

A  
**DIRECTION**  
**FOR THE GOVERNE-**  
**MENT OF THE TONGVE**  
 according to Gods word.



To the Reader.



**C**H R I S T I A N Reader, lamentable and fearefull is the abuse of the tongue among all sorts and degrees of men euery where. Hence daily arise manifold finnes against God, innumerable scandals and grienances to our brethren. It would make a mans heart to bleed, to heare and consider how Swearing, Blaspheming, Cursted speaking, Railing, Backbiting, Slandering, Chiding, Quarrelling, Contending, Ieasting, Mocking, Flattering, Lying, Dissembling, Vaine and idle talking ouerflow in all places, so as men which feare God had better be any where then in the company of most men. Well then, art thou a man which hast made little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life, lest for the abusing of thy tongue thou criest with Dives in hell. Send Lazarus that he may dip the tip of his finger in water and coole my tongue. And if thou be one which hast care to order thy selfe in speech and silence according to Gods word, oh, doe it more. For what a shame is it, that men with the same tongue wherewith they confesse the faith and religion of Christ, should by vaine and vngodly speech utterly deny the power thereof? And for thy better helpe herein, I haue penned these few lines following, concerning the Gouvernement of the Tongue. Use them for thy benefit, and finding profit thereby, giue glory to God. Cl. l. X CII. December 12.

Luk. 16.  
34.

WILLIAM PERKINS.

# OF THE GOVERNMENT OF THE TONGVE.

## CHAP. I.

*Of the generall meanes of ruling  
the Tongue.*



**T** H<sup>e</sup> gouernement of the Tongue is a vertue pertaining to the holy vsage of the Tongue according to GODS Word.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

The pure heart is most necessarie, because it is the fountaine of speech, and if the fountaine be defiled the streames that issue thence cannot be cleane.

And because the heart of man by nature is a bottomlesse gulfe of iniquitie, two things are to be knowne: first, how it must be made pure: and then how it is alwaies afterward to be kept pure.

The way to get a pure heart is this: First, thou must seriously examine thy life and thy conscience, for all thy sinnes past: then with a heauy and bleeding heart confesse them to God, vtterly condemning thy selfe. Thirdly, with deep sighes and groanes of spirit cry vnto heauen to God the Father, in the name of Christ for pardon, I say, for pardon of the same sinnes, as it were for life and death, and that, day and night, till the Lord send downe from heauen a sweet certificate into thy perplexed conscience by his holy spirit, that all thy sins are done away. Now at the same instant in which pardon shall be granted, God likewise will once againe stretch forth that mightie hand of his, whereby he made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renew a right spirit in thee, and to stablish thee by his free spirit. For whom he iustifieth, them also at the same time he sanctifieth.

The purified heart appeares by these signes. I. If thou feele thy selfe to bee displeased at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily sicknesse. II. If thou begin to hate and to flie thine owne personall sinnes. III. If thou feele a grieue and sorrow after thou hast offended God. IV. If thou heartily desire to abstaine from all manner of sinne. V. If thou be careful to auoide all occasions and entisements to euill. VI. If thou trauell and doe thine endeavour in euery good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the blood of Christ.

When the heart is pure, to keepe it so is the special worke of faith, which purifieth the heart.

Faith purifieth the heart by a particular ap-

**A** plying of Christ crucified with all his merits. *Elisha when he went vp, & lay vpon the dead child, and put his mouth to his mouth, and his eyes vpon his eyes, and his hands vpon his hands, & stretched himselfe vpon him, then the flesh of the childe waxed warme: Afterward Elisha rose and spread himselfe vpon him the second time: then the childe needed seauen times and opened his eyes.* So must a man by faith euen spread himselfe vpon the crosse of Christ, applying hands and feet to his pierced hands and feet, and his wretched heart to Christs bleeding heart, and then feele himselfe warmed by the heate of Gods spirit, and sinne from day to day crucified with Christ, and his dead heart quickned and reuiued. And this applying which faith maketh, is done by a kind of reasoning, which faith maketh thus: Hath God of his mercie giuen his owne Sonne to be my Saniour, to shed his blood for mee? and hath he of his mercie granted vnto mee the pardon of all my sinnes? I will therefore endeavour to keepe my heart and my life vnblameable that I doe not offend him hereafter in word or deede, as I haue done heretofore.

*The language of Canaan* is, whereby a man endued with the spirit of adoption, vnfaignedly calleth vpon the name of God in Christ, and so consequently doth as it were, familiarly talke and speake with God. This language must needs be learned, that the tongue may be well grounded. For man must first be able to talke with God, before hee can be able wisely to talke with man. For this cause when men are to haue communication one with another, they are first of all to be careful that they often make their prayers to God that hee would guide and blesse them in their speeches, as *Dauid* did, *Psal. 141. 3. Set a watch O Lord, before my mouth, and keepe the doore of my lips.* And againe, *Psal. 51. 15. O Lord open thou my lips and my mouth shall shew forth thy praise.* Where we may see, that the mouth is as it were locked vp from speaking any good thing, vntill the Lord open it. And *Paul* hauing the gift of ordering his tongue in wonderfull measure, yet desireth the Ephesians to pray for him, that utterance might be giuen him, and good reason, because *God rules the tongue.*

## CHAP. II.

*Of the matter of our speech.*

**T** H<sup>e</sup> gouernement of the tongue containeth two parts: holy speech, and holy silence. In holy speech must be considered the matter of our speech, and the manner.

The matter is commonly one of these three, either God, our neighbour, or our selues.

As concerning God, this caueat must be remembered; that the honorable titles of his glorious Maiesty be neuer taken into our mouths,

2 King.  
4:34.

verse 35.

Isa. 19.  
18.  
Rom. 15.  
6.

Eph. 6. 19.  
Prou. 16.  
9.

Matth.  
15. 19.

Ad. 15.  
9.

vnlesse it be vpon a weightie and iust occasi-  
on, so as we may plainly see that glory will  
redound to him thereby: and for this cause  
the third commandment was giuen, that  
men might not take vpon the name of God in vaine,  
*Exod. 20. 7.* that is, rashly and lightly.

And therefore lamentable and fearefull is  
the practise euery where. For it is a common  
thing with men to begin their speech, and to  
place titles of Gods most high maiestie in the  
fore-front almost of euery sentence, by saying,  
*O Lord! O God! O good God! O mercifull God!  
O Iesus! O Christ! &c.* If a man be to say any  
thing, he will not say, *Yea, or Nay;* but, *O Lord  
yea: or, O Lord nay.* If a man bee to reprocue  
his inferiour, he will presently say, *O Lord haue  
mercie on vs, what a slow backe art thou? what a  
lie is this, &c.* An earthly Prince, if he should  
haue his name so tossed in our mouthes at eu-  
ery word, would neuer beare it, and how shall  
the euer-living God suffer it? nay how can he  
suffer it? I say no more, but thou with thy  
selfe thinke how: for in the third comman-  
dement the punishment is set downe, *That he  
will not hold him guiltlesse that taketh his name in  
vaine.* And the Angels in reuerence to Gods  
maiestie couer their faces, *Isa. 6. 2.*

Concerning our neighbour, we are to con-  
sider whether the thing which we are about  
to speake, be good or euill.

This being weighed, if it be good, and so  
commendable, then we are readily and cheer-  
fully, & that vpon euery occasion to vtter it,  
especially in his absence, whether he be friend  
or foe: as *S. Iohn* writeth of *Demetrius*. *De-  
metrius* (saith he) *hath good report of all men, and  
of the truth is selfe: yea, and wee our selues beare  
record, and ye know that our testimonie is true.*

As for the euill which any shall know by his  
neighbour, he is in no wise to speake of it, whe-  
ther it be an infirmities or a grosse sinne, vnlesse  
in his conscience he shall finde himselfe called  
of God to speake.

A man is called to speake in three cases:  
First, when he is called before a Magistrate,  
and is lawfully required to testifie the euill  
which he knoweth by another. II. When a-  
ny is to admonish his brother of any fault for  
his amendment. III. When the hurt or dan-  
ger that may arise of the euill is to be preven-  
ted in others. As a man may say to one well  
disposed, Take heede of such a mans company:  
for he is giuen to such or such a vice.

To this end, they of the house of *Clod* do cer-  
tifie *Paul* of the disorders in *Corinth*, and *Jo-  
seph* certified his father of his brethrens slaunder.  
In this case all treasons are to be reuealed as  
tending to the ruine of the whole common-  
wealth. Thus *Elisba* reueales the secret of the  
king of *Syria*.

And if it shall bee thought conuenient to  
mention the euill which we know by any man,  
it must be done onely in generall manner: the  
person, and all circumstances which will def-  
cry the person, concealed.

Concerning things which are secret in our  
neighbour, we are not to be suspitious, but to  
suspend both speech and iudgement. *Lone sus-  
pecteth no euill. Iudge nothing* (saith *Paul*) *before  
the time, vntill the Lord come, who will lighten  
things that are hid in darkenesse, and make the  
counsell of the heart manifest.* *Augustine* hath a  
good and speciall rule to this purpose, that  
there be three things of which we must giue  
no iudgement: Gods predestination, the Scrip-  
tures, and the estate of men vnalled.

As touching a mans selfe, hee is neither to  
praise nor dispraise himselfe. As *Salomon* saith,  
*Let another praise thee, and not thine owne mouth:  
a stranger, and not thine owne lippes.* Yet other-  
whiles the times doe fall out that a man may  
vse an holy kinde of boasting, especially when  
the disgrace of the person is the disgrace also  
of the Gospell, and of religion, and of God  
himselfe: as *Paul* did. But wherein (saith he, *2  
Cor. 11. 21.*) *any will vse boldnesse (I speake foolishly)  
I will vse boldnesse. They are Hebrewes, so am I,  
&c.*

### CHAP. III.

Of the manner of our speech, and what must  
be done before we speake.

THus much of the matter of our speech:  
Now followeth the manner. In the man-  
ner of our speaking three things are to be pon-  
dered: what must be done before we speake,  
what in speaking, what after we haue spoken.

Before we speake, consideration must be v-  
fed of the thing to be spoken, and of the end.  
*Iames* requires that men should be slow to speake,  
and swift to heare. *Salomon* saith, *He that answereth  
a matter before he heare it, it is folly & shame  
to him.* The minde is the guide of the tongue:  
therefore men must consider before they speake.  
The tongue is the messenger of the heart, and  
therefore as oft as we speake without medi-  
tation going before, so oft the messenger runs  
without his arrand. The tongue is placed in  
the middle of the mouth, and it is compassed  
in with lips and teeth as with a double trench,  
to shew vs, how to vse heed and preconsidera-  
tion before we speake: and therefore it is good  
aduise, to keepe the key of the mouth not in the  
mouth, but in the cupbord of the mouth.  
*Augustine* saith well, that as in eating and drink-  
ing men make choise of meates: so in mani-  
fold speeches we should make choise of talke.

Here are condemned idle words, that is,  
such words as are spoken to little or no end, or  
purpose. And they are not to be esteemed as  
little finnes, when as men are to giue account of  
euery idle word, *Matth. 12. 36.*

### CHAP. IV.

What is to be done in speaking; and  
of wisdom.

WHen we are in speaking, two things  
are to be practised: first, care must  
be had of the speech, that it bee gracious: se-

1 Cor.

13. 5.

1 Cor. 4.

5.

Aug. lib.

10. con-

cess. 13.

Prou. 17.

2.

Iam. 1. 19

Prou. 18.

13.

2 Chry.

soft hom

23. ad

pop. An-

tiocch.

Lib. de

nat. &

grat.

3 Ioh. 13.

1 Cor. 11.

Gen. 37.

2.

2 King.

6. 8.

condly, it is to bee vttered with conuenient bonds of truth.

The speech is *gracious*, when it is so vttered, that the graces of God wrought in the heart by the holy Ghost, are as it were pictured and painted forth in the same: for speech is the very image of the heart.

Contrary to this is *rusten speech*, that is, all such talke as is void of grace, which is the heart and pith of our speech.

And by this it appeareth, that no vice can be named but with disliking: and hereupon in Scriptures when by occasion a vice should be named, in token of a loathing therof, the name of the vice is omitted, and the name of the contrarie vertue vsed in the roome thereof, as in these words: *Iob 1. 5 for Iob thought, It may be that my finnes haue sinned and blessed, that is, blasphemed God.* This being true, then by proportion the visible representation of the vices of men in the world, which is the substance and matter whereof playes and enterludes are made, is much more to be auoided.

Gods graces, which wee are to shew forth in our communication are these: Wisedome, Truth, Reuerence, Modestie, Meekenesse, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let vs consider of them in order.

Wisedome in our speech is a goodly ornament. The Apostles when they waited for the holy Ghost in Ierusalem, it descended vpon them in the forme of fierie tongues: and then it is said, *Act. 2. 4. that they spake as the holy Ghost gaue them utterance in Apophthegmes or wise sentences.* And he that gouernes his tongue wisely, addeth doctrine to the lips, that is, so speaketh, as that others be made wise thereby.

This wisdome is then shewed, when a man can in iudgement apply his talke, & as it were in good manner make it fit to all the circumstances of persons, times places, things. *A foole poureth out all his minde, but a wise man keepeth in till afterward. A word spoken in his place, is like apples of golde with pictures of silver, Prou. 25. 11.*

Now he that would haue his speech to be wise, must first of all himselfe become a wise man. And the wise man of whom the holy Scripture speaks, is a godly man, and such an one as feareth God: because his feare of God is the beginning and head of wisdome: as on the contrary, the foole, whereof the Scripture often speaketh, is the vngodly person, that maketh no conscience of any sinne. And indeede such an one is the most sensles foole of all. Hee that shall euer and anon be casting himselfe into the fire and water, and run vpon dangerous places to breake his legges, armes, necke: and further shall take pleasure in doing all this, is either a foole, or a mad man. Now the vngodly man as oft as he sinneth, he endeauoureth as much as in him lyeth to pitch his soule into hell, and whereas he taketh pleasure in sinne, he sports himselfe with his owne destruction.

Furthermore the man fearing God must

haue two things in his heart, a perswasion of Gods presence; and Awe.

The perswasion of Gods presence, is whereby a man is continually resolu'd, that where-soeuer he is, he standeth before God, who doth see euen into the secrets of his heart. This was in *Cornelius: Now therefore* (saith he, *Act. 10. 33.*) *we are in Gods presence to heare all things that are commanded thee of God.*

Awe in regard of God, is that whereby a man behaueth himselfe reuerently, because he is in Gods presence.

Awe is either in regard of sinne, or of chastisements.

Awe in respect of sin, is when one is afraid to sinne, fearing not so much the punishment, as sinne it selfe, because it is sinne. For he feareth God indeed, which is of this mind, that if there were no iudge to condemne him no hell to torment him; no diuell nor conscience to accuse him; yet he would not sin because Gods blessed Maiestie is by it offended and displeased: and if he had it in his choice, whether he would sinne or lose his life, he had rather die then willingly and wittingly sin against God. This awe being in *Joseph*, was the cause that moued him not to commit folly with *Potiphar's* wife, *How then* (saith he, *Gen. 39. 9.*) *can I doe this great wickednesse, and sinne against God?*

Awe in chastisements, is when one humbleth himselfe vnder the mighty hand of God, with all meekenesse and patience, when God layeth his hand on him more or lesse. When *Shemi* came forth and cursed *Dauid*, and flung stones at him, what did he? truly he stood in awe of God, and therefore said, *2 Sam. 16. 10.* *What haue I to doe with you, ye sonnes of Zeruiah? for he curseth, euen because the Lord hath bidden him curse Dauid, who dare then say, Wherefore hast thou done so?*

When a man is thus made wise, that is, righteous, and fearing God, he is so guided by the spirit of feare, that he cannot but speake wisely. *Salomon* saith, *Prou. 10. 32.* *The lippes of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.* And againe, *The heart of the wise guideth the mouth wisely.*

Contrarie to this is fond and foolish talke: an example hereof we haue in *Luke*, where *Pilate* warning the feare of God, saith, *Luke 23. 14.* *I finde no fault in Christ: let vs therefore chastise him, and send him away.* Whereas he ought to haue reasoned thus: *I finde no fault in him: therefore let vs send him away without chastisement.*

## CHAP. V.

### Of Truth, and of Reuerence in speech.

Truth of speech is a vertue whereby a man speaketh as hee thinketh: and so consequently, he speaketh as euery thing is, so farre forth as possible he can. It is made a note of a righteous man, *to speake the truth from the heart; and they that deale truly, are Gods delight.*

This is alwaies required in all our doctrines,

accu-

Col. 4. 6.

Eph 4.  
29.  
and 26.

Eph. 4.  
Psal. 16.  
4.

1 King.  
21. 10.  
13.

1, 2, 3, 4,  
5, 6, 7, 8,  
9.

and 31.  
Prou. 16.  
33.

Prou. 1.  
7.  
Eccl. 12.  
13.  
Pla. 14. 7.  
and 38. 5.  
Gen. 34.  
7.

accusations, defences, testimonies, promises, bargaines, counsels: but especially in Iudges and Magistrates, sitting on iudgement seate, because then they stand in Gods stead, who is truth it selfe.

To this place belongeth *Apologie*, which is, when a Christian called before a Magistrate, and straightly examined of his religion, confesseth Christ boldly, & denieth not the truth.

Contrary to this, is lying, cogging, glosing, smoothing, dissembling: as for example, *Gebazi*, after hee had received money and garments of *Naaman* the Syriani against *Elishas* will, he went and stood before his master, who said vnto him, Whence comest thou, *Gebazi*? who making it nothing to lie for a vantage, smoothed it ouer finely, and said, *Thy servant went no whither*. To the like effect and purpose report is made of a rich man that had two chests: the one whereof he called *all the world*, the other his *friend*. In the first he putteth nothing: in the second he putteth all his substance. When his neighbour came to borrow money, he vsed to answer, Truly I haue neuer a pennie in all the world, meaning his emptie chest, but I will see (saith he) what my friend can doe, looking thereby for interest by the mony out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lie.

Lying is, when a man speaketh otherwile then the truth is, with a purpose to deceiue. Here note that there is great difference between these two speeches, *It is an vntruth*, and *It is a lie*. The first may be vsed when a man speaketh fallhoods. But in vsing the second, we must be heedie and sparing: for when a man is challenged for a lie, three things are laid to his charge. I. That he speaketh falsly. II. That he is willing to doe so. III. That he hath a desire and purpose to deceiue.

*Quest.* Whether may not a man lie, if it be for the procuring of some great good to our neighbour, or to the whole countrey where we are.

*Ans.* No: Reasons are these: I. Lying is forbidden, (a) *as an abomination to the Lord*. II. (b) *We are not doe any euill that good may come thereof*. III. He which lyeth, in so doing consermeth himselfe to the diuell, who (c) is a lyer, and the father thereof.

*Obiect.* I. Such lying is for our neighbours good, and not against charity.

*Ans.* No: for (d) *charitie reioyceth in the truth*.

*Obiect.* II. The holy Scriptures haue mentioned the lies of the Patriarkes.

*Ans.* We must not lue by example against rules of Gods word.

*Obiect.* III. *Rahab* and the midwiues of Egypt in sauing the spies, and in preferring the Israelites infants, vsed lying, and are commended for their facts.

*Ans.* They are commended for their faith, not for their lying. The workes which they

did, were excellent works of mercy, and therefore to be allowed: and the doers failed onely in manner of performing them.

As truth is required in speech, so also reuerence to God and man.

Reuerence to God, is when we so speake of God and vse his titles, that we shew reuerence our selues, and moue reuerence in others. *If thou wilt not keepe (saith the Lord, Deut. 28 58.) and doe all the words of this law (that are written in this booke) and feare the glorious & fearefull name, THE LORD THY GOD, then the Lord will make thy plagues wonderfull.*

Here take heede of all manner of blaspheming, which is, when men vse such speeches of God, as doth either detract any thing from his Maiestie, or ascribe any thing to him, not becomming him: a sinne of all other to bee detested. Reasons. I. A blasphemer is viler then the rest of the creatures: for they praise God in their kinde, & shew forth his power, goodnesse, and wisdom: but hee dishonoureth God in his wretched speech. II. Hee is as the mad dogge that flyeth in his masters face, who keepeth him, and giueth him bread. III. Custome in blasphemies sheweth a man to bee the childe of the diuell, and no childe of God as yet. A Father lying on his death bed, called the three children to him which hee kept, and tolde them that one onely of them was his owne sonne, & that the rest were only brought vp by him: therefore vnto him hee gaue all his good: but which of these was his naturall sonne hee would not in any wise declare. When hee was dead, euery one of the three children pleaded that he was the sonne, and therefore that the goods were his. The matter beeing brought before a Iudge could not be ended: but the Iudge was constrained to take this course: he caused the dead corpses of the father to bee set vp against a tree, and commanded the three sonnes to take bowes & arrowes, and to shoote against their father, and to see who could come neerest the heart. The first and second did shoote at their father, & did hit him; the third was angry with both the other through naturall affectio of a childe to a father, and refused to shoote. This done, the Iudge gaue sentence that the two first were no sonnes, but the third onely, and that he should haue the goods. The like tryall may be vsed to know who be Gods children. Such persons with whom blaspheming is rife, are very diuels incarnate, and the children of the diuell, who rend God in peeces, & shoot him through with their darts, as it is said of the Egyptian when he blasphemed, that he *smote or pierced through Gods name*. Magistrates and rulers severely punish such as abuse their names, and they doe iustly: how much lesse then should blasphemers of Gods Name escape without great punishment?

Again, here we must be warned to take heed of that customeable swearing and also of perurie. It is a very strange sinne: for the periered

Pro. 17.

7.

Math. 10.

32.

1 King,

13.

C

1 Jam. 3.

14.

Pro. 12.

22.

Rom.

13.

Ioh 8.

44.

1 Cor.

13.

6.

Leu. 24.

11.

Leu. 24.

11.

Leu. 24.

11.

Leu. 24.

11.

Leu. 24.

person doth not onely sin himfelfe, but withall he endeauoureth to intangle God in the ſame ſinne with himfelfe.

Further, take heede leſt thou doeſt either make or recite the ieſts which are contrined out of the phraſes of Scripture: which are very many, and very vſually rehearſed in company. The oyle wherewith the tabernacle and the Arke of the Teſtament and the Priests were annointed, was holy: and therefore no man might put it to any other uſe, as to annoint his owne fleſh therewith, or to make the like vnto it. (a) *Pilate a poore Paynim when he heard the name of the Sonne of God, was afraid: and we much more ought to tremble at the word of God, not to make our ſelues merrie with it. And therefore the ſcoffing of Iulian the Apoſtata is very feareful, who was wont to reach Chriſtians boxes on the eare, & withall, bid them turne the other, and obey their maſters commandment, Whoſoever ſhall ſmite thee on the right cheek, turne to him the other alſo, Matth. 5. 39. And he denied pay and like reward to his ſouldiers that were Chriſtians, becauſe he ſaid he would make them fit for the kingdome of heauen, conſidering that Chriſt had ſaid, Mat. 5. 8. Blessed are the poore in ſpirit: for theirs is the kingdome of heauen.*

Here alſo men muſt learne to take heede of all manner of charmes and enchantments, which commonly are nothing elſe but the wordes of Scripture or ſuch like, vſed for the curing of paines and diſeaſes both in men and beaſts. As for example, the firſt wordes of Saint Iohns Goſpel, *In the beginning was the Word, and the Word was with God, &c.* are vſed to be written in a paper, and hung about mens neckes to cure agues. But the truth is, ſuch kinde of practiſes are diuelliſh. Patrons of charmes hold, that in ſuch wordes as are either diuine or barbarous; is much efficacy. But whence is this efficacy? from God? from men? or from the diuell? If it ſhall be ſaid from God; wee muſt know that the word vſed in holy manner, is the inſtrument of God to conuey vnto vs ſpirituall bleſſings, as faith, regeneration, repentance: but it doth not ſerue to bring vnto vs corporall health. Will then, be like words take vertue from the ſpeaker, and are made powerfull by the ſtrength of his imagination. Indeece of this opinion are ſome phyſicians, as *Auicenna* and *Paracelſus*, who thinke that phantaſie is like to the Sun, which worketh on all things to which his beames doe come, and the latter that by imagination miracles might be wrought. But this opinion is fond, & the reaſons alleadged for it are without weight. For imaginations are nothing but ſhadowes of things. And as an image of a man in a glaſſe hath no power in it, but onely ſerues to reſemble and repreſent the body of a man: ſo it is with the phantaſie and conceit of the minde, and no otherwiſe.

And if imagination haue any force, it is onely within the ſpirits and humours of a mans

owne body: but to giue force to worke in the bodies of others it cannot; no more then the ſhadow of one bodie can ordinarily cure the body of another on which it lighteth.

Wherefore words vſed in the way of bidding cure, be they in themſelues neuer ſo good, are no better then the diuels ſacraments: and when they are vſed to blinde people, hee it is, that comming vnder hand, worketh the cure, & by turning himſelfe into an Angel of light, deludeth them. But it were better for a man to die a thouſand times theſe vſe ſuch remedies, which in curing the body, deſtroy the ſoule.

Laſtly, auoid all imprecations and curſings, either againſt men or other creatures: for God in iudgement to puniſh ſuch curſed ſpeaking, often brings to paſſe ſuch imprecations: as may appeare in the Iewes, who at the arraignment of Chriſt, cryed, ſaying, *Mat. 27. 25. His blood be vpon vs, and vpon our children:* which imprecation is verified vpon them vnto this day. At *Newburge* in *Germanie* a certaine mother curſed her ſonne, ſaying, *Get thee away, I would thou mighteſt neuer come againe aſhore:* the very ſame day he went into the water, & was drowned. Again, a mother brought her child to the *Vniuerſity of Wirtenberge*, by reaſon he was poſſeſſed with an vnclene ſpirit: beeing demanded how it came to paſſe, ſhee answered in the hearing of many, that in her anger ſhee ſaid, *The diuell take thee,* and thereupon preſently the child was poſſeſſed. And in our country, men often wiſh the plague, the poxe, the peſtilence to their children, their ſeruants, their cattell: and often it ſals out accordingly.

In the daies of King *Edward*, certaine Engliſh ſouldiers (as I am certainly informed by a witneſſe then preſent) being by a tempeſt caſt vpon the ſands on the coaſt of *France*, gaue themſelues to prayer, and commended their ſoules to God, as in ſo great danger it was meet: but one among the reſt, deſperately minded, went apart & cryed out, ſaying, *O gallowſe claime thy right, gallowſe claime thy right.* Now the ſaid party among the reſt (as God would haue it) eſcaped ſafe to land; and afterward liuing ſome ſpace of time in *France*, returned againe to *England*, where he was hanged for ſtealing of horſes: and thus according to his deſire the gallowſe claimed her right.

Reuerence to man is in 2. reſpects, either becauſe he is created after the image of God, or becauſe he is aboue vs in age, gifts, authority.

In the firſt conſideration, men muſt haue care to giue ſuch names to children as are proper and fit, vſuall, and knowne: the ſignification whereof may admoniſh them of the promiſes of God, of godlineſſe, or of ſome good dutie. And there be foure allowed ends of giuing names. I. To preſerue the memory of ſome thing by the name giuen, as *Adam*, *Iſrael*, *Iſaac*. II. To ſignifie ſome thing to come, as *Enah*, *Abraham*, *Iohn*, *Peter*. III. To preſerue the name and memory of parents & kindred, which was vſed in the birth of *Iohn Baptiſt*. This

Lonice-  
rus theat.  
hiſt. pra-  
cept. 4.  
Idem,

Exod 30.  
31, 32.

a Ioh. 19.  
8.

Parac lib.  
de Tar-  
taro.

custome may still bee retained, if there bee a good example in the ancetours that the childe may follow. IV. That the life and profession of good men may be reuiued in the renuing of their names.

Here we must take heede, in no wise to giue to children, the proper names or titles of God; as Iesus, *Immanuel*, &c.

Neither are the professours of the Gospel to bee intituled by the names of such as haue beene famous instruments in the Church, as to be called *Caluinists*, *Lutherans*, &c. Now this I say, that every one of you saith, *I am Pauls*, and *I am Appolos*, *I am Cephas*, and *I am Christs*: *I* *Christ* *denied?* was *Paul* crucified for you? *either* *where* *ye* *baptized* *in* *the* *name* *of* *Paul*?

And it is a bold part of the pestilent generation of Papists, who take to themselves the name of *Jesus*, whereas the like name of *Christian* was giuen to the disciples at Antioch not by the deuise of man, but by diuine oracle.

As the changing of the name giuen in Baptisme is not to be allowed; so the varying of it according to the varietie of language, (if neither hurt nor fraud to any bee intended thereby) is not vnlawfull. Vpon this ground *Saul* is called *Paul*: and *Christ* calls *Simon* his disciple otherwhiles *Cephus*, otherwhiles *Peter*. And very worthy Diuines in this age, that their writings might be read of the aduersaries, haue in like sort without offence varied their names. *Melancthon* calls himselfe *Dydimus Faverinus*, and *Melanus*: *Bucer* intitules himselfe *Aretinus Felinus*: and *Theodore Beza* once writt himselfe *Nathaniel Nezechinus*.

Reuerence to a man as he is superiour, is in vsing fittitles of reuerence. *Sara* is commended in Scriptures for obeying her husband, and for calling him *Sir*. But exccesse must here be avoided, when titles of honour proper to God are giuen to men, as *head of the Catholike Church* to the Pope, *Lady and Queene of heauen* to the mother of *Christ*. This fault *Christ* reprooueth in the young man, saying, *why callest thou me good? there is none good but God*.

#### CHAP. VI.

Of Modestie and of Meekenesse.

**M**odestie in speech hath diuers cautes? First, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speake of himselfe as of another: *I know a man* (saith *Paul*, speaking of himselfe) *in Christ* *about* *fourteen* *yeeres* *agoe*, &c. which was taken up into *Paradise*, and heard words which cannot be spoken. And *Iohn* (saith of himselfe:) *When Iesus saw his mother, and the disciple whom he loued, standing by*, &c. Here take heed of boasting, whereby men imitate the diuell who said, *All this power will I giue thee, and the glory of those kingdomes: for that is deliuered vnto mee, and to whomsoeuer I will I giue it*.

Againe, when a man shall haue occasion to speake of his owne faults and corruptions, let him speake the vttermost against himselfe, as

*Paul* called himselfe *the first of all sinners*. But if he be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the exccesse as *Paul* saith, *I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God*.

Secondly, in mentioning of things which moue blushing, we are to vse as seemly words as may be chosen. *Gen. 4. 1.* Afterward *Adam* knew *Hevah* his wife, which conceived and bare *Cain*. *1 Sam. 24. 4.* And when he came to the sheep-coats by the way where there was a cave, *Saul* went in to couter his feet, that is, to doe his easement.

Meekenesse also is required in communication, which is, when a man vseth courteous and faire speech. Put them in remembrance, &c. that they be courteous, shewing all meekenesse to all men, for we our selues also were in times past vnwise, disobedient, &c.

Meekenesse and gentlenesse sheweth it selfe in Salutations, Answers, and Reprooves.

For the first, daily experience sheweth that it maketh much for the maintaining of loue, to call men by their proper names or surnames. And this was a signe of special fauour that God called *Moses* by his proper name. Yet more conuenient it is to salute our betters by names of honour or office. Thus the disciples call our Sauour *Christ Rabbi*: and it was the vsuall manner among the Iewes, to call their betters *Adon*, that is *Lord*, or *Sir*.

The formes of salutations are to be after the order practised in Scripture. An angell saluted *Gedeon* thus; *The Lord be with thee thou valiant man*. And *Boaz* came to *Bethlehem*, and said to the reapers, *The Lord be with you*: and they answered, *The Lord blesse thee*. And the Angel saluted *Mary*, *Hail freely beloued, the Lord is with thee*, &c. *Christ* comming among his disciples, said, *Peace be among you*: and he taught them comming to any house to say, *Peace be to this house*. By this it appeareth, that our common formes of salutations are commendable: which are of diuers sorts; as when one meetes another; *God saue you*: when one goes away, *God be with you*: in the morning, *God giue you a good morning*: after-noon, *God giue you a good evening*: when one is going on his iourney; *God speede your iourney*; when one is working, *God speede you*: in eating, *Much good doe it you*: when one hath a new office, *God giue you ioy of your office*: when one is sicke, *God comfort you*, &c.

And when children salute their father and mother after this manner: *I pray you father blesse me*: *I pray you mother blesse me*: it is a seemly thing. For God hath made parents to be the instruments of blessing to their children, in nurturing them & praying for them: as the fifth commandment saith, *Honour thy father & thy mother that they may prolong thy daies*. Now they prolong the childrens daies by praying to God for blessings on them, and by such like duties.

It is an vse in all places, when a man needeth to salute him by saying, *Christ helpe you*: But there

1 Tim. 1.

13. 15.

1 Cor.

15. 30.

Tit. 3. 2.

3.

Iudg 6.

12.

Ruth 2.

4.

Luke 1.

28.

Math. 10.

12. 13.

1 Cor. 1.

13.

Ad. 11.

36.

1 Cor. 1.

11. 4.

1 Pet. 3.

6.

Math. 29.

18.

2 Cor.

12. 2.

Ioh. 19.

26.

Luk. 4. 6.

is no cause why the words should then be vsed more then at another time. The reasons are. I. it is an old custome fetched from the Gentiles before Christ, and hath no ground at all: for they vsed with the like words to wish men health, because they thought needfing to be a sacred and holy thing: and because some take it to be a signe of unhappie and euill successe; which indeed is otherwise. II. If there be any danger in the brain before needfing, when a man hath needfing the danger is past, as learned Physicians teach: therefore there is no cause of the vsing such words then, more then at coughing.

Against the praife of saluting each other, some things may be objected. 1. *Ioh. epist. 2. ver. 10. If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him, God speede.* Ans. This place doth not forbid common ciuility and courtesie of man to man: but only familiarity & acquaintance with heretickes: yea such acquaintance & familiaritie as may seeme to giue approbation & applause to their bad proceedings. I I. *Elisha* sending *Gehazi* his seruant to lay his staffe on the dead child of the *Shunamite*, bad him if he met any, not to salute them, & if they spake to him, not to answer them. 2 *King. 4. 29.* And when our Sauiour Christ sent his Disciples to preach in *Iudea*, he bad them to *salute no man by the way*, *Luk. the 10. 4.* Ans. The intent of these two places is not to forbid men to salute others, but rather to enioyne *Gehazi* and the disciples of Christ onely to omit for that time the praetise of the duties of common courtesie, so farre forth as they might hinder or delay the performance of weightie affaires.

Our answers must be soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grievous words stirre up anger.* *Nabal* by churlish language prouoked *Dauid* to wrath, but *Abigail* by the contrary appeased him. *Gedon* spake gently to the men of *Ephraim*, when they were angry against him, and appeased them. For the text saith, *when he had thus spoken, then their spirits abated towards him.* Therefore *Salomon* saith well, *A ioy commeth to a man by the answer of his mouth, but how good is a word in due season.*

Now if any shall raile on vs, our dutie is not to raile again. *Blesse them that persecute you, blesse I say, and curse not. Be courteous not rendering euill for euill, neither rebuke for rebuke, but contrariwise blesse, knowing that ye be thereunto called, that you should be heires of blessing.* This thing was notably praetised by *Danid*, *Psal. 109. 4.* For my friendship they were my aduersaries, but I gaue my selfe to prayer. And therefore in this case, either silence is to be vsed, or at the most, only a iust and manifest defence of our innocence to be made. *Ezechiab* commanded the people to be silent, and not to say any thing to the speech of *Rabfachaï*, now flattering, now threatening. When *Eli* spake hardly of *Anna*, and bad her put away her drunkenesse, shee answered, *Nay my Lord, I am a woman troubled in spirit,*

*I have neither drunke wine nor strong drinke, but haue powred out my soule before the Lord. Thus Ioseph* cleares himselfe, saying, *I haue done nothing wherefore they should put me in the dungeon.* And *Daniel* to *Nabuchodonosor*, *Vnto thee, O King, haue I done no hurt.* And our Sauiour Christ when the Iewes said vnto him, *Say we not true, that thou art a Samaritane, and hast a diuell?* answered, *I haue not a diuell, but I honour my Father, and ye haue dishonoured me.* And *Paul* being to make an Apologie for himselfe, begins thus: *Men and brethren, I haue in all good conscience serued God vnto this day.*

Now when a man hath thus cleared himselfe, though his owne word in his owne behalfe take no effect, yet let him patiently commit his cause to God, who in time wil manifest the truth, and bring it to light: as *Dauid* did, *Iudge me O God,* (saith he), *for I haue walked in mine innocence: and againe, The wicked watcheth the righteous, and seeketh to slay him: but the Lord will not leave him in his hand, nor condemne him when he is iudged.*

Meeknesse in reproofe is: when any shall admonish his brother of any fault for his amendment, with the like moderation that Chirurgicals vse, who being to set the arme or legge that is forth of ioynt, handle it so tenderly, that the patient shall skant feelee when the bone fals in againe: This counsell *Paul* giueth, *Brethren, if any man be fallen by occasion into any fault, ye which are spiritual, restore such a one* (or set him in ioynt againe), *with the spirit of meeknesse.* This was praetised by *Abraham* towards *Lot*, when their heard-men were at variance, saying, *Let there be, I pray thee, no strife betweene thee and mee; neither betweene mine heard-men and thine: for we are brethren.*

And this is done foure waies. First, when we reprove a man generally, as *Nathan* did *Dauid* by a parable. Secondly, when in the roome of a reproofe, we put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man shall sweare in his talke, I shal not need alwaies to say, *Ye do very ill to sweare, & so to dishonour God: but I will ap it vp in the forme of an exhortation, as pils are lapt in sugar, by saying, Yea and nay, yea and nay shall serue among vs. Rebuke not an elder, but exhort him as a father and young men as brethren,* saith *Paul* to *Timothie*. Thirdly, when the reproofe is propounded in a mans owne person, as though he were faulty which reproveth. *Paul* praetised this: *Now these things, brethren* (saith he) *I haue figuratiuely applied to mine owne selfe and Apollos for your sakes, that ye might learn by vs, that no man presume aboue that which is writtē: fourthly, when the fault is directly reponed, but yet partly with prefates, that we doe it of loue, that we wish well to the party, that we speake as considering our selues, that we also are in danger of the same fault: & partly by framing the reproofe out of the word of God, that the party may see himselfe, rather to be reprovod by God, then by vs: after this maner the inferior*

Gen. 40.

15.

Dan. 6.

22.

Ioh. 8.

18:19.

Aq. 23.

1.

Psal. 16.

1.

Psal. 37.

32:13.

Gal. 6.1.

Gen. 13.

8, 9.

2 Sam.

12.

1 Tim.

5:10.

1 Cor. 4.

6.

Gal. 6.1.

Arist. de  
hist. ani-  
mal 1. 10  
cap. 10. &  
Probl.  
sect. 37.  
Plin. 1.  
28, c. 2.

Prou. 15.  
1.

1 Sam.

25. 10.

24.

Judg. 8.

3.

Prou. 15.

23.

Rom. 12.

14.

1 Pet. 3.

9.

1 King.

18. 36.

2 Sam. 1.

35.



may admonish his superiour especially when there is no other way of redresse, and he is to listen, yeelding himselfe tractable. *Naaman* is aduised by his seruants, who said, *Father if the Prophet had commended thee a great thing, wouldst thou not haue done it? how much rather then, when he saith to thee Wash and be cleane? Then went he downe and washed himselfe seuen times in Iordan.*

When any shall in this manner be admonished of a fault; they are to yeeld themselves tractable and thankfull, and be heartily glad of so good a friend. Notable is the speech of the psalmist; *Let the righteous smite me, it is a benefit: and let them reprove me, it is the chiefe ointment, let it not bee wanting to my head.* And *Salomon* saith, *A reproofe entrencheth more into him that hath understanding, then an hundred stripes into a foole.* And, *open rebuke is better then secret loue.*

# CHAP. VII.

*Of Sobriety, Urbanity, Fidelitie, and care of others goodname.*

**S**obriety in iudgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as he can, by saying as little as may be, if the things be euill; or by interpreting all in better part, if the speech or action bee doubtfull. Therefore doe thus: despise not thy neighbour, but thinke thy selfe as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent, which may be good; or if the deede be euill, thinke it was done of ignorance; if thou canst no way excuse him, thinke some great temptation befell him, and that thou shouldst be worse, if the like temptation befell thee: and giue God thanks that the like as yet hath not befallen thee. Despise not a man being a sinner, for though he be euill to day, he may turne to morrow.

Here is condemned all headie and rash iudgement, whereby men make things either worse then they are, or else they take and turne all things to the worse part. Thus the diuill dealt with *Iob*, saying, *Doth Iob feare God for naught? &c. but stretch out thine hand now and touch all that he hath, to see if he will not blaspheme thee to thy face.* Such was the dealing of *Doeg* with *Dauid* *I saw the son of Ishai* (saith he) *when he came to Abimelech the sonne of Abimelech, who asked counsell of the Lord for him, and gaue him visions, and he gaue him also the sword of Goliath the Philistin.* Here the back-biter concealeth the necessarie circumstances, whereby *Abimelech* might haue bene excused, as that *Dauid* asked bread being hungry, and that hee told not *Abimelech* that hee was out of *Sauls* fauour: but he turneth all his speech to this end, to bring the Priest into suspicion with *Saul*.

Thus the Pharisees dealt. *John came nei-*

*ther eating nor drinking, and they say, hee hath a diuell. The some of man came eating and drinking, and they say, Behold a glutton, and a drinker of wine, and a friend of Publicanes and sinners.*

Contrarie to this Sobriety is *Flatterie*, whereby for hope either of fauour or gaine, men, and especially such as are of dignity and place, are soothed vp in their sinnes, and extolled about measure, euen to their faces. As when *Herod* arraigned in royall apparell, fate on the iudgement seat, and made an oration, the people gaue a shout, saying, *The voice of God, and not of man.* But marke what *Salomon* saith, *Hee that praiseth his friend with a loud voice rising early in the morning, it shall bee counted to him a curse.* One being asked which was the worst of all beasts: answered, Of wilde beasts, the tyrant: of tame beasts, the flatterer. And another said, that flatterers were worse then crows; for they eate onely dead carrion, these feede on liuing men.

And of all kindes of *Flatterie*, that is the worst, when a man shall speake faire to his neighbours face and praise him; but behind his backe speake his pleasure, and euen cut his throat. *Dauid* complaineth of his familiar friend, that the words of his mouth were softer then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were swords. The Pharisees behind Christs backe rooke counsell how they might intangle him in talke; but before his face they say, *Master, wee know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.*

*Urbanity*, is a grace of speech, whereby men in seemely manner vse pleasantnesse in talke for recreation, or for such delight as is ioyned with profit to themselves and others. The Preacher saith, *There is a time to laugh, and a time to weepe. When the Lord brought againe the captivity of Sion, wee were like them that dream.* *Then was our mouth filled with laughter, and our tongue with ioy.*

Now this mirth must be ioyned with the feare of God, otherwise *Salomon* saith well, *I haue said to laughter, thou art made: and of ioy, what is that thou doest? And Christ* saith, *Woe to you that now laugh, for ye shall weepe.* Secondly, with compassion and sorrow for Gods people in affliction and miserie. *They drinke wine in bowels, and anoint themselves with chiefe ointments, but no man is sorrie for the affliction of Ioseph.* Thirdly, it must be sparing and moderate. *Paul* condemneth such as are louers of pleasures, more then of *G O D*. Fourthly, it must be void of the practise of sinne. *Moses* is commended that hee refused the pleasures of sinne.

The vsuall time of mirth is at meates. And here *Sampsons* practise may be followed, who at his marriage feast propounded a riddle or

Ag. 12.  
22.  
Prou. 27  
14.

Psal. 55.  
21.

Mat. 22.  
.6.

Eccle. 3.4.  
Psal. 126.  
1, 2.

Eccle. 2.2

Luke. 6.  
25.  
Amos. 6.  
6.

1. Tim. 3.  
4.

Heb. 17.  
25.

Iud. 14. 12.

hard question to his friends. And *Ambrose* thinketh that he did thus to stop the mouthes of talkers, and to occupie their wits.

Withall, it must bee remembered to bee a Christian dutie, euen at the table to maintaine talke of religion, and of duties of godlinesse, after the practise of our Saviour Christ: though many vpon litle ground thinke otherwise. *Tertullian* recordeth of the Christians of his time, that they vsed in their loue feastes to talke together, as considering with themselves that they had God himselfe as an eare witnes to them. *Chrysostome* of this point faith well: *I would to God (saith he) that in tauernes and feastes, and at bashes, men would talke and dispute of hell: for the remembering of hell, would hinder a man from falling to hell.* And it was the manner of the primitiue Church at dinner and supper, to vse the reading of the Scriptures. *When ye come to the table (saith Augustine) heare that which is read according to custome, without any strife or strining: that your mouthes may not onely receiue the meate, but your cares may hunger after the word of God.* And this ancient custome is to this day retained in the Colledges of the Vniuersitie of Cambridge.

And this holy reioicing at meates, is specially to be vsed with such as are godly. For *Salomon* saith, that he which eateth at the conetous mans table, shall vomit his morsels, and shall lose his sweet words. The faithfull at Ierusalem did breake bread together, with gladnesse and singlenesse of heart.

*Quest.* Whether iesting be tolerable in any sort or not?

*Ans.* That iesting which standeth in quippes, taunts, and girds, which serueth onely for the offence of some, with the delight of others, is not tolerable; because all speech must edifie, and minister grace to the bearers: neither doth it agree with Christian grauity and modestie. But two kinds of iesting are tolerable, the one is moderate and sparing mirth, in the vse of things indifferent, in season conuenient, without the least scandall of any man, and with profit to the hearers. The second is, that which the Prophets vsed, when they iested against wicked persons, yet so, as withall they sharply reprobued their finnes. *At noone Eliab mocked them, and said, Crie aloud, for he is a God: either he talketh, or pursueth his enemies, or is in his iourney, or it may be he sleepech and must be awaked.*

As for laughter, it may be vsed: otherwise God would neuer haue giuen that power and facultie vnto man: but the vse of it must bee both moderate and seldome, as sorrow for our finnes is to be plentifull and often. This we may learne in Christs example, of whom we reade that he wept three times, at the destruction of Ierusalem, at the raising of *Lazarus*, and in his agonie: but we neuer read that he laughed. And specially remember the saying of *Chrysostome*; *Sirism in Ecclesia, diabolus opus est*, that is, To moue laughter in the Church, is the worke of the diuell.

*Fidelitie* is constancie in all our lawfull sayings and promises.

A promise is to be made with this condition (if God will) and then if a man bee preuented by death, or by anylike means hee is not to be blamed: otherwise a mans lawfull word and promise bindeth him according to the will and pleasure of him to whom it is made.

Now if afterward it be hurtfull to him that made it, he may craue to be free from his promise: and libertie beeing granted, take it. But a promise bound with an oath is to be kept, though priuate hinderance follow, yet so as the Magistrate may order the matter, and proceede in equitie, that the dammage may be the lesse.

The last grace which is to be vsed in speech, is care of our neighbours good name, which is farre better to him than great riches.

Here is condemned the tale-bearer, which of an euill mind telleth a thing of another, to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise hee could not obtaine.

This tale-bearing is of diuers sort: One is, when men whisper abroad secretly the fault of another, whereas they should rather admonish the party, as *Cham* when he had seene his fathers nakednesse, ran straight and told his brethren. The second, when they adde to, or change the thing said or done, as it serueth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this temple which is made with hands, and in three daies build another without hands.*

Where first they change his meaning; for Christ spake of the temple of his bodie. Secondly, they adde to the words: for Christ said not, *I will destroy this temple*; but *destroy ye this temple*. Therefore the holy Ghost noteth them with the name of *false witness bearers*. The third, when men surmise, and tell that which was neuer done. When *Jeremy* was going out of Ierusalem to the land of *Beniamin*, and was in the gate of *Beniamin*, *Jriah* tooke him and said, *Thou sleepest to the Chaldeans*. Then said *Jeremie*, that is false; I flie not to the Chaldeans, but he would not heare him. The fourth, is the coloured tale-bearing, when one speaketh euill of another with fine prefaces and preambles, faining that he is very fory that his neighbor hath done such or such a thing: that he speaketh not of malice, but of a good mind: that he is constrained to speake: that he speaketh not all hee could speake; that the partie to whom the tale is told must keepe it secret.

*Luther* writeth of this fault verie well: *This vice (saith hee) whereby wee tell abroad the things which we heare of others, and take them in worse part, is very rife, and of great force to sow disorders: the rather, because it often shewes it selfe vnder the pretence and name of counsell and good aduise. And it is a notable vizard for a tale bearer to transforme himselfe into an angell of light, and*

Luk. 11.  
37. & 14  
1. & 22.  
15  
Apol. c.  
39.

Hom. 2.  
in  
2. Theff.  
2. c.

Aug.  
epist. 109

Pro. 23. 8

A. 2. 46

Eph. 4. 29

1

2

1. King.  
18. 27.  
2. Kin. 2.  
23.  
Iſa. 46.  
10. 12.

Luk. 19.  
41.  
Ioh. 8. 1.  
31.  
Heb. 5. 7.

Iam. 4.  
15.  
1. Chro.  
13. 2.  
2. Chr.  
27. 23.

Psal. 15. 4

Pro. 22. 1

Rom. 1.  
30.  
Gen. 9.  
22.

Math. 26.  
60. 61.

Ier. 37.  
13.

Vpon  
Pla. 15. 3.

under zeale for Gods glorie to back-bite and accuse his neighbour of heresie, error, and wicked life.

Therefore the Prophets meaning is, that wee should conceale the euils that bee in our neighbour, and not speake them to others, though he be an enemy, and deferue it at our hands, and onely speake of those good things in him which seeme to preserue concord: for thus we would that men should doe vnto vs. Yea, and let vs take heed that we iudge not or condemne any mans saying or doing rashly. Augustine saith, that this was the care which his mother had toward her enemies. To doe this is a notable point of iust dealing, but indeede there is no man vnterly without this fault in this life: such is our wretched state in this world. For though some are of this minde that they desire not to haue other mens wants told them, and will not take all in worse part, yet if they be told and taken in worse part of others, they can willingly heare them, neither will they checke the teller, but suffer bad surmises to take place with them. But Gedaliah the sonne of Achibam excelled in the contrary vertue, who chose rather to hazard his life, then to suspect euill by Ismael.

This tale-bearing is the common table talke in England: and it is wonderfull to see, how those who are otherwise godly are ouertaken with it: but men must learne to stand more in awe of Gods commaundement, and also to consider that the same thing a man speaketh of another, cometh home again by his owne doore. Such as vse tale-bearing and back-biting, are by Gods iust iudgement paid home in the same kind: and hereupon Christ saith, *Iudge not that ye bee not iudged; for with what iudgement ye iudge, yee shall be iudged.* Wherefore when men shall enter into an euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember that when gouernours and Magistrates shall vse hard words, not in the way of defamation, but for the reproofing of a vice, it is not to slander: as, *O foolish Galatians, O generation of vipers:* and Christ tear-meth *Hierod, Foxe.*

## CHAP. VIII.

### Of the bonds of Truth.

Thus much of grace in speech. Now followeth bonds of truth, whereby the truth of our talke is testified and confirmed.

There are three: a simple assertion, an asseueration, an oath.

A simple assertion, is either a simple affirmation, as *yea, yea:* or a simple negation, as *noy, noy.* And they are to be vsed onely in our familiar and common talke: *Let your communication be yea, yea: noy, noy: and what soeuer is more, cometh of euill.*

If the truth which we affirme or deny bee doubtfull or contingent, then such clauses as these [ *It is so, or it is not so, as I thinke, as I remem-*

*ber, as I take it* ] are to be added. If one shall say, *It is so,* and afterwards it proue other wise, he receiueth discredit, because he speaketh an vntruth. But if he shall say, *I thinke it is so,* though it fall out otherwise, yet he saueh his credit, because he decciueh not, but onely is decedined.

An asseueration is a forme of speech, whereby one doth vehemently affirme or deny any thing: as when a man shall say, *Verily, in truth, in very truth, without all doubt, &c.* These and such like are not to be vsed at euery word; but then onely when a truth of great importance is to be confirmed. When the false Prophets among the Iewes and the Priests would not beleuee that *Jeremie* was sent of God: what saith he? not simply, *The Lord hath sent me:* but in truth the Lord hath sent mee. Our Saviour Christ, when he vsed to speake any weightie matter, vsed to say, *Amen, Amen, Verily, Verily,* which is a plaine asseueration: for *Amen* is more then a simple affirmation, and it is lesse then an oath, as the very sense of the word doth import: which is no more, but *truly, certainly.*

The third is an oath, which must not be made by any thing in heauen or in earth, but onely by the name of God alone.

It must be vsed as the last refuge and remedie of all. For when any truth of great importance is to be confirmed, and all signes, euidences, proofes, witnesses, faile among men on earth: then we may lawfully fetch the Lord as a witnesse from heauen, who is the knower of all truth.

And in this case an oath may be taken, either publickly before a Magistrate, or priuately among priuate persons: if it bee done with reuerence and consideration, as it was betweene *Iacob* and *Laban.*

## CHAP. IX.

*What is to be done when wee haue spoken.*

After a man hath spoken his minde, very few words more are to be added: Hee that hath knowledge spareh his words. *In many words there cannot want iniquitie: but hee that refraineth his lippes, is wise.*

He that speaketh many words, speaketh either false things or superfluous, or both: as when a river ouerflowes, the water gathereth much slime: so, many words, many faults. When a vessell beeing smitten makes a great noyse, it is a token that it is emptie: and so the sound of many words shewes a vaine heart. The Gentiles haue said, that God gaue a man one tongue & two eares, that he might heare more and speake lesse. *Valerius Maximus* reporteth of *Xenocrates*, that being in the company of some that vsed railing speeches, held his tongue, and being asked why he did so, answered, *That it had repented him that hee had*

Ier. 26.  
15.

Gen. 31.  
33.

Prou. 10.  
27.

spoken

Confel. 1.  
9.

Ier. 40 14

Math. 7. 1

Gal. 3. 1.

Math. 3. 7

Mat 5. 37

Office,  
lib. 1.

*spoken, but it neuer repented him that he had held his peace. And the prouerbe is, Hee that will speake what he will, shall heare what he would not.* To the framing of your speech, *Ambrose* requireth three things: a yoke, a ballance, & a met-wand; a yoke to keepe it in stayed granitie; a ballance to giue it weight of reason; a met-wand to keepe it in measure and moderation.

This rule must bee practised carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention, Pil. 2.3.* Let students and schollers learne to practise this; for what shall another mans opinion hurt thee, though in reasoning he be not of thy mind in euery point?

Here take heed of the spirit of contradiction, whereby some by thwarting and contradicting euery man, at length prouue either obstinate hereticks, or lewd Atheists, and make no bones to contradict the holy Ghost, and to call the Scriptures in question, and dispute that there is no God.

Now if a man speake necessarie things, though he continue his speech till midnight, as *Paul* did, it cannot bee called immoderate or superfluous talke.

## CHAP. X.

## Of writing.

**A**LL this which is set downe concerning speech must as well bee practised in writing as in speaking. Whereby are condemned ballads, bookes of loue, all idle discourses and histories, being nothing else but enticements and baits vnto manifold sinnes, fitter for *Sodom* and *Gomorrhah*, then for Gods Church. And it must be followed as well in speaking of Latine or any good tongue, as English, which students haue not marked; for whereas they will not sweare in English, yet in Latine they make no bones of it, saying, *Mehercule, medius fidius, adipol, per deos immortales.* And whereas they hold but one God in iudgement, yet in their Latine exercises they speake of *Iupiter*, and of the *immortal Gods*, after the manner of the heathē. What a shame is this, that a Christian, and that in Christian schooles, should either bee ashamed, or not vse to speake as a Christian, but as Atheists do? If thou haue many tongues, and knowest not how to vse them well, he which hath but his mother tongue, ordering it aright, is a better linguist than thou.

## CHAP. XI.

## Of silence.

**V**Life and godly silence is as excellent a vertue as holy speech: for he knoweth not how to speake which knoweth not how to hold his tongue: the rule of our silence must bee the law of God. By means of which, wise consideration must bee had, whether the thing which wee haue in minde bee for Gods glory, and our neighbours good: which done, wee are answerably to speake or to bee silent.

Here must be considered the things of which silence must be used, and the persons before

**A** whom. The things are many. First, if any truth be to the hinderance of Gods glorie, or of the good of our neighbour, it must bee concealed.

The concealing of truth is either in whole, or in part. In whole, when the speaking of the least word is hurtfull. As for example, the father and the sonne are both sicke at once; the sonne dieth first, the father asketh whether his sonne bee dead or not; if it be said, no, an vn-truth is told; if yea, then the fathers griefe is increased, and his death hastened: therefore silence is the best. In the daies of persecutio holy Martyrs haue chosen rather to suffer death, then to reueale their brethren, that haue bin of their priuate assemblies with them.

**B** The concealing of a thing in part is, when a man speaketh a little of the truth, and concealeth the rest. Which is warranted in all good and lawfull proceedings, which manifestly tend to the glorie of God. When *Samuel* is sent to anoint *Dauid*, he answereth the Lord and saith, *How can I goe? for if Saul heare of it he will kill me.* Then the Lord answered, *Take an heffer with thee and say, I am come to doe sacrifice to the Lord: and call for Ihsai to sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoint vnto mee him whom I shall name vnto thee.* When *Ieremie* had shewed him *Zedechiah* how hee might escape death, then the king said vnto him, *Let no man know of these words, &c.* but if the Princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, *Declare vnto vs what the king hath said vnto thee, &c.* then shalt thou say vnto them, *I humbly besought the king that he would not cause mee to returne to Iehonathans house to die there.* And afterward he so answered, and the matter was not perceived. The like was practised by *Paul*, *Act. 23.6.*

**C** Secondly, thou art to conceale thine owne secrets. *Samson* reuealing his owne secret, *Ind. 14.* ouerthrew himselfe. If thou desire ease by reuealing them, tell them but to few, and to such as are faithfull.

That which thou wouldest not haue known tell no man: for how shall another keepe thy counsell, when thou canst not do it? Keepe thy friends secret likewise, if it be not hurtfull and let Ministers conceale the sins and wants that trouble the conscience of such as are dying. Let Magistrates conceale things done in the Senate, especially concerning warre, lest they be reuealed to the enemy.

If God bring any strange thing to passe, speake not boldly of it, but rather in silence wonder. *Job* at the consideration of Gods maiestie in his works, saith, *Behold I am vile, what shall I answer thee? I will lay my hand vpon my mouth. Nadab and Abihu* for offering incense with strange fire, before the Lord, were both destroyed with fire, which beeing done, *Moses* told *Aaron* that God would be sanctified in them that come nere him, and bee glorified before all the people; and then the text saith,

Aug. lib.  
ad Con-  
fer.1. Sam.  
10. 1, 21. Jer. 38.  
25, 26.10. Job. 39.  
17.

but Aaron held his peace, *Leuit. 10. 3.* When Peter had taught the Gentiles, and after returned to Hierusalem, they of the circumcision contended with him: he then rendereth a reason of his fact, which being made, they were silent. For so the text is, *Act. 11. 18.* *When they heard these things, they held their peace, and glorified God.* When Gods iudgements befall men among vs, if we speake any thing, we must iudge charitably. *Blissed is he that iudgeth wisely of the poore, the Lord shall deliuer him in the day of trouble. Psal. 14. 1.*

Thirdly, the infirmities & sins of our neighbour are alwaies to be concealed, vnlesse it be in the case before named, that wee finde our selues called of God to speake. *He that concealeth a transgression, seeketh loue, Prou. 17. 9.* If God in mercy couer his sinnes, why shouldst thou reueale them? *Salomon saith, Prou. 19. 11.* *It is the glorie of a man to passe by an infirmitie.*

Fourthly, all vnseemly matters, all things vnknowne, things which concerne vs not, things about our reach, are in silence to be buried.

The persons before whom silence must be vsed, are these: I. Malitious enemies of religion: *Giue not that which is holy vnto dogs: neither cast your pearles before swine.* This was among the rest one cause of the silence of Christ before *Caiphas* and *Pilate*. II. Before Magistrates in their open courts: where such as come before them are not to speake till they be bidden. *Then Paul, after that the gouernor had beckned vnto him that he should speake, answered.*

III. In the presence of our elders and betters, who must haue leaue & liberty to speake first, and must of others be heard with silence. The practise of this was in *Elihu* to *Elihu* & *Bilhad*. A company of men (as some say) is like to the Alphabet, in which are vowels, halfe vowels, and mutes; vowels are old men, learned, wise, expert: halfe vowels, are young men and women, who are the only to speake when they are asked: mutes are the same parties, who being not occasioned, are in silence to heare their betters. And here all seruants & children must remember when they are iustly repproued to be silent, and not to answer any thing againe.

IV. Fooles and praters are not to bee answered, vnlesse it be to let them see their folly.

## CHAP. XII.

*An exhortation to keepe the Tongue.*

THus haue I in part set downe how the tongue is to be gouerned: & I heartily desire, that all Christians would put these rules in practise. Reasons. I. *If a man seeme to bee religious, and restraints not his tongue, he deceiveth himselfe, and his religion is in vaine.* II. The man of an euill tongue, is a beast in the forme of a man; for his tongue is the tongue of a serpent, vnder which lieth nothing but venom and poison: nay he is worse then a serpent: for it cannot hurt, vnlesse it be preat to see a man, or to bite him, or to strike him with his taile: but

A he which hath not the rule of his tongue, hurteth men as well absent as present; neither sea, nor land, nor any thing can hinder him. And againe, his throat is like a graue that hath a vent in some part, and therefore sendeth forth nothing but stinke and corruption. III. As the holy men of God, when they preached, had their tongues as it were, touched with a coale from the altar of God: and as godly men when they speake graciously, haue their tongues inflamed with the fire of Gods spirit: so contrariwise, when thou speakest euill, thy tongue is kindled by the fire of hell: & Satan comes from thence with a coale to touch thy lips, and to set them on fire to all manner of mischief.

B *Chrysostome* saith, that when men speake good things, their tongue is the tongue of Christ: but all manner of vngodly and cursed speaking is the diuels language. IV. The moderating of the tongue is a matter of great difficultie. *S. Iames* saith, *The whole nature of beasts and of birds, & of creeping things, &c. is tamed and hath bin tamed of the nature of man: but the tongue can no man tame: it is an unruly euill.* *Pambus*, one without learning, came to a certaine man to be taught a *Psalm*: who when he had heard the first verse of the 39 *Psalm*, *I said, I will keepe my*

*waters, that I offend not in my tongue:* would not suffer the next verse to bee read, saying, This verse is enough, if I could practise it. And when his teacher blamed him, because he saw him not in sixe moneths after: hee answered that he had not yet done the verse. And one that knew him, many yeeres after asked him whether hee had yet learned the verse. I am fortie yeeres old (saith he) and haue not yet learned to fulfil it. Now then, the harder it is to rule the tongue, the more care is to bee had therein. V. The strange iudgements of God for the abuse of the tongue, especially in blasphemies and periuries, are many and fearefull.

Three men conspired together against *Narcissus* Bishop of Ierusalem, a man that led a godly and blamelesse life, and they charged him with a most hainous crime: all three confirme their accusation by oath. The first wisheth, if it were not so, that he were burnt. The second, that he might die of the iaudise. The third, that he might lose his eyes. Afterward in proceesse of time, the first had his house set on fire in the night: & he with all his family were burnt. The second had the iaudise from the head to the sole of the foot, & died thereof. The third seeing what was befallen these twaine, repented and confessed the conspiracie against *Narcissus*, and yet for all that he lost his eyes.

Again, in the dies of *Q. Mary*, as *Iames Abbas* was led by the Sheriffe to execution, diuers poore people stood in the way, and asked their almes: he then not hauing any money to giue them, did put off all his apparell, saue his shirt, and gaue it vnto them, to some one thing, to some another: in the giuing whereof hee exhorted them to be strong in the Lord, and to stand stedfast in the truth of the Gospel. While

Isa. 6. 6.

Matth. 2. 11. with Act. 2. 32 4.

Iam. 3. 6.

Chryl. hom. 75. in Matth.

Iam. 3. 7, 8.

Hist. Tripar.

Gods iudgements for the abuse of the tongue, Euseb. l. 6, c. 8.

For. A. 2. Mon.

he was thus instructing the people, a seruant of the Sheriffes going by, cried out aloud, and blasphemously said: Beleene him not good people, hee is an hereticke, and a madde man out of his wite: beleene him not, for it is heresie that he faith. And as the other continued in his godly admonitions, so did this wicked wretch blow forth his blasphemous exclamations: vntill they came vnto the stake where he should suffer. But immediately after this Martyr was bound to the stake, & fire put to him, such was the fearefull stroke of Gods iustice vpon this blasphemous tayler, that hee was there presently in the sight of all the people stricken with a frenzie, wherewith he had before railingly charged that good martyr of God: who in his furious rage and madnesse, casting off his shooes & the rest of his cloaths, cryed out vnto the people, and said, thus did *James Abbes* the true seruant of God, who is fained, but I am damned: and thus ranne hee about the towne of *Burie*, still crying, that *James Abbes* was a good man and fained, but I am damned.

Againe, children sitting in companie together, fell into communication of God, and to reason what God was. And some said one thing, some another: among the rest, one said, He is a good old father: to which another, named *Dennis Benfield*, replied with a most outrageous blasphemie: What? hee (said shee) is an old doting foole. But shortly after this young girle was so stricken, that all the one side of her was blacke, and shee became speechlesse and died.

Againe, one *Leauer* a plough man, rayling, said that he saw the euill fauoured knaue *Latimer* when he was burned: and also in despite said, that he had teeth like an horse. At which time and houre, as neere as could bee gathered, the sonne of the said *Leauer* most wickedly hanged himselfe.

Againe, in the time of King Edward, a young Gentleman of Cornwall being in companie with other moe gentlemen together with their seruants, beeing about the number of twenty horsemen, among whom this lustie younker entred into talke, and began withall to sweare, and vse ribald speech; being gently reprooued, the young gentleman tooke sauisse and said to the reproouer, Why takest thou

thought for mee? take thou thought for thy winding sheete: well, quoth the other, mend, for death giueth no warning: for as soone cometh a lambes skinne to the market as an old sheeps skinne. Gods wounds (said he) care not thou for me: raging still on this manner worse and worse in words, till at length passing on there iourney, they came riding ouer a great bridge standing ouer a peece of an arme of the sea, vpon which bridge this gentelman-swearer spurred his horse in such sort, as hee sprang cleane ouer with the man on his backe, who as hee was going, cried, saying, Horse and man and all to the diuell.

Againe, there was a seruing man in Lincolnshire, who had still in his mouth an vse to sweare *Gods precious blood*, and that for very trifles: beeing often warned by his friends to leaue the taking the Lords blood in vaine, did notwithstanding still persist in his wickednes, vntill at the last it pleased God to cite him first with sickness; and then with death: during which time of the Lords visitation, no perswasion could moue him to repent his foresaid blaspheming, but hearing the bell to toll, did most hardly in the very anguish of his death, start vp in his bed, and sware by *Gods blood, this bell tolled for me*. Whereupon immediately the blood abundantly from all the ioynts of his bodie, as it were in streames, did issue out most fearefully from mouth, nose, wrists, knees, heeles, and toes, with all other ioynts, not one left free, and so died.

These and such like iudgements must be as warnings from heauen to admonish vs, and to make vs afraid of the abuse of the tongue: especially when it tendereth to the dishonour of God. And wee are to imitate the example of *Polycarpe* the Martyr, who when he was bidden to take his oath, and curse Christ, answered, Fourescore and sixe yeeres haue I bin his seruant, yet in all this time hath he not so much as once hurt me: how then may I speake euill of my King and soueraigne Lord, which hath thus preferred me? V I. Lastly, God hath honoured thy tongue with the gift of speech and vtterance: and the great excellency of this gift thou shouldst perceiue, if thou wert stricken dumbe for a time. Therefore let thy tongue be applyed to the honouring of God, and to the good of thy neighbour.

Peter  
Stubbs  
booke  
printed  
1581.

A & Mon  
Fox.

Idem.

Idem.

FINIS.