER*) which is proper & peculiar to himselfe. Now then Parents being to their children in Gods stead, & by vertue of their place bearing Gods image, childrē in obeying their parents, obey God; in refusing to obey them, refuse to obey God. A strong motiue is this first motiue. For who is so void of Religion, but will think it most meet, that God should

* Treat. 6.
§ 74. &c.

* §. 57.
* §. 58.

Liberi sub potestate Dei uice est.
Greg. Naz. ad Phil.

* See §. 5.

1 Pet. 3. 18.

2 Tim. 3. 12.

Mic. 7. 6.

Galat. 4. 6.

Esh. 2. 20.

2 King. 2. 15.
&c. and 6. 1.

3 King. 2. 12.

be honoured? or who so impious, as to refuse to yeeld duty to God? Here then Children may learn in one maine point how to honor the Lord, and shew themselves children of God. And let them hereby know, that disobedient and vndutifull children, that resist the authority of Parents, resist the ordinance of God, and receive to themselves damnation.

§. 60. Of the equity whereby Children should be moued to obey their Parents.

II. The second reason in these words, for this is right, though it be not of greater force, yet is it more plainly and expressly noted to be a reason, as the causall particle (for) prefixed before it, sheweth. It is a generall reason drawne from common equity; a reason which may moue all sorts, euen Infidels and Pagans: therefore much more Christians.

In saying, *it is right*, he implieth three things.

1. That it is agreeable to all law. To the law of God, which is the fountaine of equity. To the law of Nature, which proceeds from thence. And to the law of Nations, which is in answerable in many respects. The forenamed proofes out of Gods Word, shew it to be agreeable to Gods law. The precepts which heathen men haue giuen of this point, shew it to be agreeable to the law of nature. And the many Constitutions of Law-makers, in all ages, shew it to be agreeable to the law of Nations.

2. That the place of parents requireth as much. For *Right* requireth that euery one haue his owne, that which is his due. It being therefore *right*, that childre obey their parents, that duty is due to them.

3. That parents deserue as much: for *right* presupposeth *desert*. That which is done of *right*, is done by way of *recompence*. The cause of this desert, is the loue which parents beare to children, the paine, paines, care, and cost they haue beene at, in bringing them forth, and bringing them vp.

These things being implied vnder *right*, note what followeth from the force of this reason,

1. Disobedient & vndutifull children, transgresse against Gods law, against common equity of all nations, and against *light*

of nature: so as they are vnworthy of the name of Christians, they are worke then Infidels, yea, worke then the brute beasts.

2. They haue no respect to the place of their parents, they disgrace the image of God, which their parents by vertue of their place carry, and they disturbe that comely order and degree, which God hath set among men.

3. They ill repay their parents care and paines for their good, & shew themselves both *vngrateful* & *unnaturall*; which are two most monstrous & odious finnes.

§. 61. Of Gods accepting Childres obedience.

The forenamed reason is by this same Apostle in another place thus set downe, *This is wel-pleasing to the Lord*. By comparing that place with my text, I obserue, that

What is right, is wel-pleasing to the Lord. And againe, *What is wel-pleasing to the Lord, is right*.

These two propositions, are (as wee speake in Schooles) *conuertible* and *reciprocally*; either of them true of the other euery way. Wherefore the Apostle, in another place, ioyneth them both together. For hauing exhorted children to recompence their parents, he saith, *That is good and acceptable before God*.^a Good or honest is in effect the same that *right*.

This sheweth, that dutifull children, as they doe that which is good, or honest, and right vnto their parents; so also therein they highly please God: so as they may be sure not to lose thereby. At Gods hand they shall receiue a reward, though their parents should little regard their dutifulnesse. Thus God dealt with *Iaakob*. His father in law ill repaid his faithfulness: but God looked vpon him, & abundantly recompenced all his paines.

This sheweth againe, that vndutifull children, as they doe not that which is right, but rather wrong vnto their parents; so they highly displease God: they may be sure therefore not to escape vnpunished, though their parents, through ouer-much indulgency, should let them alone: instance the two impious children of *Elie*, *Hophni* and *Phinehas*; and the two rebellious children of *Dauid*, *Absholom*, and *Adoniah*.

Coloss. 3. 20.

1 Tim. 5. 4.
b *right*.
c *disgrace*.

Gen. 31. 7, 8.
Verse 43.

1 Sam. 2. 34.
2 Sam. 18. 9.
1 King. 2. 25.

This

Rom. 13. 2.

Right implieth three things.
1. It is agreeable to all law.

2. It is due by vertue of Parents place.

3. It is a debt.

This therefore addeth force to the second reason, and moueth children to doe right to their parents, by obeying them, as they respect God, his *good pleasure*, or *displeasure*; ¹ as they looke for *recompence*, or feare *vengeance* from him.

§. 62. *Of Gods charge, how innuolable a bond it is to tie Children to obey their Parents.*

III. The third drawne from Gods charge, is not onely in expresse termes noted, but for more weight the very words of the morall law are quoted (*Honour thy father and thy mother*;) and it is added, that this is a *commandment*, yea, the *first* commandment, and that *with promise*, all which is for amplification of the point.

Here then § 1 The reason it selfe. consider we & 2 The amplification thereof.

From the reason that it is Gods charge, I gather these three points.

1 That it is no arbitrary matter left to childrens discretion whether they will obey their parents or no: but a matter wherunto in conscience they are bound, even as they owe alleageance to God himselfe the great law-giuer: so as in neglecting duty to parents, children sin euen against God himselfe: for the same God who hath commanded vs to honor himselfe, hath commanded vs to *honour father and mother*.

2 That this is a *perpetuall* and a *generall* law: a law whereunto all children of all times, places, sexes, estates & degrees alwayes have been, still are, and euer shall be bound. For the morall law is of that extent: it is *generall* for all persons, *perpetuall* for all times. Therefore no children may think to be exempted from it.

Quest. What if Children be growne to yeeres, and not vnder their Parents government?

Ans. There may be some difference both in some parts of subiection, and also in the manner of subiection betwixt such children as remaine vnder their parents government, and such as are freed from it: but yet so long as a childe hath a parent, of what age or estate soeuer hee be, he oweth an *honour* vnto his parent. * *Ioseph* when hee was a great Governour of Egypt, a man growne, hauing wife and

children, yet performed the honour of *reuerence*, *obedience*, and *recompence* vnto his father. ^b *Salomon* when he was in an higher place then *Ioseph*, euen an absolute King, did the honour of *Reuerence* to his mother.

3 That no man can giue children any dispensation, or exemption from their duty to Parents. If any may, he must be either the law-maker himselfe, or one greater then hee; one that hath power ouer him. Now God is the Author and giuer of that law, *God spake all these words*, &c. But is any greater then God? hath any power ouer him? Who then can dispence with children in this kinde?

Hence then I infer these two conclusions.

1 That the Popes dispensation is nothing worth: they who make it to be of force, must make him greater then God, which is an horrible blasphemy.

2 Though Parents themselves should not exact duty of their Children, yet children were bound to performe duty to them, because of Gods charge. To this therefore are children to looke. This sheweth that there is no less paine hanging ouer the heads of the transgressors of this charge, then the curse of the law, eternall condemnation.

§. 63. *Of the title * FIRST giuen to the first Commandment.*

In the amplification of the forghatned reason, the Apostle stileth the commandment of honouring parents, the *first with promise*, as to shew that it is the first which hath a particular promise annexed to it; so it is the first that God gaut of any duty to bee performed vnto man. The very order of the decalogue manifesteth the truth hereof. The reason is cleere: Honour due to Parents is the ground of all the duties required in the second Table: for if duty be not performed to such as wee are bound vnto by some peculiar bond, may wee thinke that it will bee performed to such as wee are bound vnto at large? Now of all to whom wee are first and most bound, and to whom wee owe our first duty, our parents are the persons. They therefore who are rebellious against their

b1 King. 2. 19.

3. Indispensable.

And so, i.

* See Tract. 1. § 97.

Childrens obedience to Parents, is, 1. No arbitrary thing.

2. An eternall law, and generall to all children.

Gen. 47. 13.
Ex. 13.
Ex. 30. 5.

parents, and refuse to doe their duty to them, will hardly performe duty to any other. Little hope that a disobedient childe wil proue a profitable member in Church or Common-wealth. *Absolom*, who was a rebellious childe, proued but a traitorous subject: & *Hophni & Phineas* that refused to hearken to the voice of their father, proued but sacrilegious Priests. Wherefore if any precept of the second Table be conscionably to be obserued (as all are, for the same law-maker gaue all, and Christ hath said that *the second table is like the first*) then is this of *honouring father and mother*, among the rest, and above the rest to be obserued, at least if difference of obseruing any may be made.

But this particule (*first*) being set down, not simply, but with a connexion of promise with it (*I be first with promise*) we are duly to consider the promise thereof: whence a fourth reason ariseth.

§. 64. *Of Gods promise mouing Children to obey their Parents.*

The fourth reason taken from Gods promise, is both generally propounded, and particularly exemplified. Propounded in this clause (*first with promise*.) Exemplified in the third verse.

For the General. Gods promise made to the performance of any duty, cannot but bee a strong motiue to stirre vs vpto performe it. Men hereby doe stir vp, and prouoke one another to performe any thing. Thus Kings when they would taine haue their subjects doe this or that, promise such & such rewards vnto them. Thus Masters incite their seruants, parents their children, and one man another. If the promises of men encourage vs to performe the things which they giue vs in charge, how much more ought the promise of God: Men are deceitfull, and may deale doubly, pretending one thing with their mouthes, and intending another with their heart, and neuer mean to performe what they promise: But God is faithfull and true: his words are as deeds; his promises as performances: so as he neuer maketh shew of more then he meanes to performe. Againe, mans power is limited, though hee truly intend what he promiseth, yet in the per-

formance he may faile, either in that hee knew not his owne power, but thought when hee made the promise, hee could haue done more then in the event he findeth he can doe; or in that hee is afterwards by some occasion hindered, or disabled. But Gods power cannot be so straitned, or hindered. Besides, men may be taken away before the time of performing their promise is come: but God euer liueth, and changeth not. If then mans promises bee any motiues to any thing, much more Gods, who euer remaineth the same. Betwixt God and man there is no proportion, no comparison.

This motiue doth exceedingly commend Gods fatherly indulgency towards vs, and the earnest desire he hath of our good. For hee hath such power and authority ouer all his creatures, that the very knowledge of his will ought to prouoke them to performe any duty which he shall command: and if they obey not, he might presently execute vengeance vpon them. But considering that wee are his children, and need many allurements, to draw vs on, by little and little, he accordingly dealeth with vs. He standeth not wholly & onely vpon his authority, but addeth promises thereto: (for *this is a commandment with promise*.) If notwithstanding all this, children refuse to obey their parents, may not the Lord iustly expostulate the matter with them, as sometimes in another case he did with the Israelites, and say, *Iudge between mee and those children; what could I haue done more, that I haue not done? I gaue them an expresse charge to honour their parents; I said it downe in the first place as a maine and principall charge; to incourage them to keepe it, I added a promise of good to redound vpon themselves; what could I doe more? Do not they iustly deserue vengeance that regard none of these?* Thus, in that *this is a commandment with promise*, wee see how children disobedient to their parents, are both rebellious against Gods: in regard of the commandment which they transgress, and inturious to themselves, in regard of the promise, which they make to be void and of no effect. Of this particular promise, see more in the first Treatise, §. 97, 98, &c.

How Gods promise commendeth Gods loue.

Mat. 23, 39.

See Treat. 1. §. 98, 99, &c.

Promise of reward, a great motiue.

How Gods promise is a stronger motiue then any mans.

Isa. 53. 3.