



The eighth Treatise.

Duties of Masters.

§. 1. Of the Heads of Masters duties.

E P H E S. 6. 9. *And ye Masters, doe the same things vnto them forbearing threatening: knowing that your Master also is in heauen: neither is there respect of persons with him.*



IN the last place the duties of Masters are declared by the Apostle, and that in this verse, where he noteth
1 The kinds of

2 A Reason to enforce the same.

Generally (*doe the same*
The kinds of things.)
are set forth Particularily (*forbearing threatening.*)

The reason is taken from that subiection wherein Masters are to an higher Master (*knowing that your Master also.*) And it is amplified.

1 By the equall subiection of Masters and seruants to that Master (*your also.*)

2 By the place where that Master is (*in heauen.*)

3 By his property, in this phrase (*neither is there respect of persons with him*) which setteth forth his impartiality.

Because the severall duties of masters are here but pointed at, and infolded vnder generall termes, I will (as in former treatises hath bene done) propound a distinct order, whereby we may the better finde out their duties, and handle them one after another.

All may be drawn vnto these 2. heads.

1 Care in choosing good seruants.

2 Conscience in well vsing them.

For well vsing their seruants, masters must haue an eye to their place and authority: and in respect thereof,

1 Wisely maintaine their authority.

2 Rightly manage the same.

The well managing of their authority, is generally noted in this phrase, *doe the same things*, but more particularly in another place referred to, *justice*, to these two branches; 2. Equity. Of these in order.

§. 2. Of Masters choosing good seruants.

The first thing that a man who taketh vpon him to be a Master, must take care of, is, to enterraine good seruants into his seruice. *Mine eyes (saith David) shall be vpon the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serue me.* What doth this phrase (*mine eyes shall be vpon the faithfull*) imply, but that hee will diligently and carefully inquire after such as yeo, *mine eyes* (saith he) not another mans eyes: he would not put all the trust vpon others, he would himselfe make what prooffe and tryall he could. Such an emphasis hath this phrase (*mine eyes*) where *Iob* saith, *Whom I shall see for my selfe, and mine eyes shall behold, and not another for me.*

1 Seruants are of all other things (except wife and children) of best and greatest vse. If then men bee carefull in well choosing other things, as houses, land, household-stuffe, hories, and all manner of cattell (as men are very circumspect therein) should they not be much more carefull in well choosing seruants?

2 Thus will Masters shew that they seeke, and aime at the good of their fa-

H h milv:

Col. 4. 1.

Psalm 101. 6.

Iob 19. 21.

Reasons.

mily : yea, and in their family, at the good of Church & Common-wealth : for good members of a family are likeliest to prove profitable to Church and Common-wealth.

3 When good seruants are chosen, there is hope of receiving the more good from them, and doing more good vnto them. They will be plyable to all good admonition, docible by all good instruction, seruicible in all things they take in hand.

Obiect. A Master may make a bad seruant to become a good one.

Ans. There is a great hazard and venturè therein, especially if they be growne to ripe yecres : no creature is easily tamed, or brought from the naturall course it hath taken, after it is grown vp. A bough that hath growne crooked many yecres together, will hardly be made straight. It is not in mans power to make a bad seruant good : neither can man expect Gods blessing therein, when hee obserueth not a right course warranted by God.

Quest. What course is fittest for choice of seruants ?

1 If they bee young, see how they haue been from their infancy educated. Great is the benefit of good education, and much good may be expected from thence : for it is the meanes which God hath sanctified for good.

But if they be growne to ripe yecres, choose such as feare God : such were they vpon whom ^d *Dauid* cast his eyes.

On this ground did ^e *Saint Paul* aduise *Philemon* to take *Onesimus* againe, because grace was then wrought in his heart.

1 Gods feare is the ground of all good obedience and faithfulness : note the examples of such good and faithfull seruants as are commended in Scripture, and you shall finde them all to feare God.

2 Such will not onely bee diligent in their worke, but they will also faithfully call vpon God to prosper those things which they take in hand in their Masters behalfe ; instance in the example of ^f *A-*

brahams seruant.

3 God will haue such respect vnto those seruants which feare his name, as for their sakes to bless their Masters house. Thus was ^g *Potiphars* house blessed for ^h *Iosephs* sake.

2 Make some triall of their fitnessse to that calling, worke and seruice whereunto thou shalt put them. From such there may be hope of profit and benefit by their seruice. ^h *Laban* made triall of *Iacob* a moneth before he couenanted for any long continuance.

3 Take such especially as are of meane and poore estate, and know not how to maintaine themselves but by seruice. Thus will a double worke of ⁱ *manys* be done therein : and thou mayst thou looke for better seruice : for commonly such are most industrious, and most obedient to their Masters.

Obiect. When men haue taken all the care they can in their choice, they may be deceived.

Ans. 1 Then much more likely is it, that if they be carelessse therein, they shall be deceived.

2 Diligent and wise search, is a meanes to finde out the disposition and ability of seruants.

3 If hauing vsed the meanes, men bee deceiued, they may haue the more comfort in bearing the crosse, because they haue not wittingly or carelessly pulled it vpon themselves.

§. 3. Of Masters carelessnesse in choosing seruants.

Contrary is their carelessnesse, who are ready to receiue any into their house, even Atheists, Papists, swearers, swagers, profane wretches, vnclane persons, and such like ; against w^hom *Dauid* protesteth, he would not haue him that worketh deceit, to dwell in his house, nor him that telleth lies, to tarry in his sight. They, who entertain such, make their houses to be cages of vnclane birds, seminaries of wicked persons, and vnprofitable members : for one scabbed sheepe is enough to infect a whole flocke. No maruell though many mischiefs fall vpon such

a fa-

^g Gen. 39. 5.

^h Gen. 29. 14.

Direction for
choosing of
seruants.

^d Psal. 101. 6.
^e Philem. v. 10.

Why such ser-
uants as feare
God, are to be
choicèd.

^f Psal. 101. 7.

^f Gen. 24. 12.

a family : for a man were as good bring so many Snakes and Adders into his house, as such persons : yea with them is brought Gods curse. Can any good then be looked for ? Such foolish Masters regard neither themselves, nor their household : no nor yet Church or Commonwealth. If none would entertaine such, it might be a meanes to make them alter their condition.

Many are not onely carelesse in chusing good seruants, but also except against such as are religious, thinking it a matter of reproach to entertaine them. By which conceit they oft put away Gods blessing from their house.

Others so stand vpon a great portion of money with a prentice, or a clerke, or other seruant, as they will take none but rich mens children. Whence it cometh to passe, that this point (which is a great point) of charity is neglected : persons most vnfit for seruice are entertained, and such many times as scorne to doe seruice. Thus their Masters grow weary of them : the seruants lose their time : neuer proue to be their crafts Masters : and their parents repent the giuing of such a portion with them.

§. 4. of Masters maintaining their authority.

After that Masters haue chosen good seruants, their duty is well to vse them : which, by reason of the difference betwixt Masters & seruants, cannot be well done, except Masters wisely maintaine their authority. A Master therefore must be able *well to rule his owne house*: this is a duty which the Apostle in particular requireth of a Bishop, who is Master of an house, but appertaineth in general to all masters of families. Women also, who by vertue of their places are Mistresses, are commanded *to guide the house*, or to rule and performe the part of a Mistress therein. It was the Centurions commendation, that hauing seruants vnder him, he had them at his command.

1 Gods image and 2 A like duty to authority, which as this was enjoyed Master carrieth thus *to his husband in preseruation of relation to wife*, & thus shall a Master. *Treas. 4. §. 4.* After haue much better. *Some of the rea-*

seruice done. Not one *sons, directiūs, & seruant of a thousand, other points there that is not kept vnder handled, may bee authority, will doe here applied. Read it therefore.*

For this end three things are obserued.
1 That Masters carry themselves worthy of their place, and worthy of that honor which is due to them: which may best bee done, by making themselves a patterne of such good things as in their places appertaine to them. *1 and my house will feare the Lord, saith Iosiah: he would not onely put them to it, but hee also would doe it, hee would goe before them. I will behane my selfe wisely, I will walke within my house with a perfect heart, saith David.*

2 That Masters keepe their seruants in awe and feare. Children must be kept in subiection: much more seruants.

3 That Masters doe the things which they doe in their carriage towards their seruants with authority: *Command, forbid, rebuke* (to vse the Apostles phrase) *with all authority*. The manner of speech which the Centurion vsed to his seruants (*Goe, Come, Doe this*) sheweth of authority. So the Church taking vpon her the person of a Mistress, vseth a word of authority, *I charge you not to doe this.*

§. 5. of Masters making their authority to be despised.

The aberrations in the defect contrary to the forenamed duty and point of wisdom, are many : as

1 When Masters carry themselves basely & abiectionly before their seruants : being light in their behauiour, foolish in their carriage, giuen to drunkenness, vncleanesse, lewd company, and other vices. *Nabal* was such an one : for his seruant could say of him, *He is a sonne of Belial*. *David*, though hee did not giue himselfe ouer to such foule sins as these are, yet he oft failed in an vnseemly carriage before his seruants, as when *hee changed his behauiour, & fained himselfe mad, & scabbled on doores, & let his spittle fall down vpon his beard, & again, when he gaue such reins to his passion, for the death of his traitorous son, Absalom, as his people being ashamed stole away from him, and took his seruant was forced roundly to tell him*

Direction.

d Ios. 24. 15.

Psalom. 2.

e 1 Tim. 3. 4.

Tit. 2. 5.

g Mat. 8. 9.

h Cant. 3. 5.

How Masters lose their honour.
1 By baseness.

a 1 Sam. 25. 17.

b 1 Sam. 21. 13.

c 2 Sam. 19. 3. 7.

a 1 Tim. 3. 4.
Tit. 2. 5.
e 1 Tim. 3. 4.
c Mat. 8. 9.

b 1 Tim. 3. 4.
c Mat. 8. 9.

of it, saying, *thou hast shamed this day the faces of all thy servants, &c.*

Mistresses oft lose their authority by conspiring with their servants to goe abroad, take away goods, gossip, and doe such other like things priuily without their husbands consent: they make themselves thereby slaues to their servants, not daring to do any thing which may offend their seruants, lest they should discover to their Masters such lewd pranks as their Mistresses did.

3 By remissnes.

2 When Masters are too remisse and sheepish: intreating and praying their servants to do such things as they ought to command and require at their hands: and if it be not done, all their remedy is patience, or else to doe it themselves. Howsoever this might be counted meeknesse, and gentlenesse towards equals and strangers, ouer whom we haue no authority, yet towards servants it is too base remissnesse: yea it is a relinquishing of that power which God hath giue, and whereof God will take an account.

3 By familiarity.

3 When Masters suffer their servants to be their companions, playing, drinking, reuelling with them, and saying (as it is in the prouerbe) *Haile fellowes met.* Thus servants oft take liberty to presume about their Master: for men are naturally prone to ambition; and, *if an inch be giuen, they will take an ell.* They who in this kinde so farre debase themselves, as to giue their servants power ouer their owne body, doe make both themselves, and their true lawfull bedfellow to be despised: *themselves*, in that such servants as are so made one flesh, will thinke to keepe in awe such a Master or Mistresse, as they haue knowen; through feare of reuealing that sin: they *bedfellow*, in that such servants will thinke to be maintained, and boultred vp by the Master or Mistresse, whom they haue so knowen. On this ground was *Sarah* despised in the eyes of *Hagar* her maid.

4 Gen. 16. 5, 6.

4 By letting goe the reins.
6 2 Chr. 34. 17.

4 When Masters are ouer-ruled by their servants to doe any vniust or vnlawfull thing: as *Joseph*, who by his servants was drawne to Idolatry: and *Zedekiah*, who gaue the Prophet *Jeremiah* into his servants hands, vsing this base and abiect speech, *The King is not hee*

1 Jer. 38. 5.

that can doe any thing against you. Thus will servants soone proue Masters: and if they once come to this high pitch to rule, rather then to bee ruled, they will quickly proue intolerable. For this is one of the foure things noted by the Wiseman, which the earth cannot beare, namely, *a servant when he reigneth*: and this is one of those euils which proceed from rulers, that *servants ride upon horses*, that is, are aduanced aboue their place and degree: whence it followeth that *Governours walke as servants upon the earth*, they are deiect below their place & degree. It falleth out in this case betwixt servants and Masters, as betwixt scales, or ballances, if the weight that vs to lie in one ballance to keepe it down be taken away, it will suddenly flie vp, and so the other ballance will be kept down.

§. 6. Of Masters too great rigour.

The contrary in the excesse is too great rigour and austerity manifested in looke, speech, and actions.

1 In looke, when a Master cannot cast a good eye on his servant. *Iacob* was much discontented by the countenance of his Master. Many Masters by their continuall frowning browes, and fiery eyes, do much terrifie their servants.

1 Gen. 31. 2, 3.

2 In speech, when Masters cannot giue a good word to their seruants, but if they be moued neuer so little, cast vpon them all the reproachfull names that they can call to minde: little thinking of this fearefull doome, *Who soeuer shall say, Thou fool, shall be in danger of hell fire.* Thus did *Saul* manifest a malicious & mischieuous mind against *Jonathan* and *Dauid* by the foule language he gaue. Some haue such a forward and peruerse tongue, as they can neuer speake directly to their servants: but if they command or forbid a thing, they will doe it after such a manner, as their servant can scarce tell what they meane: and this not only when their servant hath offended them, but in their best mood. So shrewish are others, as their tongues seldome lie still: but they are euer chiding vpon every small occasion: whereby it cometh to passe that their seruants are no more moued with it, then the Doves, and Stares that continually abide in Belfraies, are moued with

4 Mat. 5. 22.

g Pro. 30. 22.

h Eccl. 10. 5, 6.

I Sam. 3. 6.

Quamvis do-
minus sermo
praestit, tamen
se aequalem iu-
dicit, quatenus
homo existit.
Constit. Apost.
4. c. 12.
Serni colant
potius se quam
timeant. Senec.
epist. 47.

Extent of Mas-
ters power.

as, 20, 21, &c.

Nothing un-
lawfull, so be
commanded
by Masters.
1 Sam. 16. 9.

with the ringing of bells. Such bitterdes
also is mixed with the chidings of ma-
ny, as they belch out of their blacke
mouthes, most direfull imprecations.
What can be said of such tongues, but
that they are *set on fire of hell*? As other
aberrations wherein masters are repro-
ued, are to bee applied to mistresses, so
this especially. For mistresses do com-
monly most offend in shrewishnes of speech.

3 In *action*, when masters are too fre-
quent, and too furious strikers, striking
their seruants on euery occasion, not ca-
ring how they strike. In these and other
like euidences of too much austerity and
plaine arrogancy, Masters forget that
they are men. Though for outward or-
der a Master bee more excellent then a
seruant, yet as a man, he ought to iudge
himselfe equall. This extreme can bee
no good meanes to maintaine authority,
but it is a plaine abuse thereof. Masters
ought so to carry themselves, as their
seruants may rather reuerence, then
dread them.

6. 7. Of Masters commanding power, re-
strained to things lawfull.

That a Master may the better know
how to maintaine his authority, I will
distinctly declare the extent of his pow-
er, and that in these foure particulars: 1. In
Commanding. 2. In Correcting. 3. In
ordering the Marriage of their seruants.
4. In disposing their person.

Within the list of these two vertues,
Iustice and *Equity* (whereunto all the
duties which masters owe their seruants,
shall afterward bee referred) must the
commanding power of Masters bee
bounded.

1. *Iustice* requireth two things,

1 A restraint of Masters commande-
ments.

2 An execution thereof.

The restraint is vnto Gods Law, that
a Master command nothing against it,
but what is agreeable to it. *Abisai*
would faine haue had *Dauids* warrant to
haue killed *Saul*: but *David* was so
farr from commanding him to doe
it, as he kept him from it.

Masters are but subordinate Ministers
vnder God: they must therefore com-
mand nothing against his Law. As a Iudge,

high-Sheriffe, and all other Officers vn-
der the King, must make the Kings law
the ground of all those things which
they require of the Kings subiects: so
Masters must make Gods Law the
ground of all those things which they
require of their seruants, who are also
the seruants of Christ. Besides, to what
purpose is it to command that, which a
seruant may and must refuse to doe? But
in no vnlawfull thing may he obey.

6. 8. Of Masters presuming above their au-
thority.

Contrary is the arrogancy and pre-
sumption of many Masters, who make
their owne will the rule of their ser-
uants obedience. This must needs bee a
leaden rule, which may bee bowed this
way, that way, and euery way, because
of the flexible and variable humour of
man. Hence is it, that many most vile and
horrible things are commanded, because
they are agreeable to the commanders
humour. *Abisalom* bid his seruants com-
mit a most detestable murder vpon his
owne brother; and note how he pre-
sseth it: *Have not I commanded you?*

More presumptuous is hee, that taketh
vpon him to be the great Commander
of al Christians, the Pope of Rome, and
other Masters and gouernours of Iesu-
ites, Friars, Monkes, and other like or-
ders, who command such as are vnder
their authority, to commit treasons, raise
rebellions, kill Kings, and doe other like
execrable villanies.

And to iustifie the Pope, from whom
all inferiour gouernours receiue their
power, and by whose will they must be
ruled, these blasphemous positions doe
Papists hold of his power: *He can doe all
things of right as God. He is as God, hauing
on earth fulnesse of power. If he shall draw
with him innumerable soules of men into
hell, yet none may say to him, What doest
thou? Doth not the Apostles' description
of that man of sinne, the sonne of per-
dition, agree to him of whom those
things are spoken? Is hee not in Papists
account, as God, shewing himselfe that hee
is God? Which is further confirmed by
that power which they giue him, of ma-
king lawes to binde the conscience, and
coining new articles of faith.*

6 Treat. 7. 5. 30

a Sam. 13. 28.

The Popes
presumption.

Extrauag. de
maior. & obed.
Alban. in lib. de
potestat. Pap. &
Eccle. Graian in
Decret. dist.
40.
2 Thes. 2. 4.
In Eccle. sac. cath.
semper credi-
tum est, Rom.
Pontificem
posse sua aube-
riate leges
ferre, quam in
conscientia ob-
ligent. Bellar. de
Rom. Pontif.
l. 4. c. 15.

H h 2

Nor

Not only popish, but profane masters alio too much exceed in this presumptuous vse of their power aboue their power: as they who enioyne their seruants to kill, to steale, to sweare, to forswear, to lie, to giue false measures, and weights, to goe to Masse, to profane the Sabbath, with other like sinnes. In all these, and all other things like to these, being against Gods Law, masters haue no power to command: they goe aboue their commission: and shall accordingly answer for it.

§. 9. *Of masters commanding seruants to do their duty.*

2 The execution of a masters commanding power, consisteth in those things which God hath enioyned as bounden duties. These a Master by vertue of his authority must command his seruants to doe: as to worship God, to sanctifie his Sabbath, to bee diligent and conscionable in his calling, with other like duties, which God compriseth vnder these words: *The way of the Lord, righteousness and iudgement*: and saith that he knew that *Abram* would command his household to doe them.

The charge giuen to masters in the 4 commandement concerning seruants, (*thou, nor thy man-seruant, nor thy maid-seruant*) proueth as much. *Iesiah* is commended for causing his people to stand to the covenant of God. On this ground if a Master haue seruants that are Papists, separatists, or profane persons, he ought to command them, and cause them to goe to the holy ordinances of God.

It is one of the principall ends why God hath giuen power and authority to some ouer others, that by their authority they may cause them which are vnder them, to obserue the cōmandements of God; euen as inferiour officers haue authority giuen them, to see the Kings Lawes kept.

§. 10. *Of the sinne of Masters in suffering seruants to neglect their duty.*

It is contrary to that commanding power which God hath giuen to Masters, to suffer their seruants to omit, and neglect those bounden duties which God

hath commanded them: as if a seruant be so popish or profane as to refuse to go to the Word, or Sacrament, or to performe any duty whereunto he is bound, to let him alone. Though they themselves doe those duties, and though they doe not hinder and keepe their seruants from doing them, yet if they cause not their seruants also to doe them; they make themselves accessary to their seruants sinne.

Obiect. Euery mans conscience is free, and cannot bee forced; therefore Masters may not compell seruants to such things as are against their conscience.

Ans. Though the conscience be free to a man, and out of anothers power, yet their outward actiōs are not free; and though faith, piety, righteousness, nor any grace can bee forced into men, yet they may bee forced to vse the meanes which God hath sanctified for the breeding and increasing of them. Though they cannot be forced to haue a religious and righteous heart, yet they may be forced to doe religious & righteous duties; or if a Master cannot force these, yet hee may and ought to doe his uttermost endeavour: by which meanes though hee cannot free his seruant from death, yet hee shall free his owne soule from the guilt of his death.

§. 11. *Of a Masters wisdom in ordering things indifferent.*

Equity hath respect to those things which are in a masters power to command or not command: such are all ciuill actiōs as concerne himselfe; concerning the particulars whereof, God hath giuen no direct charge for an absolute performance of them: as to goe of such an errand, to doe such a message, to dispatch such a businesse. Concerning these things, I may say of a masters power, as the Apostle doth of a parēts power in another case; If he seeth it meet to bee done, and commandeth his seruant to do it, *he doth well, he sinneth not*. If he seeth it not meet to bee done, and commandeth it not, *he doth also well, he sinneth not*. Of this kinde of things speaketh the Centurion, where he saith, I say to one, *Goe*, to another, *Come*, to a third, *Doe this*.

1 Cor. 7. 36,
37.

Mat. 8. 9.

The

Gen. 18. 19:

Exo. 20. 10.
2 Chr. 34. 31.

The marke which Masters must aime at in commanding or forbidding these, must be expediency: for *all things that are lawfull, are not expedient*. Expediency dependeth much vpon circumstances, and consequences which may follow vpon the doing of any thing: in observing whereof, the wisdom of him who hath power to haue a thing done, or not done, especially appeareth. When *Dauid* suffered not *Hushai* his good friend, and wise counsellor, to goe with him when hee fled from *Absalom*, but bid him returne to the City and there abide, hee had an eye to the good consequence that might follow thereupon. And when *Ioshabab* commanded *Gushih* rather then *Shimeaz* to carry the newes of *Absaloms* death, hee had an eye to the meetnesse of the persons, and to the kinde of message.

To apply this to our purpose, Equity requireth, that Masters (in commanding things indifferent, which they haue power to command or not to command) haue an eye to their seruants ability, sex, age, disposition, conscience, and other like circumstances, that the thing which they command, be somewhat agreeable to them, not aboue their ability, nor vnbecoming their sex, nor vsfiting their age, not thwarting their disposition, not against their conscience.

§. 12. *Of Masters offence against expediency.*

It is contrary to equity, for a master to regard onely himselfe, and his owne mind, euen in things that are lawfull. *Paul* was not of this minde, when he said *He sought not his owne profit*: nor, nor his owne will. Expediency and inexpediency were great motiues vnto him, to forbear things which were otherwise lawfull: yet little is this regarded by many: for

1 Many command things to the very vttermost of their seruants strength, if not aboue it, (as *Pharaoh*) or else things dangerous, which may bring much mischief vpon them. *Dauid* was touched in heart, for mouing onely by a wish his seruants to fetch him water with the danger of their liues.

2 Others against comeliness put men to doe maids workes, and maids to doe mens worke.

3 Others vpon meere partiality keepe vnder old and good seruants, and prefer much younger before them.

4 Others will forcibly make seruants doe things against their naturall disposition, as to handle, yea and eare such things as they cannot endure to touch or see.

5 Others in doubtfull matters will vrge and presse them against their conscience.

Howsoeuer in these and other such like things not vnlawfull, seruants ought to do what they can to satisfie their masters command, if hee bee peremptory in vrging them; yet ought not a master to be too peremptory in pressing his authority and power.

§. 13. *Of the power of Masters to correct their seruants.*

The second point wherein a masters power consisteth, is *correction*: which may bee giuen by lookes, words, or deeds.

By a mans looke his anger and wrath against another is manifested. * In Hebrew the same word signifieth a face, and wrath: because wrath soonest sheweth it selfe in a mans face. It is noted of *Cain*, that being very wroth, his countenance fell downe, *Gen. 4. 5*. Now the manifestation of a masters wrath against his seruant, is a correction.

But words whether of rebuke, or threatening, doe much more declare the same. This phrase which *Solomon* vseth, *Prov. 29. 19. (a seruant will not be corrected with words)* sheweth that there is a correction by words: and though it bee negatively propounded, yet doth it not imply, that correction by words is not to bee vsed to a seruant, but rather, if thereby he bee not moued, that blowes must bee added thereto: which is a correction by deeds, whereof *Christ* maketh mention in the parable of those seruants, that according to the greatnesse of their fault, are to bee beaten with many stripes. It is therefore in a Masters power to correct his seruant with stripes, or blowes. Which being so, I will shew,

* חָזַן אִפְּהוֹ

Si quis in domo per inobedientiam domesticorum paci aduersatur, corripiatur seu verbo, seu verbera, seu quod libet alio genere poenae in hoc articulo Aug. de Civ. Dei, l. 19. c. 6.

Luke 12. 47.

1 Cor. 10. 33.

1 Sam. 15. 33.
34.

1 Sam. 18. 20.
24.

1 Cor. 10. 33.

b Exod. 5. 7.

c 1 Sam. 23. 17.

1 How far his power herein extendeth.

2 How it is to be ordered.

§. 14. *Of the restraints of Masters power: that it reacheth not to their servants life.*

Concerning the extent of a Masters power in correcting his servant, this question is to be resolved, *Whether a Master haue power for any fault to take away his servants life?*

Ans. His power reacheth not so farre, as is evident by these reasons:

1 There is no precept, nor approved example, nor any other warrant out of Gods Word for it. The lawes had great power ouer such seruants as were strangers: *Of them they might buy bond-men and bond-maids: they might haue them for a possession: and take them for an inheritance for their children after them, to be bond-men for euer: they might bee put to the most toyling, droyling, base, and abiect works that they had, as drawing water, hewing wood, and the like; but yet their Masters had not power ouer their liues.*

2 A master might not dismember his seruant: if vnawares he did smite out an eie or tooth of his seruant, he must make a recompence: which was, to let him go free. Much lesse therefore might he take away his seruants life.

3 If a seruant died vnder his Masters hand, when he corrected him, though he intended not wilfully to murder him, that Master was to be punished. It was not therefore lawfull for a Master wittingly to kill a seruant.

4 The power of life is proper to the publike Magistrate, who doth all things in open publike places, that so there may bee many witnesses of his iust proceeding. If masters had this power, many might priuily bee put to death, and no man know for what cause, as it is in Popish Inquisitions.

5 The approved lawes of men make it lawfull murder, for a master to slay his seruant wittingly, though the seruants fault be neuer so hainous. Neither the authority of the master, nor desert of the seruant, shall exempt the master that slayeth his seruant, from the guilt and punishment of felony.

Obiect. In ancient times Masters had this power.

Ans. They neuer of right had it, though some might exercise it. Among Gods people it was neuer exercised in any age of the world. That liberty which was taken, was among the heathē, and yet among them, as Politics came to be more and more ciuilly gouerned, that vsurped liberty by the lawes of Magistrates was much restrained: & when Emperours and Kings became Christians, it was vtterly taken away.

Obiect. If a man take an enemy by warre, hee hath power to kill him.

Ans. If in the time of the warre he slay him not, but then spare him, and take him as a captive, and make him his seruant, though but a bondslauē, he hath not power of his life.

§. 15. *Of Masters excessse in correcting seruants.*

Contrary to their iust and due power doe they, who in their rage stab their seruants, or otherwise make them away: yea they also, who so vnmercifully and vnmeasurably beat them with rod, cudgell, or any other thing, as death follow thereupon: for many there bee, who hauing once begunne to strike, know not when to cease, but lay on as if they were striking stocks and blocks, and not their owne flesh. God foresaw that Masters were prone to such cruelty, and therefore set a stint number of stripes, which none that beat another might exceed.

Among these may be reckoned such desperate Masters, as in their mood wil strike their seruants with any thing that cometh next to hand, bee it heavy, cragged, hard, or sharpe, they care not: *(As a mad man, who casteth fire-brands, arrows, and death.)* These things may endanger a seruants life, if not, they may breake his head, or otherwise wound, bruise, and lame him.

It is beyond a masters power by any correction to impair life, health, or strength of his seruant, or any way in his body to disable him from doing that which otherwise hee might haue bene able to doe.

Apud Gentēs animaduertere possumus Dominū in seruos vitē necisq; potestatem fuisse. Sed hoc t. m. p. re nullis hominibus qui sub imperio nostro sunt, licet sine causa legibus cognita seruos suos supra modum sauire. Nam ex consuet. Antonini, qui sine causa seruū suū occiderit, non minus puniti iubetur, quam si alienū seruū occiderit. Justin. Jus. l. 1. Tit. 8. Domini militares esse debent. Cyp. Testim. l. 3. §. 73.

4 Deut. 21. 3.

6 Pro. 26. 18.

Leu. 25. 44, 45
46.

106. 9. 27.

Exod. 21. 16.

Exod. 21. 10.

* Sidonius seruū m. occiderit, velle tale vultus infligit, reus homicidii sit. Justin. Cod. l. 9. tit. 18.

If Masters, no not for punishment of any sinne, may not take away or endanger the life of his seruant, what may we thinke of such Masters, as without any fault of their seruants, cause them to be made away, by putting them vpon some desperate attēpt, either to maintain their owne quarrell, or for some other vniust end? ^c David dealt thus with *Vriah*, but afterwards he ^d forely repented this part of iniustice. At another ^e time, when three of his seruants had fetched him water, which hee longed for, with iopardy of their liues, though in safety they returned, yet his heart smote him for his longing, and he would not drink of that water, because they had ventured their liues to fetch it.

But what may we say of such Masters, as cause their seruants for their sakes to commit felony, murther, treason, rebellion, and such other things, as cause the publik Magistrate to vnheath his sword against them, and cut them off? Wee noted this ^f before to be a grieuous fault, in regard of the vnlawfulnesse of the thing: here further wee may note it to be much more hainous, in regard of the mischief that followeth thereupon, which is the losse of their seruants life: so as thus they make themselves accessary to a detestable sinne, and guilty of the blood of their seruant.

§. 16. Of Masters ordering that correction they giue to their seruants.

1. That Masters may well The direction pre-
order that correction which they giue to their seruants, scribed to difference must bee put be- Parents
twixt the age, sex, disposition, (Treat. 6.
and faults of those whom §. 47.) for
they correct. well orde-

2. Masters ought not to be ring that
so forward to strike such as correction
are growne in yeeres, as the younger sort. Yeeres bring giue
to vnderstanding, and a rebuke their chil-
will make one of vnderstan- dren, may
ding more sorry for a fault, & in many
more carefull to amend it, points bee
then blowes: smart more heere fistly
workes vpon the younger applied.
fort. But if, notwithstanding Reads it.

their yeeres they be stout, and will not and regard words, their stoutnesse must be beaten down with blowes. ^b *Smite a scorner, faith the wise man: and againe, Iudgements are prepared for scorers, and stripes for the backe of fooles.*

Seeing seruants in yeeres are in this case to be corrected, it is further requisite to put a difference betwixt the kinde or measure of correction which is giuen to them, and to the younger sort: if they bee corrected as children, they may either make a toy of it, or the more disdain at it. ^c *Blownesse, wound, and stripes piercing into the inward parts of the belly, are a purging medicine against euill, to stout seruants of ripe yeeres.*

2. If there be a Master and Mistresse ioynt gouernours ouer an house, it is fittest for the Master to correct men-seruants, the Mistresse maids, ^d *It is a great reproach for a man to beat a maid-seruant:* and a man-seruant will much disdain to be smitten by a woman. ^e *Abraham put his maid ouer to Sarah in such a case.* Yet if a maid should wax stout, and mannish, and turne against her Mistresse, the being weake, sickely, with childe, or otherwise vnable to master her maid, the Master may, and must beat downe her stoutnesse and rebellion: ^f so much did the Law of God permit.

3. If seruants be of an ingenious disposition, willing and forward to doe that which belongeth vnto them, sorry when they haue committed a fault, and carefull to amend their faults, many things may bee passed ouer in them, which must be corrected in others. To this may bee applied the counsell of the wiseman, *Take no heed to all the words that are spoken.*

4. Correction must bee measured according to the greatnesse of the fault punished, and the circumstances whereby the fault may iustly be aggravated. *The seruant that knew his Masters will and did it not, shall be beaten with many stripes: But hee that knew not, and did commit things worthy of stripes, shall be beaten with few stripes,* Luke 12. 47, 48.

Many aberrations are daily committed contrary to euery branch of this direction, in that Masters and Mistresses in

^b Prou. 19. 25,
29.

^c Prou. 20. 30,
Heri in famulo
loca sentia ad-
hibenda est, si
aliter teneri
non possunt.
Cic. Offic. l. 2.

^d Seruum vit-
berare viro
maxima igno-
minia est, Chrys.
hom. 26. de
1 Cor. 12,
e Gen. 16, 6.

^f Exod. 21. 20.

Eccle. 7. 21.

Adst
Regula peccatis
qua parum irru-
get equus:
Nec senilis
dignum horri-
bili scellere fla-
gello. Moral. l. 1.
Ser. 3.

^e 2 Sam. 21. 15.
d Psal. 51. 14.
^e 2 Sam. 23. 15,
&c.

f s. 2.

in exercising this part of their power are carried away with passion, and doe that which they doe in this kinde *after their owne pleasure*. Thus they turne a duty into sinne, and by vndue correcting of their seruants, prouoke God to correct them in his wrath, either here, or in the world to come.

§. 17. *Of Masters power ouer their seruants in and about their marriage.*

The third point to be noted concerning a Masters power ouer his seruant, is about his seruants marriage. Sundry questions are moued about this point, which I will briefly resolue.

1 *Quest.* Haue Masters power to order and dispose their seruants marriage as they please?

Ans. No, not without the free consent of the seruants themselves; for marriages must be made with the free consent of the parties that are married.

Obiect. The law implieth, that a Master hath power to giue his seruant a wife, for it sheweth whose those children shall be, that are borne to that seruant to whom a Master hath giuen a wife.

Ans. 1. That law is to be vnderstood of such seruants as being strangers were bond-slaves, ouer whom Masters had a more absolute power then ouer others.

2 The Masters power of giuing did not simply force the seruant to marrie the party so giuen: but restrained the seruant from the marrying any other then whom the Master should giue.

2 *Quest.* Is not a Masters power in the matter of marriage as great ouer a seruant, as a Parents ouer a childe?

Ans. No. See the reason, Treat. 5. §. 20.

3 *Quest.* May a Master deny his seruant liberty to marrie?

Ans. Yea, for the time that the seruant hath couenanted to bee a seruant with his Master. For that time a seruant is part of his Masters goods and possessions. As bond-seruants were a Masters possession for cuer: so couenanted seruants are his possession for the time of their couenant. When God gaue the deuill leaue to seize on all that Iob

had, by vertue of that permission he seized on all kindes of Iobs seruants, bond and free, as well as on his goods: which he could not haue done, if Iobs seruants had not bene as his goods.

Yet notwithstanding, if seruants shall make it knowne to their Master, that necessity requireth they should marry, such respect ought to be had to the chastity euen of seruants, as in this case I may vse the phrase which the Apostle vseth in reference to children, *Let them be married.*

4 *Quest.* What if seruants marrie without consent of Masters, is that marriage nullified thereby?

Ans. No. The marriage being otherwise rightly performed, remaineth a firme marriage, though the seruants in so doing haue sinned: for which their Master may iustly punish them?

5 *Quest.* May a Master keepe his seruants so married without his consent, from their bed-fellows.

Ans. He may exact the whole time of his couenant for seruice: but that power which by the bond of marriage husbands and wiues haue ouer one anothers bodies, suffereth them not to bee altogether separated one from another. Besides, our law freeth a maid-seruant, when she is married, from her Masters couenant.

§. 18. *Of Masters rigour in forcing marriages on seruants: or in separating man and wife.*

Contrary to a Masters power doe they, who force their seruants to marry whom they like not: as when a Master hath deflowred his maide, to couer his shame, he will make one of his seruants marry her.

They also doe contrary to their power, who seeke to separate their seruants that are married from their bed-fellow: some will keep the man at his house day and night from his wife, and so the wife from her husband: others will send one of them into remote parts of the land, where the other shall not know: yea, others will bee sure to keepe them one from another: for they will send one of them beyond sea for many yeeres together,

Iob. 1. 15, 16,

1 Cor. 7. 36,

Quod fieri non debet factum valet.

1 Cor. 7. 34,

care in this point, doe shew that this dutie appertaineth to masters. See Treat. 7. §. 15.

The respect which masters owe to God, themselves, their seruants, the Church, and Common-wealth where they liue, requireth as much.

1 God hath commanded as much (*Deut. 6. 7.*) as this charge implyeth, *Thou shalt talke of my Lawes when thou sittest in thine house*: and God hath manifested his approbation thereof, by commending *Abraham* for commanding his children and household to keepe the way of the Lord, *Gen. 18. 19.*

2 Masters themselves reape great benefit by a faithfull discharge of this dutie: and that, both by discharging a good conscience to God, (who requireth this at their hands, in that he hath made them Prophets and Priests in their house, as well as Kings; and will require an account of them for all that are vnder their gouernment:) and also by bringing their seruants to doe more faithfull seruice to them. For there is no such meanes to stirre vp seruants to doe all good dutie, as the feare of God planted in their hearts. That seruant that shall finde true grace either first wrought, or further increased in him by his Masters meanes, will thinke him selfe so beholding to such a Master, as he shall neuer be able to make any sufficient recompence, and therefore will endeouour to doe what good seruice he can, in way of thankfulness: he will not onely be faithfull and diligent in his businesse, but hee will call vpon God to prosper his seruice for his Masters good, and to recompence that kindeesse which his Master hath done to him.

3 No earthly thing that a Master can doe for his seruant (be it portion of money, preferment to any place of profit or credit, or skill in a good trade and calling) can be oomparable to the edifying of a seruant in grace.

4 Seruants well instructed in piety, are likeliest to proue most profitable, not onely to the family, but also to the Church and Common-wealth where they liue.

That Masters may the better edifie

their seruants:

1 They must daily instruct them in the principles of religion, and all duties of piety: admirable is the profit which will arise from a dailie and constant vse of religious exercises: though but a little time be spent at once, yet will much knowledge be gained by a frequent vse of them. This dutie is so much the more necessary, because publike Ministers cannot take such particular notice of euery seruant in their Parishes, as Masters may in their families.

2 Masters must cause their seruants to go to the publike Ministry of the word, and worship of God, to be further built vp therby, and confirmed in their faith. Masters vnder the Law were commanded to let their seruants eate of the Pascheouer, which was a solemne Sacrament. The Law, which enioyneth all Males to appeare on the solemne feast dayes before the Lord, implyeth that seruants also should goe. This dutie must especially be performed on the Lords day: for the charge giuen to Masters in the fourth Commandement for sanctifying that day, is extended to seruants in these words, *Thou and thy man-seruants, and thy maid-seruants*

3 Masters, besides instructing seruants at home, and causing them to goe to Church, must take an account of their profiting, both by the publike, and also by the priuate meanes, of edification. Otherwise they shall not know how to order their manner of instructing them; when to giue them milke, and when strong meat.

4 To make the meanes more effectual and profitable, they must to instruction adde prayer. Meanes, without Gods blessing vpon the meanes, are nothing. As they obserue any grace wrought in their seruants, they must be thankfull vnto God for the same, and pray for the increase of it.

§. 22. Of Masters neglecting to edifie their seruants.

Contrary is the minde and practice of most Masters: they thinke, if they allow their seruants sufficient dyet, lodging, and cloathing, or wages according to their

Directions for edifying seruants. See Treat. 6. §. 35.

Exod. 12. 44.

Deut. 16. 16.

*De salute eorū
qui in domo tua
sunt, sollicitus
ac peruigil ex-
sta, quia pro
omnibus tibi
subiectis ratio-
nem Domino
reddes, Aug. de
salut. docum.
cap. 29.*

their covenant, they have done all that they neede to doe: and answerably they doe no more; wherein they shew themselves no better then the Heathen: For doe not the Heathen so?

Obiect. At first taking of a seruant no more was couenanted.

Answ. There are two Couenants whereunto a Master standeth bound: one, with God; the other, with his Seruant. Though his Couenant with his Seruant requireth no more then some temporall commodities, yet Gods Couenant requireth spirituall edification. Many Masters are so greedy of their Seruants worke, as they are loth to afford any time, at morning or evening, for religious Exercises: they thinke by their Seruants labour to thrive, and thinke not of Gods blessings which maketh rich. Some goe so farre therein, as they keepe their Seruants from the publike worship of God, cuen on the Lords Day. Thus it cometh to passe, that Seruants, who came ignorant and profane to a Master, after long abode with him, so goe away as they came. Many that themselves make some conscience of fearing God, much faile herein: they regard not to teach their Seruants the feare of God, whereby they deprive themselves of much blessing, and pull Gods curse vpon their persons and houses.

§. 23. Of allowing Seruants sufficient foode.

In regard that Seruants haue not bodies of Brasse or Steele, but of Flesh and Bloud as all others, Masters, that haue the benefit of their strength, and ability of their bodies, must be carefull of nourishing, and cherishing them: and that, both in *health* and *sicknesse*.

For preserving Seruants health, respect must be had to their *Food, Clothing, Labour, Rest*.

A due prouision of foode for Seruants, is commended in *Salomons* good House-wife, who giueth meate to her household. And in the direction which hee giueth to House-holders, in these words, *Let the milke of thy Goats be sufficient for thy food, and for the food of thy Family.*

The Food which Masters prouide for their Seruants, must be for *quality*, good and wholsome; for *quantity*, sufficient to preserve health, and increase strength; for *time*, given in due season. It is noted, that the *hyred Seruants* of the father of the prodigal Childe had bread (by bread, according to the Scripture phrase, is meant all kinde of needfull wholsome food: in which sense it must needs bee there taken, because it is opposed to *huskes*, which are not very wholsome, fitter for swine then men) yea they had bread enough. It is further noted of that good Steward, who was, as a Master, *Ruler over the household*, that he gaue the household *their portion of meate in due season*.

Quest. May not Seruants bee stinted of their food?

Answ. In regard of *superfluity*, they may and ought to be stinted, but not in regard of *sufficiency*. It is not meet that all Seruants should haue as much as they can deuoure: for then many of them would do but little worke: but most meet it is that euery one should haue as much as is needfull for strength, that so he may be the better able to doe and endure his worke: the Greeke word translated in the place before quoted *portion*, implieth as much: for it signifieth a set measure of food, such a measure as is fit for the persons to whom it is distributed.

There is a double bond to tie Masters to performe this duty: one, in regard of themselves; the other, in regard of their seruants.

Masters themselves shall haue the profit and benefit of the health and strength of their seruants: for their owne sakes therefore it is requisite to afford them sufficient food. Men that desire to haue their worke well done by their beasts, or in their journey to be well carried to the end thereof, will bee carefull that their beasts shall be well fed.

But beside this, considering the health and strength of Seruants is spent in their Masters businesse, iustice requireth, that their health and strength should be repaired and preserved by them.

Lev. 19. 17.

Lev. 19. 42.

a Lev. 19. 42. *oportet, ut cibus detur, quod ad certum modum tribuatur.*

I I.

Ii

§. 24. Of

Sufficient food to be allowed to seruants. Prov. 31. 16. & 27. 27.

§. 24. *Of defect and excesse in allowing Servants food.*

There are two extremes contrary to this duty. One, of those that are too niggardly, and (as wee speake) miserable in the allowance of foode to their seruants : and that sometimes in the quantity, when seruants bellies are too much pinched, euen so as their bodies are weakened for want of food. The Prodigall Childe was thus serued: these are both vniust and iniurious Masters: vniust to their Seruants; iniurious to their Seruants and themselves too. Sometimes againe, such miserable Masters offend in the quality of that foode which they giue to their Seruants, as when it is kept too long, and growne musty, mouldy, or otherwise vsuauory: or when the worst kinde of foode, for cheapnesse sake, is bought, euen such as is scarce fit for mans meat: the more abundance that there is of such stuffe, the more lothsome it is.

Lastly, though I thinke it not meet to binde Masters vnto set houres for their Seruants meales (Christ affordeth a greater liberty vnto Masters, in the Parable of a Masters vsage of his Seruant after he came from his worke) yet there may be a fault, as there is, in many Masters, in keeping their Seruants too long from meat, not suffering them to interrupt their worke for meat sake, but to tarry for their Supper till ten a clocke at night, when they giue ouer worke: surely this cannot bee good for the bodies health and strength.

Another extreme doe such Masters fall into, as *bring up their seruants too delicately*. Solomon hath exprelly taxed such, and noteth that this mischief is like to follow thereupon, *hee shall haue him become his sonne at the length*: such a seruuant will forget his place, (scorne to be as a seruant, but aspire to bee as his Masters child, which is next to a Masters mate.

§. 25. *Of Masters care about their seruants apparell.*

A wife care for seruants cloathing is also commended in the example of *Solomons* good housewife, *Shee is not afraid*

of the snow for her household, that is, for the coldest season in winter: for all her household are clothed with double garments: that is, with such clothing as is fit for cold weather.

Fit and decent apparell is both a meanes of preserving health, and also a matter of good report, tending to the credit of a master. Yet contrary is the humour of many: they care not how tagged and ragged their seruants apparell is; insomuch as many seruants haue neither comely nor warme apparell.

This point concerneth those Masters especially that finde their seruants (as we speake) and prouide all things for them: as in old time Masters did for most seruants, and as now they doe for Prentices, whether male or female. If seruants by covenant bee at their owne finding for apparell, Masters are not so strictly bound therein: yet they must haue a care that their seruants fall neither into the one extreme of too base, slouenlike, or sluttish apparell, nor into the other of too garish, or too costly apparell. Masters hauing authority ouer their Seruants, must keepe them in order and good compassse, and haue respect to decency in this as in other things. For apparell is one of those outward signes whereby the wisdom of Masters and Mistresses in well governing their Seruants, is manifested to the world. If therefore Seruants be attired vnseemely for their place and ability, all that see them, will thinke their Masters and Mistresses are of such a minde as the Seruants are, or at least, too remisse and carelesse of their gouernment.

§. 26. *Of moderating Seruants labour.*

Though labour and paines be proper to a Seruants place, yet he may bee so put vnto it, as the health and strength of his body may be impaired thereby. For the well ordering of this therefore, a duty lyeth vpon Masters: and that in two things especially.

1. That they well moderate the labour whereunto they put their Seruants, so as they may be able for the time to vndergoe it, and to endure so long as their time of labour is appointed. It

Prou. 27. 27.

עֲבָדָה
The Hebrew word is עֲבָדָה, sed for Scatlet. But according to the proper notation of it, it signifieth things doubled: which I take to be most pertinent to this place, and therefore I haue so translated it. The Kings translators haue noted as much in the margin.

1 King. 10. 51

1 Sam. 17. 33.

was a good reason: which *Saul* rendred, to keepe *Dauid* from entering combat with *Goliath*, because (as hee thought) *Dauid* was not able to fight against the *Philistim*, *Dauid* being a youth, and *Goliath*, a man of warre. And indeed, if *Dauid* such had not exceeded the strength of his body, it had beene vnmeet to haue put *Dauid* to that task.

They which are put to things about their ability, are like to faile, and sinke vnder the burthen of them.

It is contrary hereunto, to put Seruants to such hard tasks as impair their strength, endanger their limbs, and vndermine their liues. *Saul* shall rise vp in iudgement against such: for he, supposing that it was too hard a taske for *Dauid* to vndertake combat with *Goliath*, was loth to put him to it. *Dauid* exceedingly failed herein, when hee gaue direction that *Uriah* should be set in the forefront of the hottest battell, and yet the Generall, with his strength, to retire from him. Many Seruants being put to seruices about their strength, either lose their liues thereby, or (as we speake) are neuer their owne men againe.

It is also a fault in this kinde, to put Seruants to such toiling workes, as are too heauy for beaſts, then men, or to oppress them with too much worke, as the Egyptians oppressed the Israelites. Let Gods hearing the cry of these Seruants so oppressed, and reuenging their oppressors for it, make all Masters take heed of the like cruelty.

§. 27. Of affording Seruants fit meanes for their worke.

The other thing required of Masters for well ordering their Seruants workes, is, that they afford their Seruants things needfull, and behouefull for that worke whereunto they are put: which *Dauid* was commendable in *Saul*, who assured if his Armour might bee fit for *Dauid*, when he was to goe against *Goliath*. To reckon vp all the particulars, were an infinite taske: query severall trade and workes hath proper meanes of helpe appertaining to it: this generall direction may be sufficient to moue Masters to apply it to the particular workes

and seruices whereunto they put their seruants. Fit meanes, are such as helpe, as that which with them may easily bee done, without them can hardly, if possibly at all be done.

It is contrary hereunto, to deale with Seruants, as the Egyptians did with the Israelites, exacting worke at their hands, and not affording them meanes to doe it: whereby many times they exact impossibilities. Some will haue much worke done in the night time, and not afford Candle-light: so in other particulars.

§. 28. Of affording seasonable rest to Seruants.

Intermission, ease, and rest from labour at seasonable times, is as needfull and requisite, as food and apparell. The reason which God rendreth of the fourth Commandement sheweth, that Masters ought to afford rest to their seruants: it is this, that thy Seruant may rest.

Without intermission and rest, the body cannot endure labour: it will wax weake, faint, and vtterly vnable to continue: but, as labour decayeth strength, so rest repaireth it.

There are two especiall times of rest, which Seruants may not be denied.

1. The rest of the night.
2. The rest of the Lords Day.

The first is ordinary for all liuing Creatures: for it was one principall reason why God caused the light of the Sunne to be withdrawne from the face of the earth, that the Inhabitants thereof might rest from their labour, *Untill the evening* man goeth forth vnto his labour and worke. Time of darkenesse is more fit for rest then work. Let not this bee so taken, as if no worke were to be done, after the light of the day is taken away: (then would but little worke be done in the depth of Winter, when the daies are short: and then would not God haue afforded artificiall lights:) but to shew, that difference must be made betwixt the day and night: and that the night is afforded for that time wherein men are most to rest.

The other time of rest being the Sabbath day is by diuine institution. It was

Exod. 5. 7.

Deut. 5. 14.

Seruants must rest in the night time.

Ps. 104. 29.

Seruants must rest on the Lords Day. Gen. 2. 3.

Memoria Seruorum
effe. Cate.
Exod. 1. 13, 14.

§. 3. 7.

1 Sam. 17. 38.

sanctified vnto man in the time of *Adams* innocency, when hee stood as a publike head and stocke of all mankind. The very name *Sabbath*, (which in Hebrew signifieth *rest*) and the expresse prohibition of doing any worke on that day, do shew that it is a day of rest: and that one end thereof was for seruants to rest therein, is euident by the reason thereof, *that thy seruant may rest*. So as there is a double bond to tie Masters to afford rest to their seruants on the Lords Day:

1 The bond of piety to God.

2 The bond of charity to seruants: for in that God did thinke it meet for seruants to rest one day in seuen, wee ought to thinke that it is needfull and behouefull for them.

§. 29. *Of denying seasonable rest to seruants.*

Contrary to both the forenamed times of rest, doe many Masters offend: as first, they who make their seruants watch too long at night, and againe, rise too soone in the morning, not affording so much time of rest and sleepe as is needfull for refreshing their bodies and repairing their strength: whereby it cometh to pass, that (beside the wrong done to their poore seruants) their work cannot be done so well.

Obiect. It is said of the forenamed good housewife, that *her candle is not put out by night*.

Ans. That is a tropicall speech: and somewhat hyperbolicall. The word *night* is put for a part thereof. The phrase only implieth vigilancy: shewing that she is not, as many, in the euening betimes in bed, and in the morning late vpr but late downe and early vp. This phrase (*she riseth while it is yet night*) vsed before, sheweth that that which I haue noted, is the true sense. If *not putting out her candle by night*, should imply a sitting vp all night long, how could it bee said that *she riseth vpr*?

Quest. What time may bee thought sufficient to afford sleepe vnto seruants?

Ans. As the same quantity of food is not ouer-strictly to bee proportioned to all alike, so nor the same continuance of sleep. Yet by experience it hath been obserued, that for sound and healthy

bodies, five houres is the least time that may bee allowed; and seuen houres is time sufficient for any.

§. 30. *Of Masters offence in keeping Seruants from the rest of the Lords Day.*

2 Against the rest of the Lords Day, doe too too many Masters offend: as

1 By keeping seruants at their ordinary worke on that Day.

2 By sending them vp and down on that Day on many errands, as to gather vp debts, or to doe such other seruices as they are loth to afford time for on other daies.

3 By making that the greatest day of paines and labour, namely, to such as are in the kitchen, or haue any other busines about feasts: for the Lords Day is by many ordinarily made a day of feasting.

4 By keeping them vp too late on Saturday nights: even till one of the clocke. Many that make some conscience of the Lords Day, vse to offend herein: for that their seruants might not worke on that Day, they keepe them vp till the very moment that they thinke the Sabbath beginneth: But herein they commit a double fault: one, in not allowing their seruant sufficient time of rest: another, in making them vnfit through want of sleepe, to doe the holy seruices of the Lords Day.

§. 31. *Of allowing time of recreation to seruants.*

Concerning times of recreation, I may say as the Apostle doth in another case, *I haue no commandment of the Lord*, namely, expresse commandment to presse vpon the conscience of Masters any set time for recreatiō: yet questionles it is very meet that seruants should haue some times to refresh themselves this way: for recreatiō rightly vsed, is a great meanes to put life, and adde spirit, to Youth especially. With worke and businesse not onely mens bodies, but their mindes also are occupied and imployed: herein the labour and trauell of men differeth from the labour of beasts: for refreshing therefore both of body and minde, is good and moderate recreation needfull. But I referre this point to the wise consideration

1 Cor. 7. 25.

Masters, who afford not time enough on sleepe to seruants, offend.

Pro. 31. 13.

Verse. 15.

How long time for sleepe to be allowed.

Others, when they cannot remove their sickle servants out of their houses, will suffer them there to lie succourless; and to perish for want of things needfull. Many rich men that are able to provide well enough for them, will send them to some out, backe roome, and take no more care for them. In this kinde many of them shew more kindness to a dogge, or other beast that is not well, then to a servant. An inhumane part.

Others, that seeme not so inhumane, deale too hardly with their servants in such a case: they will afford them things needfull, but all at the poore servants cost: and if those servants had not present stoney, they will cut it off their wages, if they recover health to doe them service. Is this to *make the heaviest burden?* Or is it not to lay burden upon burden?

4. Others, that are at some charges for their servants sickness, doe so murther their servants, and sing out such discontented speeches (namely, that they tooke them for their worke, and not to keepe them in their bed: to get some thing by them, not to bee at such cost with them: or that they make themselves more sicke then needs: they may rise, if they will, (with many other like discontented speeches) that the poore sickle servants are more grieved and troubled with their Masters discontent, then with their sickness: and oft moved to strive about their strength to rise, even when death is seizing vpon them, and so hasten the approach of death.

5. Many that may be carefull enough of the bodily estate of their servants in sickness, have no respect at all to the spirituall comfort of their soules, they neither give them a word of comfort themselves, nor send for Minister, or any other, to doe it: but let them in this respect dye, and die as beasts. Of all points of vnmisericordnesse, this is the greatest; and most vnbecoming Christians.

6. Others, if their servants die, will scarce afford them a winding sheete, but say, Let any one that will, bu-

rie them for their clothes.

Notice is to be taken of these inhumane catriages; that the detestation of them may make other Masters more tender-hearted towards their servants.

§. 34. Of Masters providing for the future estate of servants.

Next to the *Soule*, and *Body* of servants, Masters must have some care of their estate; and that not onely to keepe them while they are in their service, but also to endeavour and provide that they may live of themselves, and doe good vnto others. *When shall I provide for mine owne house?* saith Iacob to his Master, Which expositulation sheweth, that this is a Masters duty.

Contrary is the minde of most Masters: for in entertaining servants, they thinke of nothing but serving their own turne. Whence it cometh to passe, that when Masters die, many servants are put to very hard shifts. Some forced to beg, others moved to flicke and steale. Thus Caterpillers are nourished to annoy the Common-wealth.

That I may not be thought to lay the care of Parents on Masters, and to equal Servants with Children, I will note out foure particulars, which will shew what manner of care and providence it is that is here required of Masters, in regard of their servants estate:

One is, that Masters accustome their servants to paines.

Another is, that they exercise them in some usefull calling.

A third is, that they give them sufficient wages.

A fourth is, that after sufficient service they suffer them to provide for themselves.

§. 35. Of well employing servants.

That charge which the Master gave to his servants when hee was going abroad, (*Occupie till I come*), sheweth that Masters must keepe their servants exercised and employed about some business or other: which is also implied vnder this part of a good Mistresses commendation, *she giveth a portion to her Maidens*, meaning a portion of work.

III.

Gen. 30. 30.

Tsa. 58. 6.

2 See § 31. 32.

Luke 19. 13.

Pro. 31. 15.

Ac

As there is neuer an idle member in a naturall body, but euery one is imployed, so should it be in a family.

1 Thus seruants being, while they are in subiection, inured to paines, they will be more industrious when they are of themselves: yea, they will both more willingly vndergoe, and more easily goe thorow matters which require paines and diligence. *Use makes perfect.*

2 Thus will Masters themselves, and others afterward, receive the more profit, and greater benefit by them.

3 Thus will many temptations be auoided, and euils preuented: continuall imployment to the corrupt nature of man is as a running streame, which carrieth away all the mud and filth in a brooke, so as none setteth there.

It is contrary hereunto, to harbour idle packs in a mans house: to giue meat, and drinke, and lodging to such as doe no worke at all. The Apostle expressly commanded, *That if any man would not worke, neither should he eate.*

These are not onely a prey to the deuill, but also instruments of the deuill, by which he worketh much mischief: for these are they that are most ready to discouer the secrets of an house, to bee tattling of euery thing that is done, to sort themselves with all companies, and not content to do any good themselves, disturbe, interrupt, and draw away such as are busie at their worke.

6. 36. *Of exercising seruants to a calling.*

Though it be a good thing to keepe a seruant alwaies occupied and imployed, yet for the benefit of the seruant, it is further requisite, that his imployment be about some settled matter, whereabout he may also exercise himselfe when hee is out of seruice. This especially concerneth such as haue taken Prentices. They must teach them their trade.

1 For that end are Prentices bound to Masters.

2 The covenants on the Masters part require as much.

3 The good which thence is like to come to the Master himselfe, his Prentice, and others, will recompence the paines.

Other seruants also must be tyed to a worke which may be a meanes of maintenance: as in a great house, to offices about that house: in the Countrey, to husbandry: in offices about the law, to some imployment therein; and so in other callings.

It is contrary hereunto, for Masters to enuie their Prentices the myserie of their trade: to imploy them from time to time about messages, and errands, and such things as tend onely to the Masters present need, but cannot be profitable for the seruants in time to come. These are like old, growne, broad trees, which keepe all the Sun-shine from the shrubs that grow vnder them, and so keepe them downe from growing.

Obiect. Prentices will be as Iuy to the trees about which they cling, soone ouertopping them, and soking all the life out of them: they will hinder their Masters trading, and get away all his custome, if they be too expert in his trade.

Answ. 1 This is but a meere surmise. It implieth that such masters as feare that which is pretended, deale not so currently, and faithfully with their customers as they should; or else how could they surmise, that wise Chapmen would leaue one of whom they haue had long and good experience, to goe to a new beginner?

2 Daily experience sheweth, that God by his providence so ordereth mens affaires, that Masters, who from time to time traine vp and send forth many Prentises, well exercised and skilfull in their trade, doe hold on, yea, and encrease in their owne dealings and gaine which they get thereby; and yet withall, their Prentices also come well forward. Why should any Masters so distrust Gods providence, as to be afraid to make their Prentices skilfull in their trade?

3 When Masters by death or otherwise giue ouer trading, how shall trades be continued, if Masters be so enuious, and distrustfull? What if their Masters had so dealt with them? And what if all Masters should so deale? For what one doth in such a case, he must presuppose that all may doe.

Contrary.

1 Thef. 3. 10.

Masters must teach their Prentices their trades.

In this kinde also doe such Mistresses offend, as keep their Maids many yeeres together to drudgery worke, and neuer teach them, nor afford them meanes or leisure to learne points of hufwifery, things whereby they may get better maintenance for themselves.

Such Masters and Mistresses vse their seruants as beasts, onely for their owne turne, without any respect to the seruants good: whereby they peruert the maine end of that relation betwixt Master and seruant, which is a mutuall and reciprocall good to passe from the one to the other.

§. 37. *Of appointing to every seruant his particular function.*

For the better exercising of seruants vnto some calling, let these directions be noted:

1 That Masters appoint to their seruants their proper and peculiar worke, that they may know what to doe, and wherein to exercise themselves: and, if there be many seruants in one house, to set vnto every one their distinct function. The phrase before noted of the good Mistresse (*she giueth a portion to her maidens*) proueth thus much. This was one thing which the Queene of *Sheba* observed and admired in *Solomons* house, the standing of his seruants, namely, every one in his owne place, at his owne taske. To this purpose it is noted, that the great Master gaue to each of his seruants their distinct talents. It is thus in the body naturall: every member is not only imployed, but also imployed in his owne function: the eye in seeing, the eare in hearing, the foot in standing or going, and so the rest. It is thus also in Christs mysticall body: one hath the spirit of *wisdom*, another of *knowledge*, another of *faith*, and so in other gifts. Thus also ought it to be in a family where are many seruants.

This is an especiall meanes to make every one the more diligent and faithfull. For when every one hath his particular work, they know, that they in particular are to giue an account thereof: so as if it be not done, or ill done, they shall beare all the blame: if done, and well done, they shall haue all the praise.

2 Thus shall every one be made skillfull and expert in some thing, by continuall attending vpon it, and exercising themselves therein.

§. 38. *Of disorder in families through Masters negligence.*

The great disorder which is in many families, is contrary hereinto: for there are many Masters, that hauing sundry seruants, do looke that all things should be well done, and yet appoint no particular place or worke to any one, but thinke and say, that every one should be forward to doe every thing; and when they find not things done to their mind, they fret and fume, and complaine that they keepe so many seruants, and yet nothing is done. Such seruants are not free frō all blame: but surely the masters haue greatest cause to complaine of themselves, and of their owne disorder in gouerning. For their negligence, in appointing no set worke to their seruants, is the cause that all is neglected. For, where many things to be done, are left to many seruants, one will put off this, another that, and say it belongeth not to them. Thus is it verified, that *what is spoken to all, is spoken to none*: and, that generall charges are no charges.

§. 39. *Of Masters ouer-seeing the wayes of their seruants.*

The second direction is, that Masters vse inspection ouer their seruants, and haue an eye vpon their seruants, to see how they spend their time, and dispatch the businesse committed to them. The good Mistresse looketh well to the wayes of her household. This is noted of *Boaz*, that he went to his field to see what his Reapers did.

The eye of a Master is a great motiue to make a seruant diligent and faithfull: for thus he knoweth, that both his diligence, and also his negligence shall be seene, and he accordingly dealt withall. Hence arose that prouerbe, *The eye of the Master maketh the horse fast*. The conceit which the euill seruant had that his Master delayed his comming, and so could not see what hee did, made him so vnfaithfull as he was.

If a Masters place will beare it, it is behouefull that hee be present with his seruant.

Præter alias causas ad sunt in rebus communibus negligentiores, quod est alijs cura esse existimant: quemadmodum enenire solet in ministerii seruitutibus, ubi loc. citat.

Prou. 31. 27 Ruth 2. 4.

Oculus Domini pascit equum. Matt. 24. 48.

Directions for setting seruants to some function.

Prou. 31. 27.

1 King. 10. 5.

Matt. 25. 15.

1 Cor. 12. 8, &c. Quod plurimum commune est, in eo procurando minima diligenter adhibetur. Rerum enim propriarum maximam suam habent, communium autem minimam. Aris. de Repub. 1. 3. c. 3.

Pro. 31. 13, 15.

seruant, and as a good president, go before them: It is recorded of the good Mistresse, that *she riseth and giveth a portion to her maids: there is with them her selfe; she worketh willingly with her hands.* This note of difference is put betwixt a proud and thriving Master, and a discrete carelesse Master: *This man saith to his seruants, Goe ye: but that man saith, Goe we: or thus, Go sit in, and Go in for me.*

Contrary, carelesse.

It is contrary heretofore, to let all go (as we speake): *at six and seuen* (and neuer to see what seruants doe. How can such expect that their seruants should be diligent in doing that which tendereth to their Masters good, when they themselves are negligent in ouer-seeing that which tendereth to their own good? Such Masters as giue themselves to gaming, & following their pastimes all day long, do much offend herein. So also such Mistresses as spend all the morning in lying a bed, and dressing themselves (a custome cleane contrary to that which is noted of the good Mistresse) and at noone when they come out of their chamber, chide and brawle, because things are not more forward.

Pro. 31. 4.

§. 40. *Of prouoking seruants to their duty, both by faire and foule meanes.*

The third direction is, that Masters vse what meanes they can, to prouoke, and stirre vp their seruants to be diligent and faithfull: as in the first place, exhortation, admonition, perswasion, promises of reward, with other like faire meanes. Such were the meanes which *Saul* vied to make his seruants faithfull vnto him, when he said, *will the sonne of Jesse giue euery one of you fields, and vineyards?* *Sec.* Had the thing which he expected from them, beene good, this manner of dealing with them had beene commendable. But if faire meanes preuaile not, then they may, and ought to rebuke, threaten, and correct their seruants.

1 Sam. 26. 7.

And if seruants be impudent in sinning, and neither faire nor foule meanes will reclaim them, they must then be thrust out of doores. Note what the Master in the parable said to his seruant: *Thou maist be no longer steward: to which purpose David said, Hee that worketh deceit, shall not dwell within mine house: he that*

Luke 16. 1.

Psal. 101. 7.

selleth his, shall not tarry in my sight.

When *Ismael* grew a scoffer at Gods word, *Abraham* thrust him and his mother out of doores, and that by Gods appointment. The parable of cutting downe the fruitlesse fig-tree, may fully be applied to this point: and the reason also there rendered, *(why combereth it the ground?)* Why should incorrigible seruants take vp the roomes of good seruants? yea, why should they remaine to infect and peruert other seruants?

Gen. 21. 9, 10.

Luke 13. 7, 8, 9.

Obiect. This is to farre from helping seruants in their estate, as it may proue their vnder-doing.

Answer. They haue then none iustly to blame but themselves. Justice (in case of necessity) must haue her course, though through the iniquitie of man, some mischief follow thereupon.

2 The execution of this on some, may make others better look to themselves. 3 It may make them that are thrust out, to be the more dutifull vnder another Master, or more diligent in another course of life.

Contrary is their course, who obserue no course or order, in drawing on their seruants, to doe their duty, but beginne with that which should be last, say only vse that remedy which should not be vfed, vnlesse no remedy will serue the turne, which is, to turn their seruants out of doores for euery small occasion. No instruction, perswasion, admonition, rebuke, threatening is vfed by many, when their seruants haue offended, but this thunderbolt cast at them, *Be gone: Get ye out of doores.* If this were taken notice of as a fault, longer might seruants tarry in an house then ordinarily they doe: and more good might Master and seruant reape one from another: yea, & the secrets of an house be better kept, for the oft chopping and changing of seruants is it, that maketh all things done priuately in houses, to be blazed vp and downe.

A seruant is not for euery offence to be thrust out of doores.

§. 41. *Of paying seruants their wages.*

A third thing required of Masters, in respect of the estate of their seruants, is, to giue them their wages: euen this is included vnder that general precept, *Remember to all their dues:* and more particularly exprest in the example of that Master

4 Rom 13. 7.

6 Matt. 20. 8.

Master who hired Labourers into his Vineyard, and at the end of their worke gaue them euery one their wages : yea, there is an expresse Law to this purpose.

Obiect. These places concerne Labourers hired by the day.

Ans. Seruants are in the same ranke : and the ground for both is the same : for both worke for wages. Yea, the argument will more strongly follow from the lesse to the greater, thus : If a Labourer & Seruant for a day must haue his wages iustly paid, much rather a Seruant and Labourer for a yeere & yeeres.

1. A Masters couenant requireth as much : if there were no other bond, yet that bond whereby he voluntarily bindeth himselfe, tyeth him in conscience thereto. Among the fruits of the Spirit, ^d St. Paul reckoneth *Faith*, meaning thereby fidelity in keeping promise and couenant.

2. Common equity and Iustice requireth as much : for wages is as due for labour, as money for wares. Christ taketh it for an vnderstandable principle, that *the Labourer is worthy of his hire* : so also doth ^e the Apostle.

This duty is to be performed to such as are hired for wages : for of them that are found all things by their Master, I spake ^f before.

In giuing Seruants their wages, these three things are to be obserued :

1. That there bee a sufficient competency of wages allowed : euen so much at least as may serue to provide such necessities as are fit for a Seruant : for there is great reason, that hee that worketh, should liue of his worke.

2. That it bee giuen in due season. ^g God would not haue the Labourers hire bee vnpaid one night after it was due. The time couenanted by a Seruant for his wages, is the seasonable time : then he expecteth it : to that time hee putteth his occasions of vsing it : at that time therefore it ought to be giuen him.

3. That it be paid to the full, according to the Couenant : the Masters promise, and the Seruants neede require as much.

§. 42. Of Masters iniustice about their Seruants wages.

Iniustice, contrary to the forenamed

duty of due paying their Seruants wages, is many wayes committed :

1. When Masters doe altogether detain their Seruants wages : ^h this is a crying sinne, which crieth into the cares of God.

2. When they make their Seruants aske for their wages againe and againe, euen till they bee ashamed : yea, to stay and wait for it till they be forced to sigh vnto God : or else to filch and steale to supply their necessities : though these Masters haue not a purpose utterly to defraud their Seruants of their due, yet the putting them off, and delaying to pay it, putteth Seruants, that for the most part haue but *from hand to month*, vnto great straits : which the Lord well knew, and therefore ⁱ expressly forbade the detaining of a Seruants hire *one night*. This therefore is a point not onely of vnkindnesse, but also of iniustice.

3. When Masters alter and change the couenanted wages, and seeke to diminish it, as ^k hard-hearted *Laban* did, they shew thereby that they repine at their Seruants welfare, and seeke onely themselves.

§. 43. Of suffering Seruants to provide for themselves.

A fourth thing required of Masters, in regard of their Seruants estate, is, that after sufficient seruice done, they suffer their Seruants to provide for themselves. This *Iacob* required of *Laban*, as a most equall and reasonable matter, saying, ^l *When shall I provide for mine owne house also ?* (as was ^m before noted in the generall.) This hath respect especially vnto such Seruants as haue bene a long time with Masters as Apprentices, and spent their time, labour, and paines, onely and wholly for their Masters good. ⁿ Gods Law tooke expresse order for such, that after certaine yeeres seruice they should goe free. So doe also the Lawes of our Land, especially, the orders of London.

Herin lyeth a maine difference betwixt Seruants (who are vnder subiection, and held to worke for their owne good) and beasts (which are onely for mans seruice, and good.)

They therefore, who are of a contrary minde,

^h Deut. 24. 15.
Iam. 5. 4.

ⁱ Leu. 19. 13.
Deut. 24. 15.

^k Gen. 31. 41

^l Gen. 30. 30.
^m §. 34.

ⁿ Exod. 21. 2.
Deut. 15. 12.

Contrary.

^c Deut. 24. 15

^d Gal. 5. 22.

^e Luke 10. 7.
^f 1 Tim. 5. 18.

^g §. 23. 25.

Direction for
giuing w. ges.

^g Leu. 19. 13.
Deut. 24. 15.

minde, keeping Seruants as long as possibly they can, even all their life long, vnder hard labour, and vnder strititude, defense to be serued with beasts, rather then men and women. This kinde of Masters rigour to their seruants, is in particular noted to be one of the causes of that great indignation of God against the Iewes, whereby he was provoked to giue them ouer, as captiues to their enemies.

§. 44. Of kindness: as hee showed to good Seruants.

As Masters must giue that which is iust, to all Seruants, so that which is equal, to them that deserve it; that is, they must bee of an answerable minde and disposition to good, honesty, doing kinde, faithfull seruants, who stand not so much vpon that which is exalted, as vpon that which they are able to doe for their Masters; and in that respect, as they see occasion, doe oft times much more then is exalted, or expected. Goodnesse requieth goodnesse; good will, good will; and this is to doe the same things. This kinde of Equity consisteth in these, and such like particulars following:

1. Masters must well esteeme of such good Seruants, and haue them in high account. Abram accounted his old good faithfull Seruant as his Childe, and till he had a Childe, thought of making him his Heire. Great was that esteeme which Potipher had of Ioseph, when of a bond-slave, hee made him *ouer seer ouer his house*, Gen. 39. 4. Why is the title, *Father*, giuen to Masters, (2. King. 5. 13.) and the title, *Sons*, to Seruants, (1. Sam. 24. 17.) but to shew that Seruants should beare a childe-like affection to their Masters, and that Masters should beare a father-like affection to such Seruants?

2. Masters must take notice of the goodnesse, and kindnesse of such Seruants, and manifest as much, both by giuing them due praise, and a good reward: both which are noted in the patterne of that great Master, who said, *Well done, thou good and faithfull Seruant, thou hast beene faithfull ouer a few things, I will make thee Ruler ouer many things.* Thus will those good Seruants bee the more encouraged to hold on, and others

will bee moued to imitate them. This encouragement doth the Apostle giue to all vnder authority, *Do that which is good, and thou shalt haue praise of the same.* Which phrase implieth, that gouernours ought to praise those that doe well.

3. If such Seruants be accused of any heinous crime, Masters must not rashly giue credit thereto, but rather thorowly sit and examine the matter. Herein Potipher exceedingly failed, and by that means lost such a Seruant as hee could neuer get againe. If a good Seruant doe by occasion slip, and commit a fault, his Master ought in wisdom either to take no notice of it, or with some kinde admonition passe it ouer, & not deale with him as with a lewd, gracelesse Seruant.

4. When such Seruants (their covenanted time being expired) depart, their Masters must not let them *goe away empty*, but helpe them in their marriage (as Moses his Master did) or in their setting vp, as the great Master, who made his Wife and faithfull Seruant *Ruler ouer all his goods.*

§. 45. Of unkinde dealing with good Seruants.

Vnworthy they are of good and kinde Seruants, who are of a contrary minde, as many Masters are: For,

1. Some make no difference betwixt Seruants: but esteeme of bad and good, all alike: they thinke that the best Seruants doe but their duty, therefore no extraordinary respect is to be borne towards them. But it is a point of wisdom, sometimes to account a duty as a kindnesse: especially when good will of heart is ioyned with outward performance of duty.

2. Others thinke it policy to take no notice of any Seruants extraordinary faithfulness and diligence, to praise and reward the same, lest it puffe them vp too much. But there is much more feare of Seruants fainting, and waxing weary of doing good, if they haue no encouragement, then of growing insolent by encouragement.

3. Others will bee more ready to checke and rebuke such for every slip, and for failing in any thing, then others: because others lesse regard their rebuke:

Rom. 13.

Gen. 39. 19.

Deut. 15. 13.
Exod. 2. 22

Mat. 24. 17.

Act. 24. 16, 17

29. 20.

Gen. 15. 3.

Qui uere paterfamilias
fuit seruus in
familia sua
seruum filii
confundens Aug.
de Civ. Dei. l.
19. c. 16.

Mat. 25. 21.

buke: whereby they shew want of wisdom in well managing their authority.

4. Others, when their Servants are about to goe away, or to depart, howsoever; will seeke some occasion to chide them to fall out with them, of purpose to send them away empty. Many will carry a faire face toward profitable Servants, till the time of recompence commeth, and then beginne to frowne, as *Abraham* did. Yea, so farre are some Masters from seeking the prosperity of faithfull, wise, diligent, skillfull Servants, as they will hinder them in what they can, and trouble them likewise: fearing lest as their Servants rise, they themselves should decay and fall. These are both unkind, and vngatefull Masters. Would Masters bee so dealt with by their Superiours? Thou oughtest so to live with thy Inferiour, as thou wouldest have thy Superiour live with thee. Hitherto of Masters Duties.

The Reasons to move them to performe their Duties, follow.

§. 46. Of the subiection under which Masters are.

Ephes. 6. 9. *Knowing that your Master also is in Heaven: neither is there respect of persons with him.*

There is in generall but one reason allowed by the Apostle, to prouoke Masters to doe their duties, but it is so laid downe, as it compriseth other forcible reasons vnder it.

The principall reason is taken from the subiection wherein Masters are.

The other reasons are taken from the description of that authority vnder which Masters are: for it is such an authority, as,

1. In relation to it, there is no difference betwixt Master and Servant.

2. It is farre surpassing all dignities on earth.

3. It is moved with no outward respect of any thing.

The first reason which declareth the subiection of Masters, in that they haue a Master ouer them, putteth them in minde of that account which they are to

make, and reckoning which they are to giue of the well vsing of this authority, and of their carriage toward such as are vnder them: For they are but as Servants ouer fellow seruants: everyone of them therefore shall heare this charge, *giue an account of thy Seruantship*, &c.

In this respect this reason is brought a *fourth*, as *a carpe* vnder Masters.

How far to prick them on forward conscientiously to performe all those duties which are required of them for the yllness of a Master that will take notice thereof, and reward them for it. As they approve, and recompence the good seruice which their Servants doe: so much more will their Master approve and recompence them if they doe well. Doe Masters therefore looke that their Servants should performe their duties. Let them then performe theirs: for there is the same reason of both. Let this be applied to all the particular duties before mentioned.

It is also as a *carpe* to restrain Masters from doing any thing to their Servants but what they can be able to iustifie vnto their owne Master. With this *carpe* did God hold in the Israelites Maying,

Thou shalt not rule over thy Seruant with rigour: but shalt feare thy God. Joseph was held in with it, when he said, *This doe, and live, for I feare God.*

And *Nehemiah*, when he said, *The former Choueurs were chargeable to the people: but so did not I, because of the feare of God.*

And *Iob*, when hee said, *If I did despise the cause of my seruant, when God visiteth, what shall I answer him? Thinke of this, O Masters, when you are about to exact*

any thing of your Servants that is not lawfull or meet, what you are incensed, and in passion stirred vp to strike your

Servants vniustly or cruelly, when you detaine from them any thing that is their due, when you lay more on them then they are able to beare, when any way you wrong or oppress them, think

and say with your selues, *Can this be iustified? how shall we be able to hold up our head to our Master, when he calleth vs to account?*

What stronger motiue to doe all duty? What stronger restraint from all iniustice and rigour? The conceit which

Gen. 31. 41

Sic cum inferiore vniat, quem alio modo secum superiorem vellet vivere. Santes. epist. 47.

See Treat. 1. §. 131, 132, 133

1. 1. 1. 1. 1.

1. 1. 1.

b. 1. 1. 1.

c. 1. 1. 1.

d. 1. 1. 1.

e. 1. 1. 1.

which many haue that they are free, vnder none, to giue no account, maketh them both negligent of their owne duty, and insolent ouer others; as *Pharaoh*, who said, *Who is the Lord, that I should obey him?* and *Sennacherib*, who said, *Shall your God deliuer you out of mine hands?* and *Nebuchadnezzar*, who said, *Who is that God that shall deliuer you out of mine hands?* Note the issue of this insolency. *Pharaoh*, after many extraordinary Plagues laid on him and his people, ⁴ was drowned in the red Sea with all his host. ¹ *Sennacherib*, after his host was destroyed, was slaine by his owne sonnes. ^m *Nebuchadnezzar* became a very bruit. But to let these abominable blasphemers passe, there bee many Masters, who, though they viter not with their mouthes such execrable blasphemies, yet by their carriage towards their Seruants, shew themselues to bee little better minded, in that they make their owne will a rule to their seruants, and will haue them doe such things as are vnmeet and vnlawfull, vsing their seruants as slaues, or rather as beasts. Let all such Masters know that they haue a Master.

§. 47. *Of the equality betwixt Masters and Seruants in relation to God.*

The second reason in this particell *also* (your Master *also*) declareth an equality betwixt Masters and Seruants in relation to God. As God is the Master of Seruants, so is he the Master of Masters *also*. As Seruants are the Lords freemen, so Masters are the Lords seruants. In this respect, they who are made Rulers, and they who are vnder them, are called *fellow-seruants*. For, howsoever in outward dignity, there is great difference betwixt Master and seruant, yet as the Seruants of God they are of a like condition, and in many things may be accounted equal, especially if both be of the same faith, and so brethren in Christ. This is another *spur* and *curbe* too.

A *spur*, in that God will the more kindly accept that goodnesse which Masters doe to their seruants, because it is due to Gods Seruants.

A *curbe*, in that Seruants shall be heard

before God, as well as Masters: for hee is the Master of both.

Many thinke, that all the kindnesse which is shewed to Seruants is lost, because they are so meane, as they are able to make no recompence. But their Master is able.

Others thinke, their Seruants can neuer take any reuenge of them, and therefore vse them as they list. But the Master of masters, can take vengeance, euen such as shall make Masters sorely repent all the wrong they haue done.

If Masters did duely weigh this point, that, howsoever in regard of outward gouernement there bee some difference betwixt them and their seruants, yet before God they are as fellow-seruants, would they bee ouer-rigorous and cruell? would they not be kinde and gentle?

§. 48. *Of Gods being in Heauen; how it is a motive to prouoke Masters well to respect their Seruants.*

The third reason (taken from the place of God, in Heauen) declareth the surpassing excellency of that great Master, who is the common Master of masters and seruants: and of it addeth an edge to the former motives.

1. It sheweth, that though the wrong which Masters doe to their Seruants, be within the walls of their house, so as no mortall eye can see it, yet God, who is in Heauen, seeth it: and though Seruants cannot bee admitted into the Courts of men to make their complaint, yet Heauen is open to them, so that great Master that sitteth there, they may haue access when they will, that which made the euill Steward deale hardly with his fellowes, was the conceit which he had of his Masters absence. But no such conceit can be in the heart of that great Master, who knoweth he is in Heauen, and that is Heauen his eternall place, so that he is continually beholding the euill and good: he seeth all the good, and all the euill that Masters doe to their Seruants.

2. It sheweth that the kindnesse which the Lord will repay, and the vengeance which he will inflict, is infinitely greater then

g Exod. 5. 2.

b 2 Chr. 32. 15.

i Dan. 3. 15.

4 Exod. 14. 28.
11 Sa. 37. 36, 38
39.

m Dan. 4. 30.

a 1 Cor. 7. 22.

b Mat. 24. 45, 49.
Dominus fidelem habens seruum, diligit ut fratrem propter fidei societatem salus sibi seruatus. Confite. Apost. 1. 4. c. 12.
Dominum patremfamilie appellauerunt, serui, familie rei, Senec. Epist. 47.

Mat. 24. 48.

Pro. 15. 3.

then the good or euill that Masters can
doe to their Seruants, euen as Heauen is
higher then earth, and as hee that is in
Heauen, is greater then they that are on
earth. Doeſt thou therefore, who art a
Master on earth, reioyce, or grieue the
ſoule of thy ſeruant? God in Heauen can
much more make glad or ſad thy ſoule.
Doeſt thou therefore deſire the fauour, or
feare the frownes of thy Master in Hea-
uen? Shew fauour to thy Seruant on
earth, and forbear threatening. Remem-
ber the infinite diſparity betwixt thy
maſterſhip and Gods, and this will the
more inque thee to deale with thy Ser-
uant, as thou wouldeſt haue God deale
with thee.

3. It followeth, that there is much more reason we should take notice of our Seruants, of their paines, of their diligence, and of their faithfullnesse, then that God should take notice of ours: and lesse reason that we should scorne, or neglect our seruants, then God scorne or neglect vs. For there is farre greater difference between God and vs, then betwixt vs and our seruants. We and our seruants

and our servants, &c. and our servants are all of the earth, of the same mould, nature, and disposition, subject to the same passion, and to the same dissolution. (The Heavens observed as much,) But God is in Heaven, Eternally, Unchangeable, every way surpassing glorious; how can we then look to be respected of this Master if we respect not our servants? O Masters, in all your dealings with your servants, remember your Masters in Heaven. (Psalm 136. 3.)

because of that outward power which they haue ouer their seruants, and also, because for the most part, Masters are backt with the power and authority of Magistrates on earth, who in matters of difference betwixt Master and Seruant, are ordinarily partiall, respecting Masters more then Seruants.

But let Masters here learne to cast off all such fond conceits, and foolish hopes. Though they bee higher in place, haue more wealth, and better friends then their seruants, and though men, who haue carnall eyes, may thereby be much moued, to respect them, yet will not God goe an haire's breadth from iustice for the whole world. If the greatest man that euer was in the world, should haue a Seruant that were the meanest that euer was, and a case betwixt that Master and that Seruant should come before God, God would not any whit at all leane to that Master more then to the seruant. If the greatest that be abuse the meanest, they shall not escape. Wherefore, O Masters, giue no iust cause of complaint to any seruant. But remember, that albeit as Master and Seruant ye differ, yet ye are both men, and before God, all one.

The Apostles manner of setting downe these points, noted in this word (*knowing*) implieth, that ignorance of God, of that authority which hee hath our Masters, of that equality which in relation to God, is betwixt Masters and Seruants, and of Gods beauenly excellency, and impartiall respect towards all, maketh Masters to abuse their power, by neglecting all duty, and insulting, and tyrannizing ouer their Seruants, wherefore you that haue heretofore been ignorant of these points, now take knowledge of them, and you that know them, doe call them to minde: and doe that which becommeth good masters, *knowing what your Master also is in Heauen, neither is there respect of persons with him.*

*Diversa sunt
nomina, Domi-
nus, Servus, sed
Homines &
Homines paria
sunt nomina,
Aug.
in P(al) 124.*

E'ie tu cogitare
 istum quem ser-
 uum tuum vo-
 cas, ex ydem se-
 minibus ortum,
 eodem lunci co-
 lo, aque spirare,
 aque vivere,
 aque mori.
 Senec. Ep. 107.