

---



---

T H E F I F T H  
C O M M A N D M E N T .

**Honour thy Father and thy Mother, that  
thy Days may be long upon the Land  
which the Lord thy God giveth thee.**

**T**HE whole Sum of Practical Religion, consists either in those Duties which immediately concern the Worship and Service of God, or those which immediately concern our converse with, and demeanour towards Men. Both are compendiously prescribed in the Decalogue: The former Sort in the first; The latter in the second Table of the Law. I have already according to my designed Method, finish'd the Exposition of the four Precepts of the first Table, and have discoursed to you, both concerning the internal, and also the external Worship of God. It remains now in pursuance of this Work, to pass unto the Consideration of the Duties and Precepts of the second Table, all which do concern Man, as their primary and immediate Object.

But here by the way, let us observe the distance that God puts between Himself and Us. We are, as it were, set at an other Table from him, as being infinitely inferiour to his great and glorious Majesty. First he prescribes what

## An Exposition upon

concerns Himself, and then what concerns Us, which teacheth us,

*First*; That in all our Actions, whether Civil or Sacred, God ought principally to be regarded, his Glory ought to be our highest aim and end. This we are to seek in the first place; and for the sake and interest of this, to promote the Good and Benefit of Men. This therefore condemns those who disturb and pervert the Order of the Law, and instead of serving Men out of respect to God, serve God merely out of respect to Men.

*Secondly*; This teacheth us to observe our due distance from God: He challengeth all possible Reverence from us, insomuch that he will not permit so great a Disparagement to his Honour, as to have his Concerns intermingled and blended with ours, no not in the same Table. And this checks the Insolence of those who dare to rush in upon God with that malapert Sauciness which is too common among some brain-sick People in our days, who think that Communion with God consists in a familiar Rudeness; and that they never draw near enough unto him, unless they run upon his very Neck.

But this only by the way.

Now in this second Table are contain'd six Precepts, all of them injoyning our Duty towards Man; and he may be considered either as our Superiour, our Equal, or our Inferiour. Our Duty towards our Superiours and Inferiours (which are Correlates) is prescribed in the first of these six which I have now read unto you; and our Duty towards our Equals in the other five; all which do respect our Neighbour, either,

In his Person: or,

In the exterior Gifts of Wealth and Credit.

His Person is to be considered, either

Naturally, or

Mytically.

Natu-

Naturally, as he is in himself and his own Person : And so the Sixth Commandment provides for his Security, *Thou shalt not kill.*

Mystically, as he is in the State of Marriage, which of two makes one Flesh; and so Care is taken for him in the Seventh Commandment : *Thou shalt not commit Adultery.*

If we consider him in respect of his external Gifts of Wealth and good Name, so we shall find that the first is fenced about and secured by the Eighth Commandment ; *Thou shalt not steal.*

His Credit and good Name is secured by the Ninth ; *Thou shalt not bear false Witness against thy Neighbour.*

And because the Violation of these Laws by outward and flagitious Acts proceeds from the latent Wickedness and Concupiscence of the Heart, therefore God, who is a Spirit, and whose Law and Authority can reach even to the Soul and Spirit, hath not only prohibited the gross Perpetration of these Crimes, but hath strictly forbidden the inward and secret intention of them, charging us not to harbour so much as a Thought or Desire towards them, in the Tenth Commandment, *Thou shalt not covet.*

In the due performance of all these consists the observance of that second great Command, *Mat. 22. 39. Thou shalt love thy Neighbour as thy self.*

I shall begin with the first of these, *Honour thy Father, and thy Mother*, which respects the mutual Duties of Superiours and Inferiours.

And here we have a Precept and a Promise.

The Precept is to honour them.

The Promise, *that thy Days may be long upon the Land which the Lord thy God hath given thee.*

Now here we may (as formerly we have done) observe a Ray of the Infinite Wisdom of God in the Orders

## An Exposition upon

and Method of this Commandment. For after he had prescribed Laws for his own Honour, his next Care is for the Honour of our Parents, because they are next under God, the Authors and Original of our Lives and Beings. God indeed is properly and primarily our Father, and of him is the whole Family in Heaven and Earth named, that is, of him they are and subsist; *in him we all live, and move, and have our Beings.* Earthly Parents do but convey to us that Being which God had beforehand laid up in store for us. And therefore when our Saviour bids us to *call no Man*

Mat. 23.9.

*Father upon Earth; for one is our Father which is in Heaven:* This must not be understood, as tho we ought not to give that Name and Title of Father to those who are our earthly Parents, *the Fathers of our Flesh*, as the Apostle stiles them, *Heb. 12. 2.* But only that their Paternity is not so original, nor so absolute as God's, who is the Father of our Spirits; who not only forms the Mass of our Bodies by his secret and wonderful Artifice, but creates our Souls, and by his Breath kindles in us such Sparks of Ethereal Fire as shall never be quench'd nor extinct to all Eternity. And therefore tho we owe to the Fathers of our Flesh Honour and Reverence, as they are the Instruments of our Beings, yet we owe much more unto God, even unlimited and boundless Respects and Obedience, who is the prime Cause and Author of them. But indeed this word [Father] hath also another sense in our Saviour's Speech. For the Jews were wont to call their Doctors and Instructors, by the Name of Fathers, and gave up themselves, without Hesitation or Contradiction, to believe and follow their Dictates.

Now when our Saviour bids us to call no Man Father on Earth; his meaning is, that we must not so mancipate our selves either to the Commands or Doctrine of any Man, as to prejudice the Authority which God, the great and universal Parent of all things challengeth over us; but still our Obedience to their Injunctions, and our Belief of their In-

structi-

structions, ought to be cautioned with a Subordination to the Commands and Notices of the Divine Will: Yet we may call and honour others as Fathers, by yielding them a secondary Respect, subservient to the Honour and Glory of God.

Now this Command of honouring our Parents, is very large and comprehensive; and not to be limited only to the Grammatical Signification of the Word, but extends it self to all that are our Superiours. And that appears, because Honour belongs principally only to God; but secondarily, and by way of Derivation, it belongs also unto those whom God the great King hath dignified, and made as it were Nobles in his Kingdom. For as the King is the Fountain of Honour within his Dominions; so God, who is the universal Monarch of all the World, is the true Fountain of Honour among Mankind, ennobling some above others by Titles and Pre-eminencies which he bestows upon them; and all such Superiors, whom he hath been pleased thus to raise, are to be honoured by us as our Fathers. And therefore,

*First*; Our Governours and Magistrates are our Fathers, and so to be accounted and revered by us. Indeed they are *Patres Patrie*, the Fathers of their Country: For all Government being at the first Domestick and Paternal, the Father, or chief of the Family, having Power of Life and Death over his Children, necessity at last taught them to devolve both the Care and the Authority of this Charge upon some selected Persons, to whom they committed the Government both of themselves, and theirs. So that Magistrates succeeding in the Place and Office of Parents, are now the publick Fathers, having the same Power devolved upon them which formerly resided in the Fathers of Families. Hence we read that common and successive Name of the Kings of the *Philistines*, *Abimelech*, which signifies the King my Father.

*Secondly*;

## An Exposition upon

*Secondly*; The Master of a private Family is likewise a Father, and that not only with respect unto his Children, but to his very Servants: And therefore, *2 Kings 5. 13.* we find that *Naaman* is called Father by his Servants, *My Father, if the Prophet had bid thee do some great thing, &c.*

*Thirdly*; A Teacher in any Art, Science, or Invention, is likewise called a Father. Thus *Gen. 4. 20, 21.* *Jabal* is said to be *the Father of such as dwell in Tents*, and *Jubal* to be *the Father of such as handle the Harp and Organ.*

*Fourthly*; A Superiour in Wisdom and Counsel is likewise called a Father. So in *Joseph's* Speech, *Gen. 45. 8.* *God hath made me a Father to Pharaoh.*

*Fifthly*; The Ministers of the Gospel have likewise the honourable Titles of Fathers conferred upon them. And that both because indeed they are superiour to the People in things appertaining unto God, having the Dispensation of the Grace of the Gospel committed unto them; and because likewise through the Concurrence of the Spirit's Operation with their Ministry, they beget Souls unto Jesus Christ. Thus *St. Paul* tells the Church, *1 Cor. 4. 15.* that he was their Father, having *begotten them through the Gospel.* And therefore we have great reason to magnify our Office, in the Execution and Performance of which we ought to demean our selves as Fathers, with all Gravity and Authority; and to let these know whose petulant Affronts and Scorns tend to the vilifying both of our Persons and Functions, that they despise not us only, but Jesus Christ who hath sent us, and the eternal Father who hath sent him. So he himself hath told us, *Luke 10. 16.* *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*

*Sixthly*; Superiours in any Gift of Divine Providence, whether of Riches, or of Age, or of Knowledge, and the like, are to be revered and honoured by us as Fathers; so *1 Tim. 5. 1, 2.* *The Elders intreat as Fathers, and the elder Women as Mothers.*

So

## the Fifth Commandment.

243

.. So that you see how large and copious this word *Father* is, taking in many other Relations and States of Men besides these to whom it is now commonly applied.

Here then, in opening to you the sum of this Commandment, I shall endeavour to shew you what are the mutual and reciprocal Duties of these following Relations ;

*First*, Of natural Parents, and their Children.

*Secondly*, Of Magistrates supream and subordinate, and their Subjects.

*Thirdly*, Of Husband and Wife ; for there likewise is a Superiority resident in the one, and Obedience due from the other.

*Fourthly*, Of Masters and Servants.

*Fifthly*, Of Ministers, and the People committed to their Charge.

*Sixthly*, The Duties of those who have a Superiority either in the Gifts of God's Grace, or of his Bounty towards those that are inferiour to them ; and of theirs reciprocally towards those that excel.

For all these are Fathers, and Honour is required to be given them by virtue of this Command.

I know I am now entering upon a Work, which to many will be very harsh and unpleasing. For, as there is nothing wherein the Truth and Power of Godliness, and the very Life of Religion is more concern'd, than a conscientious Performance of relative Duties ; so there is nothing that grates and jars more upon the Spirits of Men, than to be put in mind of, and reproved about these Duties which are of such common and daily occurrence in the whole Course of our Lives. Yet I beseech you lay your Prejudices and Affections under the Authority of God's Word, and be perswaded to believe these Things to be exceeding.

## An Exposition upon

ceeding weighty and momentous, (how plain soever they may be) which not only the Light and Law of Nature dictates unto us, but the Spirit of God hath been pleased frequently to recommend in the Holy Scriptures, yea more frequently, and more expressly, than any other Duties whatsoever.

I shall therefore begin first, with the mutual Duties of Parents, and Children. And here I shall speak,

1<sup>st</sup>. Of the Honour that is due to Parents from their Children.

2<sup>ly</sup>. And then what Parents are obliged to do for their Children.

1. For the former of these, the Command saith, *Honour thy Father and thy Mother*. Now this Honour which they are to defer unto them, consists in these four things, Reverence, Obedience, Retribution and Imitation.

1. Children are to reverence their Parents. Now Reverence is nothing but an awful Love, a Fearfulness to offend, out of the Respect we bear them. It is not such a Fear as terrifies, and drives us from the Presence and Company of those whom we dread, for that is slavish and tormenting; but a genuine, sweet, and obliging Fear; a fearful Esteem and Veneration; a Fear that will ingage us to attend on them, to observe and imitate them, and to abstain from doing any thing that might grieve or trouble them.

Now this Reverence which we owe our Parents, is wont to express it self outwardly by two Things, Speeches, and Gestures.

*First*, Our Speeches must be full of Respect and Honour, giving unto them the highest Titles that their Quality and Condition will admit. They must likewise be very few, and very humble and submissive. Talkativeness is an Ar-

gument

gument of Disrespect, and by the Answers of the Lips, the Heart is tryed and founded; therefore we find how mildly and reverently *Jonathan* speaks to his Father *Saul*, although he were then pleading for his *David*, and managing the Concernment of his Friend's Life, which was far dearer to him than his own; yet see with what modesty he urgeth it, *1 Sam. 19. 4, 5. Let not the King sin against his Servant, against David; for he did put his Life in his Hand, and slew the Philistine, &c.* And God blessed a Speech so well temper'd, and so full of soft and melting Oratory, with Success. Yea we find an instance of a disobedient Son in the Parable of our Saviour, *Matth. 21.* who though he obeyed not the Commands of his Father, yet thought it too shameful a Crime not to give him good Words, and reverend Titles, *verse 30. I go, Sir.* And certainly it is but fit and meet that we should give them the best and the most obliging Language, who have taught us to speak; and to please them with our Words, who have instructed us how to form them. Yea, that rude and boistrous Language which many of the Sons of *Belial* use towards their Parents, is so odious and detestable unto God, that he hath in his Law threatned to punish it with the same Punishment, as Blasphemy against himself, *Exod. 21. 17. He that curseth his Father or his Mother, shall surely be put to Death.* And *Prov. 20. 20. He that curseth his Father or his Mother, his Lamp shall be put out in obscure Darkness.*

*Secondly;* We must likewise shew them Reverence in our Gestures, and comport our selves with all Lowliness and Modesty before them, in bowing the Body, and shewing all other external-Signs of respect: So we find, *Gen. 48. 12.* that *Joseph*, as highly exalted as he was in the Court of *Pharaoh*, when he brought out his Sons to receive the Blessing of *Jacob* his Father, he bowed himself with his Face to the Earth. And on the contrary, That an ill-conditioned Look towards a Parent, is severely threatned, *Prov. 30. 17. The Eye that mocketh at his Father, and despi-*

## An Exposition upon

*seth to obey his Mother, the Ravens of the Valley shall pick it out; and the young Eagles shall eat it.*

But, secondly; As we must honour them with Reverence, so especially with Obedience, without which all external Reverence is but meer Formality, if not meer Mockery. See that large Charter which God hath given unto Parents, *Colos. 3:20. Children, obey your Parents in all things; for this is well pleasing unto the Lord.*

Our Obedience to them may be considered either as Active, or Passive; and we are obliged by God's Command to yield them both: Active Obedience, in whatsoever is not contrary to the Will and Law of God; Passive, in whatsoever they impose upon us that is so: And therefore we are to obey our Parents in whatsoever honest Calling and Employment they will set us. *David*, though destin'd to a Kingdom, is yet by his Father *Jesse* appointed to keep the Sheep, *1 Sam. 16. 11.* We ought not, till at last we are emancipated and set free by their Consent, to enter into Wedlock without their Knowledge, or against their Consent. For we find the holy Fathers have still taken the care of the disposal of their Children in this Affair. And the Apostle, *1 Corinth. 7. 36, 37.* declares, that it is in the Parents Power either to marry their Children, or to keep them in a single estate. But yet no question so, as that Children have still a negative Vote, and ought not to be forced against their own Will and Consent. Yea, so far doth the Authority of a Parent extend, that it reacheth also to the very Garb and Apparel of their Children, who ought to conform themselves therein, according to their Allowance and Direction, *Gen. 37. 3.* But if Parents shall abuse their Authority, by commanding what is sinful, and what God hath contraven'd by his Law and Command; yet Children are not hereby disobliged from Obedience, but only directed to chuse the passive Part of it, and to bear their Wrath and Choler, yea and their Punishments too, with all Patience and Submission.

For

For, as the Apostle speaks, *Heb. 12. 10. They often-times chasten us after their own Pleasure*; and yet we are to give them Reverence; we ought to bear with their Infirmities, whether they be natural, or vicious, and endeavour to hide and cover them from others. And therefore we read what a Curse was laid upon *Cham*, for disclosing the Nakedness of his Father, *Gen. 9. 25.* And indeed it is a cursed thing to expose the Nakedness and Weakness of our Parents to the Scorn and Derision of others. But this is not all: for,

*Thirdly*; As we must honour them by Reverence and Obedience, so likewise by Remuneration and Retribution, requiting the Benefits we have received from them, so far as we are able, and they need. This the Apostle expressly enjoins, *1 Tim. 5. 4. If any Widows have Children, or Nephews, let them learn first to shew Piety at home, and to requite their Parents*; that is, when they are fallen to poverty or decay, or otherwise require Assistance from us, we are obliged liberally according to our Proportion to afford it. And he affirms that this is good and acceptable before God. And therefore we find our Saviour sharply reprehending that unnatural Doctrine among the Scribes and Pharisees, which dispensed with Children from the Relief of their Parents, *Matth. 15. 5, 6. Ye say, Whosoever shall say to his Father or Mother, It is a Gift by whatsoever thou mayest be profited by me, and honour not his Father or his Mother, he shall be free.* Which Place, because it is obscure and intricate, admits of divers Expositions. Some say it was the Doctrine of the Scribes and Pharisees, that although a Man did not honour nor support his Parents, yet he should be guiltless, if he should tell them that he had offered in the Temple a Gift for his and their good, and that therefore they could require no more Relief from him. Others, that it was a solemn Oath among the Jews to swear by the Gift or Offering, which was brought into the Temple, and presented there as a Sacrifice before God; which Oath

## An Exposition upon

was obligatory in the highest Degree, whatsoever the Matter of it might be, *Matth. 23. 18.* And the Scribes did teach, that if a Man had sworn thus to his Parents, By the Gift thou shalt have no profit by me, then he was for ever disoblighd from relieving them, were their Necessities never so great and urgent. And according to this Exposition, the Words should be thus translated; But ye say, Whosoever saith to his Father or Mother, by the Gift if thou have any Profit by me, (where must be understood some Curse or Imprecation upon themselves, which they did usually express, as, Let me die, or the like) then he shall be free from the Obligation of honouring, that is, of relieving and maintaining his Father or Mother. Which-so-ever Interpretation be most consonant to the corrupt Doctrine of the Scribes, and the corrupt Practice of the Jews, (as I suppose the latter is) our Saviour condemns it for a most vile Hypocrisy, making the Commandments of God of none effect through their Traditions. Certainly it is one of the most unnatural Sins in the World, for Children who have Ability and Opportunity to relieve their necessitous Parents, to suffer them to want a Livelihood, and comfortable Subsistence, who are the Cause and Authors of Life and Being unto their Children.

But, *Fourthly*; We must honour our Parents, by hearkning unto their good Instructions, and imitating their Godly Practices. So *Prov. 6. 20. My Son, keep thy Father's Commandment, and forsake not the Law of thy Mother.* For although good Instruction be for the matter of it, always to be imbraced from whomsoever it shall proceed, yet when it shall come from a Parent, it obligeth us not only because it is good, but because it is Authoritative; neither are we only to hearken to their Counsel, but also to imitate the holy Examples of our Parents: And therefore it is commended in *Solomon*, that he walked in the Steps of his Father *David*.

Suffer

Suffer me only in a word, to set home this upon the Consciences of stubborn and disobedient Children. Consider what your Demeanour hath been towards your Parents, to whom you owe your Selves, your Lives, your Education. Benefits that can never be repaid them, altho you should undergo all the Hardships imaginable to make an acknowledgment of them. Can you imagine the Cares, the parching Thoughts, the perplexing Fears which your tender Parents are continually distracted with, for your good? And will you so requite their Love, as to despise their Persons, of whom you your selves are a part, and make their very Bowels rebel against them? Certainly were there any Ingenuity of Nature, or the Principles of Reason and Equity not quite spent and extinguished in you, the Love and Solitude they have expressd for you, would again return unto them, if not in equal Measures, yet in the most ample and acceptable that is possible for you to render. And if there be any of you, who by your Stubbornness and Disobedience, have brought down the gray Hairs of your Parents with Sorrow to the Grave; consider seriously what an unnatural Sin you have been guilty of: and because you cannot now beg Pardon of them, beg Pardon of God, the great and universal Father of all; beg that he would not revenge your Disobedience to your Parents, by the Disobedience of your Children towards you.

Thus you have seen what Duties Children owe unto their Parents. Let us now see what are the reciprocal Duties of Parents towards their Children. For in all unequal Relations, the Superiority rests only in one part, yet the Duty is divided between both.

The Duty therefore of Parents respects either the Temporal or Spiritual Good of their Children, for both are given them in charge.

As for their Temporal Good, two Duties are incumbent upon them, Protection and Provision; and both of these the

Law

## An Exposition upon

Law of Nature teacheth them. Do we not see even in brute Creatures themselves, that a strong Parental Affection makes them dare unequal Dangers, and expose their own Lives to the greatest hazard, only to defend their young? We see with what indefatigable Industry they either lead them unto, or bring them in their Food and Nourishment, till they have taught them the Art and Method of providing for themselves, and living at their own finding. And if the instinct and impulse of Nature be so powerful in Irrational Creatures, how much more should it prevail in us, in whom Reason should perfect Nature? and we be the more careful, in as much as the Charge committed to us is more noble? and that it is not a Sparrow nor a Chicken that we are to look after, but a Man, a King of the Universe, designed for great Employments, and to great Ends, an Heir of the World; and if we fail not in educating him, may be an Heir of Eternal Glory?

*First*; We owe them Protection, and this their Weakness and Helplessness often calls for at our Hands. How many Diseases and Dangers is their feeble Infancy exposed unto? And in their growing Childhood, want of Care and Experience runs them daily into more. Now Parents are to be their Guards, and by their Skill and Strength fence off those Wrongs and Injuries that threaten them. And in so doing, they perform not only a Parental, but an Angelical Work. *Mat. 18. 10.* *Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven.* And if God, the great Father of the whole Family both in Heaven and Earth, hath out of his infinite Tenderness and Compassion, appointed his holy Angels to be their Guardians, that they who attend the Throne of his Glorious Majesty, should likewise attend the Cradles and Beds, and wandering Steps of little Ones; it is not only inhumane for Parents to neglect the Care of their Children, but devilish to do them hurt,

hurt, or destroy them themselves; the too common Practice of many Wretches, who, to hide and cover their Shame, either abandon or murder the Fruit of their Bowels.

*Secondly*; As Parents owe their Children Protection from incident Evils, so likewise Provision of Necessaries and Conveniencies according to the Rank and Degree in which the Divine Providence hath set them. And this the Scripture often inculcates, *Mat. 7. 9, 10. What Man is there among you, whom if his Son ask Bread, will give him a Stone? Or if he ask a Fish, will give him a Scorpion?* Intimating unto us, that we are bound to give our Children what is fit for the Sustentation of that Life which they have received from us. And indeed they are our Flesh and our Bone; they are our selves multiplied. Now Nature teacheth us to cherish and nourish our own Flesh, as the Apostle speaketh, *Ephes. 5. 29. Nay the Apostle hath laid this Charge exceeding high; If any Man provide not for his own, and especially for those of his House, he hath denied the Faith, and is worse than an Infidel*; and that because even the Infidels and Heathens are taught by the Light and Law of Nature, to make Provision for their own; and this Provision is not only for the present, but our Care is to extend farther; and according to our Ability (bating the Expences of Decency and Charity) we are to take care for their future Subsistence; and if we cannot leave them a Patrimony, we are to leave them an Art and Calling, whereby, through the Blessing of God, they may procure their own Livelihood. So the Apostle, *2 Cor. 12. 14. The Children ought not to lay up for the Parents, but the Parents for the Children.* And if we must place them out to a Vocation, we must endeavour with all our Prudence to fit it to their Genius and Inclination: for otherwise it will not be a Vocation, but a Vexation unto them all their Days: Still remembering, that if we piously design any unto the Work of the Lord, it should be those who are most pregnant, and whom

1 Tim. 5. 8.

## An Exposition upon

whom God hath indowed with the greatest Gifts for so high a Ministration. For it is a Sin very like to that of *Jeroboam*, who made *Israel* to sin, to consecrate Priests unto the Lord of the refuse and vilest of the People, and to think those fit enough for the Temple, who through the Deformity of their Body, or the Defects of their Minds, are not fit for a Shop, or for any other Employment.

And so much for those Duties of Parents which concern the Temporal Good of their Children.

But then they are obliged to others of an higher and nobler Nature, which concern their Spiritual Good, and have an Influence into their Eternal Happiness.

And here, their first Duty is to incorporate them into the Church of Christ, by the presenting them to holy Baptism, which is the Laver of Regeneration, and which Jesus Christ hath instituted for the Admission and Initiation of new Members into his Body the Church, and new Subjects into his Kingdom. Nay it is not an empty bare Ceremony, but it is a Seal of the Promise of the Covenant, a Sign of the Grace of the Spirit, and a means appointed to convey it to the Soul. And therefore those Parents are highly injurious to their Children, who either through Carelessness or Contempt, debar them from so excellent and spiritual an Ordinance and Priviledg, yea indeed the only spiritual Priviledg which their Age makes them capable of. What do they else hereby, but put their Children into a worse Condition than the Children of the Jews, who in their Infancy were admitted to the Sacrament of Circumcision, which the Apostle calls *a Seal of the Righteousness of Faith*? Rom. 4. 11. And certainly, if this Seal of Circumcision were broken by the Coming of Christ, and no other were instituted, whereof the Children of Believers under the Gospel might be made Partakers; our Infants then must needs be in a worse Condition than theirs; and Christ's coming into the World hath in this respect rather

rather diminished the Priviledges of the Church, than enlarged them. It ought therefore to be the first and chiefeft Care of every Godly Parent, to offer his Children to this holy Ordinance; especially considering that they are Partakers of his sinful and corrupt Nature, that he hath been an Instrument of conveying down along to them the Guilt of the first Transgression, and that Defilement which hath infected the whole Soul; and therefore it is the least that his Charity can do for them, to offer them unto that Remedy which our Saviour hath provided both to remove the Guilt, and cleanse away the Filth of their Natures. For be the Parents themselves never so holy and sanctified, yet their Children are born in their Filth, and in their Blood. And this *Austin* expresseth by a very apt Similitude; "The " Chaff (saith he) is carefully separated from the Wheat " that we sow; and yet the Wheat which it produceth " groweth up with Husks and Chaff about it. So those whom the Holy Ghost hath sanctified and cleansed, yet they produce Children naturally unclean, tho federally holy. And therefore being born within the Promises of the Covenant, their Parents ought to see that the Seal of the Covenant be applied unto them; that is, they derive Corruption from them, they may by them be brought to the means of cleansing and washing.

*Secondly*; When they are thus initiated and entered into the Church of Christ, another Duty that Parents owe them is, to instruct and admonish them, to educate them in the Fear and Knowledg of God, and this the Apostle expressly enjoyns, *Ephes. 6. 4. Ye Fathers, bring up your Children in the Nurture and Admonition of the Lord.* And so *Deut. 4. 9. Forget not the things which thine Eyes have seen, but teach them thy Sons, and thy Sons Sons.* We find that God gives an honourable Testimony concerning *Abraham*, and confides in him upon this account, *Gen. 18. 19. I know Abraham, that he will command his Children, and his Household*

Sicut praputium quod per Circumcisionem auferretur, manet in iis quos gignunt circumcisi: sicut palca quae opere humano tantā diligentia separatur, manet in fructu qui de purgato tritico nascitur. *ANG. Ep. 222.*

## An Exposition upon

after him, and they shall keep the way of the Lord, to do Justice and Judgment. And Solomon extols his Father David for his Care in instructing him, *Prov. 4. 3, 4. I was my Father's Son, and he taught me also, and said unto me, Let thy Heart retain my words; keep my Commandments, and live.* Now this Instruction must not be nice and critical, but familiar and obvious, teaching them such Fundamental Truths and Principles of Christian Doctrine as are of absolute necessity to be known, and in such a manner as may be most suitable to their Capacity and Discretion. And if Parents would be but careful and conscientious in the performance of this Duty, infusing into their Minds, before they are filled with Vanity, the Knowledge of God, and of Christ, and of Religion; and forming their Wills, whilst they are flexible, to the love of Piety and Vertue; the next Generation would not generally see so much Debauchery in Youth, nor so much Obduracy in old Age, as is now every-where too visible and apparent. By this means the Minister's Work would be half done to his Hands. It would be needful only to feed his Flock with strong Meat, and to press them only to a vigorous and chearful performance of those Duties of Holiness, to which their pious Education made them before inclinable.

Now this way of Instruction is either,

*First*; By reading to them, or causing them to read the Holy Scriptures, and pointing out to them those Observables which are most agreeable to their Age and Apprehensions. Thus it is said of *Timothy*, that *from a Child he had known the Holy Scriptures.* And doubtless he was trained up in that Knowledge by the Care of his Mother, and Grand-Mother, whom the Apostle honourably commends, *Chap. 1. 5.* And,

*Secondly*; By catechising and instructing them in the Grounds and principal Doctrines of Religion. Indeed a continued Discourse is not so informing, nor doth it fasten  
and

and rivet Instruction into young Minds, so well as where it is diversified by Questions and Answers. This makes them Masters of their own Notions, and able to weild and manage them afterwards to their better advantage. And truly this I take to be the very Reason why so many sit grossly ignorant under many Years preaching of the Word unto them, scarce able to give any tolerable account of the very first Principles of the Oracles of God, because they were never educated in this way of Catechising, they were never tried, nor searched, nor the strength of their Memories and Capacities exercised by Questions.

For running and continued Discourses, are like the falling of Rain upon a smooth Rock, where it trickles off as it descends: But Questions and Examinations are like digging of it, and making it fit to retain what is poured upon it. But whatsoever Method you may judg most profitable, yet certainly Instruction in their tender Years, is absolutely necessary to season them betimes with the Knowledge of the Grounds of Religion, and a Love and Veneration of Piety, which will afterwards have a mighty Influence to keep them from being led away either with the Errors, or ungodly Practices of lewd and ungodly Men. *Train up the Child in the way he should go: and when he is old, he will not depart from it.* For when the Reluctance of corrupted Nature is thus early master'd, and Vertue habituated in them, (as there must be strong Convictions, and Almighty Grace, to break off the long accustomed Habits of Sin: so) there must be very powerful and prevalent Temptations that shall induce such an one, whose Knowledge of God, and Love of Vertue have grown up with him from his Childhood, to turn a Recreant to his former Profession and Practice, and to forget that, before which he can hardly remember any thing; or if through the Violence of Temptation he should be hurried into any Extravagancy and Excess, his Conscience hath a greater advantage to reduce him again, than it

Prov. 22.6.

## An Exposition upon

hath upon others who are trained up ignorantly and barbarously. It will still pursue him, disturb him in his Sins, and his early Notions of Piety and Religion will imbitter the Sweets which he fancied, and others perhaps find in them; and his Conscience will never leave crying, and clamouring, and threatning, till it bring him back with Tears in his Eyes, and Sorrow in his Heart, and Shame in his Face, to his former regular and unblameable Conversation.

*Thirdly*; Another Duty which Parents are obliged unto, is not only the giving their Children good Instructions, but good Examples, to set before them the Copies and Pattern of those Vertues which they teach. And this indeed is the most lively and the most effectual way to profit them. Thou who before thy Child blasphemest the Name of God by swearing or cursing, thou who abusest thy self and others by Riot and Intemperance, dost thou expect that ever he should reverence that holy and dreadful Name which thou profanest; or love that Sobriety and Temperance, which thou possibly mayest commend to him in Words, but dost much more forbid it him by thy Deeds? for it is the Glory and Boast of Children to be, and to do, like their Parents. And although there be few so forlornly wicked and utterly abandoned over unto Vice, but that they would have their Children love and practise Vertue, and may perhaps sometimes exhort them thereunto; yet alas, what Effect can empty Words have, when they are contradicted and overborn by Deeds? When the corrupt Nature thou hast given them, shall be improved by the ill Examples thou daily givest them; what avail all thy Exhortations and Admonitions, unless it be to upbraid and reproach thy self, and increase both thine own Condemnation, and theirs too?

*Juvenal.*

Even the Heathen Satyrist could say, *Maxima debetur puero reverentia*; We ought to reverence and stand in aw of Children, that they see nothing vicious or dishonest by us, not so much for the Shame of it as the Example: for there is

no

no Pest so contagious as Vice ; the least Converse will serve to rub it upon others, especially your Parents Vice upon their Children, who if they think it not Obedience, and a part of Duty to imitate them, yet cannot but conclude themselves secure both from Reproofs and Corrections. The Practice of Superiours hath certainly a mighty Influence in forming the manners of those who are subject to them ; for let them prescribe what Rules, and enact what Laws they please, let their Authority be as great as can be, yet their Example will be far greater than their Authority, and Inferiours will be encouraged by it boldly to transgress, when Shame and Conscience shall tie up the Hands of those who should punish them. But now when a Godly Parent shall not only with the most tender and affectionate Words that Love can dictate, instruct his Children in the Ways of Holiness, but walk before them in those Ways, not only by Admonitions show it to be most rational, but by constant Practice shew it to be most pleasant and delightful ; certainly that Nature must needs be most deploredly vicious, which can in this case be refractory, and will not go whither both Wind and Tide lead him ; whereas others possibly who have only the Breath of good Instructions, are carried away headlong, and drowned in Perdition by the stronger Current of evil Examples.

*Fourthly* ; If neither Instructions nor good Examples will prevail, then Correction and Discipline is necessary, and becomes a Duty, though perhaps it may be as grievous to the Parent to inflict it, as it is to the Child to suffer it. I know there may be, and often is Excess in this kind, when Choler and Passion prescribe the measures of Punishment. This is fierce and inhumane Tyranny, and argues such Parents to be devoid of natural Affection. And this immoderate ungoverned Correction, is so far from profiting Children, that it often-times exasperates them, and makes them the more stubborn and untractable ; or else it only dis-

## An Exposition upon

dispirits and stupifies them. And therefore the Apostle hath twice cautioned Parents against this provoking way of Discipline; *Ephes. 6. 4. Ye Fathers, provoke not your Children to Wrath*: And again, *Col. 3. 21. Fathers, provoke not your Children to anger, lest they be discouraged*. Yet notwithstanding, where Age and Decency will allow it, and Prudence doth require it, it is sometimes necessary to use the Severity of Discipline; and let not a foolish Fondness here interpose: For certainly God loves his Children with a much more parental Affection, than you can love yours; and yet he tells us, *Rev. 3. 19. As many as I love, I rebuke and chasten*: And the Apostle tells us, *Heb. 12. 6. Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth*. If there be not a due Exercise of Discipline and Correction, nothing else can be expected but that our Children will wax wanton with us; and next, rebellious against us. Now this Severity must be used betimes, before Age and Spirit have hardned them against the Fear or Smart of Correction. The wise Man hath told us, *Prov. 13. 24. He that spareth his Rod, hateth his Son: but he that loveth him, chasteneth him betimes*.

This is the way;

*First*, To deliver him from greater Sufferings and Mischiefs that else will follow: Better the Rod than the Tree. Thou mayst, for ought thou knowest, redeem his Life by it, and deliver him from the hand of Justice, and eternal Wrath of God, and save his Soul from everlasting Smart and Torment. So *Prov. 23. 13, 14. With-hold not Correction from the Child; for if thou beatest him with the Rod, he shall not die: Thou shalt beat him with the Rod, and deliver his Soul from Hell*. And,

*Secondly*, By this course thou shalt bring thy self much Comfort, most likely in his Reformation; or if not in that, yet at least in the Conscience of having performed thy Duty, and done all that lay in thy Power for his good. But what

what Support and Comfort can that Parent have, who when his Children grow lewd and debauch'd, shall sadly reflect upon it, that it was only his Fondness and foolish Piety which ruined them? Take this for certain, that as many deserved Stripes as you spare from the Child, you do but lay upon your own Backs; and those whom you have refused to chastise, God will make them severe Scourges to afflict and chastise you.

And these are the Duties which you owe to your Children, immediately respecting their spiritual Good: Initiating them by Baptism, giving them good Instructions, good Examples, and necessary Correction.

There is one Duty more, and it is a very principal one, which respects both their temporal and spiritual Good; and that is, fervent and earnest Prayer to God for them, without which all the rest will be ineffectual. Whenever therefore thou comest unto the Throne of Grace, bring these thy dear Pledges upon thy Heart with thee; earnestly implore of God, that he would own them, and provide for them, as his own Children, that he would adopt them into the Family of Heaven, make them Heirs of Glory, and Co-heirs with Jesus Christ; that he would give them a convenient Portion of good things for this Life, that they may serve him with the more Cheerfulness and Alacrity, and a large Portion of spiritual Blessings in Heavenly things in Christ Jesus, and at length bring them to the Heavenly Inheritance. And know assuredly, that the Prayers of Parents are very effectual, and have a kind of Authority in them to impetrate and obtain what they sue for. This is the Benediction or Blessing which Holy Fathers in Scripture have bestowed upon their Children; and we find that their Blessing was their Destiny. Thus *Jacob* blessed his Sons the Patriarchs, and, as it were, divided among them the Treasures of God's Blessings; and God the great Father would not have the Blessing of a Father pronounced in vain, but ratified and fulfilled them in the Success. And

## An Exposition upon

And as Parents Blessings have great Influence upon their Children, so likewise have their Curses : and therefore they should beware what they wish or pray against them. A rash and passionate Curse is oftentimes direfully fulfilled, not only to the Ruin of the Children, but the too late Sorrow and Repentance of the Parents. We know how deep the Curse of *Noah* stuck in *Cham*, and all his Posterity. For the Words of a Father are weighty and authoritative even with God himself, and he will not lightly suffer them to fall to the ground, when they are spoken either for, or against those over whom he himself hath given them Power and Authority.

I shall close up this with one Word to those who are Parents. Consider what a great Charge God hath intrusted you with. In your hands is deposited the Hope and Blessing, or else the Curse and Plague of the next Age ; your Families are the Nurseries both of Church and State ; and according to the manuring of them now, such will their Fruits be hereafter. Consider I beseech you, how you have managed this great Trust : Are your Children like Olive-branches round about your Table, each promising to bring forth good Fruit in their due Season ? Have you taken care, by your good Instructions, and good Examples, to form the Lord Jesus in them ? Have you taken care, by Correction and Discipline, to cut off all Excrecencies and Superfluities of Naughtiness from them ? Or, do they remain still Sons of *Belial*, wild, rude, unnurtur'd, and disobedient ? Certainly God will require an account of them at your hands ; for they are his, and only left in your keeping, and to your Education. But alas, the lewd Practices, and the too ripe Sins of young ones, do clearly convince Parents rather to have infused Wickedness into them, than curbed it. And the Wit and Forwardness of their Wickedness beyond their Years, make it evident that they have but borrowed it from your Examples. Beware lest God punish you in them ;  
and

and punish them for what they have learnt of you, and you in Hell for not better instructing and admonishing of them.

And if any of you have reason sadly to complain of the Stubbornness and Disobedience of your Children, I beseech you seriously to reflect upon the cause of it, and consider whether it may not be justly imputed to thy want of Care in their Education, or to thy bad Examples thou hast given them; or possibly by their Rebellion and Undutifulness towards thee, God justly punisheth thy Rebellion and Undutifulness towards thy Father. I remember a story of a graceless and desperate young Wretch, who being thwarted by his aged Father in some of his lewd Pranks, invaded his gray Hairs, and dragg'd him by them along the ground to the very Threshold of his Door: his poor old Father suffered it silently till then, but then looking pittifully upon him, he said; Son, forbear now and let me go, for I remember I dragg'd my Father to this very place, and there left him; and acknowledged the righteous Judgment of God in so just a Requital. But whatsoever thy Conscience shall suggest to thee to have been a Provocation unto God thus to punish thee, (and certainly it is one of the greatest Punishments that can befall a Man in this World) humbly crave Pardon of him who is thy Father, and beg him that he would be pleased to turn the Hearts of the Children unto their Fathers, and the Hearts of all unto himself.

Thus we have considered the Duties of natural Parents towards their Children, and the Duties of Children reciprocally towards their Parents.

But there is also another Rank of Fathers, and they are Political; *Patres Patrie*, the Fathers of their Country, unto whom we owe Honour and Reverence by the Obligation of this Command. And these are the Magistrates and Governours that God hath set over us: They are his Deputies and Vice-gerents upon Earth, and the Authority

## An Exposition upon

with which they stand invested, is originally in and derivatively from the supream King of Kings, and Lord of all Lords; their Kingdoms are but the severall Provinces of his Universal Empire; He hath given them their Patent to be his Lieutenants and Vice-Roys, for *by him Kings reign, and Princes decree Justice*, Prov. 8. 15. Not by his Permission only, but by his Ordinance and Appointment. And whereas a great and conspicuous part of the Image of God consists in his Sovereignty and Dominion, he hath so expressly stamp't this Image of his upon them, that for their likeness to him in it, he gives them the same glorious Name by which himself is known; *Psal. 82. 6. I have said, ye are Gods*; and *Exod. 22. 28. Thou shalt not revile the Gods, nor curse the Ruler of thy People*. And our Saviour tells us, *John 10. 35. That they are called Gods, because the Word of God came unto them: The Word of God, that is, the Appointment and Commission which they have received from God*.

Josephus  
l. 2. cont.  
Appion,  
applies that  
of Exod.  
22. to the  
Heathen  
Gods.

It is observable, that as other inferiour Creatures revere the very Countenance of a Man, and those few Strictures of the defaced Image of God which are still remaining there, and that although they far exceed in Strength, yet dare not (unless enraged) make use of it against their natural, though weaker Lords: So also, that God hath spread such an awe upon the Face of Authority, that a Look or a Word from a lawful Magistrate, shall more daunt and terrify, than the armed Force of an Enemy. There is some secret Character that God hath imprinted on them, which makes them venerable; and although their Subjects do as far exceed them in Strength, as they do in Number, yet Strength alone was never made to command, but rather to obey and execute, and Power ought to be the Servant of Authority.

Nor hath God ordained Magistracy only out of respect to some few whom he hath ennobled, that they might enjoy

joy a Priviledge and Prebogative above the common and vulgar Sort of Men, but he hath ordained it for the general Good of Mankind; yea, and I have often and seriously thought, that next to the invaluable Gift of Jesus Christ, the best and the greatest Good that God ever gave the World, was this Appointment of Magistracy. For were it not for this, the whole World would be turned into a Wilderness, and Men into salvage Beasts, preying one upon another: Did not the Fear of Man restrain them, when they have cast off the Fear of God; did they not dread the Infliction of temporal Punishments, when they slight the Threatnings of eternal, we might be as safe among Lions and Tygers, as among Men; and find better Refuge, and better Society in Solitudes, than in Cities: Within would be Fears, without Violence, and every where Tumults, Uprores, and Distractions; our Dwellings, our Persons, our Possessions, all exposed to the Fury of bloody and merciless Invaders; and, as the Prophet speaks, *Hosea 4. 2. By Swearing and Lying, and Killing, and Stealing, and committing Adultery, they would break out, until Blood touched Blood;* and there would be no more Peace nor Agreement on Earth than there is in Hell: But the all-wise God who hath subdued the Beasts of the Earth to Man, hath likewise subdued Man (who else would become more wild and brutish than they) unto Man. So that these who stand not in any awe of the God of Heaven, yet are awed by the Gods of the Earth; and whom the Thoughts of Hell and eternal Wrath, cannot scare from Wickedness, yet many times the Thoughts of a Prison, or of a Gibbet, doth.

Magistracy then being an Institution of such great Eminency, and absolute Necessity, let us see what are the Duties.

*First,* Of those who are invested with it towards their Subjects: And then,

## An Exposition upon

*Secondly*, The Duties of their Subjects reciprocally towards them.

Of the First, I shall speak but briefly, since we are chiefly concern'd in the Knowledge and Practice of the Second.

Magistrates therefore may be considered either as Supream or Subordinate, according to the Distinction the Apostle makes of them, *1 Pet. 2. 13, 14.* The King as Supream, and Governours sent by him as subordinate: each of these have their respective Duties belonging unto them.

As for supream Magistrates, their Duty is,

*1<sup>st</sup>.* To establish and maintain the true Worship and Service of God, and to purge out all Corruptions and Abuses that have any way adulterated it with Superstitions or idolatrous Mixtures. God hath appointed a Sovereign Prince to be *Custos utriusq; Tabule*, a Guardian of both Tables of his Law; and hath put the Sword into his Hands, not only to be an Avenger in Cases of Injury done by Man to Man, but to be an Avenger in case of the Violation of those Laws which immediately respect his own Worship, and to be a Reformer of the Corruptions of the Church, as well as the Disorders of the State. Indeed this Power and Supremacy which we thus ascribe unto him, is not formally and intrinsically Spiritual or Ecclesiastical, but only objectively such: For they neither have the power of Order, which gives Authority to preach the Gospel, and administer the Sacraments, which properly belongs unto the Ministerial Office; and whosoever he be that shall intrude himself thereinto without a lawful Call and Ordination, be his Gifts or Place never so eminent, he is guilty of the same Presumption that *Uzziah* was, and may dreadfully expect the same, or a greater Punishment, *2 Chron. 26. 16, 19.* *His Heart was lifted up to his Destruction; for he transgressed, and went into the Temple of the Lord to burn*

*burn Incense upon the Altar of Incense: and whilst the Censor was in his Hand, the Leprosy rose up in his Forehead.* Neither have they the power of the Keys committed unto them, to bind and loose, to retain and remit Sins by a due pronouncing of Ecclesiastical Censures: For those two Powers of Order and the Keys, appertain only unto the Ministers of the Gospel, for to them only were they committed.

Yet Princes have a Power of Jurisdiction over Church-Affairs, and ought by their Laws and Authority to provide that God be worshipped in his own prescribed Way, that Heresies be rooted out, Schisms and Rents healed, stubborn Contemners of God's Laws, as well as theirs, severely punish'd, the Mouth of Blasphemy stopp'd, Ministers commanded to, and encouraged in the conscientious Performance of their Duty; that nothing be tolerated in practice contrary to the Rules of a good Life; that nothing be broached in Doctrine contrary to the Form of sound Words which hath been delivered unto us. Thus far reacheth the Magistrates Duty and Authority in things pertaining unto the Church. And therefore we find in the Scripture, that when the Worship of the true God was so much corrupted and forgotten among the *Israelites*, that *Micah*, out of a blind and idolatrous Devotion, made him a whole Chappel of Gods to worship: The Holy Ghost gives this as a Cause of so great an Abomination, that *in those Days there was no King in Israel*, *Judg.* 17. 6. In *Judges* the 9th we read that tragical History of Adultery, and Uncleaness unto Death; and the very same reason is given for the Licentiousness of those Times, ver. 1. *In those Days there was no King in Israel.* And this plainly intimates unto us, that not only Adultery and Murder, Sins against the second Table of the Law, but also Idolatry and false Worship, against the first, ought, and might have been either prevented or punished, had there been a King and

Ruler.

## An Exposition upon

Ruler in *Israel*; and that it had been his Duty to have drawn his Sword, and exercised his Authority against the one, as well as against the other. We read likewise of some Kings reprov'd, because they took not away the high Places, but suffered the People still to burn Incense on them, notwithstanding they proceeded far in other Parts of Reformation. Others are commended, that they did remove them. And among the most renowned Acts of *Hezekiah's* Piety; it is mentioned to his immortal Honour, that he commanded the Priests and Levites to sanctify themselves, and cleanse the Temple, and restore the true Worship of God, after many years Interruption, when it was not only disused, but almost forgotten, *2 Chron. 29*. The like also did King *Josias* with the like Zeal, and received the like Approbation and Testimony from God.

This therefore is the first and chief Duty of Supream Magistrates, *viz.* To maintain the true Worship and Service of God, and to reform whatsoever Corruptions and Abuses they find to have crept into it.

*Secondly*; Another Duty is, to appoint Men of approved Ability and Integrity to be in Authority under them. For, because Kings cannot be omnipresent, nor omniscient, it is therefore necessary that they should hear with other Mens Ears, and see with other Mens Eyes, and act with other Mens Hands; and therefore they ought to make choice of such as are Men of known Fidelity and Wisdom, to commit so great a Charge unto. For be the Fountain never so clear, yet the Streams must needs be polluted, if they run through filthy Channels: Kings therefore should do according to the Counsel of *Jethro*, *Exod. 18. 21*. *Provide out of all the People able Men, such as fear God, Men of Truth, hating Covetousness; and place such as these over them.*

But where this course is not taken, but such are intrusted with Command and Authority; who either neglect the Government of the People, or oppress them in it, what doth

doth the Prince but give away the half or more of his Kingdom? for what is not ruled, is lost. Neither should these substitute Magistrates be too numerous; for the very Multitude of them may possibly be more burdensome to the People, than helpful to the Prince.

*Thirdly*; Magistrates ought to distribute Justice impartially, to maintain the Cause of the poor Oppressed, and to restrain the Insolence of their proud Oppressors; to crush them by his just Authority, who would crush others by their unjust Tyranny. This is a truly Royal and Princely Vertue, which will prove not only an Ornament to the Crown, but a Safety to the Throne: *For the Throne is established by Righteousness*, saith the Wise Man, *Proverbs 16. 12.*

*Fourthly*; Princes and Magistrates ought to be most exemplary for Vertue and Piety. The Eyes of all the People are upon them, and their Actions have as great an influence upon their Subjects as their Laws. *Facere rectè civis suos Princeps optimus faciendo docet; cumq; sit imperior maximus, exemplo major est*, saith *Paterculus*; A good Prince teacheth his Subjects to live well, by living well himself; and although he be greatest in Command, is yet still greater in Example. And therefore he is doubly bound to vertuous Actions, both by his Conscience, and by his Condition: The one as he respects his own Personal good; the other as he tenders the good of his People, who commonly take their Measures from their Superiours, and think Imitation of their Practices, to be a more acceptable Service, than Obedience to their Laws.

Vell. Paterculus, l. 2.

But I cannot insist on every particular Duty of Princes and Magistrates, neither perhaps would it be here very proper.

In a word therefore, They ought to fear God, above all, to seek his Honour and Glory, who hath raised them to the highest pitch of humane Honour and Glory; to be prudent

## An Exposition upon

prudent in their Designs, courageous in their Performances, faithful in their Promises, wise in their Counsels, observant of their own Laws, careful of their Subjects Welfare, merciful to the Oppressed, favourable to the Good, terrible to the Evil, and just towards all. Let them remember these two things, That they are Gods, and therefore should rule and govern as they judg God himself would do; were he visible here upon Earth; and that they are Men, and therefore must give an account unto the great God of all that Trust he hath reposed in them. And certainly if they be careful to perform every part of their Duty, though we may look only at the Splendour and Glory of their State, yet the Cares and Troubles that attend it, will be found so great and weighty, that we shall find it all reason in the World to make the Burden of their Crowns lighter by our ready and chearful Obedience. It was well observed by the Lord *Verulam*, That Princes are like the Heavenly Bodies, which cause good or evil Times, and which have much Veneration, but no Rest.

*Essay of  
Empire.*

But then for subordinate Magistrates, who receive their Authority from the Supream, and are between the People and the Prince, as the Prince is between the People and God; we have already heard how they ought to be qualified; *Exod. 18. 21. They must be Men fearing God, Men of Truth, and hating Covetousness.* Their chief Duty is to see that the Laws be executed according to their full intent, without respect of Persons, neither fearing to punish the Rich, nor sparing to punish the Poor, making no difference between one Person and another, where the Cause makes none. For whosoever are thus partial, want that Courage and Firmness that ought to be in a Magistrate, and should make him as inflexible as the Rule of Justice it self is; neither being frightened by the Power or Threats of those who are Great, nor melted or softened with the Cries of the Mean, but moved only by the Cause. And therefore  
the

the Scripture hath expressly forbidden them, *Exod. 23. 3. to countenance a poor Man in his Cause*: For Pity may sometimes as much bribe and corrupt Judgment, as Rewards. They ought to divest themselves of all Passions, private Interests and Affections, to be impartial in the Execution of Justice upon the mightiest Offender as well as the meanest; upon their dearest Friends and Relations, as well as upon Strangers or Enemies. This will give Strength and Authority to the Laws, which else are but Cobwebs made to catch the smaller Flies, while the great and strong ones break easily through. This is the way to conciliate Reverence and Veneration to the Laws and Government, which in our days are most contumeliously despised and vilified; and by this course *Judgment shall run down our Streets as Water, and Righteousness as a mighty Stream*. In brief, because I would not too long insist upon this Subject (tho it be large and various) let Magistrates of what Rank soever they be, seriously consider that weighty Charge given them by God himself, *2 Sam. 23. 3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over Men must be just, ruling in the Fear of God.*

Let us, in the next place, consider the Duties of Subjects towards their Magistrates and Rulers. And these are in the general three; Honour, Obedience, and Prayer to God for them.

*First*; We must honour and reverence them, it is the Apostle's Command, *1 Pet. 2. 17. Fear God. Honour the King*. We must give unto them a threefold Honour; in our Thoughts, in our Speeches, and with our Substance.

1. We must honour and reverence them in our Thoughts, looking upon them as the lively and visible Images of God upon Earth. Indeed the Divine Perfections are the highest Object of our Reverence; and therefore as you would esteem and honour any for their Wisdom, or for their Ho-

## An Exposition upon

liness, because these are some Lineaments and Draughts of the Image of God; so you ought to reverence those to whom the Almighty God hath communicated his adorable Power and Authority; for this also is the Image of God in them, yea, and tho it should so happen that they bear no other Resemblance unto God, neither in his Wisdom, nor Justice, nor Holiness, but are wicked, cruel, tyrannical and unwise; yet that Power and Authority alone with which they stand invested, challengeth our Respect and Reverence; for in this at least they are like unto God; and whosoever slights and despiseth them, slights and despiseth one of God's glorious Attributes shining forth in them. We ought not to harbour any under-valuing or ill Thoughts of them. But where a People are so happy to be governed by those Magistrates who have a whole Constellation of Divine Attributes shining in them, Magistrates that are just and merciful, wise and holy, they ought to give unto them the greatest Reverence that can belong to Creatures, and to esteem and respect them next unto God himself. But altho all these should be wanting, yet that Power and Authority which God hath delegated unto them, is truly reverend and awful: And the wise Man hath commanded

*Eccles. 10. us, Not to curse the King, not in our Thoughts.*

20.

2. We ought to honour and reverence them in our Speeches; speaking what Good of them we know, and prudently concealing their Vices, or their Infirmities. For to what else can it tend when we blaze abroad the Faults of our Governours, but only to loosen the Affections of their Subjects from them? And how much more horrid a Wickedness is it then, falsely to calumniate them, and by reviling Whispers to fly-blow the Ears of their Subjects, and by little Arts and suspicious Intimations, and half-Sentences, to insinuate politick Jealousies into the Minds of the People, and to possess them with nothing but Fears and sad Apprehensions of what Miseries and Sufferings are coming

## the Fifth Commandment.

171

coming upon them, through the Male-administration of Affairs, and either the design or neglect of their Governours? All which tends to nothing but to make the People either disdain or hate them. I beseech you beware that you do not by Misinterpretations traduce the Actions of your lawful Rulers, nor hearken to those who do, whose Words and whose Breath serves only to blow up the Coals of Civil Dissention, which, if Mercy prevent not, will break forth again into a raging and devouring War. Beware that you suffer none of those Leeches to fasten upon you, whose very Mouths will draw Blood. We have seen the sad Experience of it already, and may justly fear, when we see them use the same Methods, that they intend the same Effects. The Apostle gives such a black brand, *2 Pet. 2. 10. Presumptuous are they, self-willed; they are not afraid to speak evil of Dignities.*

3. We ought to honour them with our Substance, when the necessity of their Affairs and publick Concernments call for Supply: And indeed this is but a Debt we owe them, for we have somewhat of theirs in our Hands, and it is no unjust Demand for them to require their own. Tributes and publick Payments are theirs, when made so by Law; for the rest is ours no otherwise than by the same Law; and therefore to withhold what is thus legally bestowed on them, is no other than Theft, and an unjust detaining of what is none of your own. Hence our Saviour commands us to *render unto Cesar, the things that are Cesar's, Mat. 22. 21.* And the Apostle, *Rom. 13. 7. Render unto all their due; Tribute to whom Tribute, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour is due.* And altho possibly sometimes the Burden may fall heavy, yet we ought freely and chearfully to contribute; partly considering that such is the Priviledg of our Kingdoms, that nothing is imposed upon us by Violence, but given by ourselves, and is our own Act; and partly, that whatsoever

## An Exposition upon

we possess, we owe the Enjoyment of it to the Blessing of Government.

This therefore is the first Duty we owe unto Magistrates, *viz.* Honour and Reverence.

*Secondly*; Another general Duty we owe them, is Obedience; and for this we have express and frequent Commands, as for any Duty that belongs to Christian Conversation. *Let every Soul be subject to the higher Powers; for there is no Power but of God; the Powers that be, are ordained of God. Submit your selves to every Ordinance of Man for the Lord's sake; whether it be to the King, as supreme; or unto Governours, as sent by him; for so is the Will of God.* Neither is there any Cause whatsoever can supercede our Obedience: for if their Commands be lawful, we are to obey them by performing what they require: if they be never so wicked and unlawful, we are to obey them, by suffering what they threaten. \* But because I have had other occasions largely to treat on this Subject, I shall not now further prosecute it.

\* Sermon on  
1 Theff. 5.  
22.

Sermon on  
Jan 30. at  
Christ's  
Church in  
Dublin.

*Thirdly*; Another great Duty of Subjects, is fervent and earnest Prayer for them; so the Apostle, *1 Tim. 2. 1. I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men, for Kings, and all that are in Authority; that we may lead a quiet and peaceable Life in all Godliness and Honesty.*

But why for Kings? It might seem more necessary, that Prayers should be poured out for those that are afflicted and distressed, who have nothing else to relieve them besides God and Prayer: But Kings are in an high and prosperous Condition; many seek their Favour, and all fear their Displeasure.

Yet it is very needful to pray for them; for indeed they stand in much more need of our Prayers than private Persons do. For,

*First*, The Charge laid upon them is greater, and the Burdens

Burdens pressing them, are heavier than what lie upon other Men ; and therefore they should be eased and helped by our Prayers. What St. Paul saith, 2 Cor. 11. 28. *That he had the care of all the Churches upon him* ; we may of a King, that he hath the care of the whole Church, and of the whole State too incumbent upon him. A Crown is an heavy, though a glittering Ornament ; and how can it be otherwise, when the Wel-fare of so many thousands depends upon them and their Counsels ? It is their Work to provide for the Execution of Laws, the Exercise of Religion, the restraining and punishing of all Impiety and Ungodliness : They must see that Right and Equity be administred, that no Injustice nor Violence be committed, but all Affairs guided according to Law and Righteousness ; these are the constant Cares that attend Government : and that which adds to all these Burdens, and makes them out of measure sinking and intolerable, is, that all these Burdens must sometimes be born under the Discontents and Murmurs of an unsatisfied People. We had need therefore to pray earnestly unto God, that so great a Trust and so great a Burden being committed unto Magistrates, they may be indowed by him, through whom Kings reign, with Abilities to discharge their Trust to his Glory, and the Comfort of their Subjects.

*Secondly,* The Account they must render at the last Day is greater, and therefore they more need our Prayers than other Men. What they do is usually of general Concernment, or else of general Influence ; and therefore they must answer not only for themselves, but for almost the whole Nation, who either obey the Commands, or follow the Examples of their Governours : We should therefore especially pray for them, that having a greater account to make than other Men, they may at that day appear before the King of Kings with Boldness, and pass from a corruptible Crown, to a Crown of Glory and Immortality.

*Thirdly,*

## An Exposition upon

*Thirdly*, Their Temptations are more, and therefore they more need our Prayers than other Men. For having all at Command; the Pleasures, the Splendor, and Gayety of the World, are more likely to be Snares to them than others, who converse not so much with them. And besides, the Devil is more assiduous and subtil in his Temptations towards them than others: because if they can be perverted by him, they will prove great and most effectual Instruments to promote his Kingdom. And therefore in *Micajah's* Parable, *1 Kings 22.* no sooner had God asked the Question, Who shall perswade *Ahab*? but there steps forth an evil Spirit, and undertakes the Employment. Satan loves to be busy about Princes and Rulers, because there he thinks he can make the greatest Earnings. To tempt private Persons, is but to tempt by Retail; but to tempt Princes, and to seduce the Rulers of a Land, this is to destroy by wholesale: And therefore as they are exposed to more Temptations, so should they be supported and strengthened by more Prayers.

Let us therefore heartily perform this Duty to them, and for them, a Duty not more beneficial to them, than to our selves and the whole Nation: for if we can prevail for a Blessing upon them, we our selves shall certainly share in it, if by our fervent Prayers we can obtain of God to bestow on them Wisdom and Zeal, Holiness and Piety, Peace and Prosperity. Certainly our own share in these Mercies is worth the Venture we send for them; and we shall then sit safely under the Shadow of our King, and he himself under the Shadow of the Almighty.

I have heretofore told you, that this fifth Commandment comprehends in it not only the mutual Offices between Parents and Children, but generally all the Duties to which both Superiours and Inferiours stand reciprocally bound: And therefore having already spoken of the mutual Duties of Parents and Children, of Magistrates and Subjects; I shall

shall now proceed to consider the Duties of Husband and Wife: for in this Relation also, though it come nearer to an Equality than the former, there is a Superiority on the Man's part, and Subjection due unto him from the Woman.

And here, whilst I am treating of this Subject, I beseech you give not way to any Levity of Mind, or Vanity of Thoughts; think it not a light jocular thing, as too often the Marriage-Relation, and the Offices that appertain unto it, are accounted; for it is matter of Duty that I am now propounding unto you; and matter of Duty is no less than matter of Life and Death eternal. And therefore I charge you that you attend unto it, not to get Advantages of Sport and Merriment one with another, and to object them each to other in a ludicrous and jesting way, as it is every-where too common a Custom; but attend unto it as a matter of as great Seriousness and Weight, as any that belongs unto the right ordering of your Christian Conversation; a matter that presseth the Consciences to the due Observance and Practice of it; and, if despised or neglected, will press your Souls under Guilt, and sink them under Wrath. And certainly they who are so vain as to think the Duties of this Relation to be of no great Concernment, must needs likewise be so impious as to impute trifling to the Holy Spirit of God, who hath so frequently and with so much Earnestness and Instance, recommended them unto us. There is scarce any one Epistle wherein the Apostles doe not particularly insist on these things; and certainly what was worthy their Care to write and teach, is worthy our Care to learn and practise.

The Duties therefore of married Persons are either special or common: Special, are those which are the Duties only of one Party to the other; and that either of the Husband to the Wife, or the Wife to the Husband: Common, are those which belong to both, and are by both to be mutually performed.

## An Exposition upon

I shall first begin with those Duties which belong to an Husband towards his Wife. And they are these;

*First*, Conjugal Love. Indeed Love is a beautiful Ornament to all Relations, but it is the Foundation and first Principle of this: It is Love which ought at first to tie the Marriage-Knot; and it is Love alone that can afterwards make it easy. No other respect whatsoever, can keep it from wringing and galling us. And although want of Love cannot dissolve the Bond, yet it doth the Joy and Comfort of a married State. Now of all the Objects that are allowed us to love here on Earth, a Wife is the chiefest; yea, to be loved above Parents, Children and Friends, and the dearest of all other Relations; *Gen. 2. 24. Therefore shall a Man leave his Father and Mother, and shall cleave unto his Wife.* And if you would know the full measure of this Love, the Apostle hath prescribed it, *Eph. 5. 28. So ought Men to love their Wives as their own Bodies: and ver. 33. Let every one of you in particular love his Wife as himself;* you must be as careful and tender of their Good, as of your own; and resent any Injury done unto them, as much as if it were done unto your selves. And indeed there is great reason for it; for Marriage makes of two, one mystical Person; it doth but compensate our Damage, and restore the Rib to our Side again. And therefore, by Marriage two are said to be made one Flesh; *Mark 10. 8. They twain shall be one Flesh: so then they are no more twain, but one Flesh.* And therefore all Violence and Out-rage against a Wife, (into which the rude and boistrous Fury of some brutish Men doth too often break) is as unnatural, as if you should see a Man beat and wound and gash himself: And certainly they are mad and distracted Passions which take Revenge upon themselves. *Ephes. 5. 29. No Man yet ever hated his own Flesh;* that is, no Man acting rationally and as becomes a Man, but loveth and cherisheth it. So that we are to love our Wives with the same Tenderness and Naturalness

turalness of Affection, as our own Beings, and they should be as dear to us as our selves: And if you would have this high Affection mounted a degree higher; see *ver. 25. Husbands love your Wives, even as Christ also loved the Church, and gave himself for it.* If a natural Affection will not suffice, behold here a supernatural one, and the greatest Instance of Love that ever was expressed or conceived, brought to be the Rule and Pattern of ours. Christ loved the Church, his Spouse; although there were many Spots, Blemishes, and Imperfections in her; he loved her so as to leave his Father, and cleave to his Wife: he loved her better than himself and his own Life, and shed his most precious Blood for her; and rather than the Wrath of God should fall upon his beloved Spouse, he thrusts himself between, and receives these heavy Blows on his own Person: So ought Men also to love their Wives, so infinitely if it were possible, but because it is not so, sincerely. And therefore;

1<sup>st</sup>. They must love them, though they often bewray many Weaknesses and Imperfections, which they ought meekly to bear with, though they must not countenance nor encourage them. Love will cover a multitude of Faults, and as long as they are but Faults and not Crimes, we ought no more to divorce our Affections than our Persons from them. There is indeed a touchy Love, which will cause great Wrath for very small Offences; but usually such kind of Love turns into Bitterness and Exasperation: therefore Offences of this Nature should prudently be passed by, only with a glancing Reproof, or with a Silence that shall be more instructive than Noise and Clamour: Here the Apostle exhorts Husbands; *Col. 3. 19. Husbands, love your Wives, and be not bitter against them.*

2<sup>dly</sup>. We should so love them, as not to upbraid them with the Necessities or Incumbrances of a married Life, but be content to abridge our selves of our former Freedom, and to forgo our former Privileges, either of Plenty or

## An Exposition upon

Pleasure, which we enjoyed in a single Condition, without reproaching them with it. Many Fools there are who fancy nothing but Joys and Delights in a married Life; but when they enter into it, and find many unexpected Troubles, and that they cannot live either at so much ease, or with so much Splendour as before, think to right themselves by perpetual Brawls with their Wives, imputing the cause to them, and charging on them all the Burdens and Inconveniences under which they both labour, and of which commonly the Woman hath the greater share. Now this is not to love as Christ loved the Church, who for her sake stripp'd himself of his Glory, and voluntarily humbled himself, first to the Dust, and then to the Death, the cruel and cursed Death of the Cross.

*3dly.* We ought so to love them, as to interpose and step in between them and Danger, and rather suffer it to fall upon our selves than them; for so Christ loved the Church, and gave himself for it, redeeming it from the Wrath of God, by his own undergoing it, and delivering it from Death, by suffering Death for it.

*4thly.* We ought so to love them, as to endeavour to promote the spiritual Good of their Souls, and by good Counsels and Instructions insinuate into them the Love of Piety and Holiness, that so as Christ sanctifieth the Church his Spouse, we may also sanctify ours, and present them unto God without Spot or Wrinkle, or any such thing.

In these four things we are to love our Wives even as Christ loved his Church, by bearing with and pardoning their Weaknesses, by being willing to submit to many Inconveniences for their sakes, by interposing our selves between them and Danger: And lastly, by endeavouring to promote their spiritual Good and Benefit. And thus much of the first Duty which is Love, on which I have insisted the longer, because it comprehends all other Duties in it. For where there is this sincere and conjugal Affection, although

though it may have different Methods of expressing it self, according to the different tempers of Men ; yet it will certainly in this, as in all other cases, command the whole Train and Retinue of other Affections to wait upon it, and see that nothing be wanting to the Good of the Object on which it is fixed. I shall therefore be the briefer in the rest.

*Secondly*, Another Duty of the Husband is provident Care for his Wife : He ought (saith the Apostle) to nourish and cherish her, as Christ doth the Church ; he must therefore impart unto her according to his Rank and Ability, whatsoever may be for her Necessity or Comfort, and not waste that in Riot and Excess among his lewd and wicked Companions, Companions that the Devil hath given him, which ought to be for the Support of her whom God hath given him for his Companion ; and who in the mean while hath nothing to feed on but her Sorrows, nothing to drink but her Tears. See how deeply the Apostle hath stigmatized such Wretches ; *1 Tim. 5. 8. If any Man provide not for his own ; and specially for those of his own House, he hath denied the Faith, and is worse than an Infidel.*

*Thirdly*, Another Duty that Husbands owe their Wives ; is Protection from Dangers, when they are in Jeopardy ; and therefore when the *Amalekites* had burnt *Ziklag*, and with the rest of the Prey had taken *David's* Wives ; he pursues them with no more than six hundred Men, though they were a great Host, and rescues his Wives from their Captivity, *1 Sam. 30. 18.* And indeed the Weakness and Feebleness of that Sex being more helpless in Dangers than ours, and less able to relieve themselves, calls for this ready Aid and Succour from us ; and he who is so churlish as not to afford it, is so unnatural also as to suffer a part of himself to perish. A Wife is compared in Scripture to a fruitful Vine ; now a Vine is a weak tender Plant, and requires Support, and the Husband should be as the House-side for

## An Exposition upon

her Stay and Support; and therefore Woman was at first made of a Rib taken from under the Man's Arm; the Office of the Arm is to repel and keep off Injuries, which signifies unto us that the Husband ought to defend his Wife from all Wrongs and Injuries that she may be exposed unto.

*Fourthly*; Another Duty is Instruction and Direction. Therefore the Husband is called her Head, the Seat and Fountain of Knowledg and Wisdom, *Ephes. 5. 23. The Husband is the Head of the Wife, even as Christ is the Head of the Church.* And therefore as all Direction and Consolation is derived from Christ; so should the Husband likewise derive down and communicate Knowledg, and Comfort, and Guidance to the Wife; called therefore her Guide, *Prov. 2. 17.* And *St. Peter* requires of Husbands that they should dwell with their Wives according to Knowledg, to be able to advise and inform them in all emergent Cases, especially concerning God and their Souls: Whence *St. Paul* enjoins Wives, *1 Corinth. 14. 35. That if they will learn any thing, they must ask their Husbands at home*; and therefore much more is it required of the Husband, that he should have laid up a good Stock of Knowledg, and be able to teach them, lest such as creep into Houses and lead captive silly Women, insnare their Wives. For such is the subtilty of Deceivers, following therein the Method of the old Serpent, that they first begin with the Woman, and then make use of her to seduce the Man: for Heresy, as all other Sins, does first inveigle the Affections, and then by them corrupts the Reason. And therefore the Husband should be well grounded and principled with Knowledg, that he may keep his Wife from being led away by the crafty Subtilty of those who lye in wait to deceive, and who by good Words and fair speeches, affected Phrases, and gingling Expressions, that have nothing in them, but Sound and Errour, pervert the Hearts of the Simple.

But

But if (as it sometimes happens) God hath indow'd the Wife with a greater measure of Prudence, and solid and substantial Knowledge, than the Husband; it is then his Part to hearken to her Advice, and to yield not indeed to the Authority of the Counsellour, as she is bound to do, but to the Authority of the Counsel: And this she ought to tender him with all Respect and Submission, not having Power to injoin what she knows to be best and fittest, but only with Modesty propounding it, and with Meekness persuading him to imbrace it.

*Fifthly*; Another Duty of the Husband, is Tenderness and Mildness towards his Wife, not causlessly grieving her either by Speeches or Actions. That is a wretched Family, where those who are joined in the same Yoak, spurn and kick at one another. If the Wife be careful in performing her Duty, there belongs to her a kind and loving Acceptation of it, and Praise and Commendation for it; or, if she sometimes should fail, she ought not to be rebuked with Bitterness, but with Meekness, and in such a way as the Reproof should shew more of Sorrow than of Anger. But perpetual Brawlings and Contentions, besides, that they wholly imbitter this State of Life, and eat out all the Comfort of it, instead of preventing Offences for the future, do usually provoke and exasperate to more, and are perhaps a greater Fault in the Husband, than that which he exclaims at in his Wife; besides, it will certainly indispose them, both to the Performances of those Duties which belong unto them in their general and particular Callings. It will hinder their Prayers; for how can they lift up their Hands without Wrath, as the Apostle commands, *1 Tim. 2. 8.* when they burn in Choler one against the other? How can they pray to God for Blessings upon each other, when they have been cursing and reviling each other? And as for the Duties of their particular Callings; do we not see, that in those Families where this baneful Contention reigns, they are

## An Exposition upon

are commonly neglected, and all runs to wrack and ruine, out of a kind of Revenge that one Party thinks to take upon the other. The Husband out of Discontent will not provide, nor the Wife manage; and so nothing is cared for, but only how they may quarrel and rail at each other. A Misery that many Families fall into, through the indiscreet Heats and Fierceness of the Man upon every trivial Offence of the Wife, though perhaps it was sometimes unthought of, and sometimes unavoidable.

*Sixthly*; Another Duty of the Husband, is to give due Respect and Honour unto his Wife, *1 Pet. 3. 7. Give Honour unto the Wife as unto the weaker Vessel*; for being weak, she ought to be used with the more Respect and Gentleness. Think honourably of her, as the Person whom God saw best and fittest for you in all the World; and be not tempted so much as in a Thought, to believe that any other could have been either so proper, or so beneficial unto you: Speak honourably of her, not divulging any of her Failings and Imperfections, to her Discredit; but giving her the due Praise of those Vertues and Graces that are in her. For he that disgraceth his Wife, disparageth himself; and every one will censure him as guilty of Folly, either in chusing or in governing her. Treat her honourably, neither making thy self a Servant to her Humour, for that will dishonour thee; nor making her a Slave to thine, for that is to dishonour her; but use her as thy Bosom-Friend, thy indeared Companion, and in every thing but Authority, equal to thy self.

*Seventhly*; The last Duty of an Husband, is prudent maintaining and managing his Authority. His Authority over his Wife is God's, who hath intrusted him with it: and our Saviour illustrates his own Authority over the Church, by the Authority of an Husband over his Wife, *Ephes. 5.* And therefore it is not basely to be betrayed, nor to be maintained with Rigour and a tyrannical Violence. But the  
right

right and most effectual way of keeping up this Authority, is by Prudence and Gravity, by Soberness and Piety, and a staid, exemplary and strict Life. This will cause a reverent Esteem and Veneration in the Wife, and in the whole Family; whereas an humourfom Lightness at one time, and as humourfom Severity at an other, will but expose us to Contempt for the one, and Hatred for the other. It is an hard matter for him to be revered by others, who doth not first reverence himself; for he that will prostitute himself by foolish and ridiculous Humours, or by vile and wicked Actions, either Injustice or Intemperance, or Lying, &c. it is impossible but that he must fall under the Scorn of his nearest Relations: And therefore *Nabal's* Churlishness and Drunkenness, made even wise *Abigail* to call him Fool, *Nabal is his Name, and Folly is with him.* But where there is an excellent mixture of Prudence and Piety together, the one to be a Guide, and the other to be an Example, these will make a Man truly awful and reverend, and induce the Wife and the whole Family to esteem, and to imitate him. And thus much for the Duties of the Husband towards the Wife.

Let us next consider the Duties of the Wife towards the Husband, and they are these which follow.

*First*; Subjection and Obedience: And this is required from them as absolutely and peremptorily as unto Christ himself; *Ephes. 5. 22. Wives submit your selves unto your own Husbands, as unto the Lord.* And again, *ver. 24. Therefore as the Church is subject unto Christ; so let the Wives be unto their own Husbands, in every thing.* And not only doth the Apostle give Authority and Command for it, but inforceth it by sundry Reasons. As,

*1st.* The Woman was made out of the Man, and therefore ought to be subject unto him, *1 Corinth. 11. 3, 8. The Head of the Woman is the Man; for the Man is not of the Woman,*

## An Exposition upon

*man, but the Woman of the Man: She is Bone of his Bone, and Flesh of his Flesh; and therefore ought to pay him the Homage of Obedience and Subjection for those Materials of her Being, which she first received of him.*

2ly. Because the Woman was made for the Man, and therefore ought to be subject to him: So in the next Verse, *Neither was the Man created for the Woman, but the Woman for the Man.* She owes her Being to the Man's Necessities and Convenience; and the great End of her Creation, next to the Glory of God, was that she might be helpful and profitable to Man; *Gen. 2. 18. It is not good that Man should be alone; I will make him an help meet for him:* And therefore having received their Beings for the sake of Man, they ought to be subject unto him.

3ly. Another Reason which the Apostle gives, is taken from the Priority of the Man's Creation, *1 Tim. 2. 12, 13. I suffer not a Woman to usurp Authority over the Man; for Adam was first formed, and then Eve:* And therefore in the same Rank of Creatures, it is but fit that he should be first in Dignity, who was first in Nature. And,

4ly. Because by the occasion of the Woman, Sin entred into the World: So *ver. 14. Adam was not deceived, but the Woman being deceived, was in the Transgression.* And therefore it is but fit and just that she who made all Mankind disobedient against God, should her self be made subject and obedient unto Man. And this Sentence we find inflicted upon her as a Punishment for her Transgression, *Gen. 3. 16. Thy desire shall be to thy Husband, and he shall rule over thee.* Not as though there would have been no Subjection due from her to Man, if Sin had not entred into the World by her means, for the Reasons before alledged do manifestly prove the contrary; but that now her Subjection is a Curse; and whereas before it would have been easy and pleasing unto her, now it is become burdensome and grievous; Man being by Sin made more humourfome, and harder to

be

be pleased, and she being made less able and willing to do it, God justly and righteously punishing her, by imposing on her a Work which she herself hath made irksome and difficult. And let me add to these Reasons of the Apostle,

5. That the Man's Titles do imply Superiority and Authority over the Wife: Such as Lord, *1 Pet. 3. 6.* Sara obeyed Abraham, calling him Lord. He is likewise called the Head and Guide of his Wife, *1 Cor. 11. 3. Prov. 2. 17.*

6. The Husband represents Christ, the Wife the Church, and that in this very particular of Superiority and Subjection: And therefore as the Church is subject unto Christ, so let the Wife be to her own Husband.

And thus we see their Subjection abundantly proved, both by natural and spiritual Arguments.

And in token of this Subjection the Apostle tells us, *1 Cor. 11. 10.* that the Woman was to have Power over her Head, because of the Angels. Which place, especially the latter Clause of it, is diversly interpreted. But I think all agree in this, That this Power which they were to have on their Heads was a Veil or Covering, which at other times, but most especially in the Congregation, Women ought to wear on their Heads; and which in the Primitive Times covered not only their Heads, but all their Face, as a Guard to their Modesty, and a Screen to keep off loose and wanton Eyes. And this Veil is called Power, to signify that they were under the Power and Authority of their Husbands. But the Men were uncovered in their Assemblies, as the Apostle tells us, *ver. 4.* to signify that they had nothing over them, but were superior to all visible Creatures, and subject only unto God. This Power, or Veil, Women were to wear because of the Angels. Not as

\* *Tertullian* did grossly conceive from that mistaken Text, *Gen. 6. 2.* to hide their Beauty from the sight and inspection of Angels (for what Veil could do that, or how can Angels be affected with Corporal Beauty?) But either by

\* Propter Angelos, scilicet quos legimus à Deo & Cœlo excidisse ob concupiscentiam foeminarum — Debet ergo adumbrari facies tam periculosa quæ usq; ad Cœlum scandala jaculata est. *Tertul. de Virg. vel. num. 7.*

## An Exposition upon

1sa. 6. 2.

Angels, are meant the Ministers of the Church, before whom they are to shew Modesty and Bashfulness; or else perhaps the Celestial Angels, who are always present and attending in the Assemblies and Congregations of the Faithful; and therefore Women should not do any thing unbecoming and unseemly before them: Or lastly, because the Angels themselves do reverence Christ, who is their Head, and in token of their Subjection unto him, are said to veil and cover their Faces: And therefore Women also in token of their Subjection to their Husbands, who are their Heads, as Christ is of the Church, should likewise cover their Heads and Faces with a Veil. So we find *Gen. 24. 65.* that when *Rebekah* saw *Isaac* coming towards her, she took a Veil and covered her self, as a sign of her Subjection to him.

And this Subjection is recommended unto them by the Example of holy Women, to whose Practice they ought to conform their own: So *1 Pet. 3. 6.* Holy Women who trusted in God, being in Subjection to their own Husbands. And *St. Paul* gives it in Charge to *Titus*, to exhort Wives that they *be discreet, chaste, keepers at home, good, obedient to their own Husbands*, *Tit. 2. 5.* And himself exhorts them to the same Duty, *Coloss. 3. 18. Wives, submit your selves unto your own Husbands, as it is fit in the Lord.*

These Commands are so many and so express, that there is scarce any other Duty which the Scripture doth urge with so much Instance and Earnestness, with such pressing Reasons and inforcing Motives, as this of the Wives Obedience. The Duty is frequently express, *Submit your selves*; and the manner of performing it, *Be subject as to the Lord; submit in the Lord*; which Phrase carries in it three things.

A Motive.

A Direction. And,

A Limitation.

*First;*

*First*; A Motive to Obedience: It is done to the Lord. And tho through the forward and peevish Humours of the Husband, they may have no other Encouragement to observe and obey him; yet to the conscientious Wife this will be Encouragement enough, that the Lord will accept and reward their Obedience; their heavenly Husband Jesus Christ will account it as a Service done unto him. For Marriage being a Type of our Mytical Union unto Christ, he especially is concerned that the Duties of that Relation be performed so, as to bear some Proportion to that Spiritual Mystery.

*Secondly*; A Direction how to perform it; it must be as to the Lord. She must obey her Husband not only with a design of pleasing him, but the Lord Christ. For were it not that God commands it from them as part of their Duty and Obedience to him, it might sometimes seem very fit that humourfom and self-will'd Men should be crost, and that those who have no other Reason but their Will, should fail of that Observance and Obsequiousness which they tyrannically expect. But then consider, it is not the Husband only that commands, but the Lord, and the Wife must eye his Sovereign Authority, through the Authority of her Husband; and then it will appear, that tho there be no necessity in what is required, yet there is a necessity she should perform what is required.

*Thirdly*; The words import likewise a Limitation of her Obedience. The Wife must submit and obey, but in the Lord, and as to the Lord: That is, only in lawful things, wherein by her Obedience to her Husband, she may not offend against God. And excepting this, in all other cases the Wife is absolutely bound to obey the Will and Commands of her Husband to the utmost of her Power. 'Tis true he abuseth his Authority, if he command what is unnecessary and unfit; but yet neither her Unwillingness to perform them, nor her judging them inconvenient to be

## An Exposition upon

done, can excuse her, or exempt her from the Obligation that lies upon her of a ready Obedience; nothing can do this but the Unlawfulness or Impossibility of what is enjoined. In all other things, altho they be never so contrary to her Humour and Inclination, she is bound by the Law of God and Nature to obey, and to submit, if not her Judgment, yet at least her Practice to the Will of her Husband, whether she think it fit or unfit to be done, as long as it is not unlawful; unless she can meekly perswade her Husband to revoke his Command, she is obliged to perform it. Otherwise when the Apostle commands Wives to be subject to their Husbands in every thing, it would signify no more than in every thing which they think fit; and this certainly is no greater a Subjection than every Husband would readily yield to his Wife, and falls infinitely short of the Apostle's Intent, who requires this Subjection of the Wife to the Husband in every thing, as the Church is subject unto Christ; which certainly is not in every thing she thinks fit; neither ought she to take upon her to judge, or reject his Laws, but to fulfil them.

This therefore is the first and most comprehensive Duty of a Wife, Subjection and Obedience.

*Secondly*; Another Duty of the Wife towards her Husband, is Respect and Reverence of his Person, *Ephes. 5. 33. Let the Wife see that she reverence her Husband.*

Now Reverence consists in two things, Esteem and Fear.

*First*; She ought to cherish an high Esteem of him, if not for his Gifts and Graces, yet at least for that Relation in which he stands to her, as her Lord, and her Head, superior to her by God's Appointment and Ordinance: Yea, she must look upon him as that Person whom God out of all the numerous Millions of Mankind, hath particularly chosen and selected for her, and one whom he saw fittest and best to be her Head and Guide.

*Secondly*;

*Secondly* ; Another part of Reverence is Fear, not a servile slavish Fear, for that is inconsistent with Love, but an awful and a loving Fear, which will shew it self in two things.

*1<sup>st</sup>*. In her Care to please him, endeavouring to conform her Actions to his Inclinations so far forth, as they are not repugnant to the supream Duty which she owes to God ; *1 Cor. 7. 34.* *She that is married careth for the things of this World, how she may please her Husband* : And therefore she will endeavour how to comport her self in her Speeches, and in her Gestures, and in her whole Demeanour, so as may render her most grateful and most amiable to him.

*adly*. In her Joy in pleasing him, and Grief in offending him. Indeed a good Wife should be like a Mirror : A Mirror you know hath no Image of its own, but receives its Stamp and Image from the Face that looks into it ; so should a good Wife endeavour to frame her outward Deportment, and her inward Affections, according to her Husband, to rejoice when he rejoiceth, to be sad when he mourns, and to grieve when he is offended ; this is that Reverence which Wives owe to their Husbands, thinking highly and honourably of them for their place sake, and endeavouring to avoid and shun whatever may offend them : and therefore those who are cross and vexatious, and either by Clamours and contentious Speeches, or by thwarting and peevish Actions grieve and sadden the Hearts of their Husbands ; let them know that they highly provoke the Lord, who hath commanded Reverence and Respect to be paid to the Husband as his Type, and as part of that Reverence and Respect which is due unto himself.

*Thirdly* ; Another Duty of a Wife is Helpfulness to her Husband : she ought indeed to be a Help to him in every thing ; to his Soul in furthering his Graces, and wisely and opportunely admonishing him to his Duty, at least by an holy and blameless Conversation ; so commending the Gos-  
spel

## An Exposition upon

pel of Christ unto her Husband, that at length he may begin to esteem and reverence that Piety which hath so adorned and qualified his Wife: And *what knowest thou, O Wife, whether* by such an exemplary Life as this *thou mayst save thine Husband*, as the Apostle speaks, 1 Cor. 7. 16. To his Body, by cherishing and tendering of it; to his good Name, by endeavouring to augment and preserve it, reporting well of him, and silencing and convincing any scandalous Rumours that may be spread abroad concerning him; to his Estate (wherein indeed lies her chief Helpfulness, and which she ought to make her constant and daily Employment) if she cannot bring in, and get any thing to increase the Stock, yet she ought prudently and frugally to manage what her Husband intrusts her withal, and not to waste it vainly and profusely; for let her know that whatsoever is so spent or wasted is but stolen; and if she shall alienate any thing from her Husband contrary to his consent, either expressly declared, or else upon good grounds supposed to be tacitely granted and allowed, it is no better than Theft. And therefore when we read that *Abigail*, without the consent of her Husband, took a considerable Present to bestow upon *David* to divert his ireful Intentions; it may very well be supposed that if *Nabal* had known, as well as she, the Danger wherein he stood, he would have been as forward to encourage her to do it, as she was ready and willing. And therefore here were good grounds to suppose a tacite and implicate Consent unto the Action. The Husband is the true and only Proprietor of all: and though the Wife hath a Right to all, yet it is only a Right of Use, and not of Dominion; she ought not to dispose of his Estate, or any part of it, contrary to his Mind and Consent; her proper Office is providently and faithfully to manage the Affairs of the Family that are committed to her Over-sight and Care: and therefore in the Description of a good Wife given us at large, *Prov. 31.* from *verse 10*, to the end, we find

find the whole of it taken up in shewing her Industry and Care in ordering the Affairs of the Family.

*Fourthly*; Another Duty of the Wife is Modesty, and that both in Apparel and Behaviour.

*1st.* In Apparel; that it be according to her Place and Rank, not affecting Gaudiness, or strange Fashions, nor yet affecting on the contrary a Singularity of Obsoliteness and outworn Antiquity; for Pride may be equally shewn either way: The best Temper is for them not to wear Garments to be taken notice of. The Apostle gives them this Rule; *1 Pet. 3. 3, 4. Let not the Woman's adorning be the outward adorning, of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel: But let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which in the sight of God is of great Price.* And so St. Paul, *1 Tim. 2. 9, 10. I will that Women adorn themselves with modest Apparel, with Shamefacedness and Sobriety; not with broidered Hair, or Gold, or Pearls, or costly array; but (which becomes Women professing Godliness) with good Works.* This indeed is the best Ornament, that which makes them lovely in the Sight of God, and that too which makes them esteemed by all sober and serious Persons. Indeed I do not think that costly Array is in either of these places absolutely forbidden: Doubtless, Gold and Jewels may lawfully be worn, if we keep ourselves within our Rank and Quality, and fashion our selves to those who are most sober in that rank, rather than to those who are most light and vain: but the Prohibition is to be interpreted either by the Degree, *i. e.* be not excessive nor vain in your Apparel, which happens when the Habit exceeds either the Quality or the Ability of those that wear it; or else it is to be interpreted by a Comparison, let not the adorning be the outward adorning of wearing of Gold, or putting on of Apparel; that is, study not so much how to set off your selves in your Garments, as how to adorn

## An Exposition upon

adorn your selves with a meek and quiet Spirit, with Sobriety, Modesty, and good Works, which is the richest and most beautiful Robe you can wear.

*2dly.* As she must be modest in her Apparel, so in her Behaviour and Deportment; her Countenance, Gesture, and Speeches, must be all fitted to shew the inward Calmness and Serenity of her Mind; and therefore imperious, clamorous, and turbulent Women, who at every Word spit Passion and Poison, are a Torment and Vexation to themselves, and more to their Husbands: *The Contentions of a Wife*, saith the wise Man, *are a continual dropping*, Prov. 19. 13. And it is such a dropping, as will at last eat and fret through his very Heart, though it were made of Stone.

These therefore are the Duties of the Wife.

There are likewise common Duties to be performed by both mutually: I shall only name them to you. Such are fervent Prayers to God both severally and together, that he would be pleased to pour down his Blessings and his Graces upon them, and give them Wisdom to demean themselves towards each other aright: Conjugal Love, Communion of themselves, of their Estates, of their Habitations, a mutual bearing one anothers Weakness, with prudent and pious Indeavours to heal and remove them; the Nurture and Education of Children, the Government of their Family committed to their charge, for whom they are to provide not only what is requisite for their corporal Good, but much more for their spiritual; in as much as their Souls are much more worth than their Bodies; and therefore they ought to observe constant Family-Duties, and make choice of honest and religious Servants, and as far as in them lies, keep out the Infection of evil Company from entring within their Doors, as carefully as they would the Plague. And whilst they thus live, and thus love, they have good reason to believe, that as they are joined in a near Relation

tion

tion each to other, so they are both joined in a near Relation to the Lord Jesus, who is the Husband of his Church, and all the Faithful in it; and when Death shall dissolve their Marriage-Union, and separate them one from the other, it is only to bring them to live for ever with that Husband from whom they can never be separated nor divorced.

And thus much for the mutual Duties of Husbands and Wives.

Let us in the next place proceed to consider the Duties of another Family-Relation, and that is between Masters and their Servants; for these also are comprehended under this Commandment, *Honour thy Father and thy Mother*, since there is a confessed Superiority of the one over the other; and upon that account (as I not long since told you) Servants have honoured their Masters with the Title and Compellation of Father: Thus *2 Kings 9. 13.* When those prudent Servants sought to mitigate the Rage of proud *Neaman*, who thought his Greatness too much slighted by the Prophet, in that he would only cure, and not complement him; they reverently call him Father; his Servants came near and spake unto him, and said, *My Father*, &c.

And here, not to discourse of Dominion and Servitude, whether the Original and Foundation of either be in Nature and Institution, nor of the Difference of Servants by War, Purchase, or Compact; I shall only speak of what is more immediately pertinent to my Subject, and what may be more instructive and profitable to you, *viz.* The mutual and reciprocal Duties that Masters and Servants ought to perform each to other.

The Duties that equally concern them both, consist in the general, either in the right chusing, or in the right using one another.

I shall begin with the Servant's Duty, and that first as to the choice of his Master.

## An Exposition upon

He ought where his choice is left him free, to chuse a faithful Master, such an one as fears God, and will be willing to promote the spiritual Good and Salvation of his Soul; with such certainly he shall best serve, who do themselves serve God; where he shall have nothing but reasonable and lawful Commands to obey, and pious Examples to imitate. Many poor ignorant Souls have had cause for ever to bless God, that his Providence hath cast them into such Families, where they have received the first Knowledge, and the first Savour of Godliness. But if the Servant be before-hand knowing and religious, what comfort can it be to him to live, where there is a constant Neglect of Holy Duties, nothing but Excess and Riot, and Profaneness, and abusing of the Name of God, and scoffing at his Service and Servants? Certainly Necessity should hardly induce him, much less Choice lead him to be a Servant in a Family, where the Devil is the Master of it. The Psalmist sorely complains, that he was forced to take up his Abode among wicked and ungodly Men, *Psal. 120. 5. Wo is me that I sojourn in Mesech, that I dwell in the Tents of Kedar.*

And as it cannot but be exceeding burdensom and tedious to thee, and cut thy Soul to the very Quick, to be at the command of those who rebel against thy God, to hear his holy Name blasphemed, his Ways, and Worship, and People derided, which are dearer to thee than thy very Life; so is it very dangerous, and full of hazard. It is hard to keep Zeal, and the Sparks of Grace and Divine Love alive, when thou hast the greatest Helps to it that can be administered. How wilt thou then preserve them alive, when thou hast so many quench-coals about thee, when the Flouds of Ungodliness shall compass and surround thee about? Either thou must dissemble thy Piety, (and that is the ready way to lose it, for Grace is like Fire, stifle and keep it close, and it will certainly die) or else thou must put thy self upon the sore Temptation of being mocked and scorned for  
it :

it: Thou knowest not how far thou mayest forsake God, and thy first Ways for compliance sake. It is the hardest thing in the World to be religious alone, and to keep up Zeal and Affection for God, when all that we converse with are Wicked and Ungodly. Vice is the most contagious Plague that is; and it will be a very great wonder if those with whom thou familiarly conversest, with whom thou eatest, and drinkest, and sleepest, do not at last infect thee. We see holy *Joseph*, by living long in the *Egyptian* Court, had learn'd some of the Court-Fashions, and could readily swear by the Life of *Pharaoh*.

Venture not thy self therefore into those Families, where the Governours are either corrupt and erroneous in their Principles, or lewd and dissolute in their Conversation; for it will be hard for thee to swim against the Stream both of Example and Authority. Or if thou shouldst be able to bear up against both, it will cost thee more Pains and Struggling to do it, than all the temporal Advantages thou canst there reap, will be worth to thee.

This is the first Duty that belongs to a Servant, *viz.* That he chuse a pious and religious Master.

*Secondly*; After thou hast made thy choice, and art entertained, consider how thou oughtest to demean thy self towards thy Master.

And here, if by what thou shalt hear thy Duty seem very hard unto thee, yet it is no harder than it hath pleased God to make it; yea, and possibly not so hard as thy Master's. For he is bound to give an account for thee unto God; but so art not thou for him. Thy Miscarriages shall be severely revenged upon him, if they have been through his default of needful Instruction, or of Care and Discipline; but so shall not his upon thee. And therefore in this respect, all Inferiours have a mighty Advantage to sweeten the Meanness and Lowness of their Condition, that they shall

## An Exposition upon

not be punished for the Sins of their Superiours, but Superiours may for the Sins of their Inferiours; yea, and sometimes for their due Obedience too, when they command them things, though not unlawful, yet unfit; for that may be a Sin in a Superiour to command, which is a Duty for an Inferiour to obey, when commanded: And certainly in the end, his task will be found easiest, who is to obey, rather than his who commands.

Now here, *First*; The chief and comprehensive Duty of a Servant, is Obedience unto the Commands of his Master. For this is absolutely enjoined them, *Col. 3. 22. Servants, obey in all things your Masters according to the Flesh*: And again, *Ephes. 6. 5. Servants, be obedient to them that are your Masters according to the Flesh*. In all things that are not dishonest, and contrary to the Laws of God, there Obedience is required; yea, although in many things their Commands should be impertinent, or too imperious and tyrannical, yet Servants in such Cases are no more exempted from Obedience, than their Masters shall be from Punishment, for the unreasonableness of their Commands they shall give an account unto God, their Master; and thou for detracting thy Obedience both to them and him.

*Secondly*; Another Duty is, a patient suffering their Reproofs and Corrections; yea, and so patient are they to be, as not so much as to answer again: *Tit. 2. 9. Exhort Servants to please their Masters well in all things, not answering again*. So strictly hath Religion tied them up to Obedience, that they ought not to reply against a Rebuke, nor to derogate so much from the Authority of their Masters, as to murmur at it: And therefore to use Violence against them, is so high a Degree of Disobedience, that it approacheth near to Sacriledg; yea, and this quiet and silent Submission, is required also not only where the Servant hath given just cause for Reproof and Correction, but although he suffer from

from the groundless Rage and Passion of his Master. See 1 Pet: 2. 18, 19, 20. *Servants be subject to your own Masters, with all fear, not only to the Good and Gentle, but to the Forward also: for this is Thank-worthy, if a Man for Conscience towards God endure Grief, suffering wrongfully. For what Glory is it, if when ye be buffeted for your Faults, ye take it patiently? but if when you do well, ye suffer for it, and take it patiently, this is acceptable with God.* See here with what Pressingness the Apostle enjoins them this Duty. And indeed a Duty so hard, so contrary unto Flesh and Blood, had need to be prest home upon your Consciences: You ought to be patient not only when you are justly reprov'd and corrected for your Faults; but if the distemper'd Rage of a Master should break forth without any Reason, or contrary to all Reason; if he should reprove and buffet you, not for your Faults, but for your Duty, you ought to take it patiently; and not to strike again, no not so much as to answer again; that is, not to answer with Taunts and Invectives, but calmly, and at fit and convenient Seasons, to present unto him the Justice of your Actions, and the Reasons that mov'd you to them. I must confess, that of all things which belong unto the Duty of a Servant, this is the most difficult; and there is nothing that can sweeten and facilitate it, but only conscience of their Duty, and the Acceptation and Reward which they shall find with God for it; and therefore they had need pray for a great measure of Self-denial, and Mortification of those Passions which will be apt to struggle in them upon this Occasion, and by an Eye of Faith look up to God to support them, esteeming it a Chastisement inflicted upon them by their Heavenly Master; and that, be their Spirits never so high, will enable them to undergo it without any more murmuring than they would use against God himself when he immediately afflicts them.

Thirdly;

## An Exposition upon

*Thirdly*; Another Duty of Servants is, a reverential Fear of their Masters, *Malachy* 1. 6. *A Son honoureth his Father, and a Servant his Master. If I be a Father, where is mine Honour? if I be a Master, where is my Fear?* And the Apostle hath commanded Servants to be obedient to their Masters with Fear and Trembling, *Eph.* 6. 5. And again, *1 Pet.* 2. 18. *Servants be subject to your Masters with all fear.*

Which Fear is to be expressed by them in their Speeches and Actions. In their Speeches, by forbearing any Clamours or irreverent Muttering in their Presence. Their Words must be few and humble, giving them all those respectful Titles that belong justly to their Place and Quality. Yea, and they must not only speak fair to them whilst they are present, but speak well of them when absent, begetting in others as good an Opinion of them as they may, concealing their Infirmities, and what they cannot speak truly of them to their Credit, therein to be silent. They ought likewise to testify their Reverence in their Actions, comporting themselves with all the Expressions of Modesty and Respect before them, and readily doing not only what their Masters shall expressly command them, but what they judg will be pleasing and acceptable to them; and therefore we have that Expression, *Psal.* 123. 2. *The Eyes of Servants look unto the Hands of their Masters, and the Eyes of a Maiden unto the Hands of her Mistress.* Intimating to us, that good Servants will not only readily obey when they have a verbal and oral Command, but will be ready to take the least sign, the least beck from their Masters, and strive not only to fulfil, but even to prevent their Commands by the readines and respect of their Obedience.

*Fourthly*; Another Duty of a Servant is, diligence in his Master's Affairs. He ought to set his Mind to them, and imploy his time in them. For he is not faithful, who is negligent; and he steals from his Master, who doth not use his  
Strength,

Strength, and spend his time in his Service. Every slothful Servant is a Thief; and so much Advantage as he hinders his Master of by his Negligence and Idleness, of so much he doth but rob him. And therefore in the Parable of the Talents, when the Master takes an Account of every Man's Improvements, he calls that Servant who had not used his Talent, nor been industrious in his Service, not only slothful, but wicked, *Thou wicked and slothful Servant.* Matth. 25. 26.

*Fifthly*; Another Duty is, Fidelity and Trust in what is committed to their charge; not defrauding their Masters, nor purloining from them the least Value, but serving them with all Faithfulness and Integrity; so *Tit. 2. 9, 10. Exhort Servants to be obedient to their Masters, not purloining, but shewing all good Fidelity.*

And unto this appertains carefulness in preserving their Masters Estate, not wasting or consuming it either by riotous Living, or Negligence. Doubtless many Men have sunk and decayed under the unfaithfulness or carelessness of their Servants, either stealing from them, or prodigally wasting what was theirs. Let such know, that every Farthing stands upon account in God's Debt-book; unless they make amends to their Masters, if ever Providence shall enable them to do it, they must make a punctual Payment to Divine Justice, which is infinitely the more dreadful Creditor.

*Sixthly*; As Trust in Affairs, so likewise Truth in Speech is another Duty of a Servant. They ought to approve themselves such, that their Masters may repose themselves upon their Words. And as Servants are the Hands and the Eyes of their Masters, so they ought to make no other report unto them, than what is as certain as though they had touch'd it and seen it themselves. We read of *Gebazi*, that when he was returned from taking a Bribe of *Naaman*, he stood very demurely before his Master, with a Lie ready prepared

## An Exposition upon

prepared in his Mouth. *Whence comest thou, Gehazi? Thy Servant, saith he, went no whither.* But this Lie cost him a Leprosy that stuck incurable to him and to all his Posterity after. I am loth to be uncharitable, but I much doubt, that if the same Judgment were inflicted upon every Servant that comes to his Master with a lying Excuse, every Family would be infected, and very few in this Relation escape that loathsome Contagion. Certainly it is only a cowardly, base, slavish Fear that induceth one to this vile Sin of lying. And what? Wilt thou be more afraid to offend thy Master by confessing a Fault, than to offend thy God by committing another to conceal it? What else is this, but to heap up Sin upon Sin, and to make a single Transgression to become two thereby? A Sin the most odious unto God, who is Truth it self, and usually most detestable to Men, and with difficulty pardonable by them; for it imputes a great deal of Folly and Ignorance to them, as such who are so weak that they cannot find out the matter. And therefore the Psalmist saith, *He that telleth Lies, shall not carry in my sight.*

Psal. 101. 7

*Seventhly;* Another Duty of Servants (and it is the last I shall mention) is to serve their Masters with good Will, and in singleness of their Hearts; not grudgingly, as of Constraint, for that is slavish, but readily and cheerfully as unto the Lord. Not as Men-pleasers only with Eye-service, being no longer diligent than their Masters Eye is upon them, but careless and negligent as soon as his back is turned; but as the Servants of Christ, doing the Will of God from the Heart, as the Apostle commands and directs them, *Ephes. 6. 5, 6, 7.*

Now to perform Service unto their Masters as unto God and Christ, imports these two things.

*First;* A serious Consideration that God is concern'd in every thing they do, as the Object of it; so *Col. 3. 23. Whatsoever ye do, do it heartily, as unto the Lord.* And therefore

Servants

Servants are commanded to have Respect, not so much unto Men as unto God. This is the way to ennoble thy Service, be it never so mean; it is God whom thou servest in them, that God whom the greatest Princes and Potentates of the Earth ought to serve. And be the Employment what it will, yet the Greatness and Glory of that Master to whom thou doest it, puts an Honour and Dignity upon it.

*Secondly*; To do Service as unto the Lord, implies thy doing of it upon this very account, because God hath commanded it. Be the Action what it will be, yet if you can truly say that you do it, not only because your Master hath commanded it, but because God, his Master and yours, hath laid the Authority of his Command and Injunction upon you to obey him, this prefers a Man's Service unto God, and makes it an Action done truly unto him.

And this may be a great Encouragement unto Servants, (for indeed their Condition generally wants Encouragement) that tho' their Employments may be the meaner and inferiour Drudgeries of this Life, and those possibly not very well accepted by their harsh and froward Masters; yet be their Work never so painful and laborious, whilst they perform it out of Conscience to God's Command, it is accounted as done to him, and not to them; they are his Servants more than theirs, and he will kindly accept and bountifully reward them.

We have thus considered the Duties which Servants owe unto their Masters. Let us now proceed to those Duties which Masters owe reciprocally to their Servants. And those consist (as before I noted) either in the right chusing, or in the right using them.

The Master's first Duty is a prudent Care and Circumspection into the Choice of his Servants. And indeed this is a matter of great moment, and that wherein the Happi-

## An Exposition upon

ness and Comfort, or else the Misery and Trouble of a Family doth very much depend.

Now there are two Qualifications in a Servant, that ought chiefly to be regarded in the making choice of him.

The one is Ability to discharge his place, and manage those Affairs which you commit to his Care and Trust.

The other is Conscientiousness and Piety in doing faithful Service, not to thee only, but to God, the common Master of you both.

And indeed this latter is of more Importance, and of greater Concernment to thee than the former: For when thou entertainest a godly Person, tho possibly not so sufficient for thy Employment as some others, it will be a Commendation of thy Charity, that thou maintainest one of God's Servants in thy Family. But when thou entertainest a lewd profane Wretch, only because he is able to dispatch his Work, thou maintainest one of the Devil's Slaves, and takest into thine House a sworn Servant to the mortallest Enemy thou hast in the World, which is justly reproachable both with Folly and Impiety.

Yet how little is this usually regarded! I know it is the Custom of too many, that if they can light on those whom they think proper for their Affairs, never inquire what their Principles or what their Practices be as to Religion, whether Popish, or Factious; whether for the Mass, or the Meeting; but chuse them as they would do Beasts of Burden, the most strong and able; and account it the only Property of good Servants to be able to perform their Office, and willing to drudg as much as they would have them. But let them know that they make a very unwise and a very sinful Choice. For such Servants will assuredly make much more Work than they dispatch, and leave more Filth in the House than they cleanse out. Tho they be never so able and fit for their Employments, yet think not such an one fit for thee, who refuseth to serve that God

whom

whom thou thy self art bound to serve; and believe it to be a Design of the Devil to help thee to one who shall do thy Work, but undo thy Family. One vile and wicked Servant is enough to corrupt a whole Household; for assure your selves they come there to do the Devil more Service than you, and their lewd Examples and Presumptions will seduce and draw others into the same Excess with themselves. For to this I impute the Rise and Growth of that general Profaneness that is too reigning in most Families, especially in those whose Quality or Estates require a numerous Attendance; they are commonly too careless what Ruffian and debauch'd Servants they entertain; and their Children (which else might be the Ornament and Glory of the Nation) conversing with these, learn from them those first Rudiments of Vice, which afterward their Condition and Wealth enables them to perfect into consummate Villany and Devilism. Here they learnt the first Taste of Excess and Intemperance; here they were taught the first Syllables of Oaths, and instructed how to lisp out Curses and Obscenity, and according to their Proficiency, applauded by these impious Wretches for their gentile Docility and Aptness. Such Servants as these should be rooted out, not only as the Pests of particular Families, but their Influence reaches farther, even to corrupt those who may hereafter have an Influence on the State and Common-wealth; for they serve only to give Youth the first Relishes of Sloth, and Pleasure, and Vice, which by woful Improvements grow at last to be inveterate Habits, and make them only a Shame to their Families, and a Curse to the Kingdom.

So it is proportionable in all meaner Families; where the Servants be wicked, the Children ordinarily will be more ruled by their Examples and Flatteries, than by their Parents Authority and Commands. And therefore it highly concerns you to make a prudent Choice at

## An Exposition upon

first ; or if therein you have been mistaken, as soon as you can to rid your Houses of those Vermin and Caterpillars, which else will destroy the verdant and budding Hopes of your Children ; and to bring in those who are sober, staid, and godly, who will make it their great Care, first, to serve God, and then you. Take the Resolution of the Royal Psalmist for your Pattern and Direction, *Psal. 101. 6, 7. Mine Eyes shall be upon the Faithful of the Land, that they may dwell with me : he that walketh in a perfect way, he shall serve me : he that worketh Deceit, shall not dwell within my House ; he that telleth Lies, shall not tarry in my sight.* Certainly those will be the best Servants to us, who are faithful Servants to God ; or if they should be less fit for thy occasions, yet they will sufficiently earn their Wages, tho they only pray for thee. It is said of *Joseph, Gen. 39. 5.* when he was brought into *Potiphar's* House to be his Servant, *that the Lord blessed the Egyptian's House for Joseph's sake : and the Blessing of the Lord was upon all that he had in the House, and in the Field.* Godly Servants bring a Blessing along with them to the Families where they reside ; and having such a Servant, thou hast a Friend in Court, one that can do thee kind Offices in Heaven through his Interest at the Throne of Grace. And therefore as it is thy Duty, so it is thy Wisdom and thy Concern to make choice of such ; these best know their Duty ; these will make most Conscience of performing it ; in their Integrity and Faithfulness thy Heart may repose, and they will intitle thee and thy Family to these Blessings which attended them.

That's the first Duty, respecting the Choice of Servants.

*Secondly* ; Another general Duty of Masters is, rightly to use them when they are chosen : And that consists likewise in two things,

Government, and  
Provision.

*First* ;

*First*; Their Government ought to be prudent and discreet, such as may maintain their Authority, and yet not be sowr'd into Tyranny: And therefore it should be a Master's Care to demean himself gravely and awfully before his Servants; his very Countenance and Comportment should be enough to beget Reverence in them. But when the Master is vain and light, the Servants will grow, first familiar, and then contemptuous.

Government consists in two things, Command and Correction: But that which doth most of all tend to make both effectual, is good Example.

*First*, therefore, a Master ought wisely to command and enjoyn his Servants what they should do. And herein is required a great deal of Skill and Prudence. For tho Servants ought not to inquire into the Reasons of all that their Masters bid them do, yet doubtless it is a very difficult matter for them to bring themselves to do that which is apparently vain and ridiculous; and by imposing such things upon them, the Master will much hazard the loss, or diminution of his Authority; and therefore in laying his Commands upon them, he ought to have regard both to the Manner and Matter of them.

As to the manner; He ought not to command with Rigour, with ill Language and Revilings, as is the Custom of too many, who when they enjoyn their Servants any thing, preface their Commands with a Reproach, which tends to nothing but to discourage them, to make them hate the Employment, and him that setteth them about it; and by this means we make our Servants to become our Enemies. The Apostle therefore hath given this Caution; *Ephes. 6. 9. Ye Masters, do the same things to your Servants, forbearing Threatning.* Nor yet should they prostitute their Authority by any submiss Intreaties; for it is an Evil which the Earth it self cannot bear, when a Servant reigneth and bears sway over his Master, as the wise Man observes, *Prov. 30. 22.*

Macrobo.  
Saturn./1.  
c. 11.

But

## An Exposition upon

But there should be such an equal Mixture of Mildness with Gravity, and Love with Authority, that the Servant should not only be compelled, but inclined by it unto Obedience. Indeed there is required much Evenness of Temper in him that would make a good Master; not to be hurried with violent and causeless Passions, nor to be swayed by irrational Humours; for nothing doth more detract from Authority than Humorsomness; because Servants not having any standing measure of what will please such a Master, will at last grow careless of it, and despise the Commands of him who is as much a Servant as they are Servants; yea, a very Slave to his Passions and Humours, than which there cannot be a baser and a viler Slavery: and therefore those who are Servants to fickle and capricious Masters, though they may seem very obsequious to them, yet cannot but secretly despise them: for Power may indeed make their Commands to be obeyed; but it is Reason only, and Gravity, that can make them venerable and reverend.

*Secondly*; As a Master ought to respect the Manner how he commands, so likewise the Matter what he commands. And in this take these three Rules.

*1<sup>st</sup>*. He ought to command nothing but what is lawful to be performed; for both they and their Servants have a supreme Lord and Master in the highest Heavens, whom they both ought to fear and obey. His Service is no farther due to thee, than as it is consistent with the Service of God; and when thou commandest any thing contrary thereunto, thou art not a Master, but a Tempter. It is true he is bound in Conscience to observe thee, yet it is only in those things wherein the Law of God hath left his Conscience free; and therefore where the great and universal Lord hath laid a Prohibition upon him, his Obedience is superseded, and thy Commands do only bind thy self to Guilt, not him to Observance: He is bound to work for thee, but not to lie, or to steal, or to cheat for thee: and if thou art so wicked

## the Fifth Commandment.

307

wicked as to injoyn him any such thing, it is no uncivil Answer to say to thee, as the Apostles did, *Acts* 5. 29. *We ought rather to obey God than Men.*

2dly. A Master's Commands must be not only lawful, but possible: to command things impossible, is the height of Folly. And therefore when *Abraham* commanded his Servant to procure a Wife for his Son; he prudently answers, What if she will not come? upon which Supposition his Master acquits him from the Oath of God that was betwixt them; *Gen.* 24. 8. *If the Woman will not be willing to follow thee, then shalt thou be clear of this Oath.* To command things impossible to be effected, will but detract from the Master's Authority, and lessen his Esteem, and cause the Servant to think his own Discretion to be a better Guide for his Actions, than his Master's; yea although the thing be not simply impossible in it self, but only to the Servant, considering either his Inability or Employments; or if it be hugely inconvenient, or prejudicial, or unseasonable, the Master ought not in Conscience or Prudence to exact it. For, as to command things unlawful, is Impiety, and things impossible, Folly; so to require things unreasonable and prejudicial, is mere Tyranny: And as such it is recorded in *Pharaoh* and his Task-masters, who to weary and wear out the *Israelites*, exacted the whole tale of Bricks, but would not allow Straw to make them.

3dly. A Master's Command ought not to be Vain and Impertinent; but he should have some swaying Reason, though perhaps not always fit to be communicated to the Servant why he commands such things from him, Reason sufficient to satisfy his own Judgment, and his own Conscience.

These three Rules ought to be observed by Masters; they ought to command nothing that is unlawful to be done; nothing but what is possible; nothing but what is profitable and useful. And this is the first Part of a Master's.

## An Exposition upon

ster's Government, *viz.* Prudent commanding his Servants.

*Secondly*, It is the Master's Duty to correct those Servants that are stubborn and disobedient. The wise Man tells us, *Prov. 29. 19. There is a Servant who will not be corrected with words; for although he understand, he will not answer.*

Yet here Prudence must be the measure of what Discipline is fit for them, according to their Age, Disposition, and the Nature of their Offence. A Reproof will work more effectually with some than Stripes; and those who have ingenuous Spirits, though in a servile Condition, will either be discouraged, or exasperated by a too-rigorous Usage. And God hath expressly interposed his Will in this Particular, *Levit. 25. 34. Thou shalt not rule over him with Rigour, but shalt fear thy God.* Indeed no Correction is to be inflicted on them out of Passion and Revenge: But either,

1<sup>st</sup>. For Reformation and Amendment, that they may be the more wary for the future; Or,

2<sup>ly</sup>. For Example's sake, to terrify others from the same, or the like Offences. Even an Heathen could say, *Nemo sapiens punit, quia peccatum est, sed ne pelletur*: No wise Man doth punish, because the Offence is already committed, (for then it comes unseasonably and too late) but that it might not be committed again.

But still be sure that the Corrections be not immoderate and too severe; neither exceeding the proportion of the Fault, for that is Cruelty, nor unbeseeming thee to inflict, or the Age and Quality of thy Servant to suffer, for that will be reproachful to both. Generally Reproof is the best Discipline. But if they be such contumacious Fools as not to be amended with that, although it be lawful, and in some Cases necessary to use a sharper Method towards them; yet the best and most prudent Course, and that which

Plato apud  
Lactant.  
de ira Dei,  
c. 18.

## the Fifth Commandment.

309

which will tend most to thy Quiet and Credit, is to discharge them.

Now to move you to Mercy and Lenity towards them; Consider,

*First*, That you your selves have a Master, the great and glorious God. This the Apostle urgeth, *Eph. 6. 9. Masters, forbear threatenng, knowing that your Master also is in Heaven.* Think with your selves how often you provoke him, and yet he forbears you, although you are infinitely more inferiour to him, than any Servant can be unto you: and this will calm your Passions, and cause you, if not altogether to wave, yet at least to allay and mitigate the Rigour and Severity of your Chastisements.

*Secondly*, Consider that they are equal with you in respect of God. It is true, they are your Servants, but both you and they are Fellow-Servants to the great Lord and Master. And if thou in a Rage shouldst take thy Fellow-Servant by the Throat, and imperiously abuse him; fear, lest thy Lord may require it, and vindicate his Wrongs in the Punishment of thy Tyranny. There is no respect of Persons with him; but he that hath done Wrong, shall receive for the Wrong that he hath done. And what art thou, O vile Worm, that thou shouldst domineer over thy Fellow, who is moulded of as good Earth, and hath as precious and immortal a Soul in him, as thy self? For,

*Thirdly*, Consider that thou art equal likewise in Nature, only Divine Providence hath made the difference. Whence then such a supercilious disdain of Servants, *Quasi non iidem tibi & consistant & alantur elementis, eundemq; spiritum carpant,* (as *Macrobius*); as if they did not consist of the same Materials, nor draw the same Breath with thy self. They are Servants, but yet they are Men; they are Servants, yea rather they are thy Fellow-Servants. And it is in the Power of the same Providence who hath subjected them to

Servi sunt, imo homines: servi sunt, imo conservi. Id.

P p

thee,

## An Exposition upon

thee, to change the Scene, exalt them, and bring thee into Bondage. Why then shouldst thou despise them? whereas thou knowest not how soon thou mayest be brought under a more miserable Servitude. They are Servants out of Necessity, when perhaps their Masters are voluntary Slaves: Some are Slaves to their Lusts, others to Covetousness, others to Ambition, and all to Hope, all to Fear. And there is no Servitude so justly contemptible, as that which is voluntary and wilful.

Consider again, that he who is a Servant to Men, may be the Lord's Free-man; whereas he that is free among Men, may be a Slave to his Lusts, and by them to the Devil: And therefore we ought neither to think despicably of them, nor to use them severely, but to treat them with Love, as our Fellow-Creatures, our Fellow-Servants, yea, and Fellow-Heirs of the same Inheritance of Life and Glory.

And thus much concerning the Master's Duty in Government.

Another General wherein his Duty consists, is Provision; and that both for their temporal and spiritual Good; for the welfare both of their Bodies and their Souls.

*First*; As for their temporal Provision, he is bound to supply them with things necessary for them according to the Tenour of the Agreement and Compact made between them, *Coloss. 4. 1. Masters, give unto your Servants that which is just and equal.* He ought to provide for them Food and Raiment; or else in lieu of any of these, faithfully to pay them their agreed Wages. *Levit. 19. 13. The Wages of him that is hired shall not abide all Night with thee, until the Morning.* And again, *Dent. 24. 14, 15. Thou shalt not oppress an hired Servant that is poor and needy; at his Day thou shalt give him his Hire; neither shall the Sun go down upon it, lest he cry against thee unto the Lord, and it be Sin unto thee.* This Oppression of Servants in withholding from them their

cover

## the Fifth Commandment.

311

covenanted Reward of their Labour, is a crying and provoking Sin. So the Apostle, *James 5. 4. The Hire of the Labourers which have reaped down the Fields,* (so likewise of those who have done any other Work and Service for you) *which is of you kept back by fraud, cryeth; and the Cries of them that have reaped, are entered into the Ears of the Lord of Sabbath.*

*Secondly;* As the Master is to make temporal Provision for their Bodies, so much more is he to provide for their spiritual Welfare, and the good of their Souls; in as much as their Souls are incomparably to be preferred before their Bodies. Every Master is to be both a Priest and a Prophet within his own Family, as well as a King; he is to instruct them in the Will and Laws of God, to inform their Ignorance, resolve their Doubts, excite and quicken them to the Service of God, to rectify their Errours and Mistakes, to pray with them and for them, to direct them in the Way that leads to Heaven and Happiness, and above all, to walk before them in it by his holy and pious Example. But how few are there that do conscientiously perform this Duty! Do not the most think it enough if they provide Necessaries and Conveniencies for the Body, the dull, outward, and earthly part of Man? and indeed it were enough, if they had only Beasts to look after. But remember, thy Servants, and those who belong to thy Charge, have precious and immortal Souls, capable of eternal Glory and Happiness, but liable to eternal Misery and Torments: and God hath intrusted thee with these Souls of theirs, and will require them at thy Hands. What an heavy and tremendous Doom will pass upon thee, when God shall demand at thy hands the Souls of thy Servants, or of thy Children, which have perish'd through thy default! Will it be enough then to plead, Lord, I fed and clothed them, and was careful of their Health and Welfare? Yea, indeed if their Bodies only were committed to thy care, this were enough;

## An Exposition upon

but see, there they stand condemned, and ready for eternal Flames, for the Ignorance which thou oughtest to have informed, for the Profaneness which thou oughtest to have chastised and hindred, for those Neglects of holy Duties in the which thou oughtest to have gone before them; and therefore though they shall die and perish in their Sins, yet their Blood will God require at thy Hands, whose Carelesness or evil Example, hath hardned them in Wickedness, and led them on securely to Destruction.

Let me therefore warn you who are Masters and Heads of Families, that as you tender the Souls of those who are under your Charge, yea, as you tender your own Souls, which are deeply engaged and concerned in theirs; so that you would use all diligence and industry in promoting their spiritual Good, that you may at the last Day present them with Joy before the Tribunal of God; Lo here am I, and the Children and Servants that thou hast given me. Now that you may with Joy and Triumph present them before the Throne of Justice then, be frequent in presenting them before the Throne of Grace now. Let not a Day pass without its stated Hours of Prayer in your Family; instruct those that are ignorant, reduce those that are erroneous, admonish and rebuke with all Authority those that are faulty, discard those that are contumacious and incorrigible: Let not a scoffing *Ismael*, a Scornor and Derider of Piety and Holiness, remain within your Doors; and especially be careful that both you and your Family do strictly observe and sanctify the Lord's Day; for therein consists a great part of the Life and Strength of Religion, and this Day usually gives a seasoning to all the Days of the Week after. Prepare your Families by private Duties, for publick; let none of them stay at home from the Ordinances, but upon great and urgent Necessity. Suffer them not to wander, some to one Pasture, and some to another; but where the Ordinances of God are duly dispensed; and whither

## the Fifth Commandment.

313

whither thou thy self art called, thither do thou lead thine, that as they altogether receive their bodily Food in thy House, so they may altogether receive their spiritual Food in the House of God; take an Account of their profiting by what they hear; be as careful to see thy Family well employed in the Service of God upon that Day, as to see them employed in thine own Service and Affairs the other Days of the Week: And therefore be not long nor unnecessarily from them, for God hath made thee his Overseer; and if his Work go not forward in private Family-Duties, especially on the Lord's Day, thou canst never expect a Blessing upon what they do for thee.

And thus much concerning the mutual Duties of Masters and Servants.

The next sort of relative Duties that I shall treat of is, that of Pastors and their Flocks, Ministers and their People. For between them also is such a relation of Superiority and Inferiority, as brings them under the Direction of this Commandment. We do not arrogate too much to our selves, nor take too much upon us, when we affirm that we are Superiour to the People, and have an Authority over them in things Spiritual, and appertaining unto God. And although through the Vices and foul Miscarriages of those who are dignified with this high Honour, and partly through the Meanness of their outward State and Condition; to which may be added likewise, the Meanness and Abjectedness of their Spirits, as a Consequent upon the former, basely prostituting themselves, and forfeiting the Respect that is due to them, by their sordid crouching for a Morfel of Bread at the lower-end of a Gentleman's Table; though by these, I say, not only their Persons, but their Office be sunk into the lowest Scorn and Contempt; yet I cannot but with the Apostle magnify mine Office, which is truly Excellent and Venerable; and it is the great  
Sin

## An Exposition upon

Sin of the People to despise this Calling, altho the Follies and Indiscretions of Ministers themselves may not only occasion, but invite them to do it.

Now here I shall plainly set down the reciprocal Duties which they ought mutually to perform each to other.

The Duties of Ministers either respect their Call to that Office; or their Management and Discharge of it.

The great Duty that respects their Call is, to look to it that they be rightly called, that they do not temerarily thrust themselves into so sacred a Function, unless they be duly set apart thereunto. For as the Priests under the Law were taken from among Men, and ordained for Men in things pertaining unto God, to offer Gifts and Sacrifices, as the Apostle speaks, *Heb. 5. 1.* So likewise the Ministers of the Gospel are to be duly sanctified and set apart for this high Employment, to stand before the Lord, and to minister in things that appertain unto his Worship: and it is an intolerable Presumption for any to intrude themselves into this Lot, without being selected thereunto by that Order which God himself hath appointed and left unto his Church. *For no Man taketh this Honour to himself, but he that is called of God,* as the Apostle subjoins, *ver. 4.* And therefore God complains of those Prophets whom he had not sent, and yet they ran; and to whom he had not spoken, and yet they prophesied, *Jer. 23. 21.* Audacious undertaking Men it seems they were; like some of late days, who thought their Forwardness alone a sufficient Consecration, and the Seal of whose Commission bears only the Stamp of their own Impudence.

Now to the due Constitution of a Minister there is requisite a twofold Call.

*First;* He must have an inward Call, which consists both in the Gifts of the holy Spirit, and also in the Inclination of his Will to use them for God's Glory in this holy Ministration. Now these Gifts with which he must be endowed,

dowed, some of them are absolutely necessary to capacitate him for the Office; others are only conducive to make his Ministration in it the more effectual.

That which is absolutely necessary, is a competent Knowledge in the Truths of the Gospel, without which the great End of the Ministry cannot be attained, which is to teach and instruct the People. It is indeed their Duty to strive after an Eminency in this Knowledge; for they are the Lights of the World, and should be able to diffuse abroad their Beams, that they might enlighten those that are ignorant, and sit in Darkness. But yet there is no stated Measure nor Standard for their Knowledge. For we find that our Lord Jesus Christ, the great Minister and Teacher of the World, sent forth his Disciples to preach, when yet they were very ignorant of many important Truths of the Gospel. Eminent Knowledge is therefore necessary for their Duty, but competent Knowledge is necessary for their Office.

That which is highly conducive to the Effectualness of their Ministry, is sanctifying Grace, and an holy Life and Conversation. Not that they are not true Ministers without this; for we find a *Judas* sent forth with the same Authority and Commission as the rest of the Disciples. Yea and the Apostles, who had Christ himself for their Master and Instructor, yet are by him sent to attend upon the Ministry of the Scribes and Pharisees; who, tho they were very wicked and ungodly Hypocrites, yet because they sat in *Moses's* Seat, *i. e.* because they had a rightful Authority to teach the People, therefore he commands his own Scholars to hear and obey them; *Whatsoever they bid you observe, that observe and do*; Mat. 23. 2, 3. It is not therefore personal Grace that gives Authority to our Ministry; but yet it may and doth contribute much Efficacy unto it. God may feed his People, as he did *Elijah*, by a Raven; and make a cold Breath kindle the Sparks of Grace in the Hearts of others,

## An Exposition upon

others, and blow it up into a Flame. But yet it is far more comfortable and profitable to the People to sit under a Minister who shall go before them in Example, as well as in Doctrine; who not only prescribes them Rules of Holiness, but is himself an Example to those Rules: Such an one who speaks from the Heart, is most likely to speak unto it; and having himself experienced the Ways of Holiness, can more favourably recommend them to the Acceptation of his Flock. And certainly he will be more like to speed in his Errand, when he shall persuade them to nothing but what he hath found the Goodness and Sweetness of in himself. All others are but like those mercurial Statues, which in old Times were set up in cross-Ways, with their Hands extended to point out the right Road to Passengers, but themselves never walked in them: These indeed may be serviceable to direct their People. But a Minister should not only be a Director, but a Leader; he should not only point out the Way, but walk before his Flock in it. And it is commonly observed, that they are the Labours of such, that God most usually owns and crowns with Success.

*Secondly*; As he must have an inward Call in the Gifts of the Spirit of God; so likewise he must have an outward Call by a solemn separation of him to this Work through Imposition of Hands. This indeed gives him the Ministerial Power, and invests him with Authority to dispense the Ordinances of Jesus Christ as an Officer and Minister of the Gospel: And this Authority St. Paul calls a Gift, 1 Tim. 4. 14. *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery.* This Gift here spoken of, I take to be nothing else but the Ministerial Office conferred upon him by Ordination, according to those Predictions and Prophecies which were before given of him by some divinely-inspired Men, who foretold that he was by God designed for the Work of the Ministry, and should glorify God by a careful Discharge of

of it ; of which we read *Chap. 1. ver. 18.* Yea this Office is by our Saviour himself called the Holy Ghost ; and Ordination (how harsh soever the Phrase may seem to be) is a giving of the Holy Ghost, not indeed either in the Gifts or Graces of it, (which were afterwards plentifully bestowed upon them on the Day of Pentecost) but only Authority to exercise the Ministerial Function. Consult *John 20. 22, 23.* *When he had said this, he breathed on them, and said, Receive ye the Holy Ghost.* Which Holy Ghost I take to be nothing else but their solemn Mission to the Ministry ; and this (tho perhaps it may seem a strange Interpretation of the Place) I cannot but judg it to be the true Sense and Import of it, upon these two Considerations.

Hooker's  
Eccles. Po-  
lit. l. 5.  
§. 77.

*First* ; That the Holy Ghost was in no other respect at all at that time given to them. They neither received any extraordinary Degree of Grace ; or any extraordinary Gifts of Grace more than they were before indowed with. Yea, it is plainly exprest, that as yet the Holy Ghost was not given them in his extraordinary Gifts, but they were commanded to wait for the Promise of the Father at *Jerusalem* ; and the first Accomplishment of that Promise was on the day of Pentecost, when the Spirit descended upon them in the form of fiery cloven Tongues. Here then being a receiving of the Holy Ghost, and that not in the extraordinary Gifts or Graces of it ; what can remain, but that our Saviour by breathing on them, gave them the Holy Ghost, that is, Mission and Authority to preach the Gospel, and to dispense his Ordinances to the Church ?

*Secondly* ; The words following interpret these in this Sense. *Receive ye the Holy Ghost. Whose-soever Sins ye remit, they are remitted unto them ; and whose-soever Sins ye retain, they are retained.* Now these Words seem to me a clear Exposition of the former, *Receive ye the Holy Ghost*, i. e. Receive ye Authority to remit and retain Sins, which is

## An Exposition upon

one great part of the Ministerial Power, to declare Pardon to the Penitent, and Wrath to the Incurrible and Obstinate. This, tho it may seem a strange, yet to me it seems the only true and consonant Exposition of this Place. But I shall not now further vindicate it.

Now as our Saviour used this sign of breathing upon his Disciples when he ordained them; so the Apostles afterwards instituted and used another sign, *viz.* laying on of Hands, of which there is frequent mention in Scripture, and which was introduced into the Christian Church from the Pattern of the Jewish Church. Thus we read *Acts* 9. 17. that *Paul* is ordained by the Imposition of the Hands of *Ananias*; he put his Hands on him, and said, *The Lord Jesus hath sent me that thou mightst receive thy Sight, and be filled with the Holy Ghost*; i. e. that he might be indowed with Ministerial Gifts, and invested with the Ministerial Authority. And again (which I wish heartily our dissenting Brethren, who so much decry Re-ordination, would but a little more maturely weigh and consider) he the second time receives Mission and Ordination with *Barnabas*, *Acts* 13. 2. *As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, unto the Work wherunto I have called them. And when they had fasted and prayed, and laid their Hands on them, they sent them away.*

Yea this Imposition of Hands was so inseparable an Attendant upon Ordination, that sometimes it is used alone to signify it. So *1 Tim.* 5. 22. *Lay Hands suddenly on no Man*, i. e. ordain no Man rashly, and without due Advice.

Now since this external Call is so expressly and frequently mentioned, and the manner of it so particularly described, how daringly presumptuous are they, who without regarding those Methods which the Holy Ghost hath prescribed, yea despising and contemning them as obsolete and out-worn Formalities, rush into the Ministry, and pretend

an

an inward Call of Gifts and Graces, which yet in very many of them, are no other than most of the People might as well pretend unto, if they had but the like Impudence; and so we should have more Ministers than People, more Shepherds than Sheep? But let their Gifts and their Graces be never so eminent and admirable, they ought not to take this Honour to themselves, until they are set apart by the Church, and as well empowered to preach by an outward Mission, as enabled to do it by their Gifts and Qualifications.

And thus much for the first thing which a Minister ought to regard, which is his Call to that Office.

When we are assured that our Call is right, and according to the Will of God, there are then many other Duties incumbent upon us in the due exercise of our Calling. As,

*First*, and chiefly; We ought to be good Examples to the Flock. This *St. Paul* most expressly enjoins *Timothy*, 1 Tim. 4. 12. *Be thou an Example to the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.* Indeed it is very sad to consider how the unsutable Conversation of Ministers doth quite enervate all the force and strength of their Doctrine and Exhortations. For let them speak with the Tongues of Angels, and preach as holily and powerfully, as if the Holy Ghost did immediately inspire them; yet if their Lives be loose, and their Conversation contradictory to their Doctrine, the People will be ready to conclude, that so much Strictness is not necessary, that they only urge it as a Matter of high and nice Perfection in Religion, and that certainly they know a nearer Way to Heaven than through so many Severities which they press upon the People; and that therefore they will take the same Course, and run the same Venture that their Ministers do. And indeed how is it likely that such

## An Exposition upon

a Ministry should be effectual to bring others to Holiness, when the Minister himself declares to all the World by his Actions, that he looks upon it as unnecessary? What hold can his Admonitions and Reproofs take upon the Consciences of Men? Certainly his own Guilt must needs rise up in his Throat, and choak his Reproofs. For Conscientiousness of the same Miscarriages will retort whatsoever we can say against others, more strongly upon our selves; and suggest to us that it is but base Hypocrisy to blame that which our selves practise. With what Face canst thou press others to repent and reform; what Arguments canst thou use to prevail with them, who by continuing in the same Sin, dost thy self judge those Arguments to be of no force? Indeed it were a Temper to be wish'd and pray'd for, that we could only respect how righteous the Reproof is; and not how righteous the Person who gives it; and be content to have our Motes pluck'd out, though it be by such who have Beams in their own Eyes: That we could learn that hard Lesson which our Saviour gives his Disciples, to do as they say, but not to do after their Works; for indeed there is no more reason to reject sound Admonition, because it comes from an unsound Heart, than there is to stop our Ears against good Counsel, because it is deliver'd perhaps by a stinking Breath. But yet so it usually fares, that when Ministers of defiled and loose Lives, shall yet preach up Holiness and Strictness to their People, and as they ought, reprove them sharply for their Sins; they will be apt to think, What, is he in earnest? and doth he not see that he himself is as bad or worse? With what Face can he thunder out Wo, and Wrath, and Hell against my Sins, which yet are no more mine than his own? Doth he think to fright me with denouncing Threats and Curses, when he himself, who stands as fair a Mark for them as I, slights and contemns them? Or doth he envy me my Sins, and would ingross them all unto himself? And thus

thus with such carnal Reasonings drawn from the evil Examples and wicked Lives of Ministers, they sit hardened under their Preaching, and account all they say, but as a Lesson they must repeat, and a Tale they must tell to get their living by. Certainly such shall perish in their Iniquities, but the Blood of their Souls God will require at your hands.

But now when a Minister walks conscientiously and exemplary before his Flock, his Doctrine gains a mighty Advantage to work upon them, by his Life. This is building up the Church of Christ with both Hands, shewing them both the Equity and the Basiness of that Holiness which he perswades them to, by his own Practice. When he reproveth, his Reproofs break in upon the Consciences of his Hearers with Conviction and Authority; and if they do not reform, yet at least daunt and terrify them, and make them self-accused, and self-condemned. Here is one reproveth me for Sin, who believes it to be as evil as he represents it, by his own eschewing it. Here is one that denounces Wrath if I repent not, who doubtless believes it to be as terrible as he declares it, by his own carefulness to escape it. Certainly Preaching never comes with such Power and Energy into the Conscience, as when the Minister preacheth as well by his Works, as by his Word; and to induce the People to it, is first obedient himself to the Truths which he teacheth them. Men are easier led by Examples, than by Precepts; for though Precepts are the more exact, yet Examples are the more easy way of teaching. And he is a perfect Work-man who joineth both together, neither teaching what he will not do, nor doing what he dares not teach; and therefore it is observed of our Lord Jesus Christ the great Teacher of his Church, that he began both to do and teach, *Acts. 1. 1.*

Now Ministers must be exemplary both in themselves, and in their Families. *In themselves they must be blameless,*

## An Exposition upon

*less, as the Stewards of God; not self-will'd, not soon angry, not given to Wine, no Strikers, not given to filthy Lucre; Lovers of Hospitality, Lovers of good Men, sober, just, holy, temperate; as the Apostle sums up their Duties, Tit. 1. 7, 8.* These are the things which will give them a good Report among those which are without, and will recommend the Doctrines and Truths which they teach, to the Acceptation and Love of their very Enemies, and the Enemies of their holy Profession.

They must likewise be exemplary in their Families: A Minister must rule *well his own House, having his Children in Subjection with all Gravity,* 1 Tim. 3. 4.

And because there are so many who are ready maliciously to asperse us, we must by a serious and circumspect Conversation, cut off all Occasions from slanderous Tongues; that they who watch for our halting, may be ashamed when they can find nothing to reproach us with, save in the Matter of our God.

But if any such there be, who speak like Angels, but live like Devils; who when they are in the Pulpit, it is pity they should ever come out; and when they are out, it is great pity they should ever come into it again; who are heavenly Lights in it, but hellish Fire-brands out of it. Would to God they would consider how they destroy the very End of their Calling; and instead of converting Souls, do but harden them in their Sins, making Men abhor the Offerings and Ordinances of the Lord, putting Arguments in their Mouths to justify their continuance in their Wickedness, or else Prejudices in their Hearts, causing them to depart and separate from holy Institutions, because dispensed by profane and scandalous Ministers; let them pretend never so highly to Uniformity and Obedience, yet certainly these are the Men who have made all our Separatists, that now sadly rend our Church in pieces. For when the Sheep see a Wolf set over them instead of a Shepherd, no wonder

## the Fifth Commandment.

323

wonder if they run from him and scatter into other Pastures. It is in vain for them to tell People that they ought to be obedient to the Laws of the Church their Mother, when those that tell them so are not obedient to the Laws of God their Father. And O that they would but consider not only the Damage which they do to the Church, of which too many of them seem zealous Propugnors, but the heavy Wo and Wrath which they bring upon their own Souls. Every Sermon they study, they do but draw up a Bill of Indictment against themselves; and every time they preach, they do but pronounce the Sentence of their own Damnation: And wo unto such Pastors, when they whom Christ hath set over his Sheep, shall themselves be found at the last Day standing among the Goats.

*Secondly*; Another great Duty of Ministers is, a diligent and conscientious imploying of their Gifts and Talents; they must be both able and willing to teach; they themselves must be well-grounded in the Knowledge and Doctrine of Christ: *The Priest's Lips should preserve Knowledge, and Men should seek the Law at his Mouth; for he is the Messenger of the Lord of Hosts, Mal. 2. 7.* And therefore the Apostle rejects a Novice, a raw, ignorant and unexperienced Person: *for if the Blind lead the Blind, both will be in danger of falling together into the Ditch.* And God himself tells such ignorant and foolish Teachers, *Hosea 4. 6. Because thou hast rejected Knowledge, I also will reject thee, that thou shalt be no Priest to me: seeing thou hast forgotten the Law of thy God, I also will forget thy Children.*

And as they must be able to teach, so they must be diligent in teaching: *A Necessity is laid upon them, and wo unto them if they preach not the Gospel, as the Apostle speaks; 1. Corinth. 9. 16.* They ought to be instant in season, and out of season; *2 Tim. 4. 2. Preach the Word, be instant in season, and out of season, reprove, rebuke, exhort with all Long-suffering and Doctrine.* Not as if the Minister must be continually,

## An Exposition upon

tinually in the exercise of Preaching, but he ought to preach in season, *i. e.* in the ordinary and stated Times for it; and out of season, *i. e.* on extraordinary Occasions, when the Necessity or Utility of the Church shall require it.

His Doctrine ought to be,

*1st.* sound, such as cannot be condemned: *Tit. 2. 1. Speak thou the things which become sound Doctrine.* It must have its Authority either from the express Words of Scripture, or the Analogy of Faith rationally deduced from Scripture; for he that preacheth false Doctrine inconsistent with these, doth but mingle Poison with his Peoples Meat.

*2dly.* It must be profitable; not setting before them alien and unintelligible Notions, or such thin airy Speculations as can scarce consist with Sense, much less with Divinity: for this is to give them Wind instead of Food.

*2 Tim. 2. 14. Charge them before the Lord, that they strive not about Words to no profit, but to the subverting of the Hearers.* And *Tit. 3. 8. These things I will that thou affirm constantly, that they which have believed in God, be careful to maintain good Works: these things are good and profitable unto Men.*

*3dly.* Their Preaching must be plain, and suited to the Capacity of their Hearers as much as can be without disgusting any; for he that shall only disgorge and tumble out a heap of bombastick theatrical Words, at which the People only stare, and gape, and wonder, preacheth to them in an unknown Tongue, although he speak English: and this is but to give them Stones instead of Bread.

*4thly.* Their Preaching must be grave and solid, not slovenly and too much neglected, for that will but beget a nauseating in the Hearers; nor yet too nicely and sprucely dressed, for that will be apt to divert the attention from the Matter to the Phrase. Their Sermons ought to have a comely and Matron-like, not a gayish and meretricious Attire.

## the Fifth Commandment.

325

**Attire.** The Truths they preach must be delivered in such words as may adorn, but not hide nor bury them; such as may rather recommend the Doctrine to the Consciences, than the Art and Rhetorick of the Preacher to the Ears and Fancies of the Hearers.

*Fifthly;* They ought to preach powerfully and with Authority, *1 Tim. 4. 11. These things command and teach.* We come to the People in the Name of God, and are his Ambassadors, and therefore ought to deliver his Message boldly, being sent to the People by the King of Kings, and Lord of Lords: And those who mince his Errand, as if they were afraid to speak that which God hath given them in Commission, shall at their return unto him receive the Reward of treacherous and unfaithful Messengers.

There are very many other Duties, which cannot without too much length be particularly insisted on.

As Hospitality according to the measure of their Estates, *1 Tim. 3. 2. They must be given to Hospitality.* And *Tit. 1. 8. They must be lovers of Hospitality.* And therefore they ought to be liberally and plentifully endowed, that they may make their Table a Snare in a good sense, and may get some to follow and observe them, tho' it be but for the Loaves. And here it will be a good Point of their Wisdom, if they can handsomly make use of such Opportunities (as we find our Saviour did after he had miraculously fed the Multitude) to break unto them the Bread of Life, and with their bodily Nourishment to feed their Souls.

Then Gravity in their Discourse, and in all their Converse: A Minister should neither speak nor do any thing that is unseemly. Intemperate Mirth, clamorous Talk, scurrilous Jestings, but especially the least syllable of an Oath, and no it be never so much varied and disguised, in a Minister's Mouth, as it is wicked, so it is utterly mis-

R r

becoming

## An Exposition upon

becoming the Dignity of his Profession, and renders him mean and contemptible.

Again; A pious and assiduous Care in visiting the Sick, who are certainly most capable of good Advice and Counsel then, altho perhaps they have all their Life-time before despised and refused it. You may possibly do more good by the sick Bed, than in the Pulpit: For Death is a terrible and thundering Preacher; and he must needs be a most forlorn and obdurate Wretch who will not listen to your Admonitions, when the hopes of a long Life, which made him formerly reject them, have forsaken him.

Again; Diligence in catechising and instructing the Younger in the Principles of Faith and Religion; root them well at first, and they will continue stable ever after. This will save your selves and your Successors much Labour afterwards: for if once you can insinuate into their Minds Piety and Verity, they will grow up to farther degrees of Perfection in the ordinary course of your Ministry, and be your Comfort and Rejoycing here, and your Crown and Glory hereafter.

There are many other Duties necessary to the right discharge of the Ministerial Function, but these already mentioned shall suffice; and all others may be reduced to some of these. I shall therefore conclude this with my earnest Request, that you would ever seriously meditate upon that Charge which God gives the Prophet, and in him all Ministers, *Ezek. 3. 17, 18, 19. Son of Man, I have made thee a Watchman unto the House of Israel; therefore hear the Word at my Mouth, and give them warning from me. When I say unto the Wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the Wicked of his evil way to save his Life; the same wicked Man shall die in his Iniquity; but his Blood will I require at thine Hand. Yet if thou warn the Wicked, and he turn not from his Wickedness, he shall die in his Iniquity, but thou hast delivered thy Soul.*

The

## the Fifth Commandment.

327

The Peoples Duty towards their Minister is especially twofold.

*First*, Obedience, in being perswaded by his good Advice and Admonitions. We have this most expressly commanded, *Heb. 13. 17. Obey them which have the Rule over you*; that is, not only Civil Magistrates, and your Rulers in State-Affairs, but Ministers also; for so it is added, *for they watch for your Souls, as those that must give an account; that they may do it with Joy, and not with Grief.* And they are called the Elders that rule well, *1 Tim. 5. 17.* I know that this Obedience to Ministers is a Duty so utterly forgotten in the Practice of most Men, that I doubt of some Prejudice in them against these places of Scripture by which it is so plainly enjoyned. Alas, that ever Christ and his Apostle should invest us with such Authority, which when we assume, we are look'd upon by the People as almost ridiculous for it, as if we had only a Reed in our Hands, and a Crown of Shame rather than of Dignity put upon our Heads, and are accounted of rather as insolent Usurpers upon their Liberty, than as Officers impower'd by God himself. Sirs, we take to our selves no Power over you, but what God hath by his Patent and Charter given us; and when we propound to you the Will of God revealed in his Word; or in Cases not so clearly determined therein, do give our Judgment as those who have found Mercy to be accounted faithful, we do, and may challenge your Obedience to it in the Name of our Lord Jesus Christ. For we find that in those particular Cases wherein the Apostle had no express Revelation from Christ, yet he prescribes to the *Corinthians* what he judges fit for them to do, and by that Direction obliged their Practice, not indeed simply and absolutely, yet so that in such Circumstances as the Apostle supposeth, they had sinned if they had done

R r 2

other-

## An Exposition upon

otherwise than he directed them. We desire not to lord it over God's Inheritance by any burdensom Imposition of things either unlawful, or in themselves unfit. But when we require from you those things which God himself hath commanded; or if not expressly commanded, yet are in the Judgment of those to whom you owe Obedience, thought convenient and lawful to be done, I know not how you can excuse your selves from Disobedience against God, if in these Cases you be not obedient unto us: And if you call this Usurpation, and a taking too much upon us, you do but speak the Language of *Corah* and his Complices, and shake not so much ours, as God's Title and Authority over you, who hath given us this Power and Commission.

Numb. 16.

3. do but speak the Language of *Corah* and his Complices, and shake not so much ours, as God's Title and Authority over you, who hath given us this Power and Commission.

*Secondly*; Another Duty of the People is to honour their Ministers as their Spiritual Fathers: Yea the Apostle speaks of a double Honour that is due to them, *1 Tim. 5. 17. Let Elders that rule well, be accounted worthy of double Honour.* All must have that Honour given them which is due to their Function, but those who rule the Flock well, *καλῶς*, *i. e.* not barely commendably, but excellently, must have this Honour doubled to them: and those who not only thus rule, but excel others in teaching them likewise, must have this double Honour doubled upon them; especially they that labour in the Word and Doctrine.

Now this double Honour is commonly taken for the Honour of Reverence, and the Honour of Maintenance; and perhaps this place doth most especially mean this latter, when it speaks of double Honour. For this word *πρῆ* often signifies Reward and Maintenance, and is in that sense used in this very Chapter, *ver. 3. χήρας πρῆ, τὰς ὄντας* *πρῆς*, Honour Widows, *i. e.* relieve Widows, that are Widows indeed. And here by the way we may see how groundless the Assertion is, who from this place establish an Order, new and unknown to the Church of God till of late, of Lay-ruling Elders. For if this Text gives them

them any such Authority, it gives them the double Honour too; and so consequently, by Divine Right they may challenge Maintenance from the People, as well the Ministers themselves; nay, and if they rule well, a large and plentiful Maintenance, double as much as may suffice others of their own Rank and Order; which Honour when they shall challenge to themselves, as doubtless they may upon as good Proof and Evidence as the Authority they pretend to, certainly their Pastors will find greater reason to annihilate these Creatures of their Fancy and polirick Accommodation, than ever they had to forge them.

But to return. We owe them,

*First, The Honour of Reverence. We ought to honour and esteem them for their Office and their Work-sake. So expressly, 1 Thess. 5. 12, 13. We beseech you, Brethren, to know them which labour among you: and to esteem them very highly in Love for their Work-sake. And again, Phil. 2. 29. Receive him therefore in the Lord with all Gladness, and hold such in Reputation. And certainly they who cast any Contempt upon Ministers, either by injurious Actions, or reviling Speeches (as it is grown a common Custom, to make them a By-word, a very Scoff, and Song of the Drunkards) do not so much despise them, as Christ who sent them. He that despiseth you, despiseth me, saith our Saviour, Luke 10. 16. And God will not leave this Sin unpunish'd, yea he speaks of it as almost an unpardonable Crime, 2 Chron. 36. 16. They mocked the Messengers of God, and despised his Words, and misused his Prophets, until the Wrath of God was against his People, and there was no Remedy.*

*Secondly; They owe unto them the Honour of Maintenance. So Gal. 6. 6. Let him that is taught in the Word, communicate unto him that teacheth, in all good things. And there is good reason for it: For if we have sown unto you spiritual*  
*Things,*

## An Exposition upon

*Things; is it a great thing if we shall reap your carnal Things?* saith the Apostle, 1 Cor. 9. 11. What you give them is not a matter of Bounty, and mere voluntary Benevolence; and the Minister who so accounts, or receives it, undervalues his Authority, and wrongs his Right; but it is your Duty, and his due. He must have a competent and liberal Maintenance, nor stinted to the bare size of necessity, but it should be affluence, such as may enable him to relieve the Necessities of others, to provide comfortably for his own Family, and to use Hospitality in his House: This is his due, and he owes you no more Thanks for tendering it, than you do him for receiving it. Not here to dispute the Divine Right of the tenth part, (which yet was not all that was due to the Ministers under the Law, for they had a considerable Accession by Offerings and Sacrifices:) I think it certain that the Encouragement of Ministers under the Gospel should equal, if not exceed theirs, in as much as our Labour is far greater, and our Ministry more excellent than theirs. But they who think it fit to keep Ministers poor and dependant, may well be suspected to do it in favour of their own Vices: For how shall he dare to reprove them, who is afraid of losing part of his Stipend, or the Benefit of his Patron's Trencher? But whilst the Gentleman in black must sit below the Salt, and after Dinner converse with the better sort of Serving-men, there is no danger that he should be so audacious as to find faults; or if he should, no great heed will be taken to what so despicable a thing as he can say.

Thus much for the Duties of Ministers and People.

The first Head of mutual Duties between Superiours and Inferiours that I shall insist on, is, between those who differ in the Gifts of Divine Bounty. And these may be considered, either as the Gifts of special Grace, or of common Providence. Of which briefly.

*First;*

*First*; God doth indow some with an excellent measure of sanctifying Grace, and is pleased to shew the World by a few rare and choice Instances, how wonderfully he can sublime our corrupted Nature, and how near he can exalt Humane Frailty to an Angelical Perfection. This indeed is the most excellent of all his Gifts, and that which we ought most earnestly to covet and desire: For altho other Gifts, as Knowledg, Wisdom, Power, &c. do in some imperfect manner assimilate us unto God; yet Sanctity and Holiness doth far transcend all these, both because it stamps upon us the Resemblance of the Divine Nature, in that Attribute which is its greatest Glory (whence God assumes it to his State, that he is glorious in Holiness) and likewise because God hath highly honoured it, and given it the Dignity and Prerogative to be the only means of bringing us to the compleat and eternal Fruition of our Felicity.

Now those whom God hath thus blessed with an eminent degree of this his best Gift, ought,

*First*, To beware that they do not secretly despise their weaker Brethren in their Hearts, nor with a censorious Austerity reject those whom God hath received. It is often seen that Fellow-Servants are more inexorable each to other, than their common Lord and Master; and that those Errours and Infirmities which are rather the slips of Inocogitancy, than the Products of a resolved Will, can hardly obtain pardon among Men, though God hath forgiven and forgotten them. Now this ariseth from a spiritual Pride, which makes us envious towards those who excel us, and scornful towards those who fall short. For when Men grow conceited of their own Excellencies and Attainments, they will be ready to condemn other Mens Duties, as formal Hypocrisy, and their Sins as total Apostasy; they will mistake the smocking Flax for a raking Dunghil, and be forward imperiously to cast them out of God's Family, though themselves.

## An Exposition upon

selves were but lately received into it out of mere Charity. Certainly this is a Spirit (though it too much prevails in this broken and shattered Age, wherein every one thinks so much the better of himself, by how much the worse he thinks of others; yet this I say is a Spirit) utterly misbecoming the sweetness and mildness of the Gospel, which teacheth us to be meek and gentle, forbearing one another, and forgiving one another. It would better become thee, O Christian, not to observe other Mens Falls, but to look to thine own Standing: *Thou standest by Faith: be not high minded, but fear,* Rom. 11. 20. It is the worst way that so excellent a thing as divine Grace can be perverted, when it makes thee proud and censorious. For my part, I should much more confide in the security of an humble Soul that creeps along to Heaven, though with a slow yet an even Pace, than in the extatick Zeal and Fervour of such who perhaps far out-strip others, but also contemn them: for the one is still pressing forward, and regards with admiration those who excel; but the other is often looking back with disdain upon those who are slower than himself, and whilst he minds not so much his Way, as the Advances he hath made, offers many Advantages to the Devil to trip him up, and give him many a sore and shameful Fall. And therefore, O Christian, the more eminent thy Graces are, the more need hast thou to pray and strive for Humility. The tallest Cedars had need have the deepest Roots, otherwise the Storms and Winds will easily overturn them: So truly the higher any grow, the more they spread and flourish, being like the Cedars of God, beautiful in their Leaves, and plentiful in their Sap, the more need have they to be deeply rooted in Humility; or else believe it, the Wind and Tempest of Temptations, to which they stand more exposed than others, will not only sorely shake them, but utterly overturn them; when those whom they shall despise as mean Shrubs, shall stand secure, and with a tender pity weep over their Fall.

Se-

*Secondly,* Another Duty of such as are eminent in Grace, is to improve it to the benefit and advantage of others. God hath given thee a larger Portion, that thou shouldst be helpful to thy Brethren. The Stock of Grace which he hath offered thee, is not only that thou thy self shouldst live well upon it, but it was intended for the Relief and Comfort of the whole Family. Hath God indowed thee with a clear and distinct Knowledg of the Mysteries of the Gospel? know that this Lamp was lighted up in thee, that thou shouldst give Light unto others, that thou shouldst diffuse and scatter abroad its Rays round about thee, to inform the Ignorant, guide the Doubting, confirm the Wavering, resolve the Scrupulous, reduce the Erroneous, and convince the malicious Opposers of the Truth. This is not the Minister's Duty only, though more eminently and especially his, but it is the Duty of every private Christian, whom God hath blessed with a large measure of true Knowledg more than others, still keeping within his due Bounds and Limits. Or, hath the holy Spirit kindled in thy Breast a Flame of divine Affection? and is it not to this end, that thou shouldst breath Warmth into the languishing Desires of others, and by holy Conferences and spiritual Discourses, illustrating the Beauty of Holiness, the Excellency of true Piety in it self, and the Rewards it brings after it, apply thy heavenly Fire unto their chill and freezing Hearts, until thou hast inkindled them too, and set them on a Flame, that so both together might burn with vigorous Love towards God and his Christ? Or, hath God exercised thee with grievous Trials, and violent Temptations? wherefore is it, but that thou shouldst the better know how to succour those that are tempted; and by thine own Experiences, counsel and comfort those who are ready to sink under their Load, which not only the Weight, but the Unusualness makes the more intolerable? For the greatest Accent and Emphasis that such do usually put upon their

S f

Mise-

## An Exposition upon

Miseries, is, that never any before were so severely afflicted, never any before were so violently assaulted. Let them know, that no Temptation hath befallen them, but what is common unto Men, and that thou thy self hast come triumphantly from under the like: Expound to them the Depths and Methods of Satan; unravel his Wiles and Subtilties; stretch out the intangled Folds of that old and crooked Serpent: for therefore hath God comforted you in all your Tribulations, that you might be able to comfort them who are troubled, with the same Comforts by which your selves have been comforted of God, as the Apostle speaks, *2 Corinth. 1. 4.* Or, if thou art not so fit either for Instruction or Counsel, yet at least let thy Graces be beneficial unto others by an holy and exemplary Conversation; if thy Graces cannot shine through thy Gifts, yet at least let them shine through thy Life, that others seeing thy good Works, may give Glory to thy heavenly Father. And therefore never complain that thou canst not honour God in so noble a Way as others, that thou canst not speak, nor plead for him as others do. If thou livest to him, thou pleadest for him; for certainly an holy Life is a much better Commendation of Holiness, than all the elaborate Encomiums of Art and Rhetorick. These are the Duties of those that excel in Grace.

As for others, their Duty is,

*First,* Highly to love and esteem those whose Graces are more eminent and conspicuous. God is the comprehensive and ultimate Object of our Love and Veneration; and therefore the nearer any Creature approacheth to the Similitude of God, the more ought we to esteem and prize it. Now God is not more lively represented in any thing, than in the Holiness of his Saints. This is the most perfect Portraiture and Image of him who hath stiled himself the Holy One of *Israel*. They are begotten of God, made Partakers.

takers of the Divine Nature, and conformed unto his Image: And therefore as we would adore this glorious Attribute of God in its infinite Original, so we ought to esteem and venerate it in these happy Souls, to whom God hath communicated some Rays and Strictures of it. *Every one that loveth him that beget, loveth him also that is begotten of him*, saith the Apostle, 1 *John* 5. 1. because of the Likeness he bears to his heavenly Father: and the more express this Resemblance is, the more intense, and the more in-dearing should our Affections be. We ought to associate with them, to make them our Bosom-friends, our Confidants, and our Companions; our delight should be in the Saints, and in the excellent Ones of the Earth, as *David* professeth his to have been, *Psal.* 16. 3.

*Secondly*; Another Duty is, Imitation of their holy Examples, and following of them wherein they follow the Lord Christ. If thou seest others far out-strip thee, mend thy Pace, endeavour to overtake them, tread in the same Steps, and do thy very utmost to keep even with them; envy not their Graces, but be sure to emulate them. Indeed some there are, who that they might not seem to be behind the best, prove Hindrances and Pull-backs to them, lest the forwardness of their Zeal and Piety, should be a Reproach to their own Sloth; like Truants at School, who, lest their Fellows should get too much before them, do what they can to intice them from their Books. But this is a most wicked Envy, and the Root of it is Pride and Laziness. But an holy Emulation never repines at, or hinders the Proficiency of others, it rather would by all means promote it; but only it will put us upon endeavours to be as forward as any. It will not be a Curb to them, but a Spur to us. And such an Emulation as this, every true Christian should highly cherish. For the shame of being out-striped, is as great an Incentive, as any can be given unto Vertue. Christians are like a Company of Men running in a Race, every one

## An Exposition upon

should strive, and strain every Nerve and Sinew to be first at the Goal, the first that should lay hold on the Prize and Reward: And here be sure you set your Patern right; take not the most noisy and airy Christians, who glory in Talk and Censures; take not one who hath an Affectation of being religious after a new Mode and Fashion; take not one who seeks to raise a Fame for Piety only, by deerying or condemning this or that Form of Profession; and who, if there were no Differences among us, would lose very much of his Reputation for Sanctity. For these are only Torrents that run with a violent Stream; but they are shallow, and we know not how soon they may grow dry, and deceive the hopes of those who come to refresh themselves at them. But propound those to your selves for Examples, who are of fixed Principles, and sober Practices, who are grave and solid, and in all the Duties that belong to a Christian-Conversation, labour to do them substantially rather than ostentatiously; that live within God and themselves, that have deep Thoughts, and solid Expressions of them, and whose Actions are sutable and correspondent to both. Such an one is the Christian indeed, and such (for some such there are,) I recommend to you for your Imitation. And yet there is no Man that walks so uprightly, but that sometimes he steps awry. And therefore be not led by a blind and implicit Adherence to them, but continually eye the Rule; and wherein soever they forsake that, be they Apostles, yea, or if it were possible, even Angels themselves, therein forsake them.

And thus much for the mutual Duties of Superiours, and Inferiours, in respect of Grace.

Let us next consider them in respect of the Gifts of God's common Bounty, which he promiscuously distributes both to the Good and to the Bad; I shall but briefly mention them unto you.

God's.

## the Fifth Commandment.

337

God's Gifts of Providence may respect either their Persons, or else their outward Estate.

Those which respect the Person, are either Gifts of the Mind, or of the Body.

*First* ; Those who excel in Gifts of the Mind; in Knowledge, and Wisdom, and Parts, a profound Judgment, or a winning Elocution, &c. they ought to improve these to the Good and Advantage of others ; not as *Achitophel* did his politick Counsel, or *Tertullus* his flattering Oratory, to oppress Right and Equity, but to guide and advise for the benefit of Mankind, and the glory of God. For these Gifts, though they are not sanctifying, yet may be very serviceable to the Church. *Hiram* though he were a Stranger to the Common-wealth of *Israel*, yet provided many excellent Materials for the Building of the Temple. So God doth many times imbellish those who are Strangers to him, with many admirable Ornaments of Understanding and Learning, and makes use of the Materials which they have prepared and laid in, for the Edification of his Church. And as *Noah* employed many to build his Ark, who were themselves overwhelmed in the Deluge ; so God many times employs such as these to build his Ark the Church, who yet may at last be swept away with the Deluge of his Wrath, and drowned in Perdition : These, though they should possess such Gifts without any sanctifying and saving Grace, yet are they very considerable Men ; and our Duty is to esteem and reverence them, to love their Excellencies, and to encourage their Labours, to praise God for them, and pray for an increase of their Gifts. How much more then, when their natural and acquired Endowments are conjoined with sanctifying Grace, and the Love of the Truth doth as much possess their Hearts, as the Knowledge of it doth their Heads ? It is a sordid Baseness to detract

## An Exposition upon

tract from any Man's Worth, or extenuate his Abilities, by some slanderous Buts, and Exceptions, which is the disingenuous Practice of many, who think all that added to their own Praise, which they thus nibble away from another Man's.

*Secondly*; Another Superiority which God hath granted some over others, is that of old Age, which is of it self reverend and awful; and we ought to give that due Respect unto it, which both Nature and the Law of God requires, *Levit. 19. 32. Thou shalt rise up before the hoary Head, and honour the Face of the old Man, and fear thy God.* God hath put a signal Honour upon it, by stiling himself the *Antient of Days*, *Dan. 7. 9.* and he threatens it as a great Judgment upon a People, *Isa. 3. 5. That the Children shall behave themselves proudly against the Ancients.* We read how severely a Scorn cast upon an aged Prophet, was revenged in those Children which mock'd his Baldness. A reverend Awe before them is not only a Point of Manners, but part of a moral and express Duty; and therefore it is said of *Elihu*, *Job 32. 4.* that he waited till *Job* had spoken, because they were elder than he; and *ver. 6.* he saith, *I am young, and ye are very old, wherefore I was afraid, I durst not shew you mine Opinion.*

And if such Respect and Reverence be due unto them from others, they ought chiefly to reverence themselves, and by grave, and prudent, and holy Actions, to put a Crown of Glory upon their own gray Heads. They ought not to be vain and light in their Converse, nor Children of an hundred Years old, nor by the Folly and Wickedness of their Lives, expose themselves to that Contempt which will certainly be cast upon them where Age is not accompanied with Gravity and Prudence. And therefore we find it, *Prov. 16. 31. The hoary Head is a Crown of Glory, if it be found in the way of Righteousness*; otherwise instead of being

ing a Glory, it is but a double Shame and Reproach.

*Thirdly*; There is another sort of the Gifts of common Providence, wherein some excel others, and that is, Riches and Honour: These the Scripture calls Fathers. *Nabal* altho he were a Fool and a Churl, yet *David* in his Messages to him, doth implicitly call him Father, *1 Sam.* 25. 8. *Give, I pray thee, whatsoever cometh unto thine hand, unto thy Servants, and unto thy Son David.*

Their Duty is to be humble towards their Inferiours, knowing that they are only external Goods; and those the least considerable of all the Stores of God's Blessings that make them to differ from others. And to communicate to the relief of others Necessities, that they may be rich in good Works, and make themselves Friends of the Mammon of Unrighteousness, that when they fail they may be received into everlasting Habitations: for he that is rich only in hoarding and keeping up his Store, is no better to be accounted of, than the base Earth, which locks up more Treasures in its Bowels, than they can in their Chests.

And their Inferiours Duty, is to pay them all due Respects according to what God hath bestowed upon them; to acknowledg the Riches of God in making them rich, and to endeavour to promote as far as in them lies, the spiritual Good of their Souls, that they may not be rich here, and undone eternally. For a rich Man may be more universally instrumental either of Good or Evil, than others can: and therefore to win such an one to the Faith, or to preserve him stable in it, is a most charitable Work, not only to their Souls in particular, but to the Church of Christ; the Affairs of which may be much advanced by such a Man's Wealth and Interest.

And so much for this last Relation between Inferiours and Superiours, in the Gifts of God's especial Grace or common Bounty. Thus

## An Exposition upon

Thus now I have at last gone through the mutual Duties of many Relations; some Natural, some Civil, some Ecclesiastical, and some Oeconomical; I know not with what Acceptation or Success. Possibly some may think these things too mean and trivial to be so long insisted on. But let me tell such, that Relative Duties, as they are the most difficult of all others to perform, so they are the best Trials of true Christianity, and the Power of Godliness: He that indeavours not to walk closely with God in these, let his Notions and Profession be never so lofty and sublime, it will be no uncharitableness at all to judge that all his Pomp is but a mere Form of Godliness, and an hypocritical Ostentation.

Let me exhort you therefore in the fear of God, that ye would be much in pondring these things. There needs no great Labour to understand them, nor to find out Mysteries and concealed Depths in them. It is true they are plain, but they are of daily use; and it is but requisite that we should not be long understanding what we are continually to practise.

Let me subjoin but one general Rule to this, and I have done with it; and that is, That in all these mutual Duties, it is no excuse for the one Party to fail of the most conscientious and careful Performance of what belongs to him, because the other doth so. For certainly another Man's Sin cannot excuse mine; and God hath bound us in duty not only to one another, but all of us unto himself. And therefore although they may break their Obligations and Covenants, yet that doth not take off our Obligation. Should the Father be careless of, and cruel to his Child, yet this doth not at all exempt him from paying Duty and Obedience unto his Father: Should a Master be tyrannical over his Servant, yet the Servant's Duty remains still stated and unaltered, to reverence, fear and

and obey him. Should a Minister be careless of the Flock committed to his Charge, yet his People are still bound to give him Respect and Honour in regard of his Office. Should a Magistrate tyrannize over his Subjects, yet still they are to own him, and obey his Commands in all lawful things. For Mal-administration of any Office, or any Authority, cannot countenance and excuse want of Duty in Inferiours; still we are as carefully to perform what God hath required, as if they were the best Parents, or Magistrates, or Masters in the World: And if there be any wrong done, or defect on their Part, we must leave it to him to reward our conscientious Obedience, and to punish their wilful Offences. And so likewise it is incumbent upon Superiours to perform their Duties faithfully and conscientiously toward their Inferiours, be they never so perverse, ingrateful, or rebellious; for their Faults cannot excuse our Neglects.

And thus much for this large and comprehensive Precept, *Honour thy Father and thy Mother.*

To the Precept is added the Promise, as a Motive and Encouragement to Obedience; *That thy Days may be long in the Land which the Lord thy God giveth thee.* And this Promise God's Faithfulness stands engaged to fulfil to all that are dutiful and obedient.

Now here we may observe, that whereas the free and genuine Administration of the Gospel, promiseth eternal Life, and the Joys and Glories of Heaven to Believers; the old Law runs generally upon earthly and temporal Blessings; and among them insists frequently upon length of Days, and an happy and prosperous Life, as the chiefest Blessing and highest Expectation of humane Nature: which must not be so understood, as if the Promises of the Law were only for these beggarly and terrene Con-

## An Exposition upon

ceriments; but because this Procedure was more suitable to the whole System of that Pedagogy wherein God thought fit to discipline them by Types, and to lead them unto the Sun by Shadows: Therefore as he allayed his own spiritual Worship with the mixture of very many external Rites, and pompous Observances; so he propounded likewise their eternal Rewards unto them, by temporal and earthly Promises; and by both attempered their Religion unto their estate of Infancy, bringing it down as much as possible to the Verdict of Sense, reserving the manly and heroick Duties of believing his Word without a Pawn, to the more grown Ages of the Church.

But how soever, although these Promises made to the Jews were thus typical, yet these Figures were not altogether so figurative, as not to be properly understood and fulfilled. Though Heaven were typified by *Canaan*, yet God's Veracity would have suffered, if he had brought them to Heaven, the true Land of Promise, and not given them their Inheritance in the earthly *Canaan*; so likewise that God might be true to his Promise, it is not enough that he rewards the Obedient with eternal Life, but his Faithfulness stands obliged to prolong their temporal Life, to such a Duration as may be fit at least to make a Type of the everlasting Rest.

Neither doth the more spiritual Dispensation of the Gospel, look upon this Blessing of long Life, as a thing below its Cognizance, but propounds it as a Promise of Moment, though it be now divested of its typical use, and stands for no more than it self signifies. And therefore we find that the Apostle puts a Value upon this Fifth Commandment on this very Reason, that it is the first with Promise, *Eph. 6. 23.* And St. Peter at large transcribes that Passage of *Psal. 34.* *What Man is he that desireth to live; and loveth many Days? let him depart from Evil, and do Good, &c.* And St. Paul tells

tells us, that Godliness is profitable unto all things, having the Promises of this Life, and of that which is to come. And what is there that can concern this Life, more than Life itself? God's Faithfulness is therefore obliged by Promise, to lengthen out an holy and obedient Life.

Not will it be very hard to vindicate his Faithfulness in the performance of this Promise; although God suffer many to grow Old in their Sins, whose Youth began their Course of Wickedness with Rebellion against their Parents, and who continue to their decrepit Days, their Impieties and Rebellions against God; when as early Towardliness and Piety, are generally look'd upon as mortal Symtoms; and God seems especially to shorten their Days to whom he here promiseth a long Life. For since this present Life is nothing else but a Tendency and Preparative unto Eternity, neither it nor any thing in it can be called Good, but only as it relates to our eternal State. And therefore all Promises of earthly Blessings, must necessarily imply this Condition, that they shall be literally fulfilled unto us, if they may promote our eternal Happiness; otherwise they would not be Promises, but Threatnings; and that which we apprehend a Blessing, would indeed prove no other to us than a Snare and Curse. We may boldly challenge long Life, when all the Circumstances of it will tend to our everlasting Welfare. But God, who knows how frail and yielding the best of us are, and in the Series of his Divine Providence, seeth what prevailing Temptations we shall be expos'd unto, doth oftentimes in Mercy abridge this Promise, and takes us from the World, lest the World should take us from him; and deals with us as Princes deal with Duellists, they make them Prisoners, that they might preserve them: So God that he might preserve his People from their great Enemy, commits them to safe Custody of the Grave. And if this be to be unfaithful, certainly his  
Faith-

## An Exposition upon

Faithfulness would be nothing else but an Art to circumvent and undo us; should he only to keep that inviolate, perform those Promises which would be to our Hurt and Detriment. Nor indeed can any Man, whom God hath blessed with a right Judgment and due Esteem of things, be willing to compound for the Continuance of this present Life, with the Hazard or Diminution of his future Happiness.

Thus much for the Explication of the Fifth Commandment.

T H E