



## THE SIXTH TREATISE:

### The Duties of Parents.

#### §. 1. Of the Heads of Parents Duties.

EPHESIANS 6. 4. *And ye Fathers prouoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord.*



Ext to Childrens, follow Parents duties, which the Apostle layeth downe in this fourth verse: where he noteth,

#### 1. The duties.

2. The parties } 1 That are to performe the duties, *Fathers.*  
                          } 2 To whom they are to be performed, *Childrē.*

The duties are } 1. By prohibition.  
set downe,        } 2. By precept.

The prohibition noteth out one extreame, which is *ouer-much rigour*, (*Provoke not to wrath.*)

The inference of the precept vpon the prohibition, noteth out another extreame, which is *ouer-much remissnesse.*

The precept it selfe enioyneth to Parents three duties.

1 To *nourish* Children, namely with food, apparell, and other like necessities (*Nourish them.*)

2 To *nurture* them, namely with good discipline (*In nurture.*)

3 To *instruē* them, namely in the wayes of God (*And admonition of the Lord.*)

Nature } teach } Vnreasonable } to doc } First }  
Civility } eth } Creatures } the } Second }  
Piety } } Men, Christiā } Third }

To these heads may all the feuerall points which I shall deliuer concerning Parents duties, be referred.

That Parents may the better discern how one duty followeth another, I will proceed in this order.

1 The fountaine }  
of all duties, } shall be declared.  
2 The streames }  
that issue thence,

The streames shall be diuided into two riuers.

In the first are those generall duties that are continually to be done.

In the second, such particular duties as are to bee applied to the feuerall ages of Children.

There are two principall generall duties.

1 Faithfull prayer to God.

2 Vpright walking with God.

All the particulars may be comprised vnder this one head, *A prouident care.* And this hath respect,

1 To the *Infancy* of Children,

2 To their *Towth*,

3 To the time of their *placing* forth,

4 To the time of Parents *departing* out of this world.

§. 2. Of that Love which Parents owe to their Children.

The Fountaine of parents duties is Love. As I have heretofore laid downe Love, a fountaine of wises, husbands, and childrens duties, so must I continue my course, and set it forth as the fountain of parents duties. For the Scripture hath noted it as a duty belonging to all, and every of them; and therefore I might not omit it in any of them. Yet let not any thereupon think, that the same point is oft handled, and repeated again and againe. For according to the severall parties, and the severall relation they have to others, there are severall fruits of love; even as the same moisture of the earth causeth severall & divers fruits, according to the severall kinds of plants that receive that moisture. Compare the severall places, where this generall duty of Love hath been handled, and you will finde the manner of handling to be different, and to afford new matter.

Great reason there is why this affection should bee fast fixed in the heart of parents towards their children. For great is that paine, paines, cost, and care, which parents must vndergoe for their children. But if love bee in them, no paine, paines, cost, or care, will seeme too much. Herein appeareth the wife providence of God, who by nature hath so fast fixed love in the hearts of Parents, as if there be any in whom it aboundeth not, he is counted vnnatural. If love did not abound in parents, many children would be neglected and lost. For if parents looke not to their children, who will? If none looke to them, they must needs perish: for they are not able to helpe themselves. As God by nature hath planted love in all parents, so Christians ought even for conscience sake, to nourish, increase, and blow vp this fire of love, that they may thereby be made more forward to doe every duty with cheerefulness. The more fervent love is, the more readily will every duty be performed.

Obiect. As too much fire is dangerous, so too much love.

Ans<sup>r</sup>. True. Wherefore as in other things, so in this, the golden meane must be kept. No duty so holy and necessary, but may be perverted. Let the extremes be avoided, and the meane will better be kept.

§. 3. Of the contraries to Love.

The extreme contrary to love in the defect is want of naturall affection, which is reckoned in the catalogue of notorious sinnes. Though love of Children be by nature engraven in mans heart, yet many cleane put it out through covetousnesse, lust, vaine-glory, superstition, idolatry, and other vices: whereby it commeth to passe, that in stead of the good which they should doe for their children, they bring much mischief vpon them. Some spare not the pretious life of their children. Among these, barbarous Idolaters doe most exceed in this kinde of vnnaturall cruelty, sacrificing their children, and offering them vp to Devils. To this the great bloud-sucker Satan of old brought not onely the Heathen, who being ignorant of God, did service to the devill; but also the Israelites to whom Iehouah the true God made himselfe knowne, and expressly forbid this cruelty, and that vnder paine of death. Behold how superstition and idolatry blinde the eyes of men. \* They who have bene among the Sauvages in Virginea, Florida, India, and other like places testifie that such cruelty is vsed to this day. And it is rendred as a maine reason why, notwithstanding such spacious places as they haue, they increase no more in multitude, because many of their children from time to time are offered vp in sacrifice.

Reasonable men herein shew themselves more vnreasonable then vnreasonable beasts, which doe what possibly they can to preferue their young ones.

Though not so high, yet too high on this ladder of vnnaturallnesse doe they climbe, who hate their children, and that (which maketh the sinne to bee out of measure sinfull) for piety & integrity, as

Want of naturall affection in Parents. Rem. 1. 30. Tit. 1. 3.

b 3 King. 16. 3. c 11. 6. E. 16. 10. c Lev. 18. 21. d 20. 2.

\* Pare. Pilgr. in America. 7. Cap. 11.

Haters of children for piety.

a Tit. 2. 4.

b Gen. 22. 2.

c 25. 18. d Ibid.

Doting on  
children.

many Popish and profane parents, who haue children truly religious : and in that respect ought so much the more to be loued.

The extreme in the excessse is too much *doting* vpon children : as they do who so vnmeasurably loue them, as they make reckoning of nothing in comparison of children. Euen God himselfe is lightly esteemed, his worship neglected, his word transgressed, all duty to others omitted, their owne soules forgotten thorow care of children. Is not this meere apish kindnesse? for Apes kill their young ones with hugging. This is no loue, but plaine dorage. But what may be said of those that are so hellishly enamored with their children as to commit incest or buggery with them?

#### §.4. Of Parents praying for their children.

The first and best streame which issueth out of the forenamed fountaine of *loue* is faithfull and seruent *prayer*. This extendeth it selfe to all things, at all times, thorowout the whole course of the childe's life. It is the first and it is the last duty which parents ought to performe to their children: euen that which they must do without intermission, *Pray without ceasing*.

Though prayer bee a generall duty which all Christians owe one to another, yet after a peculiar manner doth it appertaine to parents : and of all others they are most bound to it. For the promise which God maketh to a parent, is extended to his seed and children, as these and such like Scriptures shew, *1* *will be thy God, and the God of thy seed* : *2* *That it may be well with them and with their children* : *3* *The promise is vnto you, and vnto your children*. Parents therefore with most assurance of faith may call vpon God for their children. For Gods promise is the ground of faith : so farre as Gods promise is extended, so far our faith may and ought to extend it selfe. Hence hath arisen the commendable custome of childrens asking their parents blessing : which intimateth a desire that parents would pray for Gods blessing on them.

This duty of prayer must bee perfor-

med before parents haue children (that they may haue some, as *1* *Isaak*, *2* *Annah* and others did *3*) and so soone as children are conceiued, especially if they obserue them to bee quicke in the wombe (as *4* *Rebekah* did, and againe when they are borne (as *5* *Zachariah* did) and thorowout the whole course of their life (as *6* *Iob* did) and when they are going out of this world, and leauing their children (as *7* *Isaak* did.)

There is no one thing wherin and whereby parents may doe more good for their children, then in and by true prayer. God hath sanctified prayer as a meanes to receiue all needfull blessing from himselfe the fountaine of all blessing. If therefore Gods blessing bee of vnto to children (what Atheists are they that beleue it not?) then also is prayer by which it is obtained.

#### §.5. Of vices contrary to parents praying for their children.

The very neglect of this duty is a sinne contrary to the duty it selfe : and many parents there be that stand guilty of this sinne. Some thinke it needlesse to pray for a childe before it be borne, not considering that in sinne it is conceiued. When it is borne they referre this duty to the midwife, whereas it properly appertaineth to the father. After it is grown to any ripenesse, they put it off to the child to pray for it selfe. And when they are on their death-bed, they thinke it enough if they can pray for their owne soules. Such parents shew little true loue to their children : but lesse faith in God.

But what may we say or hinke of such impious parents as feare not to make fearefull imprecations against their children? God oft in wrath and vengeance heareth such imprecations to the woe of parent and childe : whereby he sheweth his great indignation against them for the same.

#### §. 6. Of Parents endeavouring to be righteous that they may leaue Gods blessing to their children.

Another generall branch proceeding from parents *loue* to their children, is, that for their childrens sake they indea-

e Gen. 25. 21.  
f 1 Sam. 1. 10.  
Paulam a-ic  
votis quam  
utero concepit.  
Hier. ad 1. 41.  
g Gen. 25. 22.  
h Luke 1. 64.

i Job 1. 5.

k Gen. 27. 4.

Parents neglect of prayer.

Parents imprecations against children.  
Ieze Seneca  
Hippolytum,

1 Thef. 5. 17.  
aduersus omnes.

Prayer a peculiar duty of parents.

b Gen. 17. 7.  
c Deut. 5. 29.  
d Ab. 2. 39.

Treat. 5. §. 9.

uour to walke uprightly before God, and to please him. This I do the rather note, because I finde the reward promised to righteous parents to bee extended vnto their children; \* *The generation of the righteous shall be blessed*, saith *Danid*. And *Salomon*, *Blessed shall his children be after him*; and againe, *The good man shall leave inheritance vnto his childrens children*.<sup>d</sup> This motiue is therefore vrged by the holy Ghost to prouoke parents vnto all righteoufnesse.

Thus doth the Lord extend the reward of righteous parents vnto their children to shew his great good liking, and high approbation of righteoufnesse. Reade for this purpose, *1 King. 11. 34.* & *2 King. 10. 30.*

*1 Obiect.* *The righteoufnesse of the righteous shall be vpon himselfe.*

*Ans.* That is meant rather of a mans personall righteoufnesse, and grace it selfe which is not communicated to children, then of the fruit thereof. That faith in Christ, feare of God, obedience to Gods word, or any other personall grace which is in righteous parents, shall not iustifie or saue their children. *For the iust shall liue by his own faith.* Yet this hindereth not but that the benefit and blessing of righteous parents may fall vpon their children according to the extend of Gods promise.

*Obiect.* By experience we finde it verified, that the children of some righteous parents are cursed; and the Scripture giueth vs many examples thereof: as *E Cain*, *Cham*, *Abolom*, and others like them.

*1 Ans.* Such children by their vnworthy, and degenerate cariage make forfeiture of Gods couenant and<sup>k</sup> to deprive themselves of the benefit thereof.

*2 Ans.* Many good reasons may be giuen why God should sometimes alter his course, and with-hold his blessings from the children of his seruants. As

*1* Left God gifts and blessings should otherwise seeme to come rather by naturall propagation from the parent, then by free donation from God..

*2* Left parents should thereby be drawn to neglect the meanes of good educatiō.

*3.* Left children also themselves, trusting too much to their parents righteoufnesse, should take too much liberty and waxe licentious.

*4* Left Gods free election should seeme hereby to be restrained.

*3. Obiect.* If this bee so, what motiue can it be vnto parents to labour after righteoufnesse for their childrens sake?

*Ans.* Though God doe reserue in himselfe a freedome to order his blessings as it pleaseth him, and to bestow them vpon whom he will: & therevpon sometimes blesteth the childe of a wicked parent (instance *1 Hezekiah*) and denieth his blessing to the childe of a righteous parent (instance *Ammon*) yet in that it is a very vsuall course with him to extend his blessing (according to his promise) to the children of the righteous, it is a strong motiue to such as desire the good of their children, the rather for their childrens sake to endeavour after righteoufnesse: for thus doe they vse the meanes which by Gods word is warranted and sanctified for procuring Gods blessing to their children. Leave therefore a good memory to thy children rather then much wealth.

*§. 7. Of the preposterous course which concious and vniust parents take for the good of their children.*

Contrary is the course of such parents as by vnrighteous meanes thinke to provide well for their children. For many doe not only too carkingly, and distrustfully moile and toile to scrape together great masses of money, or great store of land, or other stockes for their children, neglecting duties of piety and mercy, but also by vniust and wrongfull courses defraud others to make their children rich. So common is this vndue course of prouiding for children, as thence hath arisen this prouerbe, *Happy are those children whose parents goe to the deuill*. A cursed prouerbe. For what other thing can it intend, but this, that they who feare not God, nor take care for their own saluation, will haue most respect to the outward estate of their children, and be most carefull to make them great, and rich in this

a Psal. 112. 2.

b Pro. 20. 7.

c 13. 28.

d Deut. 5. 29.

c Ecce. 18. 20.

Hab. 2. 4.

e Gen. 4. 11. v.  
h Gen. 9. 15.  
i 2 Sam. 12. 15.

k 1 Sam. 2. 30.

12 Chr 28. 27.  
112 Sam. 13.  
14. 29.  
Relinque bonū  
filij memoriam  
magis quā  
diuitias mul-  
tas habueris  
in Scrip. loc;



this world? Wherein note how many waies they bewray their notorious folly.

1. They preferre the outward estate of their children before the eternall saluation of their owne soules. Yea and before God himselfe.

2 They place the happinesse of their children in the goods of this world; then which nothing more vaine.

3 They make themselves drudges to their children, and so debase themselves below that dignity which by reason of Gods image on them, appertaineth to them.

4 They with much paines, care, grief, and feare are long gathering that which their children in short time most riotously and prodigally will lauish out.

5 They make themselves vassals to Satan, and seeke by him to be made rich, whereas indeed *it is the blessing of God that maketh rich*. Thus they take a wrong course to get wealth. If it bee said that many are thus made rich, I answer, that as God gaue a King to Israel, so hee giueth wealth to them, *in wrath*: and *in wrath* will he take it away.

6. They bring Gods curse into their house, and leave it vnto their children: So as these are the riches that are reserved to the owners thereof for their will. Let not therefore care for children draw thee to any cotteries or vniust courtes: But know that he who made thy sonne made thee also, and hee who afforded thee riches of nourishment, will also afford thy children sufficient succour.

#### §. 8. Of Parents providence for their Children.

The head, whereunto all the particular duties, which parents owe to their children, may be referred, is *A provident care for their childrens good*. This extendeth it selfe to all times, and to all things.

To all times, as to the infancy, youth, and man-age of ther children: and that not onely while parents liue; but after their departure.

To all things, namely, tending both to the *temporall good* of their children, and also to their *spirituall good*.

Children are of the very substance of

their parents, and therefore ought parents so far to seeke their childrens good as their owne.

The patternes of holy parents recorded and commended in Scripture, doe liuely set forth this provident care.

But this generall we will exemplifie in the particulars: and in order declare how parents must provide both for the temporall, and also for the spirituall good of their children in euery degree of their age.

They who at any time in any thing are negligent and carelesse of their childrens good, offend in the contrary to this generall duty. The heinousnes of which offences will appear in the particulars.

#### §. 9. Of a mothers care ouer her child while it is in her wombe.

The first age of a childe is the infancy thereof. I will therefore first shew how therein parents must procure the *temporall* good of their children, and then their *spirituall* good.

The first part of a childes infancy is while it remaineth in the mothers wombe. Here therefore the duty lieth principally vpon the mother: who, to soone as shee perceiueth a childe to bee conceived in her wombe, ought to haue an especiall care thereof, that (so much as in her lieth) the childe may bee safely brought forth. (The heathen Philosopher, by light of nature, obserued this to be a duty, and prescribed it to mothers.) A mother then must haue a tender care ouer her selfe when shee is with child: for the childe being lodged in her, and receiuing nourishment from her (as plants from the earth) her well-being tendeth much to the good and safety of the childe; but the hurt that commeth to her, maketh the childe the worse, if it bee not a meanes to destroy it. Why was the charge of *abstaining from wine, strong drinke, and vncleane things*, giuen to *Mannaes* wife, but because of the childe which shee conceived?

In this case there is a double bond to make mothers carefull of themselves.

1. Their owne  
2. Their childrens good.

a Prov. 13. 5.

b Prov. 10. 22.

c Hag. 13. 12.  
No liberis pre-  
taxat. Qui  
enim filium  
facit, et in facie  
sua etiam libi  
accusatione, up-  
primendi potest.  
S. filio proba-  
re uita sub-  
siste. Hag. 13.  
12.

How far pa-  
rents provi-  
dence exten-  
deth it selfe.

Gravido  
corpora lattare  
debent. Mena.  
item earum  
quietem deside-  
rat. Que enim  
procreantur a  
matre in quibus  
alio continen-  
tur, alimentum  
capient, ut a  
terra et quo  
surguntur ex  
ea. Hag. 13.  
12.

a Luc. 13. 4.

Husbands also in this case must be very tender ouer their wiues, and helpfull to them in all things needfull, both in regard of that duty which they owe to their wiues, and also of that they owe to their children. Why was *Manoah* so desirous to heare himselfe the forenamed direction which the Angell gaue to his wife? and why did the Angell againe repeat it to him, but to shew it belonged to him to see her obserue it?

They who through violence of passion, whether of griefe, or anger, or through violent motion of the body, as by dancing, striding, running, galloping on horsebacke, or the like: or through distemper of the body, by eating things hurtfull, by eating too much, by too much abstinence, by too much bashfulness in concealing their desires and longings (as we speake) cause any abortion or miscarriage, fall into the offence contrary to the forenamed duty. If women were perswaded that in conscience they are bound to the forenamed duty, they would, I thinke, bee more carefull of themselves. For if through their default, they themselves or their child miscarry, they make themselves guilty of that miscarriage: if both miscarry, they make themselves guilty of the blood of both, at least in the court of conscience before God.

But they who purposely take things to make away their children in their wombe, are in farre higher degree guilty of blood: yea euen of wilfull murder. For that which hath receiued a soule formed in it by God, if it bee vnjustly cast away, shall be reuenged.

So farre forth as husbands are carelessse of their wiues being with childe, denying them things needfull, they are accessory to the hurt, which the woman, or childe taketh, guilty of the sinne, and liable to the iudgement.

§. 10. *Of providing things needfull for the childe, so soone as it is borne: and of cruelty contrary therunto.*

The next degree of a childes infancy, is while it is in the swadling bands, and remaineth a sucking childe. In this also the care especially lieth vpon the mo-

thers: yet so as the father must afford what helpe he can.

The first duty here required is, that sufficient prouision of all things needfull for a childe in that weaknesse bee before hand provided. What the particulars be women better know, then I can expresse. For me, it is sufficient, to lay downe the duty in generall: which is commended vnto vs in that worthy patterne of the Virgin *Mary*, who though she were very poore, and forced to trauell farre, and brought to bed in a strange place, where she was so little respected, as she was not afforded a place meet for a woman in her case, but was faine to content her selfe in a stable in a common Inne, yet shee prouided for her childe. For it is said *She wrapped him in swadling clothes, Luk. 2. 7.*

Contrary is the practise of such lewd & vnnatural women, as leaue their new-borne children vnder stalls, at mens doores, in Church-porches, yea many times in open field. It is noted as a point of vnnaturalnesse in the *Ostrich*, to leave her eggs in the earth, and in the dust: in which respect she is said to bee hardened against her young ones, as though they were not hers, *Iob 39. 14, 16, 17, 18, 19.* Much more hardened are the foresaid lewd women. The Eagle is counted an vnnatural bird, because shee thrusteth her young ones, which shee hath brought forth, out of her nest. Are not then such mothers much more vnnatural? They oft lay their children forth in publike places, for others to shew that mercy, which they themselves haue not. The Ciuill Law iudgeth this to be a kinde of murder.

§. 11. *Of giuing sucke to Children.*

Among other needfull things, the milke of the breast is fit for young babes, and with it they are to bee nourished. I thinke none doubt of the equiry of this. It hath in all ages, and in all Countries, bene accounted the best foode that can be for yong babes. The metaphor, which Saint *Peter* vseth, taken from young Infants (in these words, *As new-borne babes desire the sincere milke of the word*) confirmeth as much. So doth also the desire which such Infants haue to the milke of the breasts: and the ability, and promptnesse

1. d. 13. 11.  
6.

Contrary.  
1 To miscarry  
through neg-  
ligence.

2 To make a  
way a childe  
in the wombe.  
Omne quod for-  
matum animu  
a Deo accepit  
vindicanitur si  
iniuste interi-  
matur. Confess.  
Apo. 1. 7. 6. 4.

Præmissa va-  
luerit Aquila  
dicitur, quia  
tadit nutriti  
pullum quem  
genuit ipse so-  
lus. Tales pa-  
rentes sunt,  
qui liberos suos  
inimicos expo-  
nunt. Hag. 1.  
Hexam. hom. 9.  
Necesse videtur  
qui partum abi-  
icit, quia publi-  
cum locum vbi  
reueretur childem  
quam ipse non  
habet, exponit.  
Dige. 2. 2. 4. 3. 5. 4.

1 p. 1. 6.

nesse which is in them to sucke: and Gods providence in causing a womans breasts to yeeld forth such milke: and the constant manner of nourishing little Infants after this manner, commended in the Scriptures: and (to conclude) the natural instinct which many vnreasonable creatures haue thus to nourish their young ones

They who on meer curiositie (where no vrgent necessity requireth) try whether children may not as birds be nourished without sucke, offend contrary to this duty; and reiect that meanes which God hath ordained as the best: and so oppose their shallow wit to his vnsearchable wisdom.

§. 12. *Of mothers giuing sucke to their owne children.*

Of nourishing children with breast milke, there is no great question of therefore I haue with a touch passed it ouer. The chiefe question of doubt is concerning the party who is bound to this duty, namely, whether the mother be bound to doe it her selfe or no.

Many strong arguments there bee to presse it vpon the consciences of mothers, and to shew that (so far as they are able) they are bound to giue sucke to their owne children. Some are taken from the light of Gods word; and some from the light of nature.

Gods word doth in many places by iust consequence imply, that it is a bounden duty: in other places it doth expressly commend it by the practise of holy women: and againe in other places it taketh it for a granted truth, and ruled case, not to be denied.

I. The consequences whereby the word implieth this duty are these.

1 In the blessing giuen to Joseph thus speaketh old Iacob, *God shall blesse thee with the blessing of the breasts, and of the wombe.* By the blessing of the wombe, what can bee meant, but children? By the blessing of the breasts, what, but milke whereby those children are nourished? As if he had said; God shall blesse thee with such women, as shall both beare thee children, and also giue sucke to them which they beare. The consequence

then is this: As it is a blessing to haue children of a true lawfull wife, so to haue those children nursed of the same wife their mother.

*Obiect.* They haue the blessing of breasts that haue other women to nurse their children.

*Ans.* By the same reason it may be said, they haue the blessing of the wombe who haue strange women to beare them children. But the ioyning of these too branches of blessing together, sheweth that both must be taken in the same kinde. As the blessing therefore of the wombe is to haue children of a mans wife, so the blessing of the breasts is to haue them nursed of his wife. If it be a blessing for the woman which beareth the childe to giue it sucke, then mothers are bound to performe this duty.

2 It is denounced as a curse, that women shall haue a barren wombe, and drie breasts. If it be a curse for women to haue drie breasts, then may not women wittingly make them dry: which all mothers doe, that giue not sucke to their children.

3 *Manna*s wife being promised to beare a sonne, had this charge giuen her, *Drinke no wine, nor strong drinke, &c.* those things were especially hurtfull for her milke. It is therefore implied thereby, that shee should so order her diet, as shee might well nurse her childe, and haue good milke for him.

4 God by his good providence brought it to passe, that the mother of *Moses* (though shee were forced to cast out her childe) should nurse her owne childe. Yea, the mother her selfe was desirous to doe it, and therefore appointed her daughter to watch who should take it vp. These two circumstances imply that it appertaineth to a mother to nurse her children.

5 The Apostle layeth this downe as a note of a good woman, who in her place hath been careful to doe her duty, and thereupon fit to doe seruice in Gods Church (*If she haue nourished her children or word for word, if she haue fed her children.*) Now the proper food for young babes is breast milke, which by the Apostles rule, the mother must giue.

6 The

*Postquam ab-  
lactauerit eam,  
dixit Mater,  
ad Lactum de  
filia sua.*

*Of. 9. 14.*

*Exod. 3. 7. &c.*

*1 Tim. 5. 10.*

*ii. i. 10. 10. 10.*

*Gen. 49. 15.*

Tit. 2. 4.

6 The same Apostle commandeth mothers to *love their children*. How can a mother better expresse her loue to her young babe, then by letting it sucke of her owne breasts? As this is a testimony of loue, so it is a meanes of preferuing and increasing loue: for daily experience sheweth that mothers loue those children best to whom they themselues giue sucke.

Summe these feuerall consequences together, and we shall finde the duty in question to bee very strongly inforced thereby.

1 As a blessing it is promised, that mothers shall giue sucke to the children that they beare.

2 As a curse it is threatned, that women shall not bee able to giue sucke.

3 An Angell gaue direction to a mother so to carry her selfe as shee might haue store of good milke for the childe which she should beare.

4 God by his speciall providence manifested that the proper mother was the best nurse for a childe.

5 It is the note of a good woman to performe this part of her particular calling, namely to nurse her owne child.

6 Women ought to doe all the best duties of loue that they can to their children.

*Therefore mothers ought to nurse their owne children.*

II. Some of the most worthy patternes in whose example this duty is commended to mothers, are these.

1 *Sarah* gaue sucke to *Isaac*. This example is to bee noted especially of the greater sort: as rich mens wiues, honourable mens wiues, and the like. For *Sarah* was an honourable woman, a princeesse, a rich mans wife, a beautifull woman, aged and well growne in yeeres, and a mistresse of a family.

Are not these excuses pretended by many mothers for not nursing children themselues?

2 The virgin *Mary* gaue sucke to *Iesus*. This example is to bee noted especially of the meaner sort, for the virgin *Mary* was young, poore, persecuted, forced to remoue & flie with her child from countrie to country. Are not these excuses

pretended by other mothers.

These two patternes do not only commend the duty, but also strippe all mothers that are negligent therein, of all excuse.

To these may be added the examples of *Annah*, of *Danids mother*, and of many others. What if also I adde the example of that true, naturall, affectionate mother who stood before *Salomons* throne to plead for her childe? shee thus saith of her selfe, *I arose to giue my sonne sucke*, &c. If this had not beene a good motherly duty, shee would not then and there haue pleaded it.

III. The places of Scripture which take this duty for a matter granted, and for a ruled case, are such as these.

1 Where *Sarah* saith, *Who would haue said to Abram that Sarah should haue giuen children sucke*? In this phrase she setteth forth Gods blessing in giuing *Abram* a sonne by her. Now in that she expresth the blessing vnder this phrase of *giuing sucke*, she taketh it for granted, that the mother which beareth children must giue them sucke.

2 Where *David* saith, *thou diddest make mee hope vpon my mothers breasts*, hee doth not onely imply that his mother gaue him sucke, but by the phrase maketh it a ruled case that the childe which sucks must hang vpon the mothers breast.

3 Where *Salomon* saith, *O that thou wert as my brother that sucked the breasts of my mother*, he taketh it also for grant, that brothers and sisters, as they come out of the same wombe, so they should suck the same breasts, euen the breast of her out of whose wombe they came, their owne mothers breasts.

4 Where the woman said to *Christ*, *Blessed is the wombe that bare thee, and the paps which thou hast sucked*, shee taketh it for grant (as it was an usuall practise in those daies) that the paps of that woman whose wombe bare him, gaue him sucke.

These arguments wee haue from the light of Gods word: other we may haue from Gods workes and the light of nature, as

1 God hath giuen to women two breasts fit to containe and hold milke and nipples vnto them fit to haue milke drawne

mat. 23. 35.  
n. P. 23. 35.

o. 1 King 3. 25.

Gen. 31. 7.

2. 2. 2. 2. 2.

Cant. 8. 1.

Luke 11. 27.

Ipsa suggerit  
matris matris  
bus ipsi lactan-  
dos esse suos

Gen. 21. 7.

*fatum. Ideo  
cum ani-  
mantis enixa  
lactis alimen-  
tum omni pra-  
buit. Sapiens  
vero etiam pro-  
videntia mam-  
mas famina  
bis efficit,  
q. d. Plac. de  
Inf. lib.  
In y. animanti-  
bus qua lacte  
aluntur, omni-  
feri cibuli la-  
tejere incipit.  
Cic. de Nat. D.*

drawne from them. Why are these thus given? to lay them forth for ostentation? There is no warrant for that in all Gods Word. They are directly given for the childs food that commeth out of the wombe; for till the childe be born, there is no milke in the breasts; anon after it is borne, milke ordinarily floweth into the breasts; yea a great part of the meat which they eat, turneth into milke. They make this admirable work of Gods providence to bee in vaine, that drie vp this Spring, and suffer not their children to partake of the benefit of it.

2 That nourishment whereon the child feed in the mothers wombe, and whereby it was there sustained, turneth into milk, and commeth into the breasts, when the childe commeth out of the wombe. Whence wee may gather, that of all womens milke, That womans milke is fittest for the childe, out of whose womb the childe came.

3 Together with the milke passeth some smacke of the affection and disposition of the mother: which maketh mothers to loue such children best, as they haue given sucke vnto: yea and oft times such children as haue sucked their mothers breasts, loue their mothers best: yea we may obserue, many who haue sucked others milke, to loue those nurses all the daies of their life.

4 Other things are nourished by the same that they are bred. The earth, out of which plants grow, ministreth nourishment to the said plants: trees that bring forth fruit, yeeld sap to that fruit, whereby it groweth to ripeness: vnreasonable creatures, and among them the most sauage wilde beasts, as Tigers & Dragons, yea sea-monsters, giue sucke to their young ones: whereupon the Prophet faith of women that giue not sucke to their Children, that they are more cruel then those sea-moisters, *Like the Ostriches in the wilderness*: for the cruell Ostrich, and the hatefull Cucco are the two kinde of creatures which are noted to leaue their young ones for others to nourish; the Ostrich leaueth her eggs in the dust: the Cucco leaueth hers in other birds nests. Other creatures (if nature afford them not milke and dugges, as to

birds it doth not) feed their young ones other waies, yet by themselves.

5 Shall I adde another argument which daily experience confirmeth, namely, Gods blessing vpon this motherly duty: commonly such children as are nursed by their mothers, prosper best. Mothers are most tender ouer them, and cannot indure to let them lie crying out, without taking them vp and stilling them, as nurses will let them crie and crie againe, if they be about any businesse of their owne. For who are commonly chosen to bee nurses? Euen poore country women which haue much worke to doe, and little helpe; and so are forced to let the childe lie and cry, many times till it burst againe. Children nursed by their mothers, are for the most part more cleanly & neatly brought vp, freer from diseases; not so many die; I am sure, not so many through negligence cast away. The number of nurse-children that die euery yeere, is very great. It hath bene obserued in many country villages, that the most part, that from time to time die there, are nurse children. Are not mothers that might haue nursed their owne children, if they would, accessary to the death of those that are cast away by the nurses negligence?

On these and other like reasons heathen women, and very sauaiges, haue in all ages bene moued to nurse their owne children: and some heathen Philosophers haue vrged and pressed the necessity of this duty. Neuer was it more neglected, then among those that beare the name of Christians.

Let mothers know, of what ranke or degree soeuer they bee, that (out of the ease of necessity) they haue no warrant to put forth their children to others to nurse. Wee read not, in all the Scripture, of any holy women that euer did it.

§. 13. Of the objections for putting children forth to nurse.

*Obiect.* Many nurses are mentioned in Scripture, as Rebekahs nurse, *Meppha-sherths* nurse, *Joahs* his nurse, and others.

1 *Ans.* Such nurses mentioned in Scripture, were commonly drie-  
Bb nurses.

*Matres maiore  
studio & cura  
nutrient, neempt  
ex ipsi visceri-  
bus disingunt li-  
beros suos. Cum  
nutrices vixit  
qua mercedem  
amant, charita-  
tem probant  
subdiciam.  
Plac. de Inf. lib.  
lib.*

*Arist. de Gen.  
12. c. 3.  
Plutarch. loc.  
citat.  
A. Gellius  
No. 11. c.  
comment. 11. 12.  
cap. 1.*

*Gen. 24. 59.  
2 Sam. 4. 4.  
2 King 11. 2.*

*Mater Bernardi  
liberos suos ali-  
cuius videri  
nutriendos co-  
misteret fugie-  
bat, quasi cum  
lacte materno  
materni quo-  
dammodo boni  
infundens ei  
naturam. Guil.  
Ab. de vit.  
Bern. l. c. 1.*

*Lam. 4. 3.*

Gen. 35. 8.

Ruth 4. 16.

Ch. 1. 12.

nurses. *Rebekahs* nurse went with her before she was married: how can it be thought that shee was a milch nurse? Could they tell when *Rebekah* should haue a childe? or when shee had one, that *Deborah* (the nurse there mentioned) should haue milke for her? It is said that *Naomi* became nurse to *Ruths* childe. Now *Naomi* was old, long before this she was past child-bearing, without an husband for many yeeres: how then was it possible that she should giue sucke? She was therefore a drie nurse, as other nurses mentioned in Scripture.

2 *Ansiv.* The mothers of those children which are said to haue nurses (if those nurses were milch-nurses) might be dead: or if liuing, not able to giue sucke for want of milke, nipple, or for some other like defect: or if able, sin in putting forth their children.

3 *Ansiv.* Though it bee said that there were nurses, yet is it no where said, that a mother put forth her childe to sucke.

Exod. 1. 7.

2 *Obiect.* *Pharaohs* daughter put forth the childe, which she tooke for her own, to nurse.

*Ansiv.* She bare not this childe, nor was the naturall mother of it, so as this is nothing to the purpose. Yea it maketh against the obiectors, in that the true mother of this childe nursed it.

Num. 11. 13.  
1 Tim. 5. 7.

3 *Obiect.* The metaphor taken from nurses is oft vsed, and applied to God, and to Gods ministers.

1 *Ansiv.* The vsing of a thing by way of comparison and resemblance, doth not simply iustifie it: instance the parable of the vniust steward, and of a thiefe.

Luth. 14. 1. &c.  
Rev. 19. 16.

2 *Ansiv.* The metaphor may be taken from a drie nurse as well as a milch nurse: for the comparisons are not vsed of giuing sucke, but of bearing and carrying in armes, as drie nurses vse to carry children.

3 *Ansiv.* The metaphors are most fitly taken from mothers that are nurses to their owne children.

4 *Obiect.* Many mothers haue not such skill in giuing sucke as nurses haue.

*Ansiv.* Let them learne, seeing it is their duty.

5 *Obiect.* Mothers that are of great

wealth and high place, cannot endure the paine of nursing, nor take the paines in handling young children as they must be handled.

1 *Ansiv.* The greatest that be, must fet themselves to doe that duty which God requirith at their hands, though it bee with paine and paines. Note *Sarabs* example before recorded.

2 *Ansiv.* By this it appeareth, that if other women could beare their children in their womb nine moneths, and endure the paine of travell for them, they would hire them to doe it. But seeing they doe the one (namely, beare and bring forth their owne children with hard labour) why should they not doe the other? If they say there is an vnauidable necessity of bearing and bringing forth their children; I answer, that conscience ought to moue them to nurse those children, which necessity forceth them to bring forth. God by this latter of nursing children, maketh triall of women, whether they will, for conscience sake, doe that duty which they may, if they wil, put off. But because God knew, that many will doe no more then necessity layeth vpon them, he hath made it a matter of impossibility, for women to beare and bring forth their children by another.

*Ansiv.* If women would with cheerfulness fet themselves to performe this duty, much of the supposed paine and paines would be lessened.

4 *Ansiv.* Though they put not forth their children to nurse, they may for their ease entertaine a nurse, so they giue sucke themselves.

6 *Obiect.* A mother that hath a trade, or that hath the care of an house, will neglect much businesse by nursing her child, and her husband will saue more by giuing haire a crowne a weeke to a nurse, then if his wife gaue the child suck.

*Ansiv.* No outward businesse appertaining to a mother, can bee more acceptable to GOD then the nursing of her childe: this is the most proper worke of her speciall calling, therefore all other businesse must giue place to this, and this must not bee left for any other businesse.

As for the husbands sauing, by putting

ring the childe forth to nurse, no gaine may giue a dispensation against a bounden duty.

7 *Obiect.* It will breake tender faire women, & make them looke old too soone.

1 *Ans.* Gods ordinance must not giue place to womens nicenesse. Sarah was faire and old: the Virgin Mary was faire and young.

2 *Ans.* Drying vp a womans milke will more breake her, then her childes sucking of it: for it is a meanes both of better health, and also of greater strength, as to beare children, so to giue them sucke. Barren women and bearing women which put forth their children to sucke, are most subiect to sicknesse and weakness. The drawing forth of a womans milke by her childe, is a meanes to get and preserve a good stomach, which is a great preservative of good health.

8 *Obiect.* Husbands are disturbed in the night-time, and hindered of their sleepe by their wiues giuing sucke to their children.

1 *Ans.* By this reason neither mothers nor other nurses which haue husbands, should giue sucke to children.

2 *Ans.* Seeing children come from the loines of the Father, as well as out of the wombe of the mother, they must be content to endure some disturbance as well as their wiues, and so much rather, that they may the more pittie their wiues, and afford vnto them what helpe they can.

9 *Obiect.* Many husbands will not suffer their wiues to nurse their children themselves.

*Ans.* Because it is a bounden duty, wiues must vse all the meanes they can by themselves or others, to perswade their husbands to let them performe it: they must take heede that they make not this a pretext to couer their owne sloth, and lothnesse to this duty: they may not make themselves accessary to their husbands fault by providing a nurse, and sending the childe away themselves: if their husbands will stand vpon their authority, and be perswaded by no meanes to the contrary, they must be meere patients in suffering the child to be taken away.

10 *Obiect.* Many poore women maintaine their house by nursing other folkes children.

*Ans.* If they were not that way employed, they might take pains in some other thing. But the gaine of one day not make another neglect her duty.

11 *Obiect.* Some mothers cannot giue sucke, they haue no milke: others cannot very well, in that they haue no nipples, or they haue sore breasts, or are sickely, or it may bee that they haue such a disease, as the childe, if it should sucke of their milke, would draw to it selfe, and so the sucking might proue very dangerous to the childe.

1 *Ans.* God requireth no impossibilities: wherefore in propounding the duty, I put in this caution (*so farre as they are able.*)

2 God requireth *mercy, and not sacrifice*: if therefore in truth it be so, that the mothers giuing sucke to the childe will be dangerous to her selfe or to the child, she may and ought to forbear: for giuing sucke is but as *sacrifice* to preventing of danger, which is *mercy*. But women must take heed that they pretend not inability and danger, without iust cause. Some are themselves the cause of wanting milke, because they will not let it be drawne downe, or because they will not vse meanes (for meanes there are) to get, and increase milke. There are meanes also to raise nipples where the breasts are very flat. Refusing to giue suck, many times causeth some sickness in a woman, and sore breasts, which might be prevented with the childes sucking. If the sorenesse be only in the nipples, a mother with enduring a little more pain may safely giue the childe sucke. Many mothers haue giuen their children suck, when bloud hath runne by the mouth of the childe by reason of sore nipples, and yet both mother and childe done very well.

12 *Obiect.* Diuers children being nursed by the mother, haue died one after another.

*Ans.* Due and thorow search must bee made by those that are skilfull: and if any cause bee found in the mother, then the rule holdeth, *Mercy and not sacrifice*:

140.6.6.

Mat. 9. 13.

*crifice* : but if none can bee found, the issue must be referred to Gods providence : and the vncertaine event must not bee an hinderance to a knowne duty.

Thus the answering of the forenamed objections maketh the point so much the more cleere.

§. 14. *Of the fathers duty in incouraging his wife to nurse her child.*

The duty which on a fathers part in this respect is required, is that he incourage his wife, and helpe her with all heedfull things for the performance of this duty. It is noted of *Elkanah*, that he suffered his wife to tarry at home while she gaue sucke to her sonne, and would not force her to goe vp to the tabernacle as his other wife did, but gaue her all the ease and content he could, saying to her, *Do what seemeth thee good.* And of *Abraham* it is noted, that after *Sarah* had done giuing the child sucke, *he made a great feast, even the day that Isaac was weined* : one end whereof was to testifie his reioycing for Gods blessing on her motherly duty so well performed.

§. 15. *Of the faults contrary to a mothers nursing her child.*

Contrary to this duty doe all such mothers offend, as for any by-respects when no necessity requireth, put forth their children to bee nursed by others.

1 Some doe it for ease and quiet, because they cannot endure to haue their sleepe broken, or to heare their childre wrangle and cry.

2 Others doe it for niceneesse, because they are loth to open their breasts, or to soile their clothes.

3 Others vpon pride, conceiting that their beauty would bee impaired, and they looke old too soone.

4 Others vpon gaine, because they can haue a child cheaper nursed abroad then at home, where, at least, they must hire a maid the more.

5 Others vpon pleasure, that they might more freely ride abroad, and meete their Goslips.

6 Others vpon other by-respects

all which doe argue much selfe-loue : little loue to their childre, and little respect to God. They can be counted but halfe-mothers : for nursing a childre is as much as bearing and bringing it forth.

§. 16. *Of a fathers fault in hindering his wiues nursing of her childre.*

To the forenamed fault of mothers do all such fathers make themselues accessory, as forbid their wiues to nurse their children, or are a grieue to them by their complaints of trouble, disquiet and expence : or afford not things needfull, or doe not incourage them all they can to doe it. The mothers both paine and paines is the greatest : it is in comparison but a small thing that fathers can endure therein. Their fault therefore must needs be the greater, if any way they be an occasion of their childres putting forth to nurse : which I haue the rather noted, because husbands for the most part are the cause that their wiues nurse not their owne children : and that partly by suffering, and partly by egging them on to put out their children. If husbands were willing that their wiues should performe this duty, and would perswade and incourage them thereto, and afford them what helps they could, where one mother now nurseth her childre, twenty would doe it.

§. 17. *Of parents ioynt care about their childrens Baptisme.*

There is a further duty to bee performed of parents to their children euen in their infancy, and that is in regard of their *spirituall good*, which is this,

*Parents ought to procure that their children bee rightly baptized in due season.*

This is indeede a common duty appertaining to both parents, but most principally to the father, and that for two reasons.

1 The father is the chiefe and principal *Gouernour*, and hath the greatest charge : accordingly hee ought to haue the greatest care euen in such matters as are common to both.

2 The mother at that time by reason of her trauell and deliuey is weak,

and



and not in case to haue her head much troubled with many cares, much lesse able her self to take order for such weighty matters. Only the husband is to make known to his wife (if she be not extraordinarily weak) what his purpose is concerning the place, time, manner, and other like circumstances of baptizing the child, and to aduise with her about the name, witnesses, and such like points. And if the husband be too backward and negligent, the wife ought so farre as she is able to put him in minde of his duty therein, and to stirre him vp by her selfe or some other to performe it.

§. 18. *Of the reasons to moue parents to see their children baptized.*

That parents are bound to procure Baptisme for their children these reasons declare.

1 The commandements of God concerning circumcising children; in the roome whereof Baptisme succeedeth now vnder the Gospell (Col. 2. 11, 12.) Gods commandement to this duty was first giuen to *Abraham*: and that for himselfe and all his posterity to obserue, (Gen. 17. 10.) After this it was in the law laid down as a positive statute, *Leu. 12. 3.*

2 The practise of the *Iewes* in a faithfull and constant obseruance of this ordinance: as of *Abraham*, of *Zachary* and *Elizabeth*: of *Joseph* and *Mary*, and many others.

*Obiect.* The children which were borne in the wilderness were not circumcised.

*Answer.* They had no abiding place in the wilderness, but were euer and anon removing: so as it would haue bene dangerous for the children to haue been circumcised: in that extraordinary case this rule took place, *I will haue mercy and not sacrifice.*

3 The practise of *Christians*, who believing, were themselves and their whole household baptized. Vnder whole household, children must needs bee comprised.

4 *Christ*s embracing and blessing such children as were brought to him: and rebuking those that would haue kept them from him.

5 The promise of God made to them: for seeing God is so gracious as to extend his promise to our children, our care must be to procure the seale which God offereth for the confirmation of that promise.

6 The right they haue to Gods Kingdom. Baptisme is an euidence of that their right. It is parents duty to get them that euidence. If children haue iust title to any lands & reuenues, or to any earthly honours and dignities, parents will do what they can to make that title sure vnto them euen in their infancy: much more carefull should they bee to make that rich and glorious inheritance, which is in heaven reserved for them, as sure vnto them as they can: now no better meanes for the effecting of this then Baptisme.

7 Their conception and birth in sinne. Children drew contagion from their parents: therefore great reason it is that their parents should see them washed with the water of regeneration.

8 The comfort which from the performance of this duty will arise to Christian parents, yea and to the children also themselves when they come to the age of vnderstanding. When parents behold the covenant of God surely sealed and confirmed to their children, they cannot (if at least they beare any loue to their children) but much reioyce therein. And it must needs also much comfort the child, when (being of vnderstanding) hee shall know that from his infancy hee hath eard the seale and pledge of his regeneration.

9 The constant continued custome of the true Catholike Church, which euer since the Apostles time hath afforded the sacrament of baptisme to children.

§. 19. *Of parents procuring their children to be rightly baptized.*

There being such receivable motives to stirre vp parents to performe the duty (which moues shew it to be a weighty duty) I will further shew how this duty ought to be performed.

Two things in childrens baptisme ought to be obserued.

1 That it be rightly done:

B b 3

2. That

Gen. 17. 7.  
Ab. 2. 39.

Mat. 19. 14.

Psal. 51. 5.

Veraciter con-  
gere possu-  
mus quid uo-  
lent in parvulis  
baptismi sacra-  
mentum ex  
circumcisione,  
et Aug. de  
bapt. 4. 5. 24.

b Gen. 27. 4.  
e Luk. 1. 59.  
d Ch. 2. 21.

c 10. 5. 8.

Mat. 13. 7.

Ab. 16. 15. 33.

Mat. 19. 13.

Obsecro ma-  
tri Ecclesie in  
baptizandu  
parvulis nequa-  
quam spernada  
est. Aug. de G. 1.  
1. 10. 6. 23.

2 That it be *seasonably* done.

In the *right* performance thereof, some things are *necessary*, and some *expedient*.

Things of *necessity* are these especially:

1 That the childe bee baptized by a *Minister* of the word.

2 That it be baptized with the element of *water*: the only element sanctified to this purpose.

3 That the forme prescribed by Christ (*Matth. 28. 19.*) bee vsed, *In the name of the Father, and of the Sonne, and of the Holy Ghost*: whereby the unity of the Godhead, and trinity of Persons is plainly set forth.

4 That the proper rite be vsed of applying the water to the body of the childe, so as at least the face of the childe may be sprinkled therewith.

Things of *expediencie* are,

1 That the childe bee baptized in a publike place, where Gods people ordinarily meet together, being set apart for the worship and seruice of God.

2 That such a time be chosen out, as an assembly of Saints may bee there present.

These two circumstances are the rather to be obserued, because Baptisme is one of the solemn parts of Gods publike worship; a pledge of our incorporation into the body of Christ, and communion of his Saints, and therefore with the more solemnity, (as a matter of great moment) before many witnesses, with the assistance of the faithfull prayers of an assembly of Saints, to bee performed.

§. 20. *Of Parents care to give a fit name to their childe at his Baptisme.*

A third matter of great expediencie about a child's baptism is, that *Parents* be careful in *giving a fit name*.

It belongeth to parents to giue the name to their childe: for so holy parents (whose patterne in Scripture is in this respect commended vnto vs) haue done from time to time: and for their warrant to doe it, it is worthy to be noted, that when God was pleased to appoint a name to a childe, hee gaue in charge to the Parent so to name him,

saying to him, *Thou shalt call his name thus and thus.*

It is also euident, that the time of Baptisme is the fittest time for giuing the name. Vnder the Law, childrens names were giuen at their Circumcision: and so vnder the Gospell it hath in all ages bene vsed: and that for these reasons.

1 That their names may be a testimony of their baptism.

2 That so oft as they heare their names, they may be put in minde of their baptism.

3 That they might know how by name they are giuen to Christ to bee his souldiers, and therefore there must be no starting from him.

4 That they may also bee assured, that being baptized with water and the spirit, by name they are registred in heauen.

Now because names are so solemnly giuen, and of so good vse, most meet it is that fit names should be giuen to children. And for prooffe hereof, let the names which in Scripture are recorded to bee giuen by God himselfe, and by such holy men and women as were guided by his spirit, bee obserued, and wee shall finde them to be holy, sober, and fit names.

For direction to parents in this duty, I will set downe some sorts and kinds of names as bee fit, and becoming Christians.

1 Names which haue some good signification: and among them such as are warranted by the Scripture, as *Iohn* (the grace of God) *Jonathan* (the gift of God) *Andrew* (manly) *Clement* (mecke) *Simeon* (obedient) *Hannah* (gracious) *Prudens* (wise) and such like: that thus their names may stirre them vp to labour after the vertue signified thereby.

2 Names which haue in times before vs bene giuen to persons of good note, whose life is worthy our imitation, as *Isaak*, *David*, *Peter*, *Mary*, *Elizabeth*, and such like: that the names may moue them to imitate those worthies.

3 Names of our owne ancestors and predecessors, to preferre a memory of the family, which appeareth to haue been an ancient practise euen among Gods people,

2 Gen. 37. 19.  
Matth. 1. 21.  
Luke 1. 31.

c Luke 1. 59.  
d 2. 21.

Why the name  
is giuen at  
baptisme.

Fit names  
to be giuen.

Matth. 28. 19.

Ioh. 3. 5.

In Patrem, &  
in Filium, & in  
Spiritu Sanctu  
baptizamus, ut  
Trinitatis uniti  
aspareat sacri-  
mentum: sed in  
vno nomine  
quod intelligi-  
tur. Item. Hier.  
in Eph. 4.

Parents must  
giue the childes  
name.

Luk. 1. 59, &amp;c.

people, in that the friends would have had *Zachariab's* sonne named *Zachariab*; and when the mother had iust cause to name him *Iohn*, they answer; *None of thy kindred is called by this name.*

4 Vusual names of the Country, which custome hath made familiar, as *Henry*, *Edward*, *Robert*, *William*, and such like among vs.

§. 21: *Of Parents care in bringing their children to be baptized in due season.*

Though Christians are not so strictly tied to a set day, as the Iewes were to the eight day; yet from that strict direction giuen to the Iewes, we may well gather, that it is not meet for Christians to defer the baptizing of their children beyond eight dayes: for a young childe of that age may with more ease, and lesse danger, be baptized, then circumcised.

The most seasonable time I take to be the day whereon Gods people vse in the place where the childe is borne, publickly to assemble together to worship God next after the birth of the child, if at least it fall not out within two or three dayes after; which is somewhat with the soonest both for mother and childe.

Whether wee respect the honour of God (the riches of whose mercy is liuely set forth in the sacrament of baptism) or the good of our childe (which in that sacrament receiue a pledge and scale of that rich mercy of God) Baptisme is of great consequence; and therefore the first season of performing it to be taken. For Parents by their diligence and due speed therein, giue euidence both of their zeale to Gods glory, and also of their earnest desire of the chilles spirituall good.

§. 22 *Of Parents faults in neglecting their Childrens Baptisme.*

Contrary to the forenamed duty of Parents about well baptizing their children, are many aberrations, as

1 The corrupt opinion of Anabaptists, who denie the lawfulness of baptizing Children. The arguments before noted, are sufficient to stop their mouthes.

2 The practise of Separatists (comming too neere to Anabaptisme) who

excepting against the Ministry and orders of our Church, doe what they can to keepe their children from that Sacrament. And to that end carry their wiues ready to be deliuered vnto a strange place, where they are not knowne, and anon after they are deliuered, priuily conuey wife, childe, and all away, that so the Magistrate may not, against their will, cause their childe to be baptized: and hauing no Ministry of their owne, nor meanes to conuey the childe ouer Sea, keepe it many yeeres vn baptized. Where is the euidence of their faith in Gods promise, of their respect to Gods ordinance, and of their desire of their chilles spirituall good? Though it be a great wrong to children to be kept from baptism, yet the sinne lieth on such Parents as procure not baptism for their Children: especially at that age when their Children cannot gain-say it.

3 The peruerse opinion and practise of certain ancient heretikes, who in stead of baptizing Children with water, had them branded with an hot yron. They grounded their error on a false interpretation of this phrase (*He shall baptize with the holy Ghost, and with fire.*)

*Ans.* 1. They erre in taking this word (*fire*) literally and properly, which was meant mystically and metaphorically.

2. They erre in applying that to the outward action of a Minister, which was ment of the inward operation of Christ. By this their misinterpretation they thwart the maine scope of him who first vsed that phrase, which was to manifest the difference betwixt all other Ministers and Christ Iesus.

4. The opinion and practise of those, who vse other formes of Baptisme, besides this; (*In the name of the Father, and of the Sonne, and of the Holy Ghost.*) Their opinion and practise is grounded on certaine concise phrases, vied by the Apostles: such as these; *Baptized in the name of Iesus Christ; In the name of the Lord; In the name of the Lord Iesus, &c.*

*Ans.* Those phrases rather set forth the very substance and inward matter of Baptisme; then the forme thereof.

5 Their opinion and practise, who care

*a* christi non vni  
sily si bapti, ma  
non receperunt,  
secundum rectorum  
ad eos qui dare  
noluerunt max-  
ime eo tempore  
quo contradice-  
re non poterant  
qui accepturi  
erant, *Act. ad*  
*Lat.*  
*b* Seleuciani  
baptismum in  
aqua non acci-  
piunt. *Aug. de*  
*Her. 2. q. 1. chom-*  
*nit. barn. E-*  
*uang. cap. 16.*

*c* Sim. mag. de  
Trinitate, quid  
in unum  
aut alterum  
propter acci-  
piunt imperfe-  
ctum est. *hier.*  
*in loc. 2.*  
*Alis. 2. 38.*  
*et 10. 48.*  
*et 19. 5.*

Read the ru-  
bricke before  
the forme of  
administering  
Baptisme in  
our Common  
Prayer Book.

not by whom their Children are baptized; whether hereticks, idolaters, laicks, or women. Little doe they regard the comfort of conscience, and strength of faith, that ariseth from this; that a lawfull Minister in Gods roome and name, as Gods Ambassador, putteth the seale of God to his couenant.

6 The practise of such as (I know not vpon what nicenesse or state) must haue their children baptized at home in their priuate house. This manner of baptizing taketh away much from the honour of that high ordinance, which ought to be done with all the seemly solemnity that may be.

7 Their practise who bring their child to Church to be baptized, accompanied onely with the Midwife, and three witnesses. It were almost as good be baptized in a priuate house: for it is not the walles of the Church, but the assembly of Saints, that addeth to the honour of the Sacrament, and is most of all to be respected.

8 Their practise who vpon state, or for great witnesses, or such by-respects, put off the baptizing of their Children longer then is meet, some, two or three weekes, some, two or three moneths, some longer: whereby they shew too light esteeme of this Sacrament, in that they preferre mere complementall circumstances before a matter of so great moment. God oft sheweth his iust indignation against such, in taking away their Children vn baptized, before the time set downe by them for baptisme bee come.

9 Their practise who care not what heathenish, idolatrous, ridiculous names they giue to their Children. What respect doe they shew either to GOD, in whose name their childe is baptized, or to the holy Sacrament it selfe, or to the congregation of Saints before whom the name is giuen, or to the childe it selfe, who all his life is to carry that name?

*Hitherto of the duties of Parents respecting their Childrens Infancy.*

*Such as respect their child-hood follow.*

§. 23. *Of Parents providing things needfull for the life and health of their Children.*

The child-hood of a childe is reckoned from the time that it beginneth to be of any discretion and vnderstanding, till it be fit to be placed forth: euen so long as ordinarily it liueth vnder the parents government.

The duties which parents for this time must perform to their Children, may bee drawne to these two heads.

1. Care to bring them vp.

2. Care to place them forth.

For their well training vp, respect must be had both to their temporall and also to their spirituall good.

Two things are required of parents, in regard of the temporall good of their childre.

1 To nourish them well.

2 To nurture them well.

Children Fed. infancy and child-must be well Taught. hood.

\* Feed them in discipline, saith the Apostle.

Vnder nourishment are comprised all needfull things for health and life, which Parents ought to prouide for their Children, as

1 Food, which Christ taketh for a ruled case. Whence he draweth his argument to shew that God will prouide for his Children. *What father (saith he) if his sonne aske him bread, would giue him a stone, &c.* Mat. 7. 9, 10, 11.

2 Apparell, for it is expressly noted, that Israel made his sonne a coat, (Gen. 37. 3.)

*Many distinguish the whole course of a mans life into foure parts.*

1. Childhood.  
2. Youth.  
3. Man-age.  
4. Old-age.

*Child-hood from his birth to 14 yeeres.*

*Youth from 14 to 25.*

*Man-age from 25 to 30.*

*Old age from thence vnto his death.*

*But for better distinguishing the duties which parents are to performe, I follow not so accurate a division, but rather distinguish the degrees of age according to the times wherein new duties*

*are to be performed: and therefore I make a distinction betwixt*

*infancy and child-*

*hood.*

*hood.*

*a baptizatus ad totum. Juxta. In prole attenditur ut amantissimus suscipiatur, benignè nutritur, religiosè educetur. Aug. de Gen. ad lit. l. 9. c. 7.*

*1 officina nomina paruulis baptizandis imponenda non sunt. Joh. de Burr.*

Reflectionem  
pim, & mensu-  
ra, & qualitas  
peru compen-  
senter discer-  
nantur. Basil.  
Apost. c. 25.

3 Recreation, which in young children especially is needfull for their health. In that Zachary chap: 8. verse 3. told the Jewes, and that in way of blessing, that boyes and girles should bee playing in the streets; he implieth that it is a lawfull and meet thing, which parents should permit vnto their Children. But yet the time, and measure, and kind of recreation must be well ordered.

4 Meanes for recovery of health when they are sicke: For this end was it, that <sup>a</sup> Ieroboam sent his wife to the Prophet, in behalfe of his sonne who was sicke: that <sup>b</sup> the Ruler came to Christ for his sonne also who was at point of death: and that many others came to him for their sonnes and daughters being ill.

Whaefoeuer other things are needfull, Parents to their power must provide for their Children: else the Apostle coun- teth them worse then Infidels.

Both equity and necessity require thus much of Parents.

Equity, in that children owe all their paines and seruice to their parents while they are vnder them, and are wholly at their command, and in that regard haue no meanes to provide needfull things but by their parents helpe. Parents therefore, in all right must herein bee helpfull to them.

Necessity, in that, if the life and health of Children be not well provided for, no duty, no seruice can be expected at their hands.

§. 24. Of parents too much niggardlinesse, and carelesnesse toward their children.

There are two extreames contrary to the forenamed prouident care of parents for their Childrens good:

In the defect, Couetousnesse.

In the excessse, Lauishnesse.

Some parents so far faile in the defect, as they almost stauie their Children through want of necessities: not affoording them sufficient wholsome food, nor meet and comely apparel, but suffer them to goe ragged and ragged like beggars brats: if they be sicke, God may recover them if hee please: but the parents will vse no meanes: when they are well, they afford them no time of refreshing them-

selues by any recreation, but ouer-strictly hold them in. There is not onely want of charity, but plaine vnnaturalnesse in such parents: euen more then in the most cruell beasts. For the wilde beasts doe with much tenderneffe provide for their young ones.

§. 25. Of Parents too much lauishnesse and indulgency vpon their Children.

Others surpasse as much in the excessse, feeding them too daintily, attiring them too garishly, tending them too cocker- ingly, and letting them spend too much time in sport and play. Many and great are the mischiefes that follow thereup- on: as

1 They who are in their child- hood daintily fed, and too much pampered, besides that for the most part they are most sickly, they will in time grow so squeamish, and choise of meates, as their Parents shall not know what to provide for them, or when to giue it them: The full soule lasteth an bony combe: yea, if a stranger cometh to the Table, where such a childe sitteth, hee may soone obserue that he hath bene too daintily fed. If at first Children be fed with ordinary moderate diet, they will afterwards both bee in better health and liking, and also more contentedly, and thankfully accept whaefoeuer shall be provided for them. But excessse breedeth diseases both in body and minde.

2 Vanitie in apparell doth also much corrupt young children: for there is in them ouen from the cradle a naturall disposition to outward brauery: now for parents to pranke them vp, what is it but to blow vp the fire of that Vanitie, and make it arise into such a flame as in time may much scorch the parents themselues, and vterly consume the children: and yet how viall a fault is this? how mon- strously doe many parents offend there- in? what foolish fashion is vsed of the greatest swaggerers, and lightest strump- ets, which they will not bring their children vnto, and that when their chil- dren are not able to discern betwixt stufes or colours? what can this pro- claime but parents pride & folly? Proud maids are many times the instruments of

horum salut  
consulant?  
Greg Naz ad  
Pekah.

Prout. 17. 7.

21 King. 14. 2.

21 Job. 4. 49:

1 Tim. 5. 8.

1. Contrary,  
Couetousnesse.

Non est boni  
parentis quem  
procreauit, &  
educauit, cum  
non & vestire  
& ornare. Cic.  
de Orat.  
Noua ipsa Pe-  
ra facta sunt  
arctissime. A-  
mani? Nihilne  
saudae parat,  
apria, boum,  
amentia au-  
disi, quanto  
cum tremore

pranking vp their children ( especially when they are little ones ) more then is meet: but yet the blame lieth on Parents for suffering it.

3 Tending Children too cockishly, maketh them too long children, and too tender, and oft altereth a good constitution of body. Some are so ouer-much tender of their children, as if a child neuer so little complaine, or refuse the meat (though for daintinesse or fulnesse ) the Physician must presently be sent for, and the Apothecary sent vnto, and the child with supposed and apish kindnesse made much worse.

4 Too much sport maketh them wild, rude, vnfit to be trained vp to any good calling, and spendeth their spirits, and wasteth their strength too much: Yet many Parents care not how much time their children spend in sport, and how little in learning: they think it duls their children too much to be held to schoole, or to any learning: whereas indeed too much play insatuates them more, and learning would much sharpen their wits.

#### §. 26. Of well nurturing Children.

I referre good nurture in part to the temporall good of Children, because (as afterwards we shall heare in the particulars) it is an especiall meanes of the outward temporall welfare of the childeuen in this world. Vnlesse this be added to nourishing, wherein doe reasonable men and women exceed vnreasonable beasts: the most cruell beasts that be, are very tender (as we heard before) towards their young ones, nourishing them, and providing all things needfull for them till they can shift for themselves. But as God hath giuen to man a reasonable soule, an vnderstanding head, capacity, docility and aptnesse to learne, so ought parents to make vse of those parts and gifts, lest for want of vsing them in time, they be lost; and so children proue little better then bruits. In this respect the prouerbe is true, *Better bee vsed then vnusd.* Experience sheweth, that good education is better then a great portion. The holy Ghost doth very much presse this point on parents, as wee shall after heare in the particulars. For I will han-

dle these three points.

1. The kinde of nurture.
2. The time when it is to be done.
3. The meanes of well doing it.

#### §. 27. Of Parents neglect in nurturing Children.

Contrary to good nurture is too much liberty; which oft bringeth much woe, and vtter ruine vpon children: it is the greatest enemy that can be of good education, and the nurse of all vice. Yet many parents care not to let their children liue as they list: all the care they take, is, that they be fed and appparelled. This is a common fault both of rich, and of poore parents. The rich pretend that their children need no education, because they haue enough to leaue them: not knowing that education is an especiall meanes to make them keep and well vse *that enough*. The poore pretend that they are not able to bring vp their children to any thing: not considering that the Lord by his providence hath so ordered the affaires of men, that as there are fit employments for the greatest, so also for the meanest, which without much cost may be vsed. The fault therefore wholly resteth in the negligence of parents. And if thereupon children fall into any riot, their Parents shall answer for it.

#### §. 28. Of Parents teaching their Children good manners.

The nurturing of Children before mentioned, consisteth

- 1 In teaching them good manners.
- 2 In training them vp to a good calling.

Not onely heathen men, and other moralists which were but meer naturall ciuill men, but also the holy Ghost himselfe hath prescribed many rules of good manners; and much vrged and pressed the same.

1 The word \* *nurture*, mentioned by the Apostle in this text which wee haue in hand, implicth as much: and the phrase which *Solomon* vsueth, *Train up a child in the way he should goe*; that is, teach him how to order the course of his life.

- 2 The many \* precepts of reuerencing our

*Si parentum incuria filij in im-  
temperantiam labitur, genitor-  
um res omnia-  
rum illarum sunt confusae.  
Apost. 1. 4. c. 13.*

1. The kinde  
of nurture.

\* *Quasi dicitur.*  
See 1. reuel.  
§. 13.

b Pro. 22. 6.

c *Leu. 19. 32.*

Pro. 15. 6.  
Luke 14. 9.

d Gen. 22. 7.  
P 43. 33.  
Job 32. 4. 6.

e Job 30. 1. 12.  
Luke 14. 7.

1 Cor. 14. 40.

\* 1 Cor. 14. 40.  
Rom. 13. 13.  
1 Thes. 4. 12.

Phil. 4. 8.

1 King 10. 5.

Gen. 43. 33.

1 Pet. 3. 1.

1 Thes. 4. 12.

our superiors, & carrying our selves with respect one to another, are rules of good manners. Hereof there be very many in Scripture.

3 Those rules are<sup>d</sup> commended by many examples of holy men recorded in Scripture.

4 Such as haue<sup>e</sup> failed in the rules of good manners, and rudely carried themselves, are reprobued by the Holy Ghost.

Neither is it without good reason that this point is so set forth. For

1 Good manners are a very comely and seemly thing. But it becometh Christians to *doe all things decently*. That decency is not only to be applied to the affaires of Gods Church, but also to the whole course of our life, in which respect we are commanded to *walke<sup>e</sup> decently*, that is, to order all our actions and the whole course of our life mannerly.

2 They are a thing of good report, and that, both to parents and children. Now we must doe *all things that are of good report*.

3 They worke a kinde of delight, and loue, and admiration, in those that behold them, as is noted of the Queene of Sheba, when she beheld the comely carriage of Solomons seruants: and of the Egyptians, when they beheld the orderly sitting of Josephs brethren.

4 They are an outward ornament to piety and religion, & make it to be much more respected: in which respect S. Peter exhorteth beleeuers wiues well to order their conuersation before infidell husbands: and S. Paul exhorteth all sorts of Christiāns to *walk decently toward them that are without*.

The holy Ghost hauing thus vrged the point of good manners, we may not think it a meere complementall matter, and a needlesse point, but a bounden duty.

§. 29. Of the objections against good manners.

1 Obiect. Religion and grace consisteth not in good manners: many that haue not a sparke of Gods feare in their hearts, are able to carry themselves in their outward behaviour very orderly and mannerly.

Ansiv. Though grace consist not who-

ly in it, yet cannot grace well be without it: it is a great ornament and comeliness therunto. And though mannerliness may bee seuered from a feare of God, yet Gods feare will not bee seuered from it. Restraining grace may be in him who hath no renewing grace, but renewing grace presupposeth restraining grace, euen as reason presupposeth sense, though sense may bee without reason. If such as feare not God, can carry themselves comely and mannerly, what a shame is it for such as seem to feare God, not to doe so: shall not *those* be a witness against *these*?

2 Obiect. Good manners are an hinderance to grace: they who are most diligent in teaching or practising the one, are commonly most negligent in the other.

Ansiv. This is a meere cauill. Sure I am, that grace is no hinderance to good manners. If any make good manners an hinderance to grace, it is their fault.

3 Obiect. Good manners, to grace are as mint, annise and cummin, to the great and weighty things of the Law.

Ansiv. Grant it to be so: yet seeing both may stand together, why should they bee seuered? Christs rule is this, *These things ought ye to haue done; and not to leaue the other undone*.

4 Obiect. Many that make great shew of Religion, are very rude and vnmanerly.

Ansiv. If there be onely a shew of Religion in them, no maruell that they haue no manners. If some examples of such as are truly religious, and want good manners, should be shewed, their pattern is no president, much lesse can it proue that to be no duty, which Gods Word hath set downe for a duty. Many that well performe some duties, much faile in other duties, Who almost followeth Gods word as he should, in euery thing?

§. 30. Of parents suffering their children to be rudely brought vp.

Contrary to parents care in teaching their childrē good manners, is dissoluteness: when parents suffer their children to grow vp in rudeness, not caring how they carry themselves at home or abroad.

Matt. 23. 23.

abroad, toward their parents, or toward others. Rude bringing vp maketh children to be of a crooked, peruerse, stubborn, churlish, surly, doggish disposition; as on the other side, good nurture in this kinde breedeth ingenuity, amiableness, courtesie, and kindnesse. If such as are rudely brought vp, bee children of Professors of the true Religion, they bring a staine vpon their profession: yea they dishonour God, as if he were the Author of vnmanerlinesse and confusion; against which the Holy Ghost protesteth: and they make themselves and their children a scorn in the eie and mouth of prophane persons, who will bee ready to point and say, *Behold the children of Professors, how rudely they are brought up, and ill taught! they haue not so much as good manners in them.*

For auoiding this blemish, Schoole-masters and all such as haue the charge of trayning vp young children, must be an helpe to parents in teaching children good manners.

§. 31. *Of parents training vp their children to some good calling.*

The second branch of *good nurture*, is a training vp of children vnto a good calling. This charge (*Train up a childe in the way that he should goe*) directly tendeth to this purpose. This duty hath frō the beginning of the world been performed by parents, and their performance thereof commended by the holy Ghost. Adam brought vp his sonnes to seuerall callings: one was a *keeper of sheepe*, another, a *tiller of ground*. The like is noted of *Isaaks* sonnes, *Labans*, and *Rebels* daughters. *Thas*' sonne, and many others.

Much good may from hence arise to parents themselves, to their children, and to the people and places where such children shall liue.

1 A good calling is an especiall meanes for children to maintaine themselves and family, to relieue those that stand in need, to ease their parents, and (if the need of parents require it) to relieue and maintaine them.

2 It is that *way* wherein God Angels haue a charge to keepe them while they walke in it.

3 It is a meanes wherein and whereby they may be seruiceable to the common wealth where they liue.

4 It is the best place wherein the generall duties of Christianity may bee most manifested, and best performed.

5 It is the best ordinary meanes that can be prescribed to keepe a childe from the vanities of youth, from immoderate pursuit of pleasures, from vnlawfull games, from idleness, from ill company and such like euils; which, as they are finnes in themselves, so occasions and prouocations to other most grievous and enormous finnes, and proue to bee the very bane of youth.

*Obiect.* Many parents haue good lands to leaue to their children: what need is there of a calling to such?

*Ansiv.* 1 Much land may soone bee consumed by such as haue not skill well to vse it.

2 Maintenance is but one end of a calling, and that not the chiefest and most principall.

3 More good may bee done by skill in a calling, then by great store of land.

4 We are borne for others as well as for our selves: it is not therefore sufficient to say, I haue enough to maintain my selfe.

§. 32. *Of parents care in choosing afis calling for their children.*

The point in generall being declared to be a duty, I will adde some directions for the better performing of it.

1 Children are to bee trained vp in those things which are the ground-work of all callings, as *reading, writing, and principles of learning*. Whatsoever the particular calling be, these will be of great vse to any one. Many that haue not been taught them at first, would giue much for them afterwards. Parents at the first might teach their children those things with much ease and small charge, which afterwards cannot bee so well learned, partly for want of leisure, and partly because the parts of those who are growne in yeares, are not so fresh and fit to learne, as in child-hood they were. Those things are not to be con-

1 Cor. 14. 33.

Admonition to Schoole-masters,

Pro. 22. 6.

a Gen. 4. 2.  
b Gen. 7. 12.  
c Gen. 19. 9.  
d Exod. 2. 16.  
e 1 Sam. 8. 7.  
Benefits of a good calling.

Psal. 91. 11.

Directions for choice of callings.

1 Generall principles are to be taught.



contemned as small, without which great things cannot stand.

2. The calling whereunto children are trained vp, must be lawfull, approved by Gods Word, and not against the generall rules thereof: so may they keepe a good conscience in the exercise thereof.

3. The calling must be fit for the childe that is trained vp to it. As there are diuers callings, so there are diuers abilities of sundry children; some are fittest for callings that require an able & strong body. Wherein the wise disposing providence of God is much commended: for thus are men much more vsfull one to another. Now for choise of a fit calling, a childs best ability wherein especially it consisteth, whether in the exercise of minde or of body, is duly to be obserued: and also his inclinatio, to what calling he is most disposed.

4. Among fit callings (for there may bee many) that which is best and the most excellent, is to be preferred. To this purpose not vnfitly may I apply that of the Apostle, *consecterne the best gifts*.

On this ground let parents be exhorted to traine vp such children as they finde fit, to the great and weighty calling of the ministry: no calling wherein any may do more good; and wherein (if they be able and faithfull Ministers) they can receiue more comfort and contentment. This exhortation is the more to bee regarded, because in comparison of those who are trained vp to other callings, so few are trained vp to this.

§. 33. *Of parents faults contrary to their duty of training their children vp to a calling.*

On the contrary, many parents much offend, in not training vp their children to a calling as they should. And the offence in this kinde is committed many waies. As

1. When parents suffer their children to liue like little masters at home, and passe ouer all their youth in idleness. Thus they proue very drones, and caterpillars in the Common wealth: if they haue a patrimony, they soone waste it: if they haue none, they oft proue either theeuers

or beggers: they are fit for all companies the readiest prey for the deuill that can bee: for they are like the *house empty, swept and garnished*, which when the euill spirit elpieth, hee presently entereth into it with seuen other spirits worse then himselfe.

The wise Law-maker among the heathen is said to order, that the childe, which by his parents had been taught no Art, should not bee forced to nourish them, though they were old or poore. This I allege not to iustifie the law (for it is against the Christian rule of ouercomming euill with goodnesse) but to shew how the very heathen iudged the neglect of this duty a great fault in parents.

2. When parents neglect to teach their children in their child-hood the general and common grounds of all callings: some vpon niggardlinesse, others vpon carelesnesse. Thus poore men make their children vsfit for many meanes, whereby they might wel maintain themselves: and rich men make their children vnfit for magistracy, and for good society. Yea poore and rich are thus nuzzled vp the more in ignorance, and made the more vnfit to profit by the preaching of the Word, & other meanes of spirituall education.

3. When parents bring vp their children in vnarrantable & vnlawfull callings, as to be of Popish and idolatrous orders, to attend vpo papists, to be stage-players, keepers of dice-houses, &c. Some (which is horrible to thinke of) traine vp their daughters to bee common strumpets: and some (which is yet more horrible) traine vp their children to bee forcerers and witches. How can they in these keepe a good conscience, when the very workes of their calling are sinne? Is not this to thrust them head-long into hell? They who thus binde their children to doe the deuils sacrileges, are spirituall murtherers of them.

4. When parents haue no respect at all to the fitnessse of the calling: as when they traine vp children of able bodies, but dull and slow capacity, of a stuttring tongue & other like imperfections,

Mat. 13. 44.

*Solon legibus  
causis legitur,  
ut filios quem  
parentes nullā  
artem docu-  
issent, non co-  
geretur illos alere  
(senio confectos,  
aut ad inopiam  
reducos). Eras.  
Instit. Marim.*

*Pharices Ve-  
neridomum  
dabant de pro-  
stitutione filia-  
rum, antequam  
ingererent eas  
viris. Aug. de  
Ciu. D. 1. 4. c. 30.  
vide Luc. 17. u.  
in Iune lxx.  
Ecce dicuntur  
parentes filios  
demoniorum  
sacrilegis ob-  
ligare canentes,  
spiritualiter ho-  
micidas. Aug.  
Epi 1. 2. 3.*

1 The calling  
must be law-  
full.

2 The calling  
must be fit for  
the childes  
ability.

3 The best  
callings must  
be preferred.

1 Cor. 12. 31.

Children to  
be trained vp  
to the mini-  
stry.

to learning, wherein they proue very dunces, and lose all their time, or are not able to make vse of the learning which they haue: or when they traine vp children which haue a great inclination to learning, & are very fit therunto, in some other trade, which, after many yeeres spent therein, they are forced to leaue.

5. When parents only seeke after the most gainfull trade, and neuer thinke to educate their children most to the honor of God. How can such expect Gods blessing vpon the meanes vsed for their childrens goods? Hence is it, that among Papists so many are trained vp to Ecclesiasticall orders and functions: and so few among Protestants. For there is a very great maintenance and reuenues for such among Papists; but little in comparison among Protestants.

§. 34. *Of parents teaching their childre piety.*

The spirituall good of children, and that in their childhood, is to be procured by parents as well as their temporall. Wherefore *Parents must traine vp their children in true piety.* This is expressely cōmanded in my text, vnder this phrase *admonition of the Lord.* Vnder the Law God did both simply<sup>b</sup> command it, and that very often, and also ordained diuers outward<sup>c</sup> rites; and caused many visible and extraordinary<sup>d</sup> monuments to be set vp, that thereby children might be occasioned to aske of their parents the mystery of them, and that parents from that inquiry of their children, might take occasion to<sup>e</sup> teach them the ordinances of the Lord.

This expresse charge of the Lord is further cōmended by that practice which holy parents from time to time haue yeelded thereunto: instance the examples off *Abraham*, *David*, *Bathsheba*, *Lois* and *Eunice*, with many others.

1 *Piety* is the best thing that a parent can teach his child: for as reason maketh a man differ from a beast, and as learning and ciuility maketh a wife & sober man differ from sauaiges & swaggerers; so piety maketh a sound Christian much more to differ from the most ciuill and wel ordered natural man that can be. Learning, ciuility, calling, portion, are all nothing without piety. Now it is a special point

of wisdom, to seeke the best good that we can, as for our selues, so also for our children: yea this is an euident signe of a parents true loue of his childe.

2 There is a necessity that children be taught piety, because they are not borne but made Christians: by nature they are vtterly destitute of all piety: for by nature *every imagination of the thoughts of mans heart is onely euill continually* (Gen. 6.5.) & in that respect *man is born like the wilde asse colts* (Job 11.12) so as a man were better be vnborn then not taught piety.

3 The charge & office of parents bindeth them to teach their children piety: for they are by God made watchmen ouer their children: if therfore their children liue & die in impiety through their parents negligence, their blood shall be required at their parents hands; instance the example of<sup>f</sup> *Eli*.

Ob. This duty appertaineth to Ministers.

An. 1 God hath giue an expresse charge hereof to parents, as we heard before.

2 In the family a parent is all in all ouer his childe: a King, a Priest, & a Prophet. Therefore that which a Minister is to do for matter of instruction in the Church, a parent must do at home.

3 Children haue need of daily instruction; the parents paines in this kinde must be added to the Ministers: and both are little enough.

4 Parents hauing more familiarity with their children then Ministers, must needs better know their capacity, and their disposition; and so may better know after what manner to instruct the; whether to giue them milk or strong meat; whether to deale mildly or roughly with them.

5 Instructions from parents are commonly more kindly accepted then from others; & children will the better relish them, when they come fro their parents. They say that a plant will best grow in the soile out of which it first sprung; so instructions comming from those who both brought vs forth, and first brought vs vp, are like to doe most good.

6 There is no such meanes to breed loue in a childes heart, as to be an instrument of bringing piety therinto. Now who shuld more seeke the true loue of a childe then a parent? In this respect a parent is more bound

a) Necessity of piety. *Plant non nascitur Christiani. Hic, ad Lat.*

3) Charge of parents.

k1 Sam. 9.19.

Why Parents as well as Ministers are bodie to teach piety.

*Infans tibi ep: ab infantia sanctitate imbutus: ab ipso inquitul Spiritus consecratur Greg. Naz. Oral. 40. in S. Bapt. Lege 4ier. Epist. ad Lat. b Dent. 4.9. & 6.7. & 11.19. Psal. 78.5,6. c Exo. 12. 26. & 13.14. d Ios. 4.6,7,31.*

e Dent. 6.20,21

f Gen. 18.19. g Pro. 4.4. h & 31.1. i 12 Tim. 1.5. Reasons. 1 Benefit of piety.

bound to this duty then a Minister.

7 It is impossible, that a Minister, who, it may be, hath many hundred children vnder his charge, should well instruct them all: It is therefore requisite, that each parent looke to his owne children.

As these distinct answers satisfie the obiectiō, so they serue as so many more reasons to inforce the duty: wherefore to proceed in adding other reasons,

4 Great equity there is that parents teach their children piety, because they conceived and brought them forth in iniquity. If they suffer them to lie and die in that corrupt estate, they are more cruel then the Ostrich and Dragon.

5 Children are most properly Gods: borne to God: he is the most proper parent of them: in comparison of God, fathers and mothers of the flesh, are but nurses. They must therefore nurture them in the admonition of the Lord.

6 Piety is that, which of all other things, will make the child most obedient, and gratefull to his parents: for thus there is a double bond to bind him: 1. his birth. 2. his new birth: especially when the cause of the one hath bene also the cause of the other.

7 Nothing can more settle the heart of a wise parent on his death bed concerning his children, then assurance that piety is planted in them: for then may he with stronger confidence commend them to Gods providence, & with greater assurance expect his blessing vpon them after he is dead.

8 Parents, by teaching their children piety, are an especiall meanes of propagating true religion from age to age, and from generation to generation. No better meanes can be thought of. For if all parents were carefull of their duty in this kinde, as there is a succession of children, and thereby a preservation of mankind, so there would be a succession of those that feare God, and thereby a preservation of true Religion. My children that are taught by me, may be fathers of children, and so teach that to their children, which they have learned of me: yea after them may graue children proue fathers of other childrē, & they teach their children the same, and so from age to age o-

thers after them. This is the meanes on our part: and in our time we must do our part: and for those who come after vs, leaue the issue to God.

Not only the great benefite of this point, but also the too much neglect thereof, in most families, hath moued me the longer to insit on it, and the more forcibly to presse it. For the better performing thereof, I will adde some directions.

§. 35. Of directing parents how to teach their children true piety.

1 Whatsoever principle of piety, parents doe teach their children, they must bee sure that it bee grounded on Gods Word: thus much this phrase (*admonition of the Lord*) implieth.

Thus shall parents be sure to feed them with good wholesome spirituall food, such as shall make to their spirituall nourishment, and eternall life. In this respect principles of religion, grounded on Gods Word, are called *sound*, or *wholsome*, or *healthfull words*: and that both in regard of their matter and substance, and also in regard of their effect; they cause and preserve good, sound, spirituall health. Wee know that naturall men haue a care to giue their children such food as is wholsome for their body: (*for will a father that is euill, giue his child a stone, or a serpent, and not that which is good?*) Conscience must moue religious parēts, to haue the like care of the soules of their children, as nature teacheth al parēts to haue of their bodies. If parents be carefull to draw those principles, wherein they instruct their children, out of Gods Word, they shall bee sure not to poyson their soules with any error, heresie, superstition, or idolatry.

2 When children begin to read, let them read the holy Scripture: so was *Timothy* trained vp from a child (2 Tim. 3. 15.) Thus will children suck in Religion with learning: for there is a secret vertue lurking in the holy Scripture (which is Gods own Word) more then in any bookes of men: so as through Gods blessing, there may by this meanes be an inward worke of grace in children euen in their young years. Besides, no bookes are more easie then many parts of Scripture; and no histories more admirable and delightfull,

1 Principles of piety to bee all taken out of Gods word See Treat. V. §. 12.

2 Tim. 1. 13. *ὁ λόγος τοῦ θεοῦ.*

Mat. 7. 9, 10, 11.

3 Let children at first read the Scripture. *Sacra Scriptura naminibus utantur, & loca fabularum selecta uilis biblia via harum, & sententis prouerbialibus ex Solomonem instituantur. b. 1. A. 1. c. 6. 15.*

4 Equity

p 2. al. 51. 5.

5 Gods children, q 2. 16, 16, 20, 21.

6 Cause of obedience.

7 Comfort of parents on their death-bed.

8 Propagation of piety.

then the Histories of the Scripture. It is the aduice of an anciēt Father, that yong children bee made acquainted with the words and names of holy Scripture: and that, in stead of tales and fables, choice Histories of the Bible be made knowne to them; and that they be instructed in the Proverbs of Solomon.

3. Let children be catechized constantly from day to day; *Rehearse them continually vnto thy children*, saith the Law. That which is daily done, is in Scripture said to be done continually; as the sacrifice which was daily offered, was called a *continnall offering*.

Here let this *cameat* be noted, that in giuing this spirituall food, parents deale with their children, as skilfull nurfes and mothers doe in feeding Infants; they will not at once cram more into their mouths then their stomach is able to digest, but they will rather oft feed them with a little: so it is not meet, that parents be too tedious; that will but dull a childs vnderstanding, and breed wearisomnesse, and make it loth to be againe instructed: but *precept vpon precept, precept vpon precept, line vpon line, line vpon line, here a little, and there a little*. Thus shall they learne with ease and delight; and this being oft performed, in time a great measure of knowledge will be gained thereby. If a vessell haue a little mouth, [we vse not to fill it by powring whole pail-fuls vpon it; for so all may be spilt, and it receiue little or nothing: but we let the liquor fall in by little and little, according to the capacity of the mouth; so is nothing lost, and the vessell filled the sooner. Thus are children to be dealt withall.

4. To the set times of catechizing children, let other occasions of teaching them piety be added: as at table, by resembling the spirituall food of their soules to that corporall food, whereby their bodies are nourished; when they are walking abroad, by shewing them the stars; how they remain stedfast in their course; the trees, how they bring forth fruit in their season; how all things are for the vse and benefit of man, and thereupon make spirituall vses. Note the direction which for this purpose the Law giueth to parents, *Thou shalt talke to thy children*

*of my words, when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.*

5. Let parents open to their children the mysteries of those outward rites which God hath ordain'd in his Church, as of *Preaching, Baptizing Children, administering the Lords Supper, ceasing from worke on the Lords day*, with the like. This was expressly commanded vnder the law. Visible rites are great helpes to the weak vnderstanding of children, when they are plainly opened and applied, yea they are also especiall means of keeping in memory the mysteries contained vnder them, as course threads or wiers are means to preserue pearles put vpon them. So oft as they see the rites, they will bee put in minde of the mysteries implied vnder them.

6. To this may be referred a declaration of such great and admirable workes as God in former times hath done for his Church; especially such workes as haue beene done in their time; and if any memorials be remaining of the, make them knowne to children. This direction was also giuen vnder the Law, concerning the monuments which were set vp, of the great deliuerances that God gaue to his people. In particular, when the day of the Gunpowder-treason is solemnized, parents ought to teach their children the occasion of solemnizing that day: and as God doth any great workes of mercy or of iudgement, point them out to children. When there is a great famine, plague, or any mortality, instruct children in the causes thereof: when victory, plenty, peace, or the like, teach children from whence these come. Outward sensible things do best work vpon childrē.

7. Let religious schoole-masters bee chosen for children: so likewise other masters to whom children are put forth: and religious houses, where they are placed. *Hannah* commended her first borne child to old *Elia*, a good, religious high Priest. If masters theselues bee religious, there is good hope that they will instruct in piety such as are vnder them which if they doe, what an helpe will that bee to parents? If both parents & masters ioyne therein, it must needs be very profitable to the

5 Open the mysteries of the rites of the Church.  
Exo. 13. 16.  
Ps. 13. 14.

6 Let Gods great workes be declared.

10. 4. 6. 7.

7 Let religious masters be chosen.

1 Sam. 1. 28.  
Magister probus  
maius, & vtilis,  
atq. eruditissimus  
est eligendus.  
Hier ad Lat.

3 Catechize children daily.  
Deut. 6. 7.

10. 4. 6. 7.

4 Take all occasions from sensible things to make a spirituall vse.

Deut. 6. 7.

the children. If parents should faile, yet might mafters make a good fupply.

8. Let parents be to their children a good patterne and example in piety. *I and my house* (saith <sup>a</sup> *Iofua*) *will ferue the Lord*; he fetteth himfelfe firft as a guide to the reft. *I will walke in mine houfe with a perfect heart*, faith *Dauid*, whereby he would make himfelfe an example, as to others of his family, fo to his childrē. Example is a reall inftitution, & addeth a fharpe edge to admonition. Much more fhall a religious parent doe by praftice then by precept. For children are much inclined to follow their parents: let *them* goe before, *children* will foone follow after. Praftice is an euident prooffe of the neceffity of the precept deliuered.

§. 36. Of Parents faults contrary to their duty of teaching their children piety.

Many are the aberrations contrary to the forenamed care of teaching piety. For

1. Most parents care only for the temporall, and ciuill good of their children: fo their children may be well fed and clothed, & brought vp in fome profitable calling, whereby they may well maintaine themfelves in this world, little thought is had, or care take for their fpiritual life in this world; or eternall life in the world to come. Wherein are thefe parents better then heathen? *Iob* was otherwife minded, he was more careful for their foules then for their bodies.

2. Many are fo farre from teaching piety, as they teach their children profanenefle, pride, riot, lying, deceit, and fuch like principles of the deuill. It had beeing better for fuch children to haue liued among wilde beafts, then vnder fuch parents. As the children hereby are thruft head-long to hell, fo their blood fhall be required of their parents.

3. Others thinke it enough that their children be taught a religion; but what religion is skillett not. Such are they as hauing rich kindred, but popifh, doe commend their children to the education of fuch kindred, in hope of fome temporall benefit, that their children may reape from them. If they were as carelefle of their childrens bodies, they would be accounted little better then murderers;

and is not the foule more precious then the body?

4. So faire are many from catechizing their children, and that daily, as they teach them not fo much as the Lords Prayer, the Beliefe, and the ten Commandements. Wherein Papifts fhall rife vp in iudgement againft them, that are very diligent in teaching their children, *Pater noster*, *Aue Maria*, and fuch like Latine principles as the children cannot poffibly vnderftand.

5. Few vfe the forenamed outward helpes, as the holy rites appointed of God, the great and glorious workes of God, his extraordinary workes of mercy or iudgement, to inftitute their children thereby. As they themfelves care not to take notice of any fuch thing, fo they care not whether their children doe it or no.

6. So much do fome preferre a little pelfe before the true good of their children, as they care not to what Schoole-mafters they put their children, be he profane, or popifh, or vnlearned, efpecially if he be a kinsman, or one of their friends. Few will fo doe in cafe of their health or outward eftate; but will rather get the beft Phyfician, or the beft Lawyer that they can. Children oft learne fuch euill qualities of their fchoolemafters, as they can neuer fhake off againe.

7. Many proue very bad patternes to their children, and giue very ill example by profanenefle, riotoufneffe, wearing, drinking, playing at vnlawful games, &c. Thefe parents, as they brought forth their children in finne, fo they lead them on forward to hell. Their euill example is not onely an hinderage to the good inftitution of others, but alfo maketh all their owne counfels (if at any time they doe giue any good counfel) to be in vain, for the left hand of euill example, foone pulleth downe more then the right hand of inftitution can build againe.

8. To conclude, thefe parents, whose children are not brought vp in the inftitution of the *Dott*, fhew plainly that they regard neither the faluation, nor damnation of their foules.

Hitherto of the Kinds of nurture. The Time thereof followeth.

C c 3 §. 37. of

8 Be anx-  
ample.  
a Iof. 24. 15.

b Psal. 101. 2.  
Ribil in te &  
in Paire suo vi-  
deat, quod si fe-  
ceris, peccet.  
Alimentote vos  
parentes virgi-  
nis, magis cum  
exemplis doceri  
posse, quam  
voce. Hier. ad  
Lai.

Iob non tantum  
pro corpore fili-  
orum sollicitus  
erat, sed plus de  
anima cogita-  
bat. Orig. in Iob  
lib. 2.

Alexander &  
in moribus &  
in 1888. Loc.  
Nihil pudor est  
suis, non potuit  
carere vitio,  
quibus adhuc  
parvulus fuit  
infectus. Hier.  
ad Lai.

Parentes non e-  
ducant filios in  
cruditione Do-  
mini, quia solli-  
citi non sunt  
pro salute vel  
perditione co-  
rum. Orig. loc.  
citat.



Obsequentes facite filios vestros ab infanzia, ascendentes ne in vos possintatem habeant prater vestram iustitiam. Confiss. Apost. 1.7. c.4.

meerely by rote, without understanding the meaning of the, yet afterwards come to make very good use of them. Wherefore children are to be instructed betimes, euen for the benefit that may be after reaped, as corne is sowne in winter, to receiue a crop the haruest following: and to preuent the mischiefs that may fall out, lest they get head ouer their parents against their minde.

§. 38. Of mothers peculiar care in nurturing young children.

By the way let mothers especially note this point of *timely nurture*, as a point in peculiar appertaining to them. The <sup>b</sup> grandmother *Lois*, and mother *Eunice*, first taught *Timothy*. <sup>c</sup> *Bathsheba* taught *Salomon* when he was young. Oft doth *Salomon* warne children not to forsake *their mothers teaching*.

Whereby hee implicth, that mothers should teach their children, especially while they are young: which duty so belongeth to a mother, as *Salomon* layeth the blame, and shame of the neglect thereof, vpon her: on the other side, the honour of well nurturing children redoundeth especially to the mother. To this purpose is it, that the <sup>f</sup> particular names of the mothers of the kings are recorded in Scripture: intimating thereby, that mothers were a maine cause of the piety, or impiety of such children. *Salomon* and *Absolom* had both one father, but diuers mothers. May we not well thinke that *Salomons* mothers care to instruct him, was an especiall meanes of his piety: and that *Absoloms* mothers neglect of this duty, was some cause of his impiety? It is expressly noted of *Ahasiahs* mother, that she *was his counsellor to doe wickedly*, which made him so wicked as he was. Home-experience confirmeth as much: for if father and mother be of diuers religions, most of the children will follow the mother. For while children are young, their mother is most in their sight: she feedeth, she apparelleth them, she tendeth them when they are not well, (when the *Shunamites* childe being ill, said to his father, *My head, my head*, he said to his seruant, *Carrie him to his mother*.) Her pre-

cepts therefore and practice in that respect, are best heeded by the children, and she hath the best opportunity to perswade them to what she liketh best: so as what they learne in their younger yeeres, commonly they learne of their mothers: and that which then they learne, for the most part sticketh most close vnto them, and is longest retained by them, as was noted before.

I haue not thus in particular pressed this point vpon mothers, as if I exempted fathers from all care of nurturing their children in the beginning: for in my text the Apostle nameth *Fathers*: and *Salomon* saith, that his *father taught him euen while he was tender*: and *Dauid* felt the smart of neglecting his other children. It is therefore (as hath before been proued) a ioynt duty belonging to both. Fathers therefore must doe their best endeouour, and see that mothers doe theirs also, because he is a gouernour ouer child, mother, and all.

§. 39. Of letting slip the best time for nurture.

Contrary is the negligence of most parents, who let the best yeeres wherein their children are most docible, passe ouer in wantonneffe, vanity, and folly; and so lose that which can neuer be recovered againe, *most precious time*. Hence is it, that when they goe about to reclaime their children, they finde them exceedingly peruerse and head-strong: much like to a strong bigge arme of a tree, which if a mangoe about to straiten, he cannot easily make it bow: and though it bow, yet will it not continue to stand as he would haue it: nay, it may be, that it will rather break then bow much. Such a branch was *Adonias*. It is apparent, that in his childhood he was not well nurtured: for *his father would not displease him from his childhood*.

The fathers putting off this duty to the mother, and the mothers putting it off to the father, is a great cause of the neglect thereof. Were both of them perswaded that it belonged to them both, and in that respect would to their power be helpfull each to other, children would much better be instructed.

b Compare 2 Tim. 1.5. with 3.15. c Prov. 31.1. d 1.8. e 6.20.

e Prov. 29.15.

f 1 King. 19.30.

g Chro. 22.3.

h 1 King. 4.19.

\* 5.37.

i 1 King. 1.6.

§. 40. Of parents continuing to nurture their children.

As parents must begin betimes to nurture their children, so they must hold on therein, as long as they retain any government over them: yea so long as they remaine to be parents unto them. Some difference there may be in the manner of performing this duty: for children are to be vsed as children: and they who are growne in yeeres, and of riper vnderstanding, accordingly to be dealt withall: yet still must parents haue a care of their well-doing. The word vsed in my Text, and translated, *Children*, is a general word which in Scripture and other writers is vsed to set forth all sort of children, of what sex, of what age, of what degree sooner they bee. In handling the duty of children, we shewed, that children owed a subiection to parents, so long as they liued together: wherefore by the rule of relation, so long also an authority remaineth in parents over their children, and accordingly they ought to haue a fatherly care for their good. On this ground *Eli* did well in admonishing his childre after they were married; his fault was, that hee went not farre enough in doing his duty: somewhat he did, but not all that hee should and might haue done. *Iob* is commended for the care hee had over his children when they were growne in yeeres, for day by day hee sent for them and sanctified them, and that after they had seuerall houses of their owne, and dwelt apart: and this all their daies.

For the performance of that which is now vrged, parents must so carry themselves from time to time towards their children, as they can keepe the reins in their owne hands, and retain a power to curbe their children as they see occasion. They may, as their children grow vp in yeeres, slacken the reins more and more, but neuer let them cleane goe, and cast them loose on their childrens becke.

§. 41. Of parents folly in letting goe all their power over their children.

Contrary is their folly, who put themselves in their childrens power, and let

goe all their authority over them. Many parents that haue thus done, hauing by wofull experience found the mischief and inconuenience that hath followed thereupon, haue much repented their folly, and vsed meanes of redresse, but all too late. For a mischief is much more easily prevented then redressed. All the power that *Dauid* had, could not hold in *Absolom*, after hee was permitted to haue horses, and chariots, and men at his command. If *Dauid*, as hee began, had continued to keepe him within a compasse, and still held him vnder, all the treasonable plots which he put in execution, might easily haue bene prevented. Our times afford too many examples of parents folly in this kinde, and of the mischiefs following thereupon.

Of the Time of nurture thus farre. The Meanes thereof follow.

§. 42. Of adding admonition to instruction.

The meanes of helping forward the good worke of nurture, are especially two:

1. Frequent admonition.

2. Due correction.

Both of them are implied in this text; one in the word translated *admonition*, which (according to the notation of the Greeke word) is a putting of a thing into the minde, an vrging and pressing of it; the other in the word translated *nurture*.

Now, both these are to be ioyned together, as being very helpfull each to other. For admonition without correction, is like to proue but meere vanity, and correction without admonition, will bee too much austerity.

The duty which the first of these setteth forth, is this,

Parents must oft vnto instruction vpon their children; they may not thinke it enough to tell their children what they ought to doe, but to instruction they must adde admonition; and, as it were, beat into their childrens heads the lessons which they teach them; so that they may make a deeper impression in their hearts. Thus shall their instructions bee like the words of the wise, which are as nails fastened, or fast knocked in; they remaine firm where

2 Sam. 15.2.

III. The means of nurture;

videtur. See Treat. 1. §. 120.

Paulus, bee Treat. 1. §. 119.

Annuncia, princeps, impetra, fuisse eu, etc. Aug. de salut. docum. esp. 29.

Eccl. 12.12.

2. Tim. 4.

\* Treat. 5. §. 62.

1 Sam. 2. 25.

Iob 1. 5. Hoc faciebat ille beatus vir, non semel, aut secundo, neq. vno anno, aut duobus, sed faciebat Iob omnibus diebus vite corum. Q. viz. in Iob. lib. 1. Direction.

Ne reprehendat quod in his consuecit. Hec ad Lat.



where they are once fastened, & cannot easily be plucked out: for as many blowes doe knocke a naile vp to the head (as we speake) so, many admonitions doe settle good instructions in a childes heart, and cause that the heart be established in that which is taught, which is a thing to bee laboured after. The generall exhortation of being *instant in season and out of season*, may be applied to this purpose: but more pertinently that direction which is in particular giuen to parents, of *whetting Gods Words vpon their children*.

To this purpose is it that *Solomon* vseth to double his instructions, and vrge them againe and againe, as *Heare the instruction, for (ake not the law; receive my words, hide my commandements within thee; incline thine eares; apply thy heart, &c.* yea oft hee repeaterh the very same precepts.

The apprehension of children is fickle, and their memory weake: if they be but once, or seldome, or slightly instructed, that which is taught, will soone slip away, and doe little or no good.

For the better performing of this duty, parents must think of the best meanes they can, to fasten their instructions vpon their children, and obserue their inclination and disposition, and see with what they are most moued. Constant exhortations, and powerfull perswasions are comprized vnder admonition, which in their kindes, as occasion requireth, are to be vsed.

§. 43. *Of parents wearisomnesse in instructing their children.*

Contrary is the practice of those parents, who soon wax weary in instructing their childre. The Apostle laieth it down as a generall caueat in good duties that *we wax not weary*. If in no good thing we must wax weary, shall parents wax weary in doing good to their children? Yet how many bee there, that hauing once taught their childre, think they haue done duty enough in that kinde? If their children will take it, they may. They are loth to take too much paines in often vrging the points which they haue taught them.

Thus that teaching vanisheth away: and so it falleth out, as we say in the pro-

uerbe, *As good not at all, as neuer the better*. This is one point wherein old *Eli* failed: for he gaue very good instruction to his children: but because hee there stayed, neither was that accepted of God as a sufficient discharge of his duty, nor were his children any whit bettered thereby. If this were a fault in him, notwithstanding his children were come to yeeres of discretion, & to ripenes of vnderstanding, how much greater is the fault in those whose children are but young?

*Obiect.* If a childe take not instruction at first, he is but of an vntoward and peruerse disposition: all the paines that can be taken, will be lost.

*Ans.* It may be childishnesse rather then peruerfnesse, or some imperfection, rather then obstinacy. Considering the necessity of good nurture, no paines may be thought too much. There is more peruerfnesse, and vntowardnesse in such parents as waxe weary in doing this duty, then in such children as at first are not wrought vpon: for this is a meanes ordained of God to cure this vntowardnesse.

§. 44. *Of Parents reproofing their Children.*

The other meanes of helping nurture, is correction.

Which is of  $\left\{ \begin{array}{l} \text{Verball,} \\ \text{two sorts; } \left\{ \begin{array}{l} \text{Reall.} \end{array} \right. \end{array} \right\}$   $\left\{ \begin{array}{l} \text{Words,} \\ \text{by } \left\{ \begin{array}{l} \text{Blowes.} \end{array} \right. \end{array} \right\}$

The former is *Reprehension*; and it must alwayes goe before the latter, which is most vsually and properly called *Correction*.

Reprehension is a kinde of middle thing betwixt admonition and correction: it is a sharpe admonition, but a milde correction.

It is the rather to be vsed, because it may be a meanes to prevent strokes and blowes, especially in ingenious, and good natured children (for *a reproofe entereth more into him that is wise, then a hundred stripes into a foole*) and because it may be vsed, when it is not so meet to vse strokes and blowes, as when children are growne to man-age.

The many good fruits which the holy Ghost noth to proceed from due reproofe, doe shew that it is a duty, where.

e Heb. 13. 9.

f 2 Tim. 4. 3.

g Dent. 6. 7.

130 Acuit.  
in re: acuit  
vnde, vel fre-  
quenter. Meta-  
phora ducta a  
gladio, qui dum  
acuitur, sepius  
impellitur ad  
colem. Patet,  
in annot. in  
hunc loc. vide  
Treat. 1.  
§. 110.

h Pro. 1. 8.

i 2. 1. 2.

Direction.

Gal. 6. 9.

b Pro. 17. 10.

of parents ought to make conscience, as they desire to promote the good of their children: and so much the rather, because many good fruits redound to the parents that reprove, as well as to the children reprov'd. In regard of their good who are reprov'd, it is said, *Reproofes for instruction, are the way of life*; they cause *understanding*, and make *prudent*. In regard of their good who reprove, it is said, *To them that rebuke, shall be delight*, (that is, much comfort and matter of rejoycing, so as they shall not need to repent what they have done) *and a blessing of good shall come upon them*; that is, either a blessing of good men, who will blesse, praise, and commend them; or a blessing of good things, and that from the Lord, who will reward them for this conscientious performance of their duty.

Vpon these grounds <sup>b</sup> holy men have not spared to rebuke their children as there was occasion. Though <sup>b</sup> *Eli* did somewhat in this duty, yet because hee was not more seuer therein, he brought destruction both vpon himselfe, and his children.

The direction noted §. 40. and 47. and Treat. 4. §. 35. may be here applied.

#### §. 45. Of Parents cockering their children.

Contrary is their too much doting on children, who are loth to giue them a foule word, *David* (though otherwise a very wise man) herein manifested much folly; for he displeased not *Adoniah* at any time in saying, *Why hast thou done so?* and like enough it is, that also he so cockered his other rebellious son *Abolom*. Note the fearefull issue that followed thereupon both to father and children. Though their father would not displease them, yet they cared not to displease their father, yea to grieve his heart, and vex his soule. The like may all foolish doting parents looke for at their childrens hands. For first, parents by neglect of this duty highly displease God; therefore in iust reuenge will God giue their children ower to displease and vex them. Secondly, neglect of reproofe is a meanes to make children rude, presumptuous, rebellious, and so carelesse to please their parents. Yea all things wherein children

offend through want of education, shall be required at their Parents hands.

#### §. 46. Of correcting Children.

The latter and more proper kinde of correction, which is by stripes & blowes, is also a meanes appointed by God to helpe the good nurture and education of children. It is the last remedy which a Parent can vse; a remedy which may doe good when nothing else can.

It is by the holy Ghost both expressly commanded, and also very oft pressed, vnder these and such like phrases, *Chasten thy sonne*: *correct thy sonne*; *withhold not correction from the child*; *thou shalt smite him with the rod*. Were there no other motiue, this were sufficient. Gods charge was such a motiue to *Abraham*, as at it he would haue sacrificed his sonne: and wilt not thou at Gods command correct thy child?

It is further commended by Gods owne example, which is not only set forth in some particular instances, but by his general constant dealing with all, and that as an especiall token and fruit of his loue. For whom the Lord loveth, he chasteneth, and scourgeth euery sonne whom he receiueth. If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sonnes. Let this example of God be well weighed, for it is of great weight. Who can better tell what kinde of dealing is fittest for children then God? Who can better nurture children then God? Who doth more truly aime at, and procure the good of children then God? Yea who doth more tender children then God? If God, the Father of spirits, in wisdom and loue thus deale with his children, Fathers of the flesh may not thinke by the contrary to shew wisdom or loue. Their wisdom will be folly, their loue hatred. Vpon these grounds it is taken for a thing granted, that Parents (who tender the good of their children as they should) doe chastise their children as need requireth: for it is said, that the Lord correcteth whom he loveth, as a father the sonne in whom he delighteth. If parents vse it not, this were no good inference to say, As a father: Again, as a thing without controuersie it is said, *We have*

b Pro. 19. 18.  
c Ps. 29. 17.  
d Ps. 23. 13.  
e Ps. 118. 14.

Gen. 22. 3.

Hib. 12. 6. 8.

h Pro. 3. 12.

i Heb. 12. 9.

c Pro. 2. 23.

d Ps. 118. 14.

e Ps. 118. 14.

f Ps. 24. 25.

g Gen. 9. 15.

h Ps. 14. 30.

i Ps. 49. 4.

j 1. Cor. 12. 23.

k Eli, cum filij

malesus esse

seuera increpa-

tione reuocat, &

illos & seip-

sum vna perdi-

dit, Chryi in

1 Tim. hui. 9.

1 King. 1. 6.

Omnia qua  
d liquerint  
filij, de paren-  
tibus requirunt-  
tur, qui non  
erudierint filios  
suos, Orig. in  
Job. lib. 1.

have had fathers of our flesh which corrected vs.

The grounds of the equity of this duty, respect partly the children corrected, and partly the parents that correct. In regard of children, it freeth them from much euill, and worketh in them much good.

Correction is a physicke to purge out much corruption which lurketh in children, & as a salve to heale many wounds and sores made by their folly. In which respect Salomon saith, that *'Foolishnesse is bound in the heart of a childe, but the rod of correction shall drive it farre from him: and againe, 'The blownesse of a wound is a purging medicine against euill: so do stripes the inward parts of the belly.* In regard of the inward operation of this physicke, correction is further said to preferue a childe from death, (*'If thou beatest him, he shall not die*) and that not only from temporall death (as many children are thus preferued from the Magistrates sword) but also from eternall death (*'thou shalt deliuer his soule from hell.*) Note this, ye cockering parents, whose overmuch lenity is very great cruelty. For may we not iustly count him a cruell parent, that should suffer diseales, boiles, sores, and wounds to remaine, increafe, and fester in his childe, and giue him no physicke, nor apply any plaisters, or medicines to him? Nay rather, who seeth his sonne running into a flaming fire, or deepe water, and would not hold him backe? Euen so cruell, and more cruell are they, who suffer their children to run on in euill, rather then correct them.

*Obiect.* Who can endure to make his owne childe smart, and to put him to paine?

*Ans.* The future fruit is more to bee considered, then the present paine. Potions, pills, and corrosiues, are fulsome, bitter, and painefull, but because there is a necessity of vsing them, and great mischief is prevented by the vse of them, wise parents will not forbear them for the sensible bitterness, and paine. Fitly doth the Apostle thus answer that *obiectio*, *'No chastning for the present seem: sh to be so: ours, but grievous: neuerthelesse, afterward is yeeldeth the peaceable fruit of*

*righteousnesse.* This may bee applied to parents corrections as well as to Gods.

The good which correction bringeth to children, is by *Solomon* noted in this and such like phrases, *'The rod giueth wisdom: for it maketh children obserue what is good, and what euill; what commendable, and what blame-worthy: and accordingly to doe the good, and leaue the euill, which is a great point of wisdom.*

*Obiect.* Instruction will better doe this.

*Ans.* Instruction may giue them more knowledge, but it is correction which bringeth them to practise what they know, which is the chiefest point of wisdom.

In regard of parents, due correcting of their children both freeth them of many inconueniences, and also bringeth to them much quiet.

1. It spareth them much paines. For many admonitions oft repeated, and inculcated againe and againe, will not make many children so much to heed wholesome and good aduice, as a little correction. They are much more sensible of sinart, then of words.

2. It preuenteth much griefe, shame, and vexation: for *a foolish sonne is a griefe to his Father, and bitterness to her that bare him.* But it is *'the rod of correction that driueth away foolishnesse,* and so preuenteth that griefe and bitterness.

3. It freeth them from the guilt of their childrens sinne, so as they are not necessary thereto, as *'Eli* was. For correction is the last remedy that a parent can vse: if by that hee can doe no good, it is presupposed that hee hath done his vttermost endeauour: in which respect, though the childe die in his sinne, yet the parent hath deliuered his owne soule.

The quiet which is brought to parents by correcting their children, is thus noted out by *Solomon*, *'Correct thy sonne, and he shall giue thee rest, yea he shall giue delight vnto thy soule.* For children well nurtured, and by correction kept in a filiall awe, will so carry themselves, as their parents may rest somewhat secure, and not disquiet themselves (as they do with children set at liberty) yea, as trees

p Pro. 29. 15.

q Matt. 7. 24.

a Benefits of correcting to him that correcteth.

r Pro. 27. 25.

c Ps. 115.

t Sam. 3. 13.

u Pro. 29. 17.

well pruned, & ground well tilled, they will bring forth pleasant and abundant fruit; and so their parents will haue iust cause to reioyce in them.

§. 47. *A direction to parents in correcting their children.*

For well vsing this biting corrasieue of correction, parents must haue respect to the matter for which they doe correct, and to their manner of correcting.

In regard of the matter, these three things must be noted.

1 That they be sure there is a fault committed; that so there be iust cause of correcting: else more hurt then good will proceed from thence. If a corrasieue be laid where there is no sore, it will make one. If correction be vniustly giuen, it may prouoke to wrath, but will doe little good. This is it wherein earthly fathers are taxed, and made vnlike to God; for that many times they correct after their owne pleasure: which is a point of great iniustice.

2 That the fault be made knowne to the childe corrected; and he apparently conuincd thereof. Correction must be for instruction, which cannot be, except the childe know why hee is corrected: for it is all one to him, as if he were corrected for no fault, if he know not his fault. God thus at first proceeded with the serpent, with *Eue*, and with *Adam*. Thus Iudges proceed in punishing malefactors. Yea thus will men deale with a dog. Should they not much more with a childe?

3 That the faults be such especially, as the parents can shew to their children (if at least they be of so much discretion) to be against Gods Word; as swearing, lying, pilfering, and the like: for these are most dangerous faults, and therefore more carefully to be purged out. 2 the childe corrected will thus be the better euicted of his fault, the more condemne himselfe, and more contentedly beare the correction.

In regard of the manner of correcting, foure generall, and foure particular rules are to be obserued.

The generall rules are these.

1 An eye must be had to Gods man-

ner of correcting his children, and in particular, of Gods correcting the parent himselfe: no better generall direction can be giuen: for Gods patterne is a perfect rule.

2 Prayer must be made by parents for themselves and for their children: for themselves, to be directed in doing it for their children, to be bettered by it. Thus wil good Physicians in ministring physicke. In all duties is prayer to be vsed, especially in this: for a parent is ready, partly through his owne intemperate passion, and partly through the childes impatiencie, to fall into one extreme or other. This is not to impose vpon all, whensoever they take vp the rod, to goe and make a solemne prayer, but to liti vp the heart for direction and blessing.

3 Correction must be giuen in loue. *All things must be done in loue*: much more this, that carrieth a shew of anger and hatred. In loue they will giue physicke to their children, and splinter a ioynt, if neede be. God correcteth his children in loue: so must parents. Loue will make them doe it with tendernesse and compassion.

4 Correction must be giuen in a milde moode, when the affections are well ordered, and not distempered with choler, rage, furie, and other like passions. Disturbed passions cast a mist before the vnderstanding, so as a man cannot discern what is enough, what too much. When passion is moued, correction must be deferred. God correcteth in *measurure*.

The particular rules are these.

1 Due order must be kept. Correction by word must goe before correction by the rod. *I rebuke and chasten*, saith the Lord. Thus a parent will shew that he taketh no delight in smiting his child: it is necessitie that forceth him thereunto. Thus a parent sheweth himselfe like to God, *who doth not punish willingly*, *Lam.* 3. 33. Physicians, when they minister strong physicke, will giue a preparatiue. Good and pittifull Chirurgeons will try all other meanes, before they come to launch and seare.

2 Due respect must be had to the par-

Three things noted in the matter, for which correction is to be giuen.

Heb. 12. 10.

Gen. 3. 11. &c.

Foure generall rules for the manner of correcting.

1 Cor. 16. 14.

Ren. 3. 19.

Nunquam, iratus qui accedit ad pnam, medicritatem tenet. Cic. 8. Offic. lib. 1.

1er. 30. 11.

Foure particular rules for the manner of correcting.

b Ren. 3. 19. *Ps ad vrendum & secundum medicis, sic nos ad castigandis, raro, iniustique veniamus, nec unquam nisi necessarios, si nulli reperiatur alia medicina.* Cic. Offic. lib. 1.

tie corrected: if he be young and tender, the lighter correction must be used. *Solomon* oft mentioneth a rod, as meetest for a childe; for that is the lightest correction. So if the childe be of a flexible and ingenuous disposition, soone sleapt, the correction must accordingly be moderated. If he be well growne, and with all be stout, and stubborne, the correction may be more seuer.

3 Due respect must be had to the fault: Sinnes directly against God, open, notorious, scandalous sinnes, knowne sinnes, sinnes often comitted, in which they are growne vp, and whereof they haue gotten an habit, are with greater seueritie to be corrected.

4 A parent must behold his owne faults in correcting his childen: so more compassion will be wrought in him.

#### §. 48. Of parents too much indulgency.

Contrary to this dutie of correcting, are two extremes.

1 Too much lenitie.

2 Too much seueritie.

Many so cocker their children, as they will suffer them to run into any misdeameour, rather then correct them. They cannot endure to heare their children cry: and therefore their children must be pleased in all their humours and euill desires. These parents bring shame to themselves, and mischief vpon their children: for God is oft forced to correct such. Heauy are Gods corrections, and oft light on parent and childe both: as appeareth by the iudgement on *Eli* and his sonnes: for such parents make themselves necessary to their childrens sinnes: yea also to the iudgements laid vpon their children. God saith of such parents, that *they honour their children above God*. It is therefore a fond indulgency which maketh parents regard neither Gods honour, nor their owne or childrens safetie.

Mothers for the most part offend herein, who are so farre from performing this dutie themselves, as they are much offended with their husbands if they doe it. And to proclaime their folly to all the world, they cannot commit their children to a Tutor or Schoolemaster,

but with a strait charge, that they correct them not.

*Obiect.* Correction maketh children fots and blockes.

*Ans.* If Gods Spirit deserue to haue more credence then such foolish women, that obiection is most false: for we heard before, how correction giueth wisdom, and driueth out foolishnes.

2 *Obiect.* Mothers may be the more borne with herein, because with long trouble they did beare, and with great trauell bring forth their children.

*Ans.* That may be a good motiue for them to seeke the true good of their children; that so their trouble & trauell may not be in vain: but not to vphold them in the broad way that leadeth to destruction.

#### §. 49. Of parents too much seueritie in correcting their children.

They who offend in the other extreme of seuerity, of the two are the more vnnatural parents; they offend directly against the first branch of this text (*Pro: uoke not to wrath.*) Nothing more prouoketh then immoderate seuerity: for

1 It argueth no loue in the parent, but rather hatred, at least wrath, and other such like dis tempered affections.

2 It sofneth not the childes heart, but hardneth it rather.

3 It maketh him dull, and stupid, and cleane peruerteth the right and true end of correction.

4 It oft maketh a child thinke of doing some mischief to his parent or himselfe.

That parents may the rather take heed of this extreme, I will briefly note wherein excess in seueritie is shewed.

It is shewed, when correction is giuen

1 For no fault. In this case, though correction be neuer so light, it is too seuer.

2 For small faults, in wrath and furie, though the stripes be few and light, yet the parents behauiour is too much seueritie.

3 To children that are young and tender, or sofmilde and ingenuous, as if they were in some yecres, the most obstinate and peruerse that could be.

4 Too often: for euery thing done amisse: whereas parents should seeme

*cauendum ne  
maior pena,  
quam culpa sit.  
Cic. loc. citat.*

*Qui non corripiunt filios suos,  
& eorum animas igni inextinguibili in interitum tradunt, & semetipsos in suam indignitatem demergunt Orig. in lau lib. 1.  
1 Sam. 2. 30.*

*Patres non oportet asperos esse circa filios.  
Cyp. Testim. 43, c. 71.*

*Verendum ut parentes ob quauis errata filios coarguant, sciant tamen ipsi possint.  
Greg. Naz. ad Phil.*

*Multa quae uidentur parentibus, videre se dissimulant; multa se minime audisse fugant quae uerbis infusa habent.  
Greg. Naz. ad Phil.*

nor to see or heare many things which they see, and heare.

5 Too sorely: so as the childe is lamed, or some way so hurt, as he shall feele it as long as he liueth.

6. 50. *Of Parents care in providing fit callings for their children.*

Having laid downe such duties of parents as especially respect the childhood of children, I proceed to lay forth such as haue respect to their riper yeeres, wherein they are to be placed forth.

Here wee are to note  
 1 The kinds of those duties.  
 2 The means of performing them.

The kinds may be drawn to two heads.

1 Providing fit places and callings for them to exercise their gifts.

2 Providing fit marriages for them.

We heard before, how children were to be trained vp, and fitted to some good calling, euen in their childhood. Now further, when by vertue of good education they are enabled to discharge the functions and duties of a calling, and by yeeres they are well growne vp, so as it is time they should be set to some particular calling.

Parents ought to provide fit callings for their children, and fit places for them to exercise the gifts which by nature or education they haue gotten. For example, If children haue bene brought vp in learning, parents must vse what lawfull and honest meanes they can, to settle the in such a place and course, as they may professe and exercise their gifts, according to their severall kindes, be it Diuinitie, Law, Physick, or the like: or if they haue bene brought vp in any trade, to provide that they may set vp (as wee speake) and exercise their trade. The two first children that euer were borne of woman, *Cain* and *Abel*, were placed forth in severall callings; and without doubt their places were so ordered by their parents. The like may be gathered out of these phrases, *Esaie was a man of the field, and Isakob dwelt in tents.* It is noted of *Samuel*, that hee made his two sonnes Iudges. Had they bene as faithfull in well vsing their places, as their father was

carefull in providing them, they might haue liued well themselves, and done much good to others. *Isai* hauing many sonnes, had a care hereof: for he sent his three eldest sonnes to the war; and placed them in a souldiers course of life: his yongest he made a shepheard, which was in those daies and places a calling of greater reckoning then now it is with vs.

1 Thus shall they make vse of that ability, whereunto by their parents providence, and their owne diligence they haue attained: otherwise that ability may soone be lost. Doth not daily experience shew, that many, who haue bene well trained vp by their parents in learning, so far as they haue bene fit to haue entred into the ministerie, for want of place & imploiment, haue in time so forgotten all, as if they had neuer been trained vp in learning: & so in other sciences.

2 Thus come they to doe much more good in Church or Common-wealth: till men be placed in distinct callings, they are but fitting and preparing for future times. I denie not, but that both Church and Common-wealth may reape much benefit by the paines and labour of the younger sort, who are trained vp vnder others: but most properly are they counted members of the Church & common-wealth, and actuall instruments of the good thereof, who haue some particular distinct calling, whereby they doe good to others.

3 Thus they come to liue of themselves, and to be able to relieue others also. All the time of their education, they are commonly at the charge of others: at least, though by their paines they may gaine much, yet the gaine returns to others: they themselves for the most part haue but a bare maintenance, meat, drinke and cloth (as we say) little haue they to lay vp for themselves for the time to come, or to giue to others for the present.

4 They thus come to traine vp others against after-times, as they themselves haue bene trained vp: whereby a continuall & perpetuall succession of all kinds of callings, is from time to time preserved: and thus Family, Church, and Common-wealth vpheld and maintained.

dt Sam. 17. 13

et 16. 12

The benefits of a fit calling

\* 5. 31.

Fit callings to be provided.

2 Gen. 4. 2.

b et 15. 17.  
 c 1 Sam. 8. 1.

In short time would all callings & functions vterly decay, if a continuall supply were not thus made.

§. 51. *Direction for parents, in providing callings for their children.*

Two especial cautions are to be observed by parents, in providing callings for their children.

1 That such callings be provided as their children have been trained vpon, and are in some measure fitted & enabled to performe the duties thereof: as to provide a Ministers place for him that hath beene brought vpon in learning and studied diuinity: so in other callings, such as their childre may be their crafts-masters therein. Thus shall their children doe the more good therein, both to others and themselves. *Bezaleel and Aholiab* were chosen to build the tabernacle, because *they were filled with wisdom to make all manner of worke*: likewise the seruants of *Hiram* were chosen to hew Cedar trees for the Temple, because *among the Iewes there were not any that could skill to hew timber, like vnto the Sidonians*. *Pharaoh* was careful to haue men of activity rulers ouer his castell.

2 That such meanes be vsed for providing a calling, as pertaines in vsing them, may with faith call vpon God for his blessing. They that by lawfull meanes are brought into a calling whereunto they are fitted, are set therein by God, as is implied by this phrase, *As God hath called every one, &c.* A lawfull entrance into a calling, is a matter of great moment: hee that so entreth, may in a right vse thereof cast himselfe vpon Gods blessing, and with strong confidence expect the time, saying as the Prophet did, *Lord, I haue not thrust in my selfe, thou knowest.*

§. 52. *Of the extremes contrary to a parents lawfull care, in providing fit callings for his children.*

The extreme in the defect, contrary to a parents prouident care in providing a fit calling, is, a carelesse neglect of children after they are well educated, a leading them so shift for themselves. \* It is noted of the rauinous fowles that haue sharpe talions, that so soone as they per-

ceiue their young ones to be able to fly, they will flap and beat them with their wings, and driue them out of their nests, and after that take no further care of them. Wee may not be like such cruell birds. Reason and Religion teacheth vs otherwise. Good education is a good duty, but not a parents whole duty: the stay which is here made, may make all the former care and paines to be of little vse.

*Obiect.* This is to be left to Gods prouidence.

*Answer.* Meanes rightly vsed, are subordinate to Gods prouidence, and by them doth God manifest his prouidence and bring his counsel to passe: to neglect meanes, is to thwart & crosse the diuine prouidence. It is therefore well done to rely on Gods prouidence: but ill done to neglect the meanes of effecting it. Gods blessing is best discerned in the vse of meanes.

The extreme in the excess, is a preposterous greedines in parents to bring their children to a calling. This is manifested two waies.

1 When they care not how fit their children be for the place, so it be a place of gaine and honour. Experience sheweth, that this is the bane of Church and Commonwealth. Hereby it falleth out in the politike body, as it would in a naturall body. If the hand should take vpon it to see, or the leg to heare, or the foot to taste, what could from thence be expected, but ruine to the body. Trades-men oft vndoe themselves, their families and friends, by vndertaking such trades as they haue no skill in, or whereof they are not crafts-masters. The more excellent the calling is, the more mitchiefe is done by this greedy preposterousnes. This extreme is so much worse then the former, as it is worse to do much hurt, then no good.

2 When they make no conscience of the meanes which they vse to bring their children into callings, but by vnlawfull meanes purchase their desires: as, by Simony to procure an ecclesiasticall function (whence oft followeth also periury) or by bribery to procure an office.

These indirect meanes take away

D d 2 difference

*adanci sunt; hic cum (not) senserint statim volandi iam potestatem conquisitos esse, alios eos verberantes ac impingentes, nullamq. prorsus erga illos extruisti curam deinceps adhibent. Basil. Hexam. brom. 8.*

\* Extreme in excess.

1 Vnfit calling.

\* Vndue entrance.

Cautions in providing callings.

Exod. 35. 35.

1 King. 5. 6.

Num. 47. 6.

1 Cor. 7. 17.

1 Cor. 17. 16.

1 Extreme in the defect.

\* Imitari uolunt crudelitatem seruum animi quibus uingues

difference betwixt fitnessse and vnfitnessse of persons : for the vnfitnessse that be, may by money purchase a place. Besides, though children be neuer so fit for these callings, yet there is little hope of any blessing from God, when the first entrance is without him : yea against his will & Word. Who can thinke that God hath placed such an one in his place? If God haue not placed him, with what faith can he seeke a blessing? with what hope can he expect a blessing? Much terror is by this meanes brought to many mens consciences : and they are oft in a great strait, not knowing whether it bee fittest for them to retaine, or relinquish their place.

But by the way, to resolute that doubt; If one that hath vnlawfully entred, be fit for the performance of his place, it is then safest for him to seeke pardon for the former offence, and reconciliation with God, and vpon true and vnfeigned repentance to hold the place (if at least the law vnder which he liueth, establish him therein) and bee so much the more faithfull in the discharge of the duties thereof.

§. 53. *Of parents care in providing fit marriages for their children.*

God hath further laid a charge vpon parents, to provide marriages for their children : for thus saith the Prophet in the name of the Lord vnto parents,

*Take wives to your sonnes, and giue your daughters to husbands :* and thus the Apostle, *If any man thinke that he behaueth himselfe vncomely toward his virgin, if she passe the flower of her age, & need so require, let them marry.* This direction was giuen in times of persecution, when by reason of the present necessity it was better not to marry. If then a parent ought to be careful (need requiring) to provide a marriage for his daughter, much more ought he in times of peace. Holy parents commended by the Holy Ghost, haue become careful in performing this duty, as *Abraham, Isaac, & Jacob, & others :* yea *Hagar* had learned this duty in *Abraham*'s house. But the perfect patterne (which surpasseth all other examples) is of *God* himselfe, who provided a fit match for his *sonne Adam*,

1 Children may not marry without consent of parents, (as was<sup>a</sup> before shew- ed,) Parents therefore must be carefull in time to provide for them.

2 Parents are to children in Gods place : they must therefore take vpon them this care of God.

3 Marriage is the means which the Lord hath sanctified to preserve our bodies chaste & vndefiled : as parents therefore desire to keepe their children from vn- cleannes and pollution, they must take care that this meanes be vsed. Not only holy Apostles, but also<sup>a</sup> heathen Philo- sopher, and that by the light of nature, haue found this to bee the fittest course.

4 This also is a meanes as to<sup>a</sup> increase the commonwealth, and<sup>a</sup> preserve an ho- ly seed, and to erect new families, so to continue parents owne houses & name.

§. 54. *Direction to parents in providing marriages.*

Two cautions are to be obserued of pa- rents, in providing marriages for their children.

1 That the match which they provide, bee meet : so said God when hee was a- bout to provide a match for *Adam*, *I will make him an help meet for him.* There- fore<sup>a</sup> the match provided must not bee too neere of kin, of a contrary religion, of two vnequall an age, of too great di- parity in estate. These things will hinder loue, and cause disdain and hatred of one another.

2 Though the match may seeme meet in the parents eye, yet hee may not force his childe thereto. Could a fitter match haue beene found out for *Rebekah*, then *Isaac*? yet *Rebekah*'s friends<sup>a</sup> asked her consent. I deny not but pa- rents may vse al manner of faire meanes, to moue their children to yeeld to that which they see good for them : but if they cannot moue them to yeeld, to referre the matter to God, and not a- gainst their childrens minds to force them. When God had made a most meet match for *Adam*, hee brought her to the man : namely, to see how hee would like her. For the neerest bond of all is betwixt man and wife; a man must leaue Father and Mother, and cleane

Reasons.  
\* Treat. 5.  
§. 16, 17.

\* *Liberos qui voluptatibus im- munda sunt dedit; dabit opera ve- comigio affra- gae; vitium enim hoc est in- iustum inue- nitur.* Plut. de Inist. lib. 6.  
\* Gen. 2. 20.  
1 Mal. 2. 15.

Gen. 2. 20.  
\* See Treat. 6.  
Part. 1. §. 30  
&c.

m Gen. 2. 20.  
What to be done, if chil- dren like not such a match as parents thinke meet.  
Non cogitur f. 5.  
lin. 1. families uxorem ducere.  
Digest. l. 23. ad. §. 21.  
Gen. 2. 22.

What is to be done, after one is vnlaw- fully settled in a fit calling.

Date operam ut cum ad adultu- atatem filij per- uenerint, matri- monio iungan- tur. Confist. Apost. 1. 4. 11. lege (bry) in 1 Tim. hom. 9. b. l. 29. 6. c. 1 Cor. 7. 36.

d Gen. 24. 40. c & 28. 2. i Ruib. 3. 1. g Gen. 2. 21.

h & 2. 18. i Luke 3. 38.



Sancitior  
negotio paren-  
tibus authori-  
tasse debet;  
sacreda est  
media ratio, ut  
speret ac multo  
consensu inter  
se contrahant  
parentes. Cal. in  
Gen. 24. Verse  
57.

unto his wife; man and wife must alwaies liue together: great reason therfore that at the first ioyning them together, there be a mutuall liking of one another, lest euer after there be a perpetuall dislike: and though the authority of Parents ought in this case to be inuolable, yet a middle course is so to be held, as the parties may willingly with a mutuall consent ioynethemselues together.

§. 55. *Of the extremes contrary to Parents care, in providing fit marriages for their children.*

The extreme in the defect is, when Parents carelesly let their children passe the slowe of their age: and neuer consider whether neede require that they should marry or no. Their children may lie long enough, before they seeke out a match for them, vnlesse it be brought to them: and when one is offered, though it be neuer so fit, yet, except they make an aduantage thereof to themselues, they will hardly yeeld to it. Thus they make their Children to seeke out marriages for themselues, and without their consent to make them vp: or else to liue in discontent, if not in vncleanness. By the carelesnesse of Parents in this respect, are Children oft made a prey to the Deuill: whereof at the day of Iudgement, Parents shall giue an account to God.

The extreme in the excesse is, when parents through a couetous desire to get great & rich Matches for their children, marry them, before they be of yeeres of discretion to like or dislike, to know what is meet or vmeet; or able to performe euen the essentiall duties of marriage. Seldome doe such vnlawfull marriages prosper.

In a like excesse doe they offend, who for outward aduantages match their children to such as by nature are vnfit for marriage; to idiots, to<sup>b</sup> idolaters, to profane persons, or they care not to whom. And if their children like not these matches, they will doe, to the vttermost of their power, what they can to force them thereunto. Many mischiefs ordinarily fall out vpon such marriages, as vtter dislike betwixt husband & wife, continuall complayning one of another, in-

quiring after diuorce, or any other separation, wishing, yea practising one anothers death. To all these mischiefs doe parents, the cause thereof, make themselues accessory.

§. 56. *Of Parents providing a stocke for callings & marriages of their children.*

An especiall outward meanes, whereby parents may be the better enabled to provide fit callings and marriages for their children, is, beforehand to lay vp some stocke, or competent portion for their children. This is comprized vnder that generall prouision, whereof he that is carelesse, is counted by the Apostle, <sup>b</sup> worse then an infidell: but more expressly it is noted in these words, <sup>c</sup> Parents ought, to lay vp for their children: and commended in <sup>d</sup> Abrahams example.

While children are vnder their Parents, they haue no meanes to lay vp for themselues: for all their seruice is for their Parents. But in regard of the times wherein wee liue, it is needfull for setting vp in a good calling, and for obtaining a fit match, that children haue some stocke and portion. It lieth therefore vpon the Parents, and their duty it is to provide it.

*Obiect.* Christ forbiddeth to lay vp treasures on earth.

*Ans.* If the scope of that place bee rightly marked, it will appeare, that Christ there forbiddeth not simply the thing it selfe, but

1 The *minde* of him that layeth vp: namely, when it is filled full of carking, and distrustfull thoughts, fearing that in the time to come he shall not haue sufficient. To this purpose doth Christ propound Gods prouidence ouer *Fowles* and *Lillies*.

2 The *manner* of laying vp: when temporall things are preferred before spirituall and heavenly: therefore he addeth this precept, *But lay vp treasures in Heauen, &c.*

3 The *measure*, when men neuer think they haue laid vp enough: but scrape what they can come by iustly or vniustly, & spare more then needs, euen things necessary, from themselues and others, to make a great stocke and portion for

b 1 Tim. 5. 8.  
c 2 Cor. 12. 14.

d Gen. 25. 5, 6.

Mar. 6. 19.  
expounded.

Ver. 16. 28.

Verse 20.

Si filii innupti  
sunt, reatatis  
reconuetudi-  
nem fornicandi  
inciderunt, vos  
parentes in  
di. iudiciu  
rationem Deo effi-  
redbitis. Con-  
sul. Apoll. 14.  
c. 11.  
a See Treat. 2.  
Part. 4. §. 9.

b See Treat. 2.  
Part. 2.  
§. 112.

*Pro. 13. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Direction for  
laying vp por-  
tions.

Pro. 10. 2.

Ecc. 10. 2.

their children. The Word of *treasur-  
ing up* (which Christ there vlceth) im-  
plieth an immoderate meature.

Among other needfull cautions for  
parents to bee obserued in laying vp for  
their children, these three are especially  
to be noted.

1 That iustly they come by that which  
they lay vp: and lay nothing towards a  
childs portion which is any way vniustly  
gotten; for *the treasures of wickednes pro-  
fit nothing*: they may proue a fire to  
consume parents themselves, their chil-  
dren, their house, and whole posterity.

2 That they couet not too much to  
make their children rich, and for that  
purpose liue meanely and basely them-  
selves, yea and deprive themselves of  
many necessaries. An egregious point  
of folly is this, which *Solomon* hath  
much taxed.

3 That all needfull duties of charity  
to the poore, and of iustice to the  
Church and Common-wealth be per-  
formed, and pretext of laying vp for  
children hinder none of these.

§. 57. *Of the extremes contrary to a pa-  
rents providing portions for his  
children.*

The extremes contrary to the forena-  
med duty, are these:

1 When Parents liue at the viter-  
most extent of their estate, and from  
time to time spend all their reuenues or  
all their gaires, and so are scarce able to  
make euen at quarter day, or yeers end;  
what stocke or portion can they lay vp  
for children?

2 When parents liue about their estate,  
and spend riotously their ordinary  
gaires, or reuenues, and for other neces-  
sary affaires are forced to runne in debt.  
Many are so farre from helping their  
children in this kinde, as they are a main  
hinderance vnto them, vrging their el-  
dest son especially who is their heire,  
to be bound for them, and to lay such a  
burden on his backe, as (to vse the Com-  
mon phrase) they make it carke again.

3 When Parents haue enough for  
themselves and their children, and yet so  
couetously dote vpon their wealth, as  
they will not bestow a groat to helpe

them in calling and marriage, but say  
they keep all for themselves; what a wretched  
and foolish disposition is this, that they  
should still lay vp more and more for  
their children, and yet refuse to bestow  
any part thereof vpon them in their  
greatest need, when it might redound to  
their greatest benefit? God oft meeteth  
with such couetous Misers, and crosseeth  
their purposes, by making strangers to  
enioy that which they greedily hoord-  
ed vp.

§. 55. *Of Parents last speech to their chil-  
dren.*

The last duty which Parents owe to  
their children, is, when they cease to be  
parents: that is, when they are going out  
of this world. Their duty at that time in  
general is, to do what lieth in them, that  
it may go well with their children after  
their departure. Both the reasons which  
are oft vrged by the Holy Ghost, to stir  
vp Parents to yeeld obedience to God,  
taken from the extent of Gods blessing  
(in this kinde of phrase, *Blessed shall  
their children be after them*) and Gods  
promises made to that purpose, doe  
proue as much.

For the better performing of this du-  
ty, three generall points, tending both to  
the temporall, and also to the spirituall  
good of children, are to bee obserued;  
and two particular points most tending  
to their temporall estate.

The three generals are these:

1. Good direction.
2. Faithfull prayer.
3. A wise choice of some friends to  
be as Parents to them.

1. For *direction*. When Parents ob-  
serue their time to draw neere, they  
ought to commend some wise & whol-  
some precepts vnto their children, the  
better to direct them in their Christian  
course. So did *Isaak*, and *Isakob*.

*Obiect*. These Patriarkes had an ex-  
traordinary spirit of prophecying, and  
by vertue thereof foretold their chil-  
dren things to come.

*Ans.* They sustained a double per-  
son: one of a *Prophet*, another of a *father*:  
as Prophets, they had an extraordinary  
spirit; as Parents, they performed ordi-  
nary duty: by their extraordinary spirit,  
they

See §. 6.

Pro. 10. 7.

Deut. 5. 29.

Parents on  
their death-  
bed to leaue  
good lessons  
to their chil-  
dren.

Gen. 28. 3, 4.  
Eccl. 49. 1. &c.

See Treat. 5.  
§. 9.

they foretold things to come: the ordinary duty which they performed, was to direct their children how to carry themselves in those times to come. For their prophesies were not onely predictions, but also instructions, to direct and teach them what to do. What they did by an extraordinary spirit in extraordinary things, we must do in ordinary duties, by the ordinary spirit of vnderstanding and wisdom which the Lord giueth vs. But the direction which <sup>d</sup> *Isaak* gaue to *Iakob*, when he sent him to *Laban*, was no extraordinary prophesie: nor that which <sup>e</sup> *Dauid*, when hee was old, gaue to *Solomon*: and againe, <sup>f</sup> when he lay on his death-bed. Now these things are thus written for our imitation. And great reason there is to imitate those holy men in these things: For,

1. The words of a dying Parent are commonly most regarded: his last words doe make a deepe impression (<sup>g</sup> this doe the brethren of *Ioseph* presse vpon him.) If euer therefore there be a time seasonable for a Parent to giue good instructions to his children, there is the time, when Parents are cleane departing from their Children.

2. Thus shall a Parent manifest his true affection, and earnest desire of his childrens good: for now they cannot think that he seeketh his owne ease, and profit, more then their good: as at other times some will bee ready to say of their Parents instructions and admonitions, *Our Parents know what is good for themselves.*

That the last words of Parents may be the more seasonably and profitably deliuered to their children, they must note, on the one side, what euils their children are most prone vnto, what temptations they are most assaulted withall, what snares they are most like to fall into; and on the other side, what vertues and graces are most needfull for them, and wherein they faile most, and accordingly they must order and frame their last words. Note for a patterne herein <sup>h</sup> *Isaaks* counsell to *Iakob*, when he sent him to *Laban*, and thought hee should neuer see him againe: and <sup>i</sup> *Dauid* to his sonne *Solomon*.

§. 59. Of Parents last blessing to their children.

II. Concerning the prayers of Parents for their children, I noted it <sup>k</sup> before to be a generall duty neuer to be omitted: yet here in particular I mention it againe, because a parents blessing consisteth therein especially: and then is the most proper time for parents to bestow a blessing on their children, as <sup>l</sup> *Isaak*, <sup>m</sup> *Iakob*, <sup>n</sup> *Dauid*, and others did. Let parents therefore, as they commend their owne soules into Gods hand, so commend their children vnto Gods grace and blessing. Gods providence is a good inheritance: many children doe thereby exceedingly prosper, though they haue but small outward means; whereas others that haue great means vsed for their good, come to ruine; Gods curse following them. Now no such means can be thought of to procure Gods blessing, or to with-hold his curse, as the faithfull prayers for Parents for their children; especially when Parents are leaving their children, & going to God.

§. 60. Of Parents care to commend their children to some faithfull friends.

III. The third generall point of making choise of some faithfull friends to commend their children vnto, is especially in behalfe of such as are not of sufficient age and discretion to looke to themselves, or to those weighty affaires which belong vnto them. The friends, which in this case are made choise of, ought to be such as the Parents themselves by good experience haue found to be honest, wise, faithfull, and louing to them and theirs; whom Parents are to set in their owne place for the good of their children. This meanes did *Dauid* vse when he was old, in the behalfe of his sonne *Solomon*. Many children haue found much helpe thereby. Such may make a good supply of the departure of Parents. These, are so much the more needfull, by how much the more vnstable, and vnbridled youth is; and by how much the lesse able children are to helpe and giude themselves.

d Gen. 28, 1,  
&c.

e 1 Chro. 28, 9,  
f 1 King. 2, 3,  
&c.

g Gen. 50, 16.

Direction.

h Gen. 28, 1,  
&c.

i 1 King. 3, 13.

k 5. 4.

l Gen. 28, 3.

m & 48, 15.  
n 1 Chr. 29, 19.

o Chr. 22, 17.  
& 28, 21.

§. 61. Of Parents neglect of their children for the time to come.

Contrary to a Parents providence for the good of his children after his departure, is the carelesnes of Parents for the time to come. They thinke the world is gone with them when they are gone, and therefore they will take no thought for the future times that shall bee after them; as if it were enough for euery one to looke to his owne time. There may seeme to be more selfe-loue in such Parents, then loue of their children, in that their care determineth with their owne time, and extendeth not it selfe to the time and continuance of their children. Hence is it, that not a word of direction and exhortation cometh out of their mouthes to their children when they are departing; no blessing that they will leaue behinde them, no friends shall be deputed by them, to bee as Parents to their children. Let God provide, say they. But where there is a referring of matters to Gods providence, without the vse of those means which God hath warranted and commended by his Word, there can be little hope that God should take care of that which is so commended to him. Such men doe not in faith depend vpon Gods providence, but make the very name thereof a pretext to cast off that care, which God, as a bounden duty, requireth of them. As there is little loue of Children in such Parents, so there is lesse zeale of Gods glory: for a Parents care of his Childrens welfare, especially of their continuing to feare and serue the Lord after their owne departure out of this world, is an especial meanes of preserving Gods feare in the world, and propagating it from age to age: so as this neglect is a greater fault then many are aware of.

§. 62. Of Parents making a Will before they die.

The two particular things to be obserued by Parents, for manifestation of their prouident care ouer their children for the time to come, euen after their departure, especially in regard of their temporall estate, are these,

1. That they make a Will.
2. That they leaue their estates to their children.

1. It hath beene an ancient commendable practice both among Gods people and others also, that haue beene guided with common ciuility, when they who haue any estate, waxe old, or sicke, and haue any occasion of expecting death offered vnto them, to make their last Will and Testament. This is set forth in the old Testament vnder this phraze (*Put thy house in order.*) A duty it is expressly commanded by God: and that not without good reason: For,

1. A Parents Will is an especial means to settle peace among children after his departure, & to make them content with that allowance which hee hath set out vnto them, because by the Will they know it was their fathers pleasure they should haue such and such a portion. If controuerfies should arise, yet a Wil is a means for the law speedily to determine the same without any tedious & chargeable suits: for the Apostle taketh it for a ruled case, that *no man disanulleth or addeth any thing to a mans testament.*

2. After a Parent hath made his Will, he may the more quietly settle himselfe for heavenly contemplations, and preparations to death, and thinke of such good instructions as are most fit to giue as his farewell to his children, and the more willingly expect the moment of his dissolution, and the more patiently submit himselfe to the very stroke of death.

In performing this duty, a man must both obserue a fit time, & also take good aduice. The fit time is, while his understanding is good, and his memory perfect: so as he may call to mind his debts, what he oweth, and what is owing to him: as also what goods hee hath to bestow, and with discretion and wisdom order his estate. And because through the caulls which many vnconscionable Lawyers and others are like to make, his true meaning may bee peruered, it is meet to haue the aduice of such as can in distinct words and phraes so expresse his meaning, as they shall bee free from exception. Matters of weight are wisely to be managed.

A Will to bee made.

2 King. 20. 1.

Gal. 3. 15.

Direction.

## §. 63. Of neglecting to make a Will.

Contrary is the daily practice of too many parents, who are not willing to make any will at all: or else on vaine hope that they may live longer, & when they are sicke, vpon conceit that they may recouer, or at least longer continue to enioy the vse of their vnderstanding and memory, put off the making of their Will till it be too late, and so die without Will, or make such a Will as minisheth more matter of suite, then if they had no Will at all, either because doubt is made whether he that made it, had his vnderstanding and memory or no: or because his Will is so abrupt and ambiguous, as his meaning cannot be known. The mischiefs that follow these neglects, are many. As

- 1 Discredit to the party deceased.
- 2 Contentions among his suruiuing children.
- 3 Wasting a great part, if not his whole estate, in suits of law.
- 4 Defeating many creditors of their due debt.

The reason which maketh many to put off the making of their Will, is a foolish conceit, that if a mans Will be once made, then hee must needs die out of hand. But what ground haue men for any such conceit? If sickness grow vpon a man, so long as his Will is vnmade, his minde is vnsettled, his mind being vnsettled, the physick that is ministred to him, cannot so kindly worke: so as his death may bee the more hastened for not making a Will. Besides, if his speech faile before his vnderstanding, the thought that then hee shall die without a Will, may so perplex him, as his departure will bee very vnquiet and troublesome.

## §. 64. Of parents leasing their estate to their children when they die.

It was before shewed, that parents were to lay vp a portion for their children, against their entrance in a calling and marriage: There is a further duty required when they are going out of the world, namely, that they lease their whole estate to their children. (Where I say whole, I exempt not workes of charity,

nor payment of debts, which is a point of iustice, but I include more then is giuen as portions or stockes in their lifetime.) That estate especially which parents haue receiued from their progenitors, are they most bound to leaue vnto their children. It is expressly recorded, that *Abraham gave all that he had, to Isaac.* Gods Law did prouide for this among the Iewes: for a man might not sell his land, to cut it off from his posterity. This was it that made *Naboth* refuse to sell his vineyard to *Ahab*, as his answer implieth, *God forbid that I should giue the inheritance of my fathers vnto thee*: because it was the inheritance of his fathers, that is, hee had receiued it from them, hee thought it vnlawfull to deprive his children of it. This phrase (*if children, then heires*) taketh it for a granted truth, that children haue a right to their parents estate: and if they haue a right thereto, they may not be defeated thereof.

God giueth wealth vnto parents but for their life time: in which time they are but as Guardians vnto Gods children, and are accountable to God: so as they haue not an absolute power to doe with it what they will, but according to the directions of the great Lord and Master they must vse it, reserue it, and leaue it.

For this end parents must order their manner of liuing, according to that portion which the Lord hath appointed vnto them, and by his providence bestowed vpon them; they must (as it is said in the prouerbe) *cut their coat according to their cloth.* Of the two, it is much better for parents to liue vnder, then about their meanes. Provided that they neglect no duty of charity, or iustice: nor through miserableness and niggardiness carry themselves vnbecoming the place wherein God hath set them, and estate which hee hath bestowed vpon them. He that liueth somewhat vnder his meanes, hath opportunity to lay vp portions for other children (if hee haue many) and to reserue his inheritance intire to his eldest (beside many other good workes of charity, as God shall offer occasion) which hee that liueth about his meanes, cannot doe.

Gen. 25. 5.

Leu. 25. 23.

1 King. 21. 3.

Rom. 8. 17.

Direction.

Inconuenience of dying without a Will.

§. 66.

The estate of parents to be left to their children.

§. 65. Of

§. 65. *Of the inconueniences which improvident parents bring their children unto, after their death.*

Contrary to this branch of a parents providence, are many courses of improvident parents : For

1 Some parents lavish and bezell out all their estate in their owne life-time, making it to determine in their persons. Vnworthy they are to receiue any inheritance from ancestors. Their fault is double.

1 In spending prodigally about their estate.

2 In wronging their children, and depriving them of their right : for particular persons succeeding one another, are but as diuers linkes of a continued family, which are by Gods providence added one to another : this chaine is not to be broken at any mans pleasure; but for the preferuation thereof; that which hath beene receiued of the predecessors, must be left to the successors.

2 Others leaue their estate to their children, but so incumbered with debts, bonds, recognizances, and statutes, as their children were better be without it, then haue it. For the hauing it, maketh them liue at an answerable rate, & bringeth many burdens vpon them : besides, the debts wherein they stand obliged, make them as <sup>d</sup> *seruants to their creditors* : and in time they must bee forced to sell all, or as captiues lie in prison.

3 Others, though they deale not so hardly with their children, yet they deale too hardly, by peeling and polling their inheritance as much as they can : they will not forbear to make any present gaine that they can, though it tend neuer so much to the preiudice and damage of their children after them : as they who cut downe all the timber and wood that they can, and take out all the heart of their land.

4 Among these may be reckoned such parents, as by meere negligence suffer things to goe to decay, for want of timely reparations : whereby it commeth to passe, that such dammages, as in the parents time might haue beene preuented with laying out a few shillings, cannot be

renewed with many pounds.

5 Such also as care not in their life time to cleere the titles of those things which they leaue to their children, but leaue all things so vnsettled & litigious, as it oft costs children more in suit of Law, to maintaine the inheritance which their parents leaue them, then the inheritance is worth ; and yet, after all their pains and cost, lose the inheritance too : whereas the parent that knew more then the child can, might with small pains and charge haue well settled and cleered all.

These are mischiefs that many children haue beene brought into, by the improvidence of their parents : which are the rather to bee made known, that such as come after, may proue the more provident for their children.

*Hitherto of Parents duties. The persons to whom those duties are to bee performed, are next to be urged.*

§. 66. *Of parents impartiall respect to all their children.*

The parties to who parents are to performe all the forenamed duties, are expressed vnder this word (*Children*) which hath not any speciall respect to priority of birth, to constitution of body, to affection of parent, or any such thing, as if first borne, proper, beautifull, darling, or the like children were only meant, but all that are begotten and borne of parents, all their children are meant. Whence I obserue, that

Parents ought to haue an impartiall respect to all their children, and performe duty indifferently and equally to all. We haue for prooffe hereof Gods patterne, who accounteth all his children deare or beloued children. The Greeke word translated *deare*, is very emphatical : it is properly attributed to an onely childe : the seuenthy that translated the Hebrew Bible into Greeke, doe with this word interpret that phrase, *Only Sonne* : for where in Hebrew it is thus said to Abraham, *Take thy Sonne, shine onely one*, they thus translate it, *Take thy Sonne, thy deare one*, or thy beloued one. Other Greeke authors doe so attribute the same word to an onely childe, yea also and to an onely eye : as when a man hath but *one eye*, they

וְלִבְנָיו

וְלִבְנָיו  
וְלִבְנָיו  
אֵינָם

גמ' 22. 1.

כִּן הָאֵל  
וְלִבְנָיו  
וְלִבְנָיו  
וְלִבְנָיו

Hesychius dya-  
monos exponit  
paroson.  
Plutarchus di-  
cin dya-monos  
id est uacari  
patitur.  
Arist. Rhet. 1.  
uocat unicum  
oculum dya-  
monos.

Reasons.

they call it a *belov'd eye*. This world then sheweth, that God so respecteth all his children, as if all were but one, all a first-borne, all a darling childe. So rare a vertue this impartial respect is (rare in the excellencie of it, rare also in the scarcity of it) as thorow-out the Scripture I can scarce finde a perfect patterne thereof among the sonnes of men. Many may be giuen of the contrary, as we shall after heare. But the more rare it is, the more we must labour after it, that so we may resemble Gods fatherhood.

1 All our children come from our owne substance and bowels. Why then should we respect one childe about another, more then we doe one eie, or one care about another? We are as tender ouer one as ouer another, though it may be we haue more vse of one then of another.

2 All our children are alike committed vs by God: the same precepts and directions giuen for all alike: the like account to be giuen for all. If a King should comit many of his children to one nurse, would not he be offended (& that iustly) if he should put such a difference betwixt them, through a foolish partialitie, as to respect some, and neglect others?

§. 67. Of parents preferring a dutifull childe before a disobedient childe.

*Obiect.* What if one childe be more pious to God and parent, another more rebellious, may not a parent respect that more then this?

1 *Ans.* He may take notice of their different carriage, and accordingly reward the one, and punish the other; and yet carrie an equall desire of doing good to both of them alike: for the punishing of the rebellious childe is a parents dutie, an euident of loue, and a meanes of doing him good.

2 *Ans.* It is no partialitie, to like grace and goodnesse in a childe, and for grace and goodnesse sake to loue his child so much the more, as also for impietie and obstinacy in rebellion, to haue his heart the more alienated from his childe: this is rather a vertue in a parent. Partialitie is, when on by and vndue respects one childe is preferred before another.

§. 68. Of the prerogative of the first-borne sonne.

*Quest.* May not a parent preferre his first-borne childe and heire, before his other children?

*Ans.* We must put difference betwixt a fathers disposing his estate vpon his children, & the ording of his affection towards them. A parents affection, and care of good education, and desire of true good, and faithfull prayers to God, may be as great towards his younger children, as towards his eldest sonne and heire, and yet may he bestow the greatest patrimony vpon the heire: which is no partialitie.

2. *Quest.* Is it then iust and equall, that the eldest sonne should haue a greater patrimony then any of the reste?

*Ans.* It is most iust and equall. For 1 God hath so appointed it: yea he made this to be one of the prerogatiues of the first-borne, to haue a double portion. Vpon this ground *Joseph*, who was the first-borne of the true wife, had a double portion; and as a testimony thereof, his posteritie made two tribes.

2 The lawes of all Nations doe order as much.

3 Our Law giueth the whole inheritance of freeholds to the eldest sonne; in which respect it is due vnto him. For in ciuill and temporall matters this rule is true, *We line by law*. I take it to be a matter of conscience, for a parent to leaue that to euery childe, which by law is due to him. Neither is it without good reason, that the law ordaineth, that a parents whole estate of freehold land should descend: for

1 There is an excellency in the first borne, as is euident by *Yaakobs* speech to his eldest sonne, *Thou art my first borne, my might, & the beginning of my strength, the excellency of dignity, and the excellency of power*. And thereupon God tooke the first-borne as peculiar to himselfe.

2 Houses & families by this meanes are vpheld and continued from age to age. How needfull it is for the establishment of a Commonwealth, that families should thus be continued, is euident

both

b Deut. 21. 17

c 1 Chr. 5. 1.

d Gen. 49. 3.

e Exod. 13. 2.

both by experience to all such as haue but halfe an eie to see wherein the stability of a commonwealth consisteth, and also by the many lawes which God ordained among the Iewes for this purpose: as

1 That <sup>r</sup> no land should be quite cut off from a family.

2 That <sup>s</sup> if any through pouerty were forced to sell his land, the next of kin was to buy it.

3 That <sup>b</sup> if a man that had sold his land, could by no meanes redeeme it, at the yeere of Iubilee he was to haue the possession of it againe.

4 That <sup>i</sup> if daughters were heires, they should not marry out of their fathers tribe: and this reason is giuen, *that every man may enjoy the inheritance of his fathers.*

*Obiect.* By leauing the whole inheritance to the eldest, hee may be made a Gentleman, and all the other beggers.

*Ans.* In this respect parents ought to be so much the more prouident for their other children, in training them vp to callings, or laying vp portions, or settling other estates vpon them beside the maine inheritance, or in taking order that competent portions be raised out of the inheritance of the eldest son, in case God take them away before they haue otherwise provided for their children.

Out of this answer may a third reason be gathered, to shew that it is a behouefull law for the commonwealth, that the heire should haue all the land. For this law maketh parents more carefull in training vp their younger sonnes to sundry callings which are profitable to a commonwealth. If euery childe should haue a part of his fathers lands, they would all so depend thereupon, as none of them would exercise themselves to such callings as are means of mens maintenance.

§. 69. *Of parents partiality towards some children.*

Contrary to the forenamed duty of a parents equall respect to all his children, is partiality in fathers & mothers, manifested sundry waies. For

1 Many parents haue their darling children, to whom so much affection is

shewed, as in comparison none is shewed to others. When some are hugged in the bosome, others are neglected as if they were none of their owne, but basely borne. The vnnaturalnesse of the Eagle is noted in this kinde, that she flaps and driues out of the nest one of her young ones, and feedeth only the other as her owne. From such partiality in parents proceed many mischiefs: as these,

1 They giue occasion to such as obserue it, to suspect that those children who are so little respected, are none of their owne.

2 They cause enuy, malice, and much contention to arise among children. *Vhen Iosephs brethren saw that their father loued him more then all them, they hated him, and could not speake peaceably vnto him.*

3 They prouoke God to insist some iudgement on those children that are so cockerd, & preferd before the rest: that so they may the better see their folly.

This sinne of parents partiality is so much the greater, when vpon outward respects they preferre the wicked and vngodly children before pious and gracious children. *Isaak* herein much failed, for <sup>c</sup> he loued *Esau* (a <sup>d</sup> profane wretch) because he did eat of his *Venison*.

2 Other parents so set themselves to raise their house, as all their care is to aduance their eldest sonne, by education, by liberall allowance, and by leauing all they haue to him: and in the meane while neglect their younger children. Though (as was noted\* before) the maine inheritance may iustly without shew of partiality be left to the heire, yet to be carefull only for him, and to neglect the other, fauoureth ranke of partiality. It is most agreeable to naturall reason, that as life is giuen to all children, so meanes of maintaining life should be giuen to all.

3 In the number of partial parents may they be reckoned, who vniustly disinherit their first borne. For the inheritance of right belonging to them, and they not deserring to be disinherited, assuredly it is some by-respect or other which maketh parents prefer the young-

*Iniquissima volucris aquila in educanda sua prole dicitur esse. Pallorum enim uoluerum alim percussum abigit: alterum solum uis suam educat. Basil. Hexam. hom. 3.*

Gen. 37. 4.

c Gen. 25. 28.  
d Heb. 12. 16.

\* §. 68.

*Consuetudinem est rationis natura, ut aequi tribuere cuique uitam, sicut etiam uiuendi facultates prestare. Basil. loc. citat.*



ger before the elder : and this is plaine partiality. This kind of partiality is commonly in such parents as haue had children by feuerall wiues. Sometimes dislike of a former wife, maketh a father dislike the children hee hath by her, and (through dislike) to disinherite the heire by her. God gaue the Iewes an expresse law against this kinde of partiality.

Sometimes againe a gripulous seeking of aduantage to themselves, maketh parents to disinherite the right heire : as when a man, after hee hath buried the mother of his first borne, hearing of another woman which is of great wealth, maketh sute for her, she refuseth, because he hath an heire of a former wife. He, to remoue that blocke, entreteth couenant to make the sonne which hee hath by her (if he haue any) his heire : hereupon the marriage is consummate : his second wife bringeth forth a sonne : hee for his couenant sake disinheriteth the first heire. An vniust, and vnlawfull practice.

§. 70. *Of the causes for which the first-borne may be disinherited.*

*Quest.* May not then a first-borne son be disinherited?

*Ans.* Yes. The Scripture noteth two causes wherein the first-borne may be put from the inheritance.

1 If he be illegitimate: for such an one hath no good title: *The sonne of the bond woman shall not bee heire with my sonne, saith Sarah, and that iustly.* To like purpose say the sons of Gileads wife to *Iephthah*: *Thou shalt not inherit in our fathers house: for thou art the sonne of a strange woman.* Iust was that blame which *Iotham* laid vpō the men of *Shechem*, for making *Abimelech* the base son of *Ierubbaal*, King: and iust was Gods vengeance vpon them, for that wrong done to *Ierubbaals* legitimate children.

2 If he be notoriously wicked. Thus *Ruben*, for committing abominable incest, lost his birthright.

Many particular crimes are reckoned vp by the ciuill Lawyers, which would be too long here to recite.

§. 71. *Of the duty of fathers and mothers in law.*

The extent of this title (*Fathers*) is

in the last place to bee considered. Not only naturall parents themselves, but also all that are in their place, are comprized vnder it: As they who are in the place of parents,

1 By the bond of marriage:

2 By propinquity of blood:

3 By voluntary appointment.

The first sort are fathers and mothers in law : who are so reckoned, either by the marriage of parents themselves, or by the marriage of their children.

That man or woman which is married to a parent that had children before their marriage, is in the place of a naturall parent: thus *Ioseph* was a<sup>d</sup> father to *Iesus*, and *Eeturah* a mother to *Isaak*. So againe the naturall parents of that sonne that hath married a wife, or of that daughter that is married to an husband, are in the place of parents to the wife of their sonne, and to the husband of their daughter. Thus *Iethro* was a father to *Moses*, and *Naomi* a mother to *Ruth*.

All these are to account their children in law (that is, the children of their husband & wife, or the wives of their sons, and the husbands of their daughters) as their owne naturall children, and according to the age & place of these childrē, to performe the forenamed duties, & euery way to seeke their good (except in such duties as alter a peculiar manner belong to naturall parents, as *nursing*, to a naturall mother, *leaving the inheritance* to a naturall parent.)

For a patterne hereof, take the forenamed examples of *Ioseph* and *Naomi*. What naturall parents could doe more for their owne children, then *Ioseph* did for *Iesus*, & *Naomi* for *Ruth*? The history noteth, how *Ioseph* tooke care to haue his wiues child<sup>e</sup> circumcised, and presented in the Temple: how he<sup>e</sup> fled from place to place to preserue the child<sup>e</sup> life : how<sup>h</sup> perplexed he was, when he<sup>e</sup> thought the child<sup>e</sup> was lost : how he<sup>e</sup> trained him vp in his owne house. The history also noteth, how<sup>k</sup> *Naomi* brought *Ruth*, her sons wife, into her owne country, & trained her with her selfe, and<sup>l</sup> directed her whither to goe, and<sup>m</sup> what husband to haue, and<sup>n</sup> became a nurse to her child<sup>e</sup>.

1 Marriage maketh man and wife

E c one

Deut. 21. 15, &c

Gen. 21. 10.

Judg. 11. 3.

Judg. 9. 18.

c Gen. 49. 4.  
1 Chron. 5. 1.

\* Sum. Syluest.  
pnt. 1. Tract.  
de hered.

a Who are in  
place of pa-  
rents.

b Luke 2. 48.  
c Gen. 25. 1.

d Exod. 18. 1.  
e Ruth 3. 1.

Parents in  
law to per-  
forme like du-  
ties as natu-  
rall parents.

f Luke 2. 21, 22.  
g Mat. 2. 14.

h Luke 2. 48.  
i Pet. 5. 1.

k Ruth 1. 22.

l & 2. 23.

m & 3. 1.  
n & 4. 16.

o 1. 5.

one flesh: in which respect they ought to haue one minde, and the same affections, as mutually each to other, so ioyntly to the children of each other. On which ground also the husband and wife of a childe, being one flesh with the childe, ought as the childe to be respected. On this ground God counteth the Saints his <sup>o</sup> *deare children*, because they are <sup>p</sup> espoused to his naturall Sonne.

2 To respect the children of an husband or wife as their owne, is a great euidence of intire loue to the husband and wife. And to respect the husband and wife of a childe, is a great euidence of loue to the child it self. If the worlds prouerbe hold true (*Loue me, and loue my dog*) how much more true is this Christian rule, *Loue me, and loue my childe*: or *Loue me, and loue mine husband*: or *Loue me, and loue my wife*?

3 This also is an especiall meanes to kindle & preserve mutuall loue betwixt man and wife, who haue children of former husbands and wiues: as also betwixt parents and children.

§. 72. *Of the peruerse carriage of fathers & mothers in law to their children.*

Contrary is the carriage of most fathers and mothers in law: especially of those who are married to husbands, or to wiues that had children before marriage: so farre they are from performing the forenamed duty, as rather they enuy at the prosperity of their husbands and wiues children, and secretly endeavour to hinder it in what they can, and cunningly seeke to alienate the naturall parents affection from them: whence fearful tragedies haue beene made, and lamentable mischiefs haue followed. What other reason can be given hereof, but a plaine insigation of the deuil, who thus laboureth to disunite those whom God hath ioyned together? For auoiding this snare, note the mischiefs that follow from thence.

1 Such parents sin against Gods ordinance: and as *Eue*, leane more to Satans suggestion then to Gods direction.

2 They alienate the hearts and affections of one from another: not only from their children, but from themselves.

3 They prouoke their children in law to contemne and despise them, and to yeeld no duty vnto them.

Hence note into what an hell vnkind fathers and mothers in law doe cast themselves. If this were duly weighed, I think they would bee otherwise minded. But the god of this world dorh so blind their eyes with selfe-loue, and with enuy, that they cannot see the mischiefs wherein to they implunge themselves.

This is a point the more to be weighed, because the fault here taxed is so common, and hath in all ages beene too common. What grievous complaints haue in former times beene made, and still are made by children against fathers & mothers in law? Whence also direfull imprecations haue followed. Let widdowers and widdowes that haue children, seriously thinke of it beforehand, and bee the more circumspect in taking a second or third husband or wife: and after they are married, let them take heed of Satans snares, and let conscience of duty more preuaile with them, then corruption of nature.

§. 73. *Of the faults of parents to their childrens husbands and wiues.*

Many parents, to the husbands and wiues of their children, doe also much transgresse & swarue from their duty: for

1 They will shew much more respect to their own children, then to their childrens husbands or wiues: as by coming to their daughters when their husbands are abroad, & neuer but then: and sending for their sonnes to their house, but not for their wiues.

2 In all differences they will take part with their owne children, though it bee in the worse part, and shew great partiality.

3 They will oft giue very ill counsell, aduising their sons to keepe their wiues short, aduising their daughters not to be too subiect to their husbands, yea priuily to purloine from their husbands.

4 If they lye with their children, they will so prie into euery thing that their childrens husband or wife doth, and shew such suspicion and ieaousie in euery thing, as they cannot but cause much

OPh, 5, 7.  
Tίννα δ' α-  
ντρίδ.  
p 2 Cor. 11. 2.

Seneca Hip-  
polytus.  
Ouid, Meta-  
morph. l. 15.  
fab. 45.

Lacrida terri-  
biles m. cren-  
aconita mon-  
ca, Ouid. 26. 6.  
tam. l. 1. fab. 4.

much discord: & hence it oft commeth to passe, that either parent and childe; or husband and wife must be parted: they cannot all in peace liue together.

These faults I thus note, that they may the more carefully be avoided.

§. 74. *Of their duty who are in stead of parents to Orphants.*

The next sort of those who are in stead of parents, are such as in bloud and kindred are next to parents: as grandfathers, grand-mothers, vncles, aunts, elder brothers, or sisters, their husbands or wiues, and cousins.

These commonly are counted to be in the place of parents, when God taketh away naturall and immediate parents from their children: so as they are parents to Orphants.

The duties which were prescribed to naturall parents, appertaine to them (except \* before excepted.) Their duty is to see these Orphants well educated, well placed in some good calling, well married, and (if the Orphants bee left destitute of meanes) well prouided for.

*Mordecai* is a worthy president and patterne for this kinde of parents. *Hee brought vp Esther his vncles daughter (for he had neither father nor mother) and tooke her for his owne daughter: when she was taken from him, hee went to know how she did, and what should become of her; and he gaue her aduice from time to time how to cary her self. Let such as are parents to Orphants take this example as a direction, and as a motiue to perform the other duties prescribed to naturall parents, as need requireth, and occasion is offered.*

God by his prouidence taking away naturall parents, committeth their Orphants as a charge to the next of kin; that as naturall parents brought them forth, these should bring them vp: therefore for their recompence let them look to God, (who taketh vpon himself to be a father of the fatherlesse) and for their encouragement remember the reward which *Mordecai* receiued of the Lord: yea also let them remember the blessing that God bestowed vpon *Esther*. God doth oft so blesse the means vsed for the education of Orphants, as they who take

the care thereof, haue no cause to repent their paines and cost, but rather haue much matter of comfort, ioy and thankgiuing.

§. 75. *Of the common neglect of Orphants.*

Too too common is the contrary disposition of most kinsmen, and kinswomen, they thinke they are bound to none but their own children, and if they haue no children, to none at all. Many are of *Ruths* kinsmans minde; they feare to mar their owne inheritance. Though they be themselues exceeding rich, and spend much in apparell, pastimes and house-keeping, yet they can suffer the Orphants of their poore kindred to want, and to beg for need.

This is it that maketh the losse of naturall parents to be so much the greater. And herein many Christians are more inhumane then the heathen: which the Apostle implieth, where he saith, *They are worse then Infidels*: for Orphants next of kinne are to bee reckoned among those whom the Apostle termeth a mans

\* O W N E.

§. 76. *Of the duty of Guardians.*

The last sort of those who are in place of parents, are such as haue the charge of children committed to them by voluntary appointment of parents, or are chosen by children themselues, or by the Magistrate when parents are dead, or lunatique, or any other way impotent, and vnable to traine vp their own children.

Of these, care and conscience is rather required, then cost & charges: for commonly both their charges are allowed, and their paines recompenced.

They, who by reason of the death or impotency of naturall parents haue the charge of children committed to them, are commonly called *Guardians*: of whom two general duties are required:

1 That they looke to their Pupils good education;

2 That they preferue their patrimony and inheritance.

For their education, the directions giuen before to naturall parents, are to bee obserued by them.

For preferuation of their patrimony, they must doe for their Pupils what they would doe for their owne children, and

The next of kin to Orphants, to be as naturall parents.

\* § 71.

b 2 f. a. 7.

c 11 f. 11.

d 1 f. 20, 32.  
chap. 4.  
Ver. 13.

f 6 f. 68. 5.

Ruth 4. 6.

1 Tim. 5. 8.

\* 1 Tim. 5. 8.

so carry themselves, as with good conscience they may give that account to their Pupils, or any other, which the law requirerh.

The two forenamed duties, are the maine ends for which Gardiāns are chosen: in performing whereof, if they bee faithfull, great redresse will be made of the vntimely death of parents; and notwithstanding parents die before their children be of discretion to mannage their estate, yet will their houses and families be maintained, and young heires kept from Cunnie-catchers & cheaters.

It is noted of *Iohn*, who had the mother of Iesus commended to him, that *heooke her to his owne home*: whereby is implied his provident care for her good.

#### §. 77. Of the fraud of Gardiāns.

Contrary is the practice of most Gardiāns, who take Pupils for their own advantage, & make a prey of thē. The heathen could say, that Gardianship is to be performed for the benefit of the Pupill, & not of the Gardian. Yet among Christians is the forenamed fault of Gardiāns.

1 There are few children (that haue not naturall parents to looke to their good education) but are exceedingly neglected therein; and brought vp very rudely and licenciously: yea many times too sparingly and niggardly for diet, apparel, and other needfull things, though they haue sufficient to discharge all that shall be laid out vpon them.

2 The maine estate and patrimony of many Pupils is much impaired: and if they haue lands, as much waste is made vpon them as possibly can be: and when a reckoning is to be giuen, it shall bee a large, vniust, and most vnconscionable reckoning: if the Gardian can but get a generall release, it is all that he careth for.

3 Marriages are after a sort forced vpon many Pupils: & such matches put vpon them as they cannot like; yea such as are no way fit for them, neither for estate, nor yeers, nor proportion of body, nor qualities of minde.

Little doe these Gardiāns thinke of that account whereunto they shall bee brought another day before the Lord, who stileth himselfe the *helper of the fatherles*, and who *beholdeth mischiefes* & reuente it. Fearefull that iudgemēt which

the Lord hath<sup>d</sup> threatned against those that oppresse the fatherles. Let not therefore vniust Gardiāns thinke, that the gain they get wrongfully from their Pupils, shall prosper: but rather let thē looke for Gods curse vpon their owne children and goods.

If such as parents themselves haue vpon their death-beds committed their children vnto, in confidence of their faithfulness, shall deale deceitfully with their Pupils, their sin is doubled, & trebled. For

- 1 They violate the bond of friendship, faithfulness, & trust reposed vpon them.
- 2 They sin directly against iustice.
- 3 Most monstrously they transgresse the rules of charity.

#### §. 78. Of the duty of Schoolemasters and Tutors.

Among those who are by volūtary appointment set in the place of parents, are *Schoolemasters* & *Tutors* to be reckoned. The authority & charge of a parēt is for a time committed to thē: therefore for that time they ought to perform a parēts duty.

Their duty is appropriated to education: it appertaineth not to them to maintaine the children committed to them: they are rather themselves, by reason of their paines, that way maintained.

All the duties which were before comprised vnder *nurture*, belong to *Schoolemasters* & *Tutors*. More particularly they are to instruct children in three things.

- 1 In learning.
- 2 In ciuility, and good manners.
- 3 In true piety, and Religion.

I shall not need to speak more of these points then hath<sup>a</sup> before bin deliuered: only to prouoke them to be diligent in well nurturing children in those three points, let the benefit of good Schoolemasters and Tutors be well noted.

Schoolemasters & Tutors only cast the first seed into the hearts of children: they first season them: as the seed is, such will the crop be; as the first seasoning is, so will the sauour continue to be. If they sow no good seed at all, what harvest can be looked for? If they sow corrupt seed of rudenes, licentiousnes, profanenes, superstition, and any wickednes, the crop must needs be answerable thereto. But if they sow the good seed of learning, ciuility, & piety, there is great hope of a good crop.

Hence

d Exo. 22, 22, 24.

Iob. 19, 27.

Tutela ad utilitatem eorum qui commissi sunt, non ad eorum quibus commissi, gerenda est, Cic. Offic. 1.

\* S. 234.

The benefit of a good Schoolemaster.

Scholas &  
phronisitaria  
vitarum &  
mulierum phi-  
losoficalium: et  
addictorum  
construxit. Ni-  
cep. eccl. hist.  
l. 10. c. 21.

The benefit  
of a good  
Tutor.

Hence it followeth, that they are of great use, and may bring much good, not only to the children themselves, & their parents, but also to the Church & Commonwealth. *Julian* the Apostat was not ignorant hereof: and therefore endeavouring to root Christianity out of the world, he suffered no man that professed himselfe a Christian, to teach a schoole: but in stead of Christian Schoolemasters, he set vp in every part of his dominions, heathenish Schoolemasters.

Tutors, to whose government young schollers, that are sent to the Vniuersities, are committed, haue to deale with children in their riper yeeres, even when the time of settling them in a course is come: the very time wherein much good may be done to children, or else wherein they may be vterly peruered. There will be little hope of bowing them, and drawing them into another course, after they be freed from the government of a Tutor. Tutors therefore, as they haue need of great wisdom, so of good conscience, that they may haue the greater care of their Pupils, and take the greater paines in teaching them the three forenamed points, *learning, civility and piety*. A good Tutor may doe much to reparaire the negligence, and amend the defects of a Schoole-master: but there remaine none to redresse the failings of a Tutor: children for the most part are past redressing, when they cease to haue a Tutor.

§. 79. *Of the negligence of Schoolemasters and Tutors.*

The vices contrary to the forenamed duty of Schoolemasters, are these.

1 *Vnskilfulness*. Many that are more fit to be taught then to teach, take vpon them this weighty calling. Some haue not sufficient learning: some are rude, & know no good manners: & some know not the first principles of the oracles of God. No good can bee expected from these.

2 *Covetousness*. All that many seeke, is to multiply the number of their schollers, and to get as much as they can for boording, and teaching: they aime more at their owne gaine, then at their schollers profit. Children are not like to thrive well vnder them.

3 *Negligence*. Many are loth to take the paines of a Schoole-master, and thereup-

on come as little into the schoole as they can; take every small occasion to be gone againe; care not how much their children play, if they be able to hire a poore Vther, all the burden shall bee cast vpon him. Little is that fruit that can bee looked for from them.

4 *Want of piety*. Many skilfull and painfull Schoolemasters, vnder whose teaching children come forward exceeding well in learning, thinke, it nothing appertaineth to them to teach the grounds of religion, so as they altogether neglect piety. Assuredly they want it themselves: for were their own hearts seasoned with true piety, their consciences would moue them to teach it to their children. The things of the kingdome of God are like vnto *leaven*, which seasoneth the whole batch of dough with that season and sauour which it selfe hath. When children spend almost all their time with their Schoolemasters, of whom should they learne it, if not of them? What blessing can bee hoped from the paines of such Schoolemasters?

I might to these adde the over-much remissnesse of some (whereby children get too great an head) & the too great security of others, either in frequency of correcting, as if they delighted therein, or in the measure thereof, as if they had to do with beasts, whereby they affright children, make them dull, yea and impudent also. But these extremes were before handled. Let Schoolemasters apply those things to themselves.

The common fault of Tutors is, altogether to neglect their Pupils. Many think a Tutor to be a meere titular matter; no more to be required of the, but to beare the very name; & to vnder take that the Colledge be discharged for their Pupils diet. This conceit, & the practice answerable thereunto, is the blemish & bane of the Vniuersities. Many children well trained vp in schooles, vterly lose the benefit of all their former education, when they are sent to the Vniuersity, because their Tutors altogether leave them to themselves; and so they are made a prey to idle & lewd companions. By reason hereof many parents are vterly discouraged to send their children to the Vniuersity.

Ec 3

The

Mat. 23. 33.

\* 5. 42. 19.