



The seventh Treatise.

Duties of Servants.

§. 1. A Resolution of the Apostles direction to Servants.

EPHES. 6. 5. Servants, be obedient to them that are your Masters according to the flesh, with feare and trembling in singleness of your heart, as unto Christ:

6. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart:

7. With good will doing service, as to the Lord, and not to men:

8. Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.



He third and last couple of a family are—Masters. Servants.

The direction which the Apostle giueth to servants, is in this text set downe.

1. Declareth their duties.

Therein he 2. Addeth motives to performe them.

I. In declaring servants duties—
1 The kindes of the. 2 The manner of the. 3 The extent.

1 The kindes of service—
1 Obeie, verse 5. 2 Serue, verse 7.

2 The manner—
1 Affirmatiuely, vers. 5, 7. 2 Negatiuely, vers. 6, 7.

1 Affirmatiuely, by shewing what graces are requisite: to which purpose hee reckoneth vp foure particulars.

1 Feare and trembling.

2 Singleness of heart.

3 Conscience to Christ.

4 Good will. Vnder which are comprized,

1 Cheerefulness.

2 Readiness.

3 Diligence.

4 Faithfulness.

2 Negatiuely, by shewing what vices are to be auoided: and these are two especially:

1 Eye-service, which as Christs seruants, is opposed to doing of things—
from the heart.

2 Men-pleasing, which is opposed to doing the will of God.

3 The extent of servants duties, is noted in these foure phrases,

1 Masters after the flesh, verse 5.

2 As to Christ, verse 5.

3 As seruants of Christ, verse 6.

4 Doing Gods will, verse 6.

II The motives which the Apostle useth, are partly 1 Implied. 2 Expressed.

They are implied three waies.

1 By declaring the place of a Master (as to Christ.)

2 By noting out the honour of their service (as seruants of Christ.)

3 By shewing the ground of servants subiection (Gods will.)

The motive expressed, is the Recompence which seruants shall haue for their paines, largely laid forth, vers. 8.

Therein these distinct points are noted in order.

1 The assurance thereof (knowing.)

2 The

3 The ground thereof taken from a generall rule (*whatsoever good thing any man doth.*)

3 The particular application thereof (*whether bond or free.*)

4 The kinde thereof (*the same shall hee receive.*)

5 The author and giuer thereof (*of the Lord.*)

§. 2. *Of the lawfulness of a masters place and power.*

In handling seruants duties, I will proceed according to the order propofided. In the first place therefore I will note out the kinds of seruants duties.

For finding out the kinds, I will obserue the method followed in handling childrens duties. Note then

1 The *Fountaine* of seruants duties.

2 The *Streames* that issue from thence.

The *Fountaine* reſterth partly in the *opinion*, and partly in the *affection* of ſeruants.

In their *Opinion* they muſt be informed and reſolued, that the place of a maſter and a ſeruant is lawfull and warrantable: that God in generall ordained degrees of ſuperiority and inferiority of authority & ſubiection: & in particular gaue to maſters the authority which they haue, and put ſeruants in that ſubiection wherein they are. Till the iudgement be reſolued hereof, nor reuerence, nor obedience will bee yeilded as it ought. For Reuerence hath reference to Eminency and ſuperiority: and Obedience, to Authority and power. Who will reuerence or obey him who he taketh to be his equal? This was the ground of the conſpiracy of *Corah, Daſhan, and Abiram*, that they thought, * *Mofes and Aaron ſooke too much upon them, and liſt themſelues vpon the congregation of the Lord.* Wherefore I will here note the grounds of a maſters authority, & ſeruants ſubiection.

1. *God hath giuen expreſſe commandements vnto maſters to gouerne their ſeruants: and vnto ſeruants, to bee ſubiect to their maſters.* 5 In the fourth commandement God giueth a charge to maſters ouer their ſeruants, to ſee that they doe no manner of worke. And the Angell biddeſh *Hagar* *humble her ſelfe vnder her*

miſtreſſe hands: And heere ſeruants are commanded to *obey their maſters.*

2 Many directions are giuen both to maſters and ſeruants, in regard of their different places, how to carry themſelues one to another. Read for this purpoſe the many lawes which *Mofes* preſcribed to both: the many counſels which *Solomon*, in his prouerbs eſpecially, giueth alſo both: and particularly the directions of this and other Apoſtles.

3 Saints in all ages haue bene ſet in theſe places: ſome in the places of maſters, and ſome in the places of ſeruants; and according to the place wherein God hath ſet them, they haue performed their duty: maſters, the duties of maſters, and ſeruants, the duties of ſeruants.

4 The many parables which Chriſt vſeth, taken from the power which maſters haue, and exerciſe ouer their ſeruants, and the ſubiection which ſeruants yeeld to their maſters, ſhew, that the authority of the one, and ſubiection of the other, are things without queſtion granted and nor denied.

5 God hath made many promiſes of reward both to maſters & ſeruants, that conſcionably perſorme the duties of their place: and hath made many threatenings againſt the one and the other that are negligent therein.

All theſe grounds are ſo cleerely and plentifully noted in the Scripture, that any one who is any whit acquainted therewith, may know them to bee ſo. Were there no other argument then this text which I haue in hand, it were enough to confound al gainſayers, and to moue ſuch as belecue, the rather for their faith & profeſſion ſake, to ſerue their maſters after the ſeſh.

§. *Of the Anabaptiſts arguments againſt the authority of maſters, and ſubiection of ſeruants.*

Contrary to this firſt ground of ſeruants ſubiection, is the opinion of Anabaptiſts, who teach that all are alike, and that there is no difference betwixt maſters & ſeruants. Their reaſons, whereby they would make ſhew to proue their vnreaſonable opinion, are theſe.

Seruants muſt be informed of the lawfulness of a maſters authority.

a Num. 16. 3.

Grounds of maſters and ſeruants places.

b Ex. 20. 10.

c Gen. 16. 9.

Serui eſtimate dominum, plus dominum carnalium ſeruitur debent. Cyr. Toſt. 1. 3. c. 40 See Treat. 1. §. 113.

1. Obiect. Masters are either Infidels or Christians : and so servants either one or other. If masters be Infidels, and servants Christians, how vnmeet is it that Christians should be subiect to Infidels : and if master and servant be both Christians, they are brothers, but brothers are equals, and neither subiect to other.

Ans. Rule & subiection are matters of outward policy, they tend to the outward preferuacion of Church, Commonwealth, and family, in this world : but faith, piety, and such graces are inward matters of the soule, tending to a better life.

These being thus different, one that is more excellent in the one, may be inferior in the other. Yea though there be an equality in the one, namely, in spirituall things, yet there may be a disparity in the other, namely, in ciuill, and temporal matters. And though Saints may be farre inferior to Infidels in outward estate, yet they are not a whit the lesse glorious before God. The honour proper and peculiar to Saints, is inward, not visible to the carnall eye of a natural man.

2. Obiect. It is against nature for one to be servant, especially a bond-servant to another.

Ans. To grant that it is against that absolute and perfect nature wherein at first God created man, and that it came by sin, yet is it not against that order and course of nature wherein God hath now settled man. God hath turned many punishments of sin, to be bounden duties, as that kind of *subiection* which a wife is now bound vnto, and *mans eating bread in the sweat of his brow*.

3. Obiect. It is the prerogative of Christians, to be *all one* : but subiection of servants to masters, is against that prerogative.

Ans. That prerogative is meereley spirituall : for *in Christ all are one*, as they are members of Christ, which is a spirituall body : not as they are members of a politike body. A politike inequality is not against a spirituall equality.

4. Obiect. This subiection is against the liberty that Christ hath purchased for vs, and wherewith he hath made vs free.

Ans. It is not. For that liberty is from the curse and rigor of the morall law : from the ceremoniall law and the rites thereof : from Satan, sin, death, & damnation, but not from those degrees which God hath established betwixt man and man, for the good of mankind. Wherefore thou art not made a Christian, that thou shouldst be proud, & scorn to serue.

5. Obiect. We are expressly forbidden to be *servants of men*.

Ans. To be a servant in that place, is not simply to be in subiection vnder another, and to doe seruice vnto him, but to be so obsequious to a man, so addicted to please him, and so subiect to his will, as to doe whatsoeuer he will haue done, to regard nothing but his pleasure, to preferre it before Gods Word and will. It is not therefore the thing it selfe, but an'excesse therein which is there forbidden.

§. 4. Of a servants feare of his master.

The other part of that fountaine, from whence the duties of servants flow, resteth in the affection, & it is in one word *Feare* : which is an awfull dread of a master. An *awe*, in regard of his masters place : a *dread*, in regard of his masters power. An *awe* is such a reuerend esteeme of his master, as maketh him account his master worthy of all honour : which *S. Paul* expressly enioyneth servants to doe. A *dread* is such a feare of prouoking his masters wrath, as maketh him thinke & cast euery way how to please him. This is it which the Apostle here intimateth vnder these two words, *feare & trembling*. In both these respects, *S. Peter* commandeth servants to be *subiect in all feare*.

So proper is this feare to a servant in relation to his master, as where it is wanting, there is a plaine deniall of his masters place & power, which God intimateth vnder this expostulation, *If I be a master, where is my feare?* that is, you plainly shew that you account mee not your Master, because in your heart there is no feare of me.

This feare will draw servants on, cheerfully to performe all duty : the more it aboundeth, the more desire & endeavour there will be to please, and to giue good

Non vult reseruare superbum Christus : Non ideo Christianus factus es, ut seruire dedigneris. Aug. in Psal. 124. d. 1. Cor. 7. 23. See Treat. 1. § 124. 125, 126.

A Servant ought to feare his master.

b 1 Tim. 6. 1.

c Eph 6. 5. 1 Pet. 1. 18.

Mal. 1. 6.

Prima seruitus causa peccatum est, &c. Verum & peccatis seruitus est lege ordinata, quæ naturalem ordinem conseruari iubet, &c. Aug. de Ciu. Dei l. 9. c. 15.

b Gal. 3. 28.

c Gal. 5. 1.

Tim. 2.9.

Gen. 24.

Gen. 39. 6.

Dilection.

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Gen. 24. 9.
Köpos Epb. 6. 5.Slauish feare
in seruants.

Mal. 25. 24. 25

Seruante de-
spising their
masters.

contentment (and this is a point com-
manded to seruants, *to please well in all
things*) yea it will glad the heart of a
seruant, to see his seruice prosper well :
hereof we haue a worthy patterne in *A-
brahams* seruant, whose care to doe his
busines, as his master would haue it, and
prayer for Gods assistance therein, and
thanks for Gods blessing thereon, shew-
eth an awfull respect which he bare to
his master.

Againe, on the other side, this feare
will keepe men from offending their ma-
sters (which was one reason that moued
Ioseph not to yeeld to his mistresse) and
in this respect it may preuent many mis-
chiefs which their masters offence and
wrath might bring vpon them.

One especiall meanes to breed and
perferue this feare in seruants, is, a due
consideration of the ground of their ma-
sters place and power : which is Gods
appointment: God hath placed them in
his stead, & in part giuen them his power :
they are the Deputies and Ministers
of God, and therefore in Scripture the
title *Lord* is after a peculiar manner
giuen to them. What maketh subiects
stand in awe of inferiour Magistrates ?
Is it not because they beare the Kings
person, and haue authority and power
giuen vnto them of the King?

§. 5. Of the extremes contrary to seruants feare of their masters.

Two extremes are contrary to this ser-
uant-like feare,

1 In the excessse, a slauish feare : when
they feare nothing but the reuenging
power of their master, the staffe or the
cudgell, as we speake: so they may auoid
that, they care not whether their master
be pleased or no. This maketh them off
to wish that their masters had no power
ouer them, or that they were dead. This
was that feare which possessed the heart
of that vnprofitable seruant, who said to
his master, *I knew thee, that showest an
hard man, and I was afraid.* Such seruile
seruants will neuer be profitable.

2 In the defect, a light esteeme and
plaine contempt of masters. That this
is contrary to feare, is euident by that
opposition which God maketh betwixt

the in these words, *If I be a master, where
is my feare, & ye that despise my name?* As
if he had said, Hereby ye shew that yee
feare me not as a master, because ye de-
spise me. This sinne of despising masters,
is expressly forbidden: and for it was
Hagar dealt hardly withall. When ma-
sters are poore, meane, weake, aged, or
otherwise impotent, then proud seruants
are prone to despise them; which argueth
a base minde, shewing that they respect
their masters power more than his place.
The poorest and weakest haue the same
place and authority ouer seruants, that
the richest and strongest haue; all beare
Gods image alike: but disdainfull proud
seruants shew, that they regard not Gods
image at all.

§. 6. Of seruants reuerence in speech.

The two maine streames } Reuerence.
which issue out of the fore- }
named fountaine, are } Obedience.
Reuerence is manifested in } Speech.
} Carriage.

In Speech, by { Refraining } Speech
{ Well ordering }

Seruants reuerence in refraining speech,
is manifested 3 waies.

1 By sparing to speak, with-
out iust cause, in their masters
presence or audience. This
phrase (*They stand continually
before thee and heare thy wis-
dome*) spoken of Salomons ser-
uants, sheweth that they were
slow to speake and swift to
heare in their masters pre-
sence.

2 By forbearing to reply,
when they obserue their ma-
sters vnwilling that they
should speak any more. Thus
did *Peter* forbear when his
Master gaue him this short
answer, *What is that to
thee?*

3 By attending to that
which their masters shall de-
liuer to them; for seruants
ought to shew such a re-
spect to their Masters spea-
king to them, as *Samuel* did
to GOD, when hee said,
Speak, thy

22. 1. 6.

C 1 Tim. 6. 2.
d Gen. 16. 26.

21 King. 10. 8.

* Treat. 3.
§. 3.* Treat. 1.
§. 4. 1. 6.

b John 22. 22.

c 1 Sam. 3. 10.

‘*Speake; for thy seruant*’ *thority with their hearth.* The titles of *humbands* & *chil-* Lord and *Seruant* doe *dran* (who are not shew, that this speech *in so seruile a de-* is taken from the du- *gree subiect* to ty of seruants. The *their parents,* as noratio of the ‘*Greek seruants* to their word vſe by the Apo- *masters*’) must tle, and translated O- *manifest their in-* bey, implieth as much. *wardsearefo their* This reuerence did A- *husbands and pa-* brahams ‘*seruant shew* *rents, by outward* to his master, when *reuerence, much* he gaue him a charge *more must ser-* about choosung a wife *uants to their ma-* for his sonne. *sters. To declare*

Seruants, for well or- *the force of this* dering their speech *consequēce so much* vnto their Masters, *the more, let it bee* must obserue five cau- *noted, that the A-* tions. *posle addeth ano-*

1 That they haue *ther kind of word* iust occasion to speake: *here, then hee did* and that is either whē *before,* either their Masters require *in wines or chil-* them to speake (as the *dres duties, name-* disciples) or when ly, *trembling.* they see it behouefull for their Masters that they should speake. In such cases *speech* argueth reuerence, as well as *silence* in other cases.

Quest. In what cases may it bee behouefull for Masters, that their seruants speake to them?

Ansſw. 1 When they know any thing that may be profitable for their Masters, they ought to declare it, though they be not asked: as *B* that maide which told her mistresse *Naamans* wife, that there was a Prophet in Samaria that could deliuer him of his leprosie.

2 When masters through ignorance, passion, or such like cause, refuse to doe that which their seruants know to bee good for them, they ought to perswade their masters to doe it; as *Naamans* seruants perswaded their Master, to wash himselfe in Iordan, as the Prophet aduised him.

3 When seruants are not fully instructed in those things which they ought to do for their Master, they ought to ask of him what is to bee done, as the Disciples, who said to their Master, *Where wilt*

show that we prepare for thee to eate the Pasche?

4 When some scruple ariseth in their minds about any charge that their master shall giue them, they may inquire of their master, as *Abrahams* seruant, when he said, *What if the woman will not come with me?*

5 When their master vniustly suspecth any euill of them, they may speake, to cleere their owne innocency, as *Dauid* did to *Saul*.

A second caution for seruants well ordering their speech is,

That the very forme and manner of their speech, when they haue iust occasion to speake to their masters, do sauour of reuerence: for which purpose let these particulars be noted:

1 That seruants giue reuerend titles to their masters.

It was in an honorable respect of their master, that the seruants of *Naaman* called him *Father*. In Scripture * one of Gods titles is attributed to masters, as *Lord*.

2 That their words bee few, no more then must needs, euen when they haue occasion to speake: as may be gathered out of the forenamed exāples alleaged, to shew when seruants might and ought to speake.

3 That all their words spoken to their master, be meek, milde and humble: note for this purpose how the children of the Prophets framed their speech to their master.

1 They humbly begge leaue for themselves to goe to Iorden.

2 They intreat him to go, in these words, *Vouchsafe, I pray thee, to goe with thy seruants.*

3 When one of them had lost the hed of his hatchet, as if he durst not be so bold as to speake to his master to get it him again, he referreth the thing to his good pleasure, saying, *Alas, master, it was but borrowed.*

A third caution is,

That they obserue a fit season to speake to their master: as when he is at leasure to heare them: (thus it is noted of the Disciples, that when their Master was alone, they propounded their questions vnto

Gen. 24. 5.

1 Sam. 24. 10.

Directions for seruants well framing their speech to masters.

2 Kings 5. 13.
* 5. 4.

2 Kings 6. 2. &c.

Mat. 4. 10.

d 1 Sam. 3. 10.
See Treat.
5. 69. 1. 4.

c Gen. 24. 9.

f Mat. 16. 13,
14.
* See Treat. 1.
5. 124.

Whē behouefull for seruants to speake to Masters.
2 Kings 5. 3.

2 Kings 5. 13

Mat. 26. 17.

vnto him) or when his minde is quiet, not troubled with passion (thus, when David observed that *Sauls* minde was somewhat pacified towards him, by that speech he vsed, *Is this thy voyce, my sonne Dauid?* then hee tooke occasion more freely to speake to him.)

A fourth caution is,

That they giue a ready and present answer to their master. This is oft commended in *Peter*, that when Christ propounded any question to his Disciples, hee would presently and readily answer.

A fift caution is,

That all their speeches and answers to their master be true, not daring to tell a lie vnto them: this argueth a very reuerend respect of a master. When *Eli* demanded of *Samuel*, what the Lord had said to him, *Samuel told him euery whit, and hid nothing from him.* And when *Dauid* bid the womā of *Tekoa* not to hide the thing that hee should aske her from him, she told him the whole truth. There is a double bond to tie seruants herunto:

1 Their conscience towards God, who is a God of truth.

2 Their respect to their masters, with whom they ought to deale faithfully.

Lastly, a seruants reuerence ought to bee manifested by his speech of his master, euen behinde his backe; speaking good of him, and no euill. This part of reuerence also did *Abrahams* seruant shew to his master. Thus shall they shew themselves good, true-hearted, faithfull seruants, and not parasites.

6. 7. Of the vices contrary to a seruants reuerence in speech.

Offences contrary to the forenamed Reuerence of seruants to their masters, are these:

1 *Sauviness* and boldnesse in seruants, when they haue no more respect to their masters presence, then to any others; but are full of prate, and lowd in speech before their master, or in the roome next to him, where they may be heard as well as if they were in the same roome: much offence is thus oftentimes giuen to masters.

2 *Importunnesy* in speaking, and replying againe and againe, though their masters doe not onely shew their dislike thereof; but also expressly charge them to speake no more. Scolding maids, that will haue the last words of their mistresse, much offend herein. This is directly against the Apostles prohibition to seruants, that they *answer not againe.*

3 *Impatiency*, when they cannot endure to heare their master make an end of his speech, but either they will interrupt him, or sling away.

4 *Stouernesse*, when (as *Solomon* noteth) though they vnderstand, they will not speake: though they know very well that it is their masters pleasure they should speake, yea though they are bidden to speake, yet their stout stomake, and fullen heart will not suffer them to speake, no, though it bee neuer so beehouefull for their masters if they know that their master goeth on in a course very prejudicial to him, yet will not they tell him of it: nay, if their master vnjustly suspect any euill of them, they will let him abide in that iealousy, rather then speake to cleare themselves: and if their master doe not expressly appoint them from time to time what to do, they will neuer aske: nor if they bee doubtfull of that which hee giueth them in charge, will they further inquire to be resolued thereof. This kinde of silence, in these and such like cases, argueth more doggednesse then dutifullnesse.

5 *Disdain*, when they *scorne to giue the title *Master* to him that is set ouer them, because he is a poore and meane man.

6 *Arrogancy*, when their words are high and lofty against their master, pretending that they are as good as hee, though for a time they bee vnder him. Clerkes, prentices, waiting-women, and such like, being borne of Gentlemen, & men of good degree, are for the most part guilty of this fault: the reason is, because their birth and parentage maketh them forget their present place and condition; or else (which is worse) maketh them wilfully presume about it.

7 *Muttering* and murmuring vpon euery occasion of discontent: whereby

Th. 3. 9.

Pro. 29. 19.

* See 5. 5.

1 Sam. 26. 17.

Mat. 16. 16.
Job. 6. 68.1 Sam. 3. 12.
1 Sam. 14.
18. 19.

Gen. 24. 35. 7.

Prat. 5.1.

it cometh to passe that they oft pro-
uoke much wrath: for *gricuous words stir
vp anger.*)

Mark. 3.32.

8 *Vnseasonable interruption* of their mas-
ter: speaking to him when he is seriouſly
occupied in some weighty businesse
(as they who told Christ of his mother
and brethren, when he was preaching) or
vnseasonably speaking vnto him while
he is in passion, whereby they oft bring
much mischief vpon themselves.

Iob 19.16.

9 *Answering their master at their own
leisure*, suffering him to call againe and
againc. This doth Iob complaine of, say-
ing, *I called my seruants, and he gaue me no
answer.*

2 King. 5.25.

10 *Flapping their master in the mouth
with a lie*: like Gehazi, who, when he had
newly fetched money and apparell of
Naaman, & his master asked him where
he had beene, said with a faire face, *Thy
seruant went no whither.* Let the iudge-
ment executed on him, make all seruants
take heede of the like sinne. For *Lying* is
in it selfe a hainous sinne: yet so much
the more hainous, when it is told to
one that hath authority ouer vs, and by
reason thereof standeth in Gods place.

2 Sam. 16.3.

Lastly, *Euill language of their master be-
hinde his backe.* This is a sinne, though
that which is spoken to a masters dis-
grace be true: for the infirmities of a mas-
ter ought rather to bee couered, then
reuealed and laid open by a seruant.
How monstrous a sin is it then, to raise
slandorous reports against a master,
which are vntrue! This was Zibas sinne
against Mephibosheth his master.

*Hitherto of seruants Reuerence in speech
to their masters.*

Their Reuerence in carriage followeth.

§. 8. *Of seruants reuerend behauiour to
their masters.*

For manifestation of a seruants reu-
erence in carriage towards his master,
three things are especially required.

- 1 Dutifull obedience;
- 2 Respectfull behauiour:
- 3 Modest apparell.

1 Seruants
obeyance to
their masters.

1. Such dutifull and submissiue obe-
yance and courtesie, as becometh their
sex and place, and that according to the
most vsuall custome of the country and

place where they are, most seruants per-
forme to their masters, as they haue oc-
casion to goe to them, to come from
them, to receiue any charge of them, or
to bring any message vnto them. Where
Isaak saith in his blessing giuen to Iaakob,
*Be lord ouer thy brethren, and let thy mo-
thers sonnes bow downe to thee;* by that
phrase of *bowing downe*, hee noteth the
condition of a seruant, and withall im-
plieth a seruants duty: on this ground,
when the children of the Prophets saw
that the spirit Eliah rested on Elisha,
they taking it for an euident signe that
God had made him a gouernour and
master ouer them, *they came to meet
him, and bowed themselves to the ground
before him.*

Gen. 27.29.

2 King. 2.15.

2 Seruants du-
tifull behaui-
our before
their masters.

II. Answerable to a seruants obe-
yance, must bee his whole behauiour be-
fore his master, seasoned and ordered
with such modesty and humility, as may
manifest an honourable respect to his
master: as

1 To stand in his masters presence;
which testifieth a readinesse to performe
any seruice which his master shall ap-
point him to doe: this was one thing
noted, and commended by the Queene
of Sheba in Solomons seruants: shee saw
their standing, and said, *Happy are these
thy seruants that stand before thee.* Where-
as it is said, that shee saw also their *sittings*,
that phrase sheweth a seemely order
which they obserued, euen when they
were out of his presence, by giuing and
taking their right and due place.

d 2 King. 10.
5.8.

2 By vncouering their heads in their
masters presence: this in our dayes, & in
the parts of the world where we dwell,
is in the male kinde a signe and token of
subiection.

3 By sobriety and modesty both in
countenance, and in the whole disposi-
tion of body, especially when seruants
are in their masters presence: for to com-
pose countenance and whole body so-
berly, because of the presence of one, ar-
gueth a reuerend respect of that per-
son, for whose sake that sobriety is
shewed.

III. The apparell also which ser-
uants weare, must be so fashioned and or-
dered, as it may declare them to bee ser-
uants,

3 Seruants
seemely appa-
rell.

uants,

uants, and vnder their Masters, and so it will argue a reuerend respect of their Masters. One end of apparell, is to shew a difference betwixt superiours, and inferiours, persons in authority & vnder subiection. It pleased the Holy Ghost to note this particular (& their apparell) as an obseruable point in *Solomons* seruants.

§. 9. *Of the faults of seruants contrary to reuerence in carriage.*

The carriage of many seruants towards their Master, is cleane contrary to the forenamed reuerence. For

1 Some, through rudenes and want of good bringing vp, come to their masters and goe from them, as to and from their fellows: no testimony of reuerence by any obeysance: they know not how to giue it: whereby they dishonour their parents, and manner of education.

2 Others, if at first comming to their Master, they giue some salutation, yet, through too much familiarity with thē, all the day after they will carry themselves fellow-like, scarce vncouering their heads in their Masters presence, nor enduring to stand long before him, but either setting themselves downe, or slinking away when they should bee in presence. Doubtlesse, from this ouermuch familiarity arose this prouerbe, *Good morrow for all day*. This vnmanly familiarity is commonly in such seruants, as haue poore and meane Masters: for rich and great mens seruants can be so full of courtesie, as not a word shall bee spoken by their Masters to them, or by them to their Masters, but the knee shall be bowed withall: they can stand houre after houre before their masters, and not once put on their hat: if they be walking after their Masters, their Master shall not turne sooner then their hat will bee off, and that so oft as he turneth, or speaketh to them. Why should rich Masters haue so much reuerence shewed to them, and poore Masters none at all? Doe not the poore beare Gods image as well as the rich? Doth Gods Word make any difference betwixt rich and poore? Doth it say, *Serue rich Masters with feare & trembling*? Surely it is the corruptio of mans heart, which maketh this difference. Seruants naturally more regard their Ma-

sters outward ability, then inward authority; the honour which the world conferreth on men, more thē the honor which God conferreth: for God hath giue as much honor & authority to a poore master as to a rich, in that he is a Master.

Seruants commonly most faile in this duty of reuerence towards their Masters, there where they should most of all shew it, namely, in the courts of God, and assembly of Gods people, where the very Angels are present to behold our seemly carriage. Thus they cause the ministry of the Word to be cuill spoken of, and thereby make their sinne so much the more hainous.

3 Exceeding great is the fault of seruants in their excesse in apparell. No distinctio ordinarily betwixt a mans children & seruants: nay, none betwixt Masters and their men, Mistresses and their maids. It may be, while men & maids are at their Masters and mistresses finding, difference may bee made; though euen then also, if they can any way get wherewithall, they will doe what they can to be as braue as they can. But if once they be at their owne finding, all shall be laid out vpon apparell, but they will bee as fine as Master or mistresse: if not so costely, yet in shew as specious & braue. New fashions are as soone got vp by seruants, as by masters & mistresses. What is the end of this, but to be thought as good as master or mistresse? If the Queen of *Sheba* were now liuing, shee would as much wonder at the disorder of seruants in these dayes, as then she wondred at the comely order of *Solomons* seruants. Let these proud seruants looke to it: for if God haue threatned to *visit Princes children, that walke in strange apparell*, can seruants that so walke, thinke to goe scot-free.

Thus much of seruants Reuerence.

Their Obedience followeth.

§. 10. *Of seruants obedience.*

No inferiours are more bound to obedience then seruants: it is their main, and most peculiar function, to obey their masters. It is therefore here in my text expressly mentioned (*Seruants, obey your masters*) and all other duties are comprised vnder it. The reasons alleaged to moue wiues and childre to obey, ought much more

1 Kings 10. 5.

1 Rudenesse.

2 Too much familiarity.

3 Pride.

Zeph. 1. 8.

4 Treat. 3.
§. 17.
Treat. 5. §. 11.

Ff more

more to moue seruants.

They who are contrary minded, who are rebellious, and disdaine to bee vnder the authority of another, and are ready to say of their Master, *Wee will not haue this man to reigne ouer vs*, are fitter to liue among Anabaptists, then Orthodoxall Christians. For to what end is the lawfulnessse of their authority acknowledged, if subiection bee not yeelded vnto it? of the two, a man were better be blinded with error, then not obey the truth which he knoweth.

In handling this point of obedience, I will follow the same order, which I did in laying forth the obedience of wiues and children, and consider

1 The parts of seruants obedience wherein it consisteth.

2 The extent thereof, how far it reacheth.

The parts are two.

One negatiue.

Another affirmatiue.

The *negatiue* is, to abstaine from doing things of their owne head, without or against their masters consent.

The *affirmatiue* is, readily to yeeld to do that which their masters would they should doe.

§. 1. 1. *Of seruants forbearing to doe things without their masters consent.*

Seruants ought to forbear doing of things on their owne heads, without or against consent of their Masters, because, while the time of their seruice lasteth, they are not their owne, neither ought the things which they doe, to bee for themselves: both their persons and their actions are all their Masters: and the will of their Master, must bee their rule and guide (in things which are not against Gods will.) The rite, vsed vnder the Law of bearing a seruants care, implied as much. *Dauid* therefore alluding vnto charity, saith to God (both of himselfe, and also of Christ, whom vnder a type he prefigured) *Mine eares hast thou boord*: and from thence inferreth, that hee would doe the will of God. We haue a notable patterne hereof in *Abrahams* seruant, who in a busines committed to his charge, propounds such scruples as came into his head, to receiue direction from his Master therein, lest hee should

be forced to doe something of his owne head, without particular warrant from his master.

This generall will the better be cleared, if it bee exemplified in some particulars. Take therefore these instances gathered out of the Scriptures, of things which seruants may not doe without their masters consent.

1 Seruants may not goe whither they will. The phrase which the Centurion vscth (*I say to one, Go, and hee goeth*) implieth, that except his Master bid him goe, he ought not to goe.

2 They ought not to doe their own businesse and affaires. It is noted of *Iakob* being *Labans* seruant, that though he had flockes of his owne, yet he fed his Masters flockes, & committed his owne to his sonnes.

3 They ought not to doe what businesse they list themselves. *Achimaz* had a great desire to carry the newes of *Abisaloms* death to *Dauid*: yet without the leaue of *Ioab* his Captaine and Master, he would not doe it. The good Mistresse giueth the portion to her maides, namely, the portion of worke: that therefore must they doe which she giueth them to doe. The seruants of the Centurion did euery one, as by their Master they were inioyned: and the seruants that had talents committed to them, looked each of them to their owne talent.

4 They ought not to marry, while the time of their covenant for seruice lasteth, vnlesse their Master giue consent thereto. The Law of God thus setteth forth the lawfull marriages of seruants, *If his Master haue giuen him a wife*: whereby is implied, that if a seruant marry, it must be with his Masters consent.

Obiect. The Apostle, without exception of seruants, saith, *To auoid fornication, let euery man haue his wife, &c.*

Answer. He there sheweth what meanes the Lord hath sanctified to euery one to auoid fornication, but he doth not thereby giue liberty to euery one, headily to vse that meanes, against that order which God hath set downe.

2 That precept is given to such as are *in their owne power*: for of children hee saith, that parents must see what is meet or not meet for them.

3 That

Luke 19. 14.

Mat. 8. 9.

Gen. 30. 35, 36.

2 Sam. 18. 19, &c.

Pro. 31. 15.

Mat. 8. 9.

Mat. 25. 16, 17.

Exo. 21. 4.

1 Cor. 7. 2.

m Sui iuris.
n 1 Cor. 7. 36;
&c.

Exo. 21. 6.

Psalm. 40. 6.

Gen. 24. 5.

3 That which servants are to gather from thence, is, if need so require, to make knowne their desire to their master, and to vse all the good meanes they can by themselves or others, to obtaine their masters consent.

5 They ought not to dispose their masters goods at their own pleasure, nor for charitable vses. The Steward which wasted his masters goods, was iustly put out of office for it. Yea hee is called *unjust*, for disposing some of the for his owne future maintenance; therefore it was a point of iniustice, and unlawfull.

Ob. The Lord comended him therein.

Ans. He commended his wisdom, not his iniustice: his prouident care for the time to come, not the means of providing for himselfe. In regard of his generall prouidence, he is commended: in regard of the particular meanes, by deceiuing his master, he is called *unjust*.

6 They may not, before their covenanted time be expired, go away from their master. When *Laakob*, after long seruice, had a minde to bee gone, hee asked leaue, and because his vncle and master would not willingly let him goe, he tarried still.

Obiect. Afterwards *Laakob* priuily stole away from his master.

An. 1 His covenanted time was out.

2 Hee had an expresse warrant from God to be gone.

3 His manner of going away is not be iustified, & in that respect it is no good patterne.

§. 12. Of the unlawfull liberty which servants take to themselves.

Contrary to the forenamed limitations of servants liberty, are these, & such like lewd & licentious pranks as follow.

1 When servants watch their times to goe whither they list, and their master not know it: as when their masters are seriously imployed, or abroad, or in bed. Thus that lewd servant *Gebazi* watched his time to run after *Naaman*, thinking that his master should not know it.

2 When being bound to their masters seruice, they doe their owne businesse, and, seeke their owne profit; and that,

without their masters leaue. This aggravated *Gebazi* his priuy stealing, & withdrawing himselfe from his master, that he went to receiue gifts for himselfe. Many such lewd servants there be, that knowing such and such friends of their master, who will bee ready to doe any kinde of thing for them, will vse their masters name to borrow money, or get some other fauour, and neuer let their masters know of it.

3 When servants will chuse their own worke, and doe that which liketh themselves best, or else doe nothing at all. Thus where many servants bee in one house together, if they bee not in such places as they like themselves, they will mumble, and grumble, and doe nothing well.

4 When servants, especially maid-servants, that are bound, do purposely marry to free themselves: because our lawes do free a maid that is married, from her seruice to master and mistresse.

5 When they are liberall of their masters goods in giuing them away. Some think, that because they are of the house, they may dispose of the things of the house vpon charitable vses. But pretence of charity is no excuse for iniustice. Servants may giue notice to their masters or mistresses, that there are in the house such and such things meet to be giuen away, or that there are such & such poore folkes that stand in great need: but priuily without any consent at all, they may not giue away any thing of their masters.

6 When upon discontent they run away from their masters. The two servants of *Semei* which runne from their master, are taxed: for it by the holy Ghost, *Onesimus*, that run from his master, is sent backe againe by *Saint Paul*: and *Hagar* is sent backe by an Angell.

Obiect. What if master and mistresse be sharpe, rigorous, and cruell?

Ans. An Angell from heauen giueth one answer, (*Submit thy selfe vnder her hand*:) And an Apostle giueth another, *Be subject with all feare to the forward: for conscience towards God endure griefe, suffering wrongfully.*

These faults are thus noted, that servants

Luke 16. 1, 2.

vse 8.

o Gen. 30. 26.

p 31. 20.

1 King. 5. 20.

1 King. 2. 39.
Philem. ver. 12.
Gen. 16. 9.

Gen. 16. 9.

1 Pet. 2. 18, 19.

taking notice of them, may the more carefully auoid them.

§. 13. *Of seruants obedience to their masters commandements.*

The affirmatiue and actiue part of seruants obedience, consisting in a ready yeelding to that which their masters will haue done, hath respect (as the like kinde of childrens obedience) to the *Commandement, Instruction, Reproofe, and Correction* of their master.

I. A master hauing power to command his seruants, it is the duty of seruants to obey their master therein. The particular worke which appertaineth to a seruant by vertue of his place, is to haue an eye to his master, to see what he requireth at his hands. *Dauid* thus describes the property of good seruants, *Their eyes looke to the hand of their master.* That looking, as it implieth an expectation of reliefe and succour, so also a readinesse to receiue and execute any thing from them that they would haue done. The Centurion commendeth this duty in the example of his seruants, who euery one of them did what their Master commanded them to doe. It is further commended in the examples of *Abrams* seruant, *Eliabs* seruant, & many others. Note how farre the Lord Christ exacteth this duty of seruants; Though a seruant hath beene all day plowing (a laborious and wearisome worke) yet when hee commeth home, his master commanding him to dresse his supper and wait, hee must doe it. By all these proofes it appeareth, that if a master bid his seruant Come, Go, Do this, or that, he must obey.

The contrary hereunto is the highest degree of disobedience, as when seruants refuse to be at their masters command, and to doe what they charge them to doe: as *Ziba*, who being commanded to saddle his masters Asses, went away and did it not: and *Iobs* seruants, who being called, would not answer. Of all other offences this doth most prouoke masters: for it is a plaine contempt of their authority.

§. 14. *Of seruants hearkning to their masters instruction, in matters of their calling.*

II. As a master hath power to command, so his duty it is to instruct his seruants in the way of righteousness, and in that ciuill course of life wherein he is to walke. The duty then of seruants it is, in both to hearken and be obedient vnto them:

1 Such seruants as are vnder masters to learne their trade, are bound many wayes to hearken to them.

1 That for the time they may do the better seruice to their masters.

2 That by learning a trade or skill in any good calling, they may be the better able, when the time of their seruice is out, to maintaine themselves, to teach other seruants which shall bee vnder them, and to doe the more good in the place where they shall liue.

3 That thus they may the better discharge a good conscience in that particular place wherein God hath set them.

Contrary is the idle, sluggish, dull disposition of many seruants, who by reason of their carelesnesse & vntowardnes in doing that which they are taught, vex & grieue their masters, yea & make them weary of instructing them. Many prentices spend all the time of their prentiship without reaping any good at all: they neuer proue their crafts masters: so many in the country liue vnder good husbands, many Clearks vnder good Lawyers, many in aids vnder good huswiues, & that many yeeres together: yet through their negligence get no good at all: whereas if they would haue beene attentiuie and carefull, they might haue learn'd much. Enemies these are to their masters, to themselves, to the city and country where they liue, and to their friends and parents, especially, if they haue any aliue.

§. 15. *Of seruants hearkning to their masters instructions in piety.*

2 Such seruants as haue religious masters, who are careful to instruct their household in the way of righteousness, ought to be obedient to their instructions: so were *Iosuahs* seruants (or else could not *Iosuah* haue vndertaken for them) as he

See Treat. 8.
§. 21. 38.

Obedience of
seruants to pi-
ous instructi-
ons.

610f. 24. 15.

What masters
command ser-
uants must do.

Psal. 123. 2.

Mat. 8. 9.

d Gen. 14. 9.
c 1 King. 18. 43

f Luke 17. 7. 8.

Contrary.
Refusing to be
at command.

2 Sam. 19. 26.

Iob 19. 16.

c *Jeh 4. 53.*d *Ab 16. 15.*

e 34.

f *Rom. 16. 5.*
g *Philem. v. 2.*g *Ab 10. 7.*h *Verse 2.*

he did) and the servants of that Ruler, of whom it was said, that *himselfe beleueed and all his house*, and the servants of *Lidia*, and of the Taylor, concerning whom it is said, *She was baptiz'd and her household*: *he beleueed in God and all his house*. Under these words *house* and *household*, none doubteth but that *servants* are comprized.

Now then, if the servants of these had not hearkned and yielded to the instructions of their master & mistress, would they haue beleueed in him in whom their masters beleueed, or beene baptiz'd when their mistress was? The like may bee gathered out of this phrase, *The Church in their house*: for thereby is implied, that all in the house were of the same faith that their master and mistress were. It is expressly noted of the Souldier that waited continually on *Cornelius*, that hee was a *deuout man*; whereby it is presupposed, that hee harkned to his masters instructions: for it is noted of the master also, that *he was a deuout man, and feared God*.

The benefit which redoundeth to servants by obeying such instructions, is vn-speakable: much more good may bee got by following the spirituall directions of religious masters, then the witty and commodious directions of the wisest Statesmen, and the skilfullest Artists, or Tradesmen that bee: so as there is a double bond to binde servants to obey this kinde of instructions;

1 The bond of duty.

2 The bond of profit and benefit to themselves.

§. 16. *Of seruants faults contrary to obedience in matters of Religion.*

Notwithstanding the forenamed duty be so behouefull to servants, yet of all other duties, is it by many least thought to be a duty, and most neglected, the cleane contrary for the most part being practized, as may appeare by these particulars.

1 Many seruants are of so impious a mind, as of all masters, they will not serue such as are religious, and make conscience to instruct their servants in the way to saluation: they had rather serue profane masters, more worldlings, and very Pa-

pists. For why? any thing better agreeth to corrupt nature, then to bee kept within the bounds of Religion: few like the strait gate and narrow way that leadeth to life: for the god of this world so blindeth mens eyes, that they cannot see the blessing of life at the end of this way, they onely see the straintesse of it: or if they should see it as farre off, yet they so fauour the things of the flesh, and of this present euill world, as they would not regard that which is so far off. Now, religious masters will endeaour what they can, to keepe all their servants in that narrow way, but irreligious masters will suffer them to follow the sway of their own corruption, to sweare, to profane the Sabbath, and to spend that whole day in sleeping, sporting, eating and drinking: to goe to bed without prayer, or catechizing, or reading the Word of God, and so to rise againe and goe about their businesse: to which holy duties, such deuout masters as *Cornelius* was, will hold their servants.

2 Others that are placed by their friends vnder such deuout masters, or (not knowing before hand the disposition of their masters) haue themselves coneuanted with them to be their seruants, after they haue bin a while in the house, thinke their masters house a prison to them, muttering and murmuring against their strait keeping in, as they deeme it: and being called in to any religious exercise they will be ready to say, *I was not hired for this, neither am I bound to you herein, set me about your worke, and I will doe it.*

3 Some again are more negligent and dissolute in their businesse, because their masters are religious. It is a common complaint, that profane, worldly masters shall haue more seruice then religious and godly masters, yea though *these* giue better wages, diet & lodging then *those*. Many thinke the fault hereof to be in the master: but assuredly for the most part the fault is the corrupt disposition of servants, that esteeme pleasure in sinne, and liberty thereunto, more then wages, diet, and lodging: whereby they shew themselves impious against God, vngratefull to their masters, iniurious

a Mutter against them being in seruice,

3 Negligent, because masters religious

Contrary,
1 Loth to
serue religi-
ous masters.

1 Tim. 6. 2.

to their masters, iniurious to themselves. Let this peruerse disposition be noted, the rule of the Apostle very pertinent to this point, may bee the better obserued, *They that haue belouing masters, let them not despise them, but rather doe them seruice, because they are faithfull and beloued.*

§. 17. *Of seruants obedience to reproofe and correction.*

The same directions may serue for yeelding to reproofe and correction: for they may both be brought to one head: and in the generall they doe both agree. For reproofe is a verball correction, and correction is a reall reproofe.

The obedience which seruants, in regard of these, must shew to their masters, is twofold.

1 Patiently to beare all manner of reproofe and correction.

2 Readily to amend that, for which they are iustly reproofed or corrected.

1 Pet. 4. 18, &c.

For the first of these, seruants haue an expresse precept, inforced by many reasons in these words, *Seruants bee subiect to your masters with all feare, not onely to the good and gentle, but also to the froward. For this is thankeworthy, if a man for conscience toward God, endure griefe, suffering wrongfully. For what glory is it, if when yee be buffeted for your faults ye take it patiently? but if when ye doe well, and suffer for it, ye take it patiently, this is acceptable with God.* Here we see,

1 That correction is patiently to be borne by seruants: if correction, then much more reproofe.

2 That though correction bee vniustly inflicted, yet it is patiēly to be endured: therefore much more when it is deserved.

bP/al. 105. 18.
c Gen. 39. 20.

3 That *buffeting*, and that of a froward master, is to be borne: therefore much more, lighter correction of a good and gentle master. *Ioseph* patiently endured *fetters*, and *iron chaines*, and *imprisonment* inflicted vpon him most vniustly, euen for his faithfulness to his master. Great was the recompence which God made vnto him: and assuredly God will recompence all the wrong, paine, and griefe, that in this case shall be endured for conscience sake. For the Apostle

saith, that this is *thankeworthy*, that is, worthy of praise & commendation, and so worthy of recompence and reward. Again he saith, that it is *acceptable to God*, so as God will recompence it, though men may account it but baseness and blockishnesse: yea though vniust masters may thereupon take occasion the more to trample vpon, and insult ouer their seruants.

To these motives I may adde the rule of our Christian profession (which is also intimated by the Apostle in these words, *Euen hereunto were yee called.*) For our Christian calling requireth all men to *give place vnto wrath*: *To turne the other cheek, when one is smitten*: *To overcome euill with goodnesse*. If all Christians must shew such patience to all men, euen their equals: how much more seruants to masters? The Apostle commendeth to seruants the example of Christ in this case: *hee was reuiued, and much he suffered*, and that most iniuriouly, and yet patiently did he beare all. If seruants thus suffer with him, they also shall reigne with him.

§. 18. *Of the extremes contrary to seruants patient bearing of reproofe and correction.*

Patient bearing of rebuke and blowes, seemeth an *hard saying* to most seruants: they cannot endure to heare it: for their minde and carriage is cleane contrary therunto.

1 Some being but reprooued, though iustly, are ready to answer againe, and to chop word for word: a sinne^b expressly forbidden. It seemeth by the Apostles expresse mentioning of it, that *answering againe* hath bene an old euill quality in seruants.

Obiect. If a master vniustly reprove his seruant, & the seruant answer not againe, he wittingly suffereth his master to continue in his error, and so maketh himself accessary to his masters sinne.

Answ. There is difference betwixt a spightfull, reuengefull contradicting of that which is spoken, and an humble, mild, reuerend, seasonable apologie for that which is vniustly censured. *This* is lawfull: but *that* is forbidden.

2 Others

* 1 Pet. 2. 21.

d Rom. 12. 19.
e Mat. 5. 39.
f Rom. 12. 21.
g 1 Pet. 2. 23.b Tit. 2. 9.
and dicitur
gratas.

2 Others scorne to bee corrected : which disdain they manifest many waies:as

1 By muttering, and saying *they came not for that end*. But though that were not the maine end of their subiection, yet is it a meanes to keepe them vnder subiection : and therefore to bee endured by them.

2 By running away, as * *Hagar*.

3 By struggling and struiving with their master or mistresse : and taking the staffe or wand by the end: or by holding the hands of those that correct them.

Obiect. Shall I suffer my selfe wrongfully to be beaten, when I can helpe my selfe and hinder it?

Ansiv. 1 Servants may not bee their owne Iudges, whether their correction be iust or vniust: for men are so prone to soothe themselves, and to extenuate the euill actions which they doe, as if they be not corrected till they thinke it iust, they would neuer bee corrected.

2 To endure punishment (that I may vse Saint *Peters* word) it is not otherwaies *thanke-worthy*. If iustly thou beest punished, thou hast but thy desert. If forcibly, so as thou canst not resist, necessity maketh thee beare it. The sturdiest theewes that be, being pinnioned, suffer themselves to be turnd ouer, because they see a necessity. But Christ (whose example in this case is set before seruants) could haue freed himselfe, but would not. If seruants endure for conscience sake, they will not resist, though they be able.

3 Others, if they be smitten by master or mistresse, will giue as much as they receive, they wil smite againe: a practice vnbecoming any Christian, but most vnseemely for Christian seruants, who manifest thereby a despight of Gods image and power in their masters.

4 Others are so possessed with a deuill, as they will seeke all the reuenge they can, if they be corrected: whence it commeth to passe, that some hot, heady, hardy youth, stick not to challenge their masters into the field: and others, more maliciously minded, secretly endeaour to take away the life of their masters. Many that haue not the opportunity to

practise such villanies, doe notwithstanding in their hearts wish their masters destruction, and make most fearefull imprecations against them; whereby they make themselves guilty of blood before God.

§. 19. Of seruants amending that, for which they are iustly rephoned or corrected.

More then patience is required of them that are deservedly rebuked or corrected for their faults: namely, * repentance, and amendment. Thus shal the smart and paine which seruants endure, be as good physicke vnto them, & turne to their good. True amendment of former faults, may make one a better servant then he was before hee committed those faults: witnesse that which Saint *Paul* saith of *Onesimus*, ^b *in time past hee was to the vnprofitable, but now profitable to thee and me.*

Contrary is their disposition, who notwithstanding all rebuke and correction, goe on still in their euill and lewd courses, and continue to prouoke their master more and more, & so make them adde blow to blow, and stroke to stroke, till they haue no hope of them, but are forced to put them out of doores. This commeth either from a scornfull, disdainfull stomake (for ^c *a scorner heareth not rebuke*) or from a base, seruile, stupid, blockish, brutish nature, that is not moued with any smart or paine, like a restie lade, that will not stirre, though hee be whipt or beaten neuer so much. ^d *Solomon* implieth thus much, by putting into one leash an horse, an asse, and a foole: meaning by a foole, a scornfull, blockish servant, to whose backe a rod is as a whip to an horse: of such a foole hee saith, that ^e *an hundred stripes enter not into him: and againe, ^f Though thou shouldest bray a foole in a mortar among wheate with a pestle, yet will not his foolishnesse depart from him.*

But what shall wee say of such as for rebuke and correction are the worse? What, but that shame, beggery, & some ignominious death or other is like to befall them?

Hitherto of the *Kindes* of seruants duties.

* See more of this point, Treat. 5. §. 33, & 34.

^b Philim. verse 11.

^c Pro. 13. 1.

^d Pro. 26. 3.

^e Pro. 17. 14.

^f Pro. 27. 22.

* See §. 12.

^e 1 Pet. 2. 21.

^f Mat. 26. 53.

The next point respecteth the Manner of performing them.

§. 20. *Ofseruing with trembling.*

The *Manner* how seruants ought to performe their duties, is noted in foure phrases:

1. The first whereof is this, *with feare and trembling.*

Feare is both a fountaine from whence all other duties flow : and also as a *sawce* to season them all.

Commonly the season and fauour of waters commeth from the fountaine: which Saint *Iames* implieth, where hee saith, *No fountaine doth yeeld salt water & fresh* : for if the fountaine bee salt, the streames issuing from thence, will be salt: and fresh, if the fountaine be fresh : so if feare be seated in the heart of seruants, all their obedience and submission will bee seasoned therewith. Let therefore seruants here learn by their manner of performing all their duties, to declare that there is a true seruant-like feare seated in their hearts. Hereof I shall need say no more, then what hath beene* before deliuered.

The other word *trembling* added to feare, addeth emphasis, shewing that it is no small feare that is required of seruants : and it giueth them to wirt, that their masters hauing a power to punish them, they must so carry themselves, as they prouoke not their master to wrath, but bee very carefull and circumspect to auoid his displeasure, that they giue him no iust occasion of offence. This care had that seruant of *Dauid*, which first espied *Abalom* hanging in a tree, and told *Iosh* thereof : hee so feared the displeasure of the King his master, as to gain a thousand shekels of siluer, he durst not kill *Abalom*. The like is noted of *Obadiah*, who was afraid to tell his master *Ahab* where *Eliab* was, lest his master might haue thought he had mocked him, if the Spirit had carried *Eliab* away.

This trembling feare is needfull, in regard of the small loue that seruants commonly beare to their masters. There are not those motiues to stir vp loue in seruants to their masters, as in children to their parents : except therefore through

awe and dread they be kept in compasse, they will exceedingly transgresse : and because this is so needfull, seruants must labour to nourish it, as a meanes to keepe them from ouer-much boldnesse.

Contrary on the one side is a proud despising of a masters authority (saying, if not with their mouthes, yet in their heart, as *Gaal of Abimelech*, *Who is he, that we should serue him?* or as those that despised the gouernment of Christ their Master, *"Wee will not haue this man to reigne ouer vs :* and againe, *"Let vs breake his bonds asunder, and cast away his cords from vs."*) And on the other side, a wretched carelesnesse, not fearing any punishment before they feele it, like to many desperate theeues, that no whit feare the power of the Iudge, but desperately say, *We haue but one death to pay.* The authority of God himselte is despised, and his reuenging hand is lightly regarded by such proud and desperate seruants; so as their sin is no small sinne :

§. 21. *Ofseruing with sincerity.*

The second branch concerning the manner of seruants performing their dutie, is in these words, *in singlenesse of heart*: so as all must be performed with an honest and vpriight heart: *What seuer ye do, doe it heartily*, saith the Apottle to seruants in another place. Thus did *Ioseph* in singlenesse of heart serue his master: insface, his refusing to abuse his mistresse in a priuate chamber, when shee desired it, and no other body was in the house. Happy were it for masters to haue such seruants : then might they take no more care then *Potiphar* did, but put all that they haue into their seruants hands. Neither would this rare vertue in seruants be onely profitable to their masters, but also very comfortable to themselves, and bring them much peace of conscience.

Contrary is hypocriticall seruice; when seruants haue a heart, and a heart, making shew of one heart outwardly, & haue another, euen a cleane contrary heart within them. Such an one was *Gebaixi*, who came in and stood before his master, as if he had performed some good seruice for his master, when he had most highly dishonoured him : and such an one was *Indas*,

Indg. 9. 28.

m Luke 19. 14.
n Eph. 3.

II.

Col. 3. 23.

Gen. 39. 11, 12

Gen. 39. 6.

Psal. 124.

2 Kings 5. 25.

Iam. 3. 12.

* S. 4.

* See Treat. 1.
§. 124.

2 Sam. 18. 12.

1 Kings 18. 9,
&c.

John 13. 29.

das, who carried as faire a face to his Master, as any of the Disciples, and yet was an arrant traitor: for when he was thought to goe out to buy prouision for his Master, he went to betray him.

Eve-service.

All eye-seruice is contrary to the fore-named singlenesse of heart, when seruants are diligent, so long as their masters eye is on them: like little children that will do any thing their mother will haue them doe, while her eye is vpon them; but nothing, when her backe is turned. The world is full of such eye-seruing seruants, who, while their masters are present, will be as busie as Bees: but if he be away, then either idling at home, or gadding abroad, or nothing but wrangling, and eating, and drinking with the drunkē; like that lewd seruant whom Christ noteth in the parable. Let the iudgement denounced against him, bee noted of such seruants.

Mat. 24. 49.

§. 22. Of seruing for conscience sake.

The third branch of the manner of seruants performing their duty, is in these words, *as vnto Christ, as the seruants of Christ, doing the will of God, as to the Lord*: all which doe set forth a good conscience, or such seruice as is performed for conscience sake, is for the Lords sake, which is all one: because the conscience hath an eye onely to the Lord, to his will, & to his ordinance. Though there were no other motiue in the world to moue them to obey their masters, yet their conscience to God would moue them. Such was Iosephs manner of seruing his master, as the reason which he himselfe rendreth to his mistresse sheweth. *How can I doe this great wickednesse, and sinne against God?* The prayer which Abrahams seruant made to God, & the thanks which he rendred to him for blessing his journey; shew, that hee serued his master for the Lords sake. It is more cleare: then needs bee proued, that such was Iakobs seruice to his master. This is the rather to be noted of Christian seruants, because herein lieth the greatest difference betwixt belecuing seruants, and others: others may serue with feare and trembling, in singlenesse of heart, and with good will; but onely Saints doe seruice as to Christ; for con-

science sake. If this bee not that which only they aime at, yet assuredly they doe chiefly and principally aime at it: which maketh them not to content themselues with doing the thing, but to endeaour to doe it after the best manner they can, so as God may best accept thereof: whereby as they approue themselues to God, so they doe much good to their masters, and bring much comfort vnto their owne soules.

Contrary is the minde of most, who doe all the seruice which they doe, on by-respects; they may performe much duty, and it may be, doe much good to their masters; and thereupon they may get good wages at their masters hands, and extraordinary recompence also, and liue in much quiet vnder them; but no reward can they looke for at Gods hands: so as I may say to such seruants, as Christ said to those who did all to haue glory of men, *They haue their reward.*

§. 23. Of seruants willingnesse to performe their duty.

The fourth branch respecting the manner of seruants performing their duty, is noted in this phrase, *with good will*. This good will of a seruant to his master, hath respect partly to the disposition of the seruant, and so it implieth willingnesse and cheerefulness, and partly to the benefit of the master, and so it implieth faithfulness.

Of willingnesse to do that duty which belongeth to a seruāt, Christ Iesus (who tooke vpon him the forme of a seruāt) hath made himselfe a worthy patterne: *I delight to doe thy will*, saith hee to him that sent him; and againe, *My meat is to doe the will of him that sent mee, and to finish his worke*. Doth not a man eat his meat willingly, with delight and cheerefulness? Euen so did Christ the worke of him that sent him. So cheerefully did Iakob serue his Vncle Laban, that *seuen yeeres seemed to him but a few dayes*.

Obiect. The reason thereof was *the loue he had to Rachel*.

1 *Answ.* This was one reason, but not the only reason: had he not borne good will to his Vncle & Master, as well as loue to his wife, the time might haue seemed

Service on by-respects.

Mat. 6. 2.

IIII.

Service to be done cheerefully.

b Phil. 2. 7.

c Psal. 40. 8. d Isai. 4. 34.

e Gen. 29. 20.

III.
Sic seruum non
ut seruum ad
oculum, sed ut
domini studio-
sum. Confessio. A-
post. 1. 4. 6. 7.

Gen. 39. 9.

Gen. 24. 23, 27.

seemed tedious enough: but both meeting together, made the time passe away the better.

2 *Ansiv.* If the louchee had to *Rachel*, made him doe his seruice so cheerefully: then if seruants loue God, for whose sake they ought to doe their seruice, it will cheerefully be done.

1 That which the Apostle applieth to *giving of almes* (2 Cor 9.7.) may be extended to all manner of duties which God requireth. *God loveth cheerefulness*: that worke therefore which is not seasoned therewith, God regardeth not.

2 As *cheerefulness* maketh God the better to like the work, so it maketh the worke much more easie to him that doth it. Our common proverbe noteth as much, *Nothing is hard to a willing minde*.

3 * Let there be cheerefulness in a seruants minde, and he is as free as his master: for such a seruant is *the Lords freeman* (1 Cor. 7. 22.) and when he cannot be made free of his master, he doth after a manner make his seruice free.

Haue an eie to God, to his acceptation, and remuneration, and it will quicken thy spirit. Mans reward maketh poore men glad of worke, and cheerefull in doing their work: it is as sugar to sharpe wine. Tradesmen, Physicians, Lawyers, all sorts of men, are by gaue drawne on with great willingness to take great paines. Should not Gods recompence of our paines, make vs much more willing? Surely it would, if we had such an eye of faith as *Moses* had, thereby to see the recompence of reward which he saw.

Contrary is heaviness of spirit, and discontentedness of minde, when seruants doe their seruice lowringly, grudgingly, by compulsion (as Beares are brought to a stake) and of necessity, as slaues in a Galley. Such seruice must needs be vntowardly done: but though outwardly it be well done, yet can the doer haue little comfort therein, because God accepteth it not.

§. 24. Of seruants quicknesse and diligence in their seruice.

Seruants, in testimony of their wil-

lingnesse and cheerefulness, must bee both quick and diligent in their seruice: for these are effects of willingness: *Quicknesse* hath respect to the time of doing a thing: *Diligence*, to the paines that is taken about it.

Hee that is *quicke* in his seruice, taketh vp no more time about one thing then must needs; but is ready to do one thing after another, and thus doth much more seruice. It is expressly noted of *Rebekah*, that she *hasted*, and let down her pitcher, and *hasted* and emptied her pitcher, and *ran* againe to the Well. And *Abrahams* seruant, hauing made what speed hee could to the place whither he was sent, *he would not eat, still hee had told his errand*: after he had told it, if he had not sped, *he would not haue delayed time*, but haue gon again forthwith: when he had well dispatched all, *he would not stay* vpon any complements, but *hasted* away to his master. *Abimaaz* strove with *Cushi*, who should soonest bring their message to their master: and *Abimaaz* outstript *Cushi*, for he had a very willing minde to doe the businesse. The manner of charge which *Elisba* gaue to his seruant, implieth all the speed hee could make: it was this, *Gird up thy loynes, goe thy way: if thou meet any by the way, salute him not: and if any salute thee, answer him not againe*.

He that is *diligent* in his seruice, will not only be quicke for the time, but also hold on, and employ all the labour & pains that he can, for the wel effecting of that which he is to doe. That general charge laid vpon all men, in particular appertaineth to a seruant (*In the sweat of thy face thou shalt eat bread*): and that which *Solomō* noteth (*Whatsoever shine hand findeth to doe, do it with thy might*.) Great was *Iakobs* diligence: (for he faith of himselfe in doing his masters businesse, *In the day the drought consumed me, and the frost by night, and my sleepe departed from mine eyes*.) Great alio was the diligence of those shepherds, that *kept watch ouer their flocke by night*: & of those seruants, that by their pains doubled the talents which were committed to them. As diligence is by these and many like examples commended

Quicknesse.

b Gen. 24. 18, 20.

c Gen. 24. 33.

d verse 49.

e verse 56.

f 1 Sam. 18. 13.

g 1 King 4. 39.

Diligence.

b Gen. 3. 19.

i Eccl. 9. 10.

k Gen. 31. 40.

l Luke 2. 8.

m Mat. 20. 16, 17.

* Apostolus seru-
nos monet, do-
minis suis ex
animo cum bona
voluntate ser-
uire, ut scilicet
si non possunt d
domini liberi
fieri, suam ser-
uitutem ipsi
quodam modo
liberam faciant.
Aug. de Civ.
Dei. l. 3. c. 15.
Direction.

Heb. 11. 26.

Contrary,
discontented-
nesse.

m Pro. 10. 4.
n & 12. 14.
o verse 24.

* & 14. 23.

p 1 Cor. 7. 17.

q Jer. 48. 10.

Idleneffe.

vnto vs, so is it further set forth by the many promises which are made vnto it, as ^m *The hand of the diligent maketh rich:* ⁿ *The recompence of a mans hands shall be rendred vnto him:* ^o *The hand of the diligent shall beare rule:* ^p *In all labour there is profit.*

The worke which seruants are by their master appointed to doe, is to them the worke of God; whereupon the Apostle faith to seruants as well as to others, ^p *As God hath called every one, so let him walke:* but the worke of God is to be done with all diligence, for ^q *Cursed is he that doth the worke of the Lord negligently.*

Contrary is the idleneffe, lazineffe, slothfulnesse, and sluggishnesse of seruants. These are faults too too common. *Solomon* much inueigheth against these vices, setting them forth in their kinde, and setting downe the many mischiefs that follow thereupon.

Thus he deciphereth them; ^r *The slothfull man saith, There is a Lyon in the way, (that is, he pretendeth vnlkeely danger)* *As the dore turneth vpon the hinges: so a slothfull man vpon his bed:* turning from side to side, but riseth not vp about any busines. *The slothfull hideth his hand in his bosome, it grieveth him to bring it againe to his mouth.* He is loth to take the least paines, about the things which are most needfull and vlesfull for himselfe. ^s *Yet a little sleepe, a little slumber, a little folding of the hand, so sleepe.* He is neuer satisfied with sleepe, though he can sleepe no more.

These are the mischiefs which he noteth to come from idleneffe and sloth, ^t *Pauerty, Seruitude, Fruitlesse wishes and desires, Hunger, Beggery, Death,* And to shew what small ioy or comfort masters may haue in slothfull seruants, hee compareth them to vineger and smoke, which are as irksome to the teeth and eyes as can be: ^u *As Vineger (saith he) is to the teath, & smoke to the eyes: so is the sluggard to them that send him.* And because many idle packs thinke and say they do no hurt, he further saith, that ^v *He that is slothfull in his worke, is brother to him that is a great waster:* in which respect Christ fileth a slothfull seruant, ^w *a wicked & unprofitable seruant:* & giueth him the portion of those who do much hurt.

How lightly soeuer many seruants esteeme idleneffe and sloth, the truth is, that it is a plaine theft. For the best seruice that seruants can doe, is due to their Master: and they ought to be as diligent in their Masters worke, as if it were their owne. So as it is not enough to auoid idlenes in doing nothing at all, but they must take heed that they be not slothfull in doing something: for ^x *as good not at all, as neuer a whit the better.*

I haue the further pressed this point, because it is noted as a blemish in such seruants as profess religion, to bee most lazy and negligent, least sedulous and diligent: Much of that time which they should spend about their Masters businesse (which is their particular calling) they spend in prating about State, and Church-businesse, (matters not belonging to the.) Thus they make their Masters weary of their seruice, and by reason thereof they are oft shifted from house to house, and as ^y *rolling stones, gather no mosse:* they neyther learne skill, whereby they may, when they are of themselves, maintaine themselves, & do good to others: nor liue by any stocke or portion, as others which are diligent do; yea they get such an habit of idleneffe, as they can neuer shake it off againe: for they who are slothfull being vnder Masters, seldome proue diligent when they are for themselves. In these is *Solomons* prouerbe verified, *The talke of the lips tendeth only to penury.*

§. 25. Of seruants faithfulness.

It was before noted, that the good will here required of seruants to their Masters, had respect to the profit and benefit which seruants by their seruice might bring to their Masters: & in that respect it compriseth faithfulness vnder it: *Faithfulness* (I say) whereby seruants do wel discharge that trust which is committed to them. Expressly it is commanded to seruants, ^z *to shew all good faithfulness:* and ^a *it is required in rewards, that a man bee found faithfull.* The phrase which is vsed of *Moses*, ^b *He was faithfull as a seruant,* sheweth that faithfulness, by a kinde of propriety, appertaineth to a seruant:

Pro. 10. 23.

* §. 23.

b Tit. 2. 10.
c 1 Cor. 4. 2.

d Heb. 3. 5.

t & 10. 4.
u & 12. 24.
x & 13. 4.
y & 19. 15.
z & 20. 4.
a & 21. 25.

b & 10. 26.

c & 18. 9.

d Mat. 25. 26.
30.

c Mat. 25. 21.

servant : and where Christ coupleth these two *good* and *faithfull*, hee giueth vs to vnderstand, that a seruants *goodnes* consisteth in his *faithfulness*.

Great is the benefit that by seruants *faithfulness* will redound both to master and servant.

Pro. 5. 13.

The benefit which commeth to the master, *Solomon* noteth in this prouerbe, *As the cold of snow*, (is very acceptable, comfortable and profitable) *in the time of harvest*; when men are euen sweltered with heat: *so is a faithfull messenger to them that send him: for he refresheth the soule of his masters*; and againe in this, *A faithfull Ambassadour is health*, that is, he bringeth safety to his master.

Pro. 15. 7.

The benefit which redoundeth to the servant himself by his *faithfulness*, *Christ* noteth in this his approbation, and remuneration thereof, *Well done, thou good and faithfull servant, thou hast bene faithfull ouer a few things, I wil make thee Ruler ouer many things, enter thou into the ioy of thy Lord*. Every servant shal be called to his account : if not by his master on earth, yet by his Master in heauen: he will say to euery one, *Give an account of thy stewardship*. Now then, if seruants haue not bene *faithfull*, what other discharge can they looke for, then that which the wicked, *slottfull*, and vnprofitable servant (who hid his talent in a napkin) receiued, namely this, *Cast yee the vnprofitable servant into outer darknes, there shall be weeping & gnashing of teeth*. Let all vnfaithfull seruants note this: for to *faithfulness* is contrary to all vnfaithfulness, as negligence, deceit, theeuery, treachery, & such like vices. Much damage, disgrace, and vexation is brought by such seruants to masters : and better it had bene that they neuer had come into a mans house.

Luke 16. 1.

Mat. 25. 30.

But that the point of *faithfulness* may be the better discerned, and obserued, I will exemplifie it in seuen particulars, whereabout it ought especially to be exercised, which are,

- 1 The Goods :
- 2 The Businesses and affaires :
- 3 The Counsels and secrets :
- 4 The other seruants :
- 5 The Children :

6 The Bed-fellow:

7 The Person

of their master or mistresse.

§. 26. Of seruants *faithfulness* about their masters goods.

Two things are required of seruants, to testifie their *faithfulness* about their masters goods:

- 1 A safe-keeping of them :
- 2 An increasing of them.

1 Whatsoeuer is committed by Masters vnto their seruants, they must so carefully preserue, as it be not lost, spoiled, or impaired vnder their hands, whether they bee things within doores, or without. I may to this purpose not vnfitly apply that charge vnto seruants, which in another case the Apostle gaue to *Timothy*, *Keep that which is committed to thy trust*. The Metaphor is taken from seruants, and so sheweth what is their duty. Great was *Iosephs* *faithfulness* in this kinde, which made his master *put all that he had into his hand*. So great was *Iaakobs* *faithfulness*, that *d* in twenty yeres his masters Ewes and shee-Goats, being vnder his hand, cast not their young, nor the Rams were deuoured: if any thing were torne of beasts, hee brought it not to his master, but bare the losse of it himselfe. If seruants espy any damage or hurt done by others to their masters goods, they must redresse it, if they can, or at least make it knowne to their masters, that he may giue order for the redressing of it: as the seruants of him that sowed good seed, among which tares were sowed, mentioned in the parable.

Masters that put seruants in trust, securely goe about other affaires, & looke not themselves to those goods which are vnder their seruants custody, which is to be presupposed they would doe, if they trusted not their seruants. Great reason therefore it is, that seruants bee carefulfull of those things which are so committed to them.

2 They ought further to doe what lieth in them, to aduance their masters estate, and to increase his flocke. *The little which Laban had, was by Iaakobs faithfulness in this kinde increased vnto a multitude*.

Servants must well preserue their masters goods.

b1 Tim. 6. 20
reposed sh.
xlv 9w d 39.

c Gen. 39. 4.

d & 31. 38, 39.

Mat. 23. 27.

Servants must endeavour to increase their masters estate.
Gen. 30. 30.

tude. The talents which were committed to the two faithful servants, were by their industry increased to as many more. So as it is not sufficient for servants not to impair their masters estate, but they must better it: for hee that kept safe his masters talent, and gaue him his owne again, was counted an vnprofitable servant, and receiued the doome of waiters.

Most masters take servants for their advantage and benefit: for it is but little ease for a master to prouide diet and lodging for many servants, and to giue them wages, if they reape no profit and benefit by them.

§. 27. *Of servants carelesnesse ouer their masters goods.*

Contrary to servants *fidelity* in safe-keeping their masters goods committed to their charge, is *Carelesnesse* and negligence in suffering losse and dammage come to their Masters: as in the fields, when they looke not to his fences and gates: or neglect his cattell so as they bee stolne, or suffer diseases to grow vpon them, or giue them not Fodder and Water in due season. Or in the house, when they leaue doores and windowes open, and thecues come in and take away, or hooke out their masters goods: or carelesly leaue the fire, or let candles burne so as the house may bee set on fire: or suffer household-stuffe, and apparell to lie, till it be moth-eaten or otherwise spoiled: or suffer any thing in the house to bee broken: or victuall to lie in corners moulding, or to bee cast vp and downe for dogs and cats. When Christ so increased the bread and fish, wherewith many thousands were fed, that many fragments were left, hee bid his Disciples gather vp what remained, and rendered this reason, *that nothing bee lost.* The dammage which may come by servants carelesnesse, may bee more then euer they can bee able to make satisfaction for: and therefore they ought the more carefully to preuent it.

§. 28. *Of servants fraud.*

Contrary to the other branch of servants *faithfulness* in increasing their masters estate, is all manner of theft and fraud, whether it bee by retaining that which is due to their masters, or by purloining from them that which they haue, ^b The Apostle expressly forbiddeth servants to *purloine*. The word translated *purloine*, is the same whereby the fraud of *Ananias* is set forth, who ^c kept backe part of the price of a possession which they sold: so as thereby is forbidden not onely open and manifest stealth, as pilfering money out of their masters purse, chest, or counter, or conueying away their Corne, Wares, or any other goods, but also putting more into the account of expences then hath bene expended, or into the account of debts lesse then is due, (as the vniust steward, who for adebt of an hundred measures of oyle, put in fifty, and for an hundred of wheat, put in foure (core) or spending more then needs, or bringing in ill company into the house when their masters are absent, and entertaining them on their masters cost, or concealing part of the price which hath been taken for any wares, or borrowing money in their masters names, or taking greater fees then their masters wot of, or receiuing bribes or gifts which their masters refuse (as *Gehazi*) or hiring others to doe their worke vpon their masters cost, or inueigling away their Masters customers, or purloining away other mens goods committed to their Masters trust, (as Taylors servants, who thereby both much discredit their masters, and also hinder their custome.)

Obiect. What if masters detaine their seruants wages? may they not by priuie meanes right themselves?

Ans. A masters sin is no warrant to make seruants answer sin with sin. The law is as open for seruants as for masters: if not, Gods eares are open for their complaints: he can & will redresse all, either here or hereafter. ^d Note *Isaaks* example. Many make this a iust pretence: but whether it be iust or no, it is not safe to open this gap of deceit.

^b Tit. 2. 10.
μη νομιζετε
καρπες.

^c Act. 5. 1.
προσκληθη.

Luke 16. 6, 7.

a King. 7. 21.

/ Gen. 31. 42.

These and such like kinds of deceit are the more hainous finnes, because of that trust which masters repose in servants: for they violate both the bond of iustice, and of fidelity also. If a servant embæzell or defraud his Master of any of his goods to the value of forty shillings, hee is adiudged a Felon by our Statute law.

§. 29. *Of servants faithfulness in the businesses which they are to dispatch for their masters.*

In the businesses which Masters commit to the care of their servants to be dispatched by them, they must doe their best endeavour that all may prosper vnder their hands: as it is noted of Joseph, *“hee was a prosperous man.* Wee haue not only a pregnant proof, but also an excellent direction for this point, in the example of Abrahams servant, who was very faithfull in dispatching the business of fetching a wife for Isaac: therein let these particulars be noted.

1. Hee feared God: the whole carriage of that business testifieth as much. There is a double bond to tie servants hereunto: one, in respect of themselves, that in the thing which they do, they may be accepted of God: another, in respect of their masters, that their masters business may prosper vnder their hands: God prospereth such as feare him, in all things they take in hand: instance the examples of Isaac, Joseph, and David.

2. He called vpon God to prosper his endeavours: now prayer is the best meanes that possibly can be used to obtaine any blessing from the Lord. Without it all our endeavours are vaine. *(It is in vaine to rise up early, & sit up late, and to eat the bread of carefulnesse, except Gods blessing accompany all.)*

3. He gave thanks, when hee saw the Lord beginne to prosper that hee tooke in hand: thanksgiving for the beginning of a blessing, is an effectuall meanes for continuance of that blessing, yea it is also an effectuall meanes to moue God to prosper other things that wee take in hand, so as, if servants desire to pro-

spere in all the affaires which they vndertake for their masters, they must render thanks for the first successe which hee hath giuen, and so for the second, third, fourth, and for euery successe.

4. Hee tooke all the opportunities hee could: when hee saw a maid to inquire of, hee ranne to her, and inquired what was behouefull for his matter: when hee had ground to thinke shee was the maid, hee presented gifts to her: so soone as he was brought to the house, hee falls vpon the matter for which hee came, even before hee did eat any thing: after matters to his liking were concluded, he maketh no tarrying, but with all speed carrieth the maid to Isaac. In a word, he omitted nothing that in the vttermost of his wisdom hee conceived to be behouefull for that matter; more hee could not haue done, if the matter had wholly concerned himselfe. I shall need no further to vrge this point, then by setting this patterne before servants.

Contrary is their disposition, who care not whether the things which they doe for their master, prosper or no; if they haue taken any paines therein, so as their master cannot say they haue altogether neglected it, there is all that they care for. If it succeede not well, they will say they are not in Gods place, to make euery thing which is done, to prosper. But though the whole blessing rest in God, yet hath hee sanctified meanes for obtaining his blessing (as faith, prayer, thanksgiving, and the like) which because they vse not, they faile in this point of faithfulness. Nay further, they vse those things which doe mainly hinder and keepe away Gods blessing, and in stead thereof, bring a curse vpon all they doe, as profanenesse, vncleannesse, drunkennesse, and all manner of riotousnesse, yea despising Gods Word and holy ordinances, reproaching his Saints; taking his name in vaine by swearing, forswearing, and blaspheming, lying also, backbiting, pilfering, and other like vices. These irreligious and wicked servants, as they

11. Of Hen. 8.
Stat. 7.
And 5. of Eliz.
Stat. 10.

11.

a Gen. 39. 8.

b Gen. 24.

c Gen. 30. 27.
d & 39. 8.
e 1 Sam. 18. 14.
f Gen. 24. 12.

g Psal. 127. 2.

h Gen. 24. 57.

i Gen. 24. 7, 23.

k Verse 22.
l Verse 33.

they sinne against God and their owne soules, so also against their master: it is not for masters profit to keepe such seruants.

§. 30. *Of seruants faithfulness in keeping their masters secrets, and concealing their infirmities.*

III. By reason of that neere bond which is betwixt master and seruants, and their neere and continuall abiding together, and the many imployments which masters haue for their seruants, seruants come to know many of their masters secrets: faithfulness therfore requireth to keepe them close. Proud that they bee not such secrets as tend to the dishonour of God, or to the danger of the Common-wealth and Church, nor of a priuate person: for *Jonashan* is commended for discovering the mischief which *Saul* had secretly intended against *David*.

For prooffe of the point, note what *Solomon* saith: *He that is of a faithfull spirit, concealeth a matter*: namely, a secret matter. Note also how faithfull *Ieremiab* was in keeping *Zedekiahs* counsell: though the Princes enquired after it, yet would hee not reueale it to them.

To this head is to bee referred a faithfull concealing of masters infirmities: for the best that bee, are subiect to many: and seruants which are vnder their masters rooffe continually waiting on them, cannot chuse but espy many: if herein seruants bee not faithfull, masters were better be without seruants in their houses.

Contrary to keeping close the secrets of masters, is blabbing abroad all such things as seruants know concerning their masters: which is too common a fault: for when seruants of diuers houses, men or maids, meet together, all their talke for the most part is of their masters and mistresses: whereby it commeth to passe, that all the secrets of an house are soone knowne about the whole towne or City. *Solomon* stileth such an one a tale-bearer: A tale-bearer, saith he, reuealeth secrets: or, He that reuealeth secrets,

is a tale-bearer: for many of *Solomons* Proverbs are conuertible, they may be turned eyther way. Now note how *Solomon* noteth out the mischiefes that tale-bearers worke: *The words of a tale-bearer are as wounds*, (they wound the precious name and credit of a man) and they goe downe into the innermost parts of the belly: that is, they doe, as it were, strike thorow the very heart of a man. Againe, hee noteth them to bee the cause of all strife, and to raise discord betwixt chiefe friends: and in that respect fitly resemblen them to wood which is the very fuel of fire. What enemies then are such seruants to an house? They are euen as trecherous spies, the most dangerous enemies that bee. Thus wee see that this is no light sinne: yet is it so much the more odious, when Masters and Mistresses infirmities (the publishing whereof may much impaire their credit) are made knowne.

§. 31. *Of seruants faithfulness in helping one another.*

Where many fellow seruants are together, faithfulness requireth that one bee helpfull to another in what they may, as by good example, good counsell, encouragement in good courses, disuasion from lewd and wicked practices, peace and vnity, with the like. The Lord Christ expresse calleth such an one, a faithfull servant, and pronounceth him blessed.

Example and aduice of one equall preuaileth much with another, so as a fellow seruant may, in this kinde doe more good then the Master himselfe: and if by his meanes hee bring his fellow seruants to bee faithfull, his owne faithfulness is doubled and trebled, and his Master receiueth a double and treble benefit thereby: namely, the benefit of this good seruants faithfulness, and the benefit of all the other seruants faithfulness whom hee hath made faithfull.

Contrary is their practice, who

Pro. 8.8.

Pro. 16.8.

Pro. 26.10.

IV.

Mat. 24.45, 46

1 Sam. 30.11

b Pro. 11.13.

c Jer. 38.27.

Pro. 11.13.
& 26.19.

Mat. 24. 49.

by their ill example corrupt their fellowes (as that euill seruant, who, when his master was away, *did eate and drinke with the drunken*; that is, *did cause others to be drunken with him*) or by ill counsell draw one another on to euill (as the sonnes of *Isaak*, who when they saw *Ioseph* a farre off, said one to another, *Behold, this dreamer commeth, come now and let vs slay him, &c.* and as they, who, when they saw their masters sonne, said among themselves, *This is the heire, come, let vs kill him, and let vs seize on his inheritance*) or are euer quarrelling with their fellowes, and smiting them (as that forenamed euill seruant, whom the Lord threatneth to cut off) or disswade one another from obedience and subiection (as they who said, *Let vs breake their bonds asunder, and cast away their cords from vs*, and as *Sheba*, who said, *We haue no part in Dauid: every man to his tents, O Israel.*) These faults are very rife among seruants: whence it commeth to passe, that there are so few good, and so many bad seruants: too true is this prouerbe, *One skabbed sheepe mars a whole flock.* Let there be in a great family one seruant that is profane, proud, riotous, stout, rebellious, or otherwise vicious, and all will soone be like him.

Among other parts of vnfaithfulness in this kinde, one of the most monstrous (which yet is too too frequent) is to allure one another to vncleanness, & men and maids to defile one another. Wee shewed before, that it was vnlawfull for seruants, during the time of their seruice, to marry without their masters consent: how abominable then is it to defile one another? The sin is doubled beeing betwixt seruants: for as it is a beastly sin in it selfe, so in the forenamed respect it is greatly dishonorable to their master and his house: besides that, the maid so defiled is oft disabled to doe her seruice well: nay, many times the charge of the child lieth vpon the master. Thus shame and dishonour, griefe and vexation, losse and dammage, all meet together, the more to gall and pierce him to the very heart. Is not this then a great part of vnfaithfulness? Deserueth it not to bee severely punished, and that

openly, and publickly, with shame and sinat too, that others may take warning thereby? Many vs meanes to escape the reuenging hand of man: but though they escape mans hand, they shall bee sure to meet with Gods heavy vengeance: *whore-mongers God will iudge.* Daily experience sheweth, what misery such wretches bring themselves vnto, and how God meeteth with them, and that most fearefully.

§. 32. Of seruants faithfulness about their masters children.

Great faithfulness may seruants manifest to their masters in and about their children: as while they are young and not able to looke to themselves, to be tender ouer them, & well to tend them: maids especially neatly to handle and looke to them, and cleanly to bring them vp: and they that haue a particular charge of them, to seeke their good in euery thing they can, and giue them their due portion: and (because children are much in seruants company) to vse in their hearing such speech as may minister grace to them, and to teach them good things, and (when they grow to some ripeness of yeeres) to beare a reuerend respect to them, and esteeme them their betters, because they are their masters children. It is noted of *Abrahams* seruant, that he called his masters sonne, *Master*.

Children are deare to parents: the honour and kindnesse done to them, they account as done to themselves: this kinde of faithfulness therefore must needs bee highly esteemed by masters in their seruants: and assuredly it is a great meanes to worke a good respect in masters towards them.

Yet contrariely do many seruants carry themselves towards their masters children, as is apparent by these particulars:

1 Some in their carriage are very hoggish and churlish to their masters children, when their parents are out of sight.

2 Others are very carelesse of them,

Heb. 13. 4.

Gen. 37. 18, &c.

Mat. 11. 38.

Psal. 2. 3.

1 Sam. 10. 1.

* §. 11.

Gen. 24. 65.

Points of vnfaithfulness in seruants about their masters children,

them, and tend them very fluttishly, not caring how they goe : whereby they oft procure great displeasure from their master and mistresse.

3 Others get from their masters children what they can, and deprive them of their allowance, turning it to their own gaine.

4 Others exceedingly corrupt their masters children with their filthy and corrupt communication, teaching them to sweare, blaspheme, and vse all manner of vnclane speeches : thus is that proverbe verified, *Evill communications corrupt good manners*. Children oft-times in their young yeeres learne such ill language and behaviour of lewd servants, as their parents can neuer get them to leaue againe : so as they may curse the day that euer such servants came into their house.

5 Others allure them to Stage plaies, to Dice-houses, and other like places, which are the very bane of youth, and draw them to spend in riot such allowance as their parents allow them, yea and beyond that allowance, so as they runne in debt, and get such an habit of spending, as at length they make away their whole estate.

6 Others inueagle their affections, and oft draw them to folly and vnclannesse. This filthy kinde of vnfaithfulness is so much worse then that which was before noted betwixt fellow servants, by how much neerer and dearer children are to their parents then servants to their masters.

7 Others that dare not commit this abominable wickednesse, sticke not to do that which is little better, namely, to draw them on to be contracted, yea and married to them oftentimes, and that priuily without consent of their parents: whereby parents affections are oft so alienated from their children, as they will not acknowledge them for children, but cleane cast them off. These are the fruits of this lewd kinde of vnfaithfulness in servants.

§. 33. *Of servants faithfulness in regard of their masters, or mistresses bed-fellow.*

So faithfull ought servants to bee to

their masters and mistresses, that if one of them should labour to vse a servant in any manner of deceit to the other, the servant ought not to yeeld. As, if a master should moue his maid priuily to take away Jewels, plate, money, linnen, or any such thing in her mistresse custody : It skilleth not that the master hath the chiefeft power ouer all the goods : a secret taking of them away, without the priuily of the mistresse, in whose custody they are, is in the servant deceit, and a point of vnfaithfulness. Much lesse ought any servants bee moued by their mistresse priuily to take away their masters corne, wares, or any goods for her priuate vse. Of the two, this is the greater part of vnfaithfulness.

If such deceit ought not to bee vsed about any goods, much lesse about the body of master or mistresse. As, if a master should allure his maid to commit folly with him, or a mistresse her man, both their conscience to God, and also their faithfulness to their master or mistresse should make them vterly to refuse it, & to giue no place to any such temptation. *Joseph* is propounded as a patterne herein : and against the suggestion of his mistress, he rendereth the two forenamed reasons ; his conscience to God in these words, *How can I doe this great wickednesse and sinne against God?* His faithfulness to his master in these, *He hath not kept backe any thing from me but thee, how then, &c.*

To this head may be referred servants faithfulness in making knowne to their master the sinne of his wife, and to their mistresse the sinne of her husband, especially if it be such a sinne as may tend to the ruine of the family, and that by the knowledge thereof, the party that is not blinded and besotted with the sin, but rather free fro it, may be a means to redresse it. Thus *Nahls* servants made known to *Abigail* the churlishnes of *Nabal* towards *Dauids* servants : by which means, the mischief intended against the house was preuented. Thus, if servants know that their Master intendeth some mortal reuenge against another, to tel his wife therof in time, may be great faithfulness : or if they know their mistresse

a Gen. 39.9.
8c.

b 1 Sam. 25.15

hath appointed to go away priuily from her husband, to tell him of it, is a part of faithfulness. This may be applied to many other like cases.

The contrary is yeelding to masters or mistresses in any point of deceit one against another: whereunto seruants are too prone, because they thinke to bee boultred out by the authority of the party that setteth them on worke to deceive. But no authority can be a warrant for any deceit, or wickednesse.

§. 34. *Of seruants faithfulnessse about their masters persons.*

Masters and Mistresses are flesh and blood as well as seruants, and so subiect to weakenesse, sicknesse, old age, and other distresses, wherein they may stand in great need of seruants helpe: seruants therefore must bee faithfull in affording them the best helpe that they can, and tend them with all the tendernesse and diligence that they can. *Sauls* seruants did a part of faithfulnessse to their Master, when he being vexed with an euill spirit, ^a they inquired after meanes to ease him. So did *Dauids* seruants, when he being bedred, ^b they sought out one to cherish him. It was a point of faithfulnessse in *Naamans* ^c maid, to tell her mistresse of a meanes whereby her master might bee cured of his leprosie: and in his ^d seruants, to perswade him to vse the meanes prescribed by the Prophet.

Contrary is a seruants vngratefull and inhumane leauing of his master in his time of need, as the seruants of *Iob* did: for whē the hand of God lay heauy vpon him, and all his goods were taken from him, and his body full of sore boiles, ^e they that dwelt in his house, and his maids counted him for a stranger: and he was an ^f aliant in their sight: he called his seruant, and he gaue him no answer. So did ^g *Ziba* laue *Mephibosheth* in his greatest need: and ^h the Disciples flie from their Master *Iesus Christ*. But what shall wee say of those that take occasion from their masters impotency to murder themselves, as ⁱ *Rechab* and *Baanah*? or to betray him to his enemies, as ^k *Judas* betrayed the Lord *Christ*? what, but that such traitorous seruants may looke for

such ends?

§. 35. *Of the meanes to make seruants faithfull.*

Among many other meanes to make seruants faithfull to their master, & careful to performe other duties sincerely, willingly, cheerefully, and diligently, as hath before bene noted, this is one of the most generall, namely, that seruants, in all things they doe for their master, make their masters case their owne, and so doe for him as they would for themselves, or as they would haue their own seruants doe for them. The generall rule of the Law is, ^a *Love thy neighbour as thy selfe*; and, ^b *Whatsoever you would that men should doe to you, doe you euen so to them*. If thus euery man must respect another, yea though hee bee a stranger, then much more must seruants respect their master, because all that they can doe, is after an especiall manner as a debt due to their masters: in which respect *Christ* saith, that when they haue done all that is commanded, they haue but done their duty.

This I haue the rather noted, because the practice of most seruants is contrary thereunto. For while they worke for their masters, they wil cry out that they are ouer-burdened, and tired with that worke which they wil easily goe thorow withall when they worke for themselves. They, that while they worke for their master, must be called to it againe and againe, & forced to stand to it, and to hold out till it be done, what paines will they take, how early will they rise, how late will they sit vp, how diligent will they bee for themselves? Whe *Ion*-neymen receiue increase of wages according to the worke which they doe, they wil dispatch more then a prentice that hath but cloth, food, and lodging. Again, many that in their masters goods are very lauish, and wastefull, when they come to bee for themselves, are very sparing, sauing, and prudent. What doe these things argue, but that seruants doe not beare to their masters that minde which they should? they do not for them as they would doe for themselves. Very requisite it is therefore that

^a *Leu. 19. 18.*

^b *Mat. 7. 12.*

Luke 17. 10.

^a *1 Sam. 16. 16.*

^b *1 Kings 1. 22.*

^c *2 Kings 5. 3.*

^d *verse 13.*

^e *Iob 19. 15, 16.*

^f *1 Sam. 19. 16.*

^g *Mat. 26. 56.*

^h *1 Sam. 4. 6.*

ⁱ *Mat. 26. 15.*

the forenamed generall rule bee obserued.

Hitherto of the severall kindes of seruants duties, and of the manner of performing them. It remaineth to speake both of the extent of their duties, and also of the restraint of that extent.

§. 36. *Of seruants endeauour to make their iudgement agree with their masters.*

The extent of seruants duties is in my text onely implied vnder this indefinite particle (*Obey*) (which being not restrained to any particulars, must be extended to euery thing) but in other places it is expressly laid downe in these general termes, *Obey in all things.* The same extent and restraint that was *before noted in laying forth the duties of other inferiours, is here also to bee observed in the duties of seruants: for therein they all agree. The same rules therefore that were before set downe, may here againe be applied. I refer the Reader to those places for a more large amplification of the generals: and heere I will content my selfe with adding such particular proofes as are most proper and pertinent to seruants.*

1 That they labour to bring their iudgement to the bent of their masters iudgement, and to thinke that meet and good which he doth. Thus the seruant of the Leuite, which thought it meetest to turn into one of the Cities of the Iebusites to lodge there, because the day was far spent, when he saw his master to bee of another minde, yeelded to him. So did those seruants yeeld to their master who at first thought it vnmeet, that hee that had 10 talents, should haue one piete more: and those seruants also, that at first thought it meet that the tares should bee plucked vp from the wheate. This rule is to bee obserued in the particular points before deliuered, as the worke

which seruants doe, and the manner of doing it, their apparell, their allowance, yea, and in the correction which their master giueth them, and the rest.

Contrary is that great conceit which many seruants haue of their own iudgement, wit, and wildome, thinking themselves wiser than their masters, as Gebazi, who opposing his owne wit to his masters wildome, said, *Behold, my master hath spared Naaman this Syrian, in not receiuing at his hands that which hee brought: but as the Lord liueth, I will runne after him, and take somewhat of him.* This was also a fault in the children of the Prophets, that would not rest on Elifhas iudgement, but importuned him against his minde to send some to seek the body of Eliab. This self-conceit is the cause of many mischiefs, as of discontentednesse at the worke their master appointeth them, and at the allowance of meat and drinke which they haue; of much liberty they take to themselves, of pride in apparell, and other vices before noted. If the forenamed rule were duly obserued, many of those mischiefs would bee auoided, and much better obedience yeelded.

§. 37. *Of seruants yeelding to doe such things as their masters command, as they thinke to be most meet.*

The second rule which seruants must obserue, is this, that

Though they cannot in their iudgements thinke that fit to be done which their master will haue done, yet vpon his peremptory command they must yeeld to the doing of it. It appeareth by Peters answer to Christ, that hee did so: for being commanded to let downe his net for a draught, thus he answereth, *Master, wee haue toyled all night, and haue taken nothing* (here he sheweth, that his opinion was, that it would bee in vaine to let downe their nets) *neuerthelesse as thy word I will let downe the net* (here is his obedience against his opinion.) More cleare is the example of Iacob for his purpose: when the King commanded him to number the people, hee declared that he thought it a very vnmeet thing to doe, by, this phrase, *VVhy doth my Lord*

Seruants conceit of their owne wit.

f. 1 King. 3. 20.

g. 2 King. 4. 16, 17.

Extent of seruants duties.
* Treat. 3.
§. 69, &c.
& Treat. 5. §. 35.

a Col. 3. 22.
b Tit. 2. 19.

Seruants must labor to bring their iudgement to agree with their masters.
e Iudg. 9. 17, 12, &c.

f Luke 19. 85, &c.

g Mat. 23. 28, &c.

Luke 5. 5.

Lord the King delight in this thing? Yet against his iudgement he yeelded to the Kings peremptory command: for it is said, that the Kings word preuailed against Ioaab.

Obiect. This is no fit example, because *Ioaab* sinned in obeying.

Ansiv. *Ioaab* cannot iustly be charged with sinne, because it was not simply vnlawfull to number the people. *Dauids* sinne was not in the act of numbring the people, but in his minde which moued him to doe it; for there was no iust cause to doe it: only pride and curiosity moued him, as may be gathered out of his owne reason in these words, *that I may know the number of the people.* To doe such a thing, onely to know it, was curiosity. But why would he know it? Surely on a proud conceit that he had so many Worthies, so many Captaines, so many men of warre.

Out of *Ioaabs* example seruants may here learne, in humility and reuerence to render some reasons, to moue their master not to presse vpon them that which they think to be vnmeet; but yet if their master will not hearken to their reasons, but stand vpon his authority, *his word must preuaile.*

Contrary is their peremptorinesse, who by no meanes will bee drawne to doe any thing at their masters command, which they themselues thinke not most meet to bee done. Such an one is that foole whom *Solomon* thus describeth, *Though thou shouldest bray a foole in a mortar among wheat with a pestle, yet will not his foolishnesse depart from him.* These fooles bring much mischief vpon their owne pates in disobeying their masters; for exceedingly they prouoke his wrath who hath power to take vengeance of them. Neither let them think to receiue comfort in their suffering, because they refuse an vnmeet thing; for meetnes is not a sufficient warrant against vnlawfulness. To disobey in a thing which lawfully may be done, is vnlawfull; if therefore the pretext bee onely an vnmeet thing, meetnesse is preferred before lawfulness, and vnlawfulness lesse accounted of then vnmeetnesse.

§. 38. *Of seruants forbearing to obey their master against God.*

That the extent of seruants obedience be not too farre stretched, the Apostle setteth downe an excellent limitation thereof: and that in these foure phrases, *As vnto Christ, As the seruants of Christ, Doing the will of God, As to the Lord.* All which do shew, that the Obedience which seruants yeeld to their Master, must bee such as may stand with their obedience to Christ. So that if masters command their seruants neuer so peremptorily to doe any vnlawfull thing, that is, any thing forbidden by Gods Word, they may not yeeld to it. The midwives of the Hebrew women did well, in refusing to doe any thing to helpe forward the murderous practices of the King of Egypt, in slaying all the male-children of the Hebrewes: it is expressely said, that *they feared God, and did not as the King commanded them:* so as their disobedience in this kinde, was a token of their feare of God. In this case *Ioseph* is commended for not hearkening to his mistresse: and the seruants of *Saul*, for refusing to slay the Lords Priests at their masters command. Thus, if a master should command his seruant to kill, to steale, to forswear himselfe, to lie, to vse false measures & weights, to go to masse, or doe any other vnlawfull thing, hee ought not to obey him.

Again, if masters forbid their seruants to do that which God hath commanded them to do, they must, notwithstanding their masters prohibition, do it. The Rulers of Israel forbid the Apostles to preach: yet because Christ had commanded them to preach, they would not forbear: nor would *Daniel* forbear to pray to God, though the King & Nobles by expresse decree forbade him. So, if a profane or Popish master shall forbid his seruant to goe to Church, or to heare the Word, or to take the Sacrament, or to dwell with his wife, if he be married, or to make restitution of that which hee hath fraudulently gotten, or any other bounden duty, herein they must say, *We ought to obey God rather then men.* For when masters command and forbid any thing against God,

Restraint of the extent of seruants duties

See the caution, Treat. 3. §. 91, 92, 93. *Nolite seriri nisi dominum. Nolite eis parere cum turpia precipiunt. Chy. in 1 Cor. 7. Rom. 19 Exo. 31. 17.*

Gen. 39. 9.

1 Sam. 22. 17.

Seruus competis ut obediat dominis in xpi quibus mandato Dei nihil derogatur. Basil. Ethic. di. fin. 79. Act. 4. 19. Dan. 6. 10.

Act. 5. 29.

God, they go beyond their commission, and therein their authority ceaseth.

Contrary to this restraint, is both a parasitical pleasing of Masters, and also a base feare of them. It is the property of a parasite, to say what a Master will haue him say, and deny what he will haue him deny, and so doe what he will haue him to doe. *Doeg*, that fawning dog, at *Sauls* word slew all the Lords Priests: and *Abshaloms* seruants at his word killed *Amnon*: for all the reason which they had to commit that murder, was this speech of their master, *Haue not I commanded you?* So prone are seruants to sooth their Masters, as there is no sinne so horrible, which at their Masters command they will not bee ready to doe. That which the Prophet speaketh of like condition, I may in phrasie apply to like disposition, and say, *Like Master, like seruant, like mistresse, like maid*. It is also the property of base fearefull seruants, to do nothing but what their Master will haue them doe, and to forbear any duty, though neuer so necessary, that he forbiddeth them to doe. What duty more necessary then prayer? We are commanded to pray continually: yet the seruants of *Darius* were content to forbear that duty thirty daies together, because it was against the decree of their Lord and King. The like is noted of the people in Christs time, *they durst not make open professiō of Christ, for feare of the Iewes*. So in our dayes many seruants there be, that dare not make profession of the Gospell, nor goe to Church, nor read the word, nor perform other holy religious duties, which they know to be bounden duties, for feare of their Masters. Had not then the Apostle iust cause to strike so much vpon this string, as here he hath done, expressly forbidding eye-seruice, man-pleasing, and doing seruice to men, namely, in opposition to God?

§ 3. 2^d Of seruants chusing good Masters.

As a iust consequence following from the forenamed extenc and restraint of seruants duties, I may further gather these two lessions for seruants.

1 It is very behouefull that seruants make choice of good masters: at least, if

it be in their power to chuse.

2 It is behouefull that they continue and abide vnder good Masters: at least, if they continue seruants, and abide vnder any Masters.

That these consequences iustly follow as aforesaid, is euident: for seeing seruants are bound to obey in all things which are not against God, and must obey in nothing but what is in the Lord, it is very requisite that seruants bee vnder such Masters as beare the Image of God in the inward disposition, and grace of their heart, as well as in their outward function and place, and will goe along with God in vsing their authority, commanding nothing but what a seruāt may doe with a good conscience, and without transgressing against God, and forbidding nothing that God hath bound a seruāt to doe. There will be comfort in seruing such Masters: and our obedience to them, will be obedience to God. Such Masters therefore must be chosen. Yea and with such must seruants abide, (if not with the very same, yet with such as they are, of the same disposition) for if they goe to other, their former comfort will be taken away, and their seruitude will seeme so much the more miserable, by how much more knowledge and experience they haue had of the benefit of their former liberty (for we may well call seruice vnder vnconscionable Masters, *seruitude*, and in opposition therunto, seruice vnder religious Masters, *liberty*.) He therefore that hath a Master that is faithfull, due respect had to his authority, must loue him as a father, and so abide with him.

For choice of good masters, note what is recorded of many of the Egyptians and other people: they left their owne country, and went out with the Israelites. What should moue them, but conscience of the true God, whom they knew that Israel serued? Now many of these went out as seruants, as may bee gathered from those many laws which were made in the behalfe of seruants that were strangers, and in speciall that were Egyptians. The knowledge which *Ruth* had, that *Noomi* her mother in law serued the true God,

Qui fideliem habet dominum, saluo eius domino, diligat ut patrem. Constat. Apost. 14. c. 13. a Exod. 13. 38.

U. Leu. 25. 45. & 23. 15. & 23. 7. c Ruth 1. 16.

*Alii dic. Ne-
gatiue. Te-
rent, in Rom.*

1 Sam. 21. 18.

2 Sam. 13. 18,
29.

11a. 14. 2.

1 Thes. 5. 17.
Dan. 6. 7, 8, &c.

John 7. 13. & 9.
22.

God, mooued her to leaue her owne country, and to goe as a seruant with *Naomi*.

For abiding with good masters, wee haue a worthy patterne in the twelue Disciples. ^d When many of Christs Disciples at large, *went backe, and walked no more with him*, Christ asking the twelue whether they also would goe away, *Peter* in the name of all the rest answered, *Lord, to whom shall we goe? Thou hast the words of eternall life.*

Contrary is the minde and practice of many seruants: they neuer inquire after the religious disposition of their master, nor care though he be popish, or profane, so they may haue good wages, diet and lodging; and yet by this means, if at least there bee any sparke of Gods feare in their heart, they cast themselves vpon many sore temptations, and bring themselves into many hard straits, and dangerous snares. And, if God open their eyes to see that wretched condition whereinto they haue implunged themselves, they will bee forced to cry out and complaine as *Dauid* did, when he was in forraigne countries, where hee could not freely serue his God, *'Vltocis me that I sojourne in Mesek, that I dwell in the tents of Kedar.*

Much more contrary is their minde and disposition, who refuse to serue religious masters, and shun them most of all; or being in their seruice, are neuer quiet till they be out of it againe. Of these we spake before.

Hitherto haue wee dealt about seruants Duties. The Reasons which the Apostle rendereth to enforce those duties, remaine to be declared.

§.40. Of the first motiue, The place of Masters.

The first reason which the Apostle vseth to enforce seruants duties, is implied vnder this phrase, *as to Christ*; it intimates the place of a master, which is to be in *Christs stead*. In this respect the title *Lord* is giuen to a master. The word which the Apostle vseth in Greeke, is that which in the new Testament answereth to that proper Hebrew name of God, *Jehouah*, and it setteth forth the absolute soue-

raignty of God, and power ouer all creatures: which power because the Father hath giuen to his Son, as Mediator; God-man; hee is called the *one or only Lord*: and because masters, by vertue of their office & place, beare Christs image, and stand in his stead, by communication of Christs authority to them, they are called *Lords*, yea also *Gods* (for that which a Magistrate is in the Common-wealth, a master is in the family.)

Hence it followeth, that seruants in performing duty to their master, performe duty to Christ, and in rebelling against their master, they rebell against Christ, as the Lord said to *Samuel*, of the peoples reiecting his government, *They haue not reiected thee, but: they haue reiect-ed me, that I should not raighe ouer them.* Is not this a strong motiue to prouoke seruants to all duty, and to restraune them from rebellion? Is it bee well weighed what Christ is, it cannot be but a weighty reason. For though masters should neither reward their good seruice, nor reuenge their ill seruice, yet will Christ doe both.

§.41. Of the second motiue, The place of seruants.

The second reason is implied vnder this phrase, *as seruants of Christ*; it noteth the place of a seruant: which though it may seem to be a meane and base place, yet is it indeed an honourable place. Men count it an honour to bee seruants to a King; but Christ is higher than all Kings. On this ground the Apostle saith, *Art thou called being a seruant? care not for it: and that vpon this reason, Hee that is called in the Lord, being a seruant, is the Lords freeman.* This reason is to bee noted against the conceit that most haue of a seruants place, that it is so meane and base, as there can be no honour nor comfort in doing the duties thereof. But that is a foolish, and vniust conceit: look to Christ the highest Master, and there is as much honor and comfort in doing the duties of the lowest seruants place, as of the highest masters.

§.42. Of the third motiue, Gods will.

The third reason is implied vnder this phrase,

b Mat. 23. 18.

c 1 Cor. 9. 6. els sup.

d Psal. 81. 6.

Cum Christo iubente seruis homini, non illi seruissed illi qui iussit. Aug. in Psal. 124

1 Sam. 8. 7.

II.

1 Cor. 7. 21, 22

III.

d Ioha 6. 66, &c.

e Psal. 120. 5.

* §. 16.

I.

Kuyt.

phrases, *doing the will of God*; which declareth the ground of seruants subiection. God in his Word hath plainly made it known that it is his pleasure, that they who are vnder the authority of masters, should obey them: therefore as seruants would please God, they must obey: if they refuse to obey, they thwart the *will of God*. This also is a motiue of moment: for Gods will is that marke which euery one ought to aime at, and it is much vrged by the Holy Ghost, as a general reason to all duty in these and such like phrases, *This is the will of God: So is the will of God*: vpon which ground wee are exhorted to *understand*, and to *prone what is the will of God*.

Good reason there is to presse this reason: for

1 Gods will is the very ground of goodnesse: things are therefore good, because they are agreeable to Gods will: Gods will giueth the very beeing to goodnesse.

2 Gods will is a rule to square all our actions by, euen as the Kings Statutes & Proclamations are to his subiects.

3 It is a perfect rule (*the law of the Lord is perfect*) so as wee may be sure not to swerue, if we hold close thereunto.

4 It is a sufficient rule, it will giue euery one (and among other, seruants) direction how to carry themselves in euery thing they take in hand, yea in euery thing that appertaineth to them. For, *Gods Word is giuen to make vs perfect, thorowly furnished vnto all good workes*.

5 It is a good warrant to iustifie vs in all our actions: so as going along with it, we need not care what any man can say against vs. If a man be sure that hee hath Statute law or the Kings Proclamation on his side, he is bold.

From this reason which is of such weight, I gather two propositions to adde force to this motiue.

1 That seruants obey their masters, is no arbitrary matter, but a necessary duty: not left to his will whether hee will doe it or no, but a thing whereunto he is bound: and that not onely by ciuill constitutions of men, but also by a diuine institution of God: so as it is not only a matter of ciuill policy, but also of con-

science, to be done for conscience sake.

2 That no creature can dispenze with seruants, so as they should bee exempted from doing their duty to their master. If they could, they were greater thē God, and their will about Gods will. Among creatures, masters themselves are to bee reckoned: now, because it is Gods will that seruants should bee in subiection, their masters cannot exempt them from it. Masters may let them go free: but retaining them as seruants, they cannot exempt thē from a seruants subiection. Wherefore though masters be carelesse in exacting duty, yet let seruants be conscientious in yeelding duty, because it is Gods will.

§. 4 3. *Of the fourth reason, The reward of good seruice.*

The fourth reason is plainly and largely expressed in these words, *Knowing that what fewer good thing any man doth, the same shall he receiue of the Lord, whether he be bond or free*. The generall sum whereof, is a Declaration of the reward of good seruice. To which purpose saith the Apostle to seruants in another place, *Of the Lord ye shall receiue a reward*.

This first is to be noted to adde force to the former reasons. For if any aske, What if masters stand in Christs stead, what maketh that to the purpose? Surely it maketh much to moue seruants: because masters stand in his roome, who will reward that which is done for his sake.

If againe they aske, What benefit is it to be Christs seruante? It may be answered, *Very great*: for Christ will reward all his seruants.

If further it be asked, What is gotten by doing Gods will?

Ans. Euen that which all aime at, reward for seruice.

As this addeth weight to all the other reasons, so is it in it selfe a weighty reason, as weighty as any can bee to our corrupt nature. Hope of reward is it which maketh all sorts of people to take the paines which they doe in their seueral places. But hauing before handled this generall point of reward, I will here more distinctly shew what kinde of

1111.
Sicut seruum,
Deum redditu-
rum seruicium
mercedem Con-
sit. Apost.
1. Cor. 3. 23.
Col. 3. 24.

of reward it is, wherewith the Lord will recompence the good seruice of faithfull seruants.

Gods reward is both of temporall and eternall blessings.

The temporall blessings which heretofore God hath bestowed on faithfull seruants, and which on that ground o-ther like seruants may expect, are these especially.

1 Hee will moue masters to respect such seruants, as he moued ^b *Ahasb-uerosh* to recompence the fidelity of *Mordecai*.

2 If Masters faile therein, hee will moue strangers to recompence them: as he moued ^c the Tylor to fauour *Ioseph*, when his Master had cast him in prison: and ^d *Pharaoh* to aduance him to great dignity.

3 To draw the hearts of their Masters and others the more vnto them, he will make the things which they take in hand to prosper. Thus did he blesse ^e *Ioseph*, and ^f *Abrahams* seruant.

4 In dealing for themselves, hee will blesse their labours, as hee blessed ^g *Iaakob*.

5 Hee will, when they come to keep seruants, prouide such seruants for them,

as they were to their Masters. ^h In Egypt God blessed *Ioseph* with a faithfull seruant: *Dauid*, who ^k ventured his life to saue his fathers sheepe, had ^l many seruants that ventured their liues for him.

To this purpose may bee applied that prouerbe which Christ oft vterh: ^m *With what measure yee mete, shall it bee measured to you againe.*

The eternall reward is expressed in this phrase, ⁿ *the reward of the inheritance*: for that inheritance is meant which Christ mentioneth in this clause, ^o *Come, ye blessed of my Father, inheris the kingdome prepared for you from the beginning of the world*; and Saint Peter in this, ^p *an inheritance incorruptible, and vndefiled, and that fadeth not away, reserved in heauen*. What can be more said? What shall not be vndergone for this reward? How willingly doe prentices pass ouer their prentiship, in hope of a temporary freedome of an earthly City: ^q *Many yeeres seruice was but as a few dayes to Iacob*, because he liked his reward. But behold here a greater reward, which wee must needs like much better. If this bee not sufficient to moue seruants to all duty, I know not what can be sufficient.

^b Gen. 43. 23.

^k 1 Sam. 17. 34

^l 2. Sam. 21. 17.
& 23. 15, &c.

^m Luko 6. 38.

ⁿ Col. 3. 24

^o Mat. 25. 34.

^p 1 Pet. 1. 4.

^q Gen. 29. 20

What reward
God giueth to
good seruants.

^b Est. 6. 3.

^c Gen. 39. 21.

^d & 47. 40.

^e Gen. 39. 2.
^f & 24. 56.

^g Gen. 30. 43.

