

Ruffin.  
hitt l. 10.  
38.

Reu. 11.8.  
A3. v. 5.

Mat. 24.  
21.

Pfal. 11.

by reason of the curse of God, it cannot be. Three hundred and 30. years after the death of Christ, the Jewes by the leaue and helpe of *Julian* the Emperour, went about to build againe their temple and city, but their worke was ouerthrowne, & they hindred by thunder and lightning, & earth quakes, and many of them slaine thereby. Againe, it may be said, that there is a city now standing that is called Hierusalem. I answer, it is either Hierusalem in her ruines, or the citie Bethara, fenced, and walled by *Elus Adrianus*. Secondly, by this it appeares, that the warres that were made heretofore for the recouery of the Holy land, and of Hierusalem, were in vaine. This enterprife was the policy of the Pope, that hee might the better seat himselfe in Europe. And there was little good to be looked for in the place that God had accorded with perpetuall desolation. Thirdly, by this it appeares, that pilgrimages made to the Holy land, are superstitious. And lastly, I gather hence, that Antichrist shall not reigne in the Temple at Hierusalem. This is but a Popish fiction. For how is it possible for him to sit in a Temple that is venterly destroyed, in such sort, that stone doth not lye vpon stone? It is objected, that Antichrist shall destroy the two Prophets of God in the citie in which Christ was crucified. I answer, Christ is as well crucified in his members as in his owne person: and thus he was and is still crucified in Rome: and in respect of his members more crucified in Rome then in Hierusalem.

Againe this desolation was most terrible, & the tribulation thereof so great, that the like was neuer since the beginning of the world. Histories written thereof declare as much. For the citie was at the first besieged by the armie of *Titus Vespasianus*, called the *abomination of desolation*, and it was withall compassed with a wall that had 12. castles in it, to command the whole citie. In the time of the siege, the Jewes were oppressed with a grieuous famine: in which their food was old shoos, old leather, old hay, and the dung of beasts. There died, partly of the sword, and partly of the famine, eleven hundred thousand of the poorer sort: two thousand in one night were imbowelled: fixe thousand were burned in a porch of the Temple: the whole city was sacked and burnt, and laid leuell to the ground: and nine hundred thousand taken captiues, and to be applied to base & miserable seruice. This horrible desolation must teach vs to dread and feare God, and to yeeld vniuersall subiection to Christ. And as the Psalmist saith, *to kisse the same, lest he be angry*, and we perish in the

way, when his wrath shall suddenly burne.

Touching this desolation there bee three things done by Christ. First, he determines it, saying, *Your house shall be left unto you desolate*. Hence I gather, that there is a providence of God, touching things that come to passe. That is one point. The second is, that the disposition of kingdoms, for the beginning, continuance, and end, is of God. *The God of heauen* (saith *Cyrus*) *hath giuen me all the kingdomes of the world*. And *Daniel* to *Nebuchadrezzar*, *The God of beauen hath giuen thee kingdome, power, and glory*. And the hand-writing vpon the wall in the sight of *Belshazzar*, was to this effect, *Thy kingdome is numbred, for continuance of yeares: it is weighed, and found light in respect of the finnes of the people: and it is deuised to the Medes and Persians*. This must teach all good subiects in England, to lift vp their hearts to God, for the continuance of peace and protection to this Church and land.

Secondly, Christ reueals the desolation of Hierusalem, & that certainly yea, he determines the very particular time, *This generation* (saith he) *shall not passe till all these things be fulfilled*. And according to this reuelation and prediction of Christ, all things came to passe. For within the compasse of 40. yeares after it was destroyed. Hence, I gather, that this Gospell of *Matthew*, and the rest, are the very word of God; on this manner. That which foretels particular things to come certainly and truly, is of God: but the Gospels foretell particular things to come certainly and truly, as in this place we see: therefore they are of God.

Thirdly and lastly, Christ labours to bring the Jewes to a serious consideration of their punishment, when he saith, *Behold*. For he doth as it were take them by the hand, and bring them to a present view of their miserie. And thus he hath alwaies dealt with his people fro the beginning. Yea thus he dealt with *Adam* before his fall, when he said, *If thou eate the forbidden fruite, in dying thou shalt die*. This serious consideration of deferred punishment, is of great vse. It is an occasion of repentance to man. It is a meanes, if not of repentance, yet of restraint of open vices. Againe, the consideration of euermlasting punishments, is a meanes to make vs patiently beare lesser crosses that befall vs in this life. And therefore it wets to be wished, that men now adays would seriously speake and thinke of hell, and of the paines thereof. For then there would be more amendment then there is. But this good is hindered, partly, by blindness of minde, and partly by false imaginations, that the iudgements and punishments of God may easily be escaped.

Extra. 1.

Dan. 2. 37

Dan. 5. 16  
27, 28.

Mat. 24.  
34.

Gen. 2. 17

Amos. 4.  
12.

Isa. 2. 8.

# TREATISE OF the Vocations,

OR

Callings of men, with the sorts and kinds of them,  
and the right vse thereof.

PROV. 10. verse 7.

*The memoriall of the iust shall be blessed: but the name  
of the wicked shall rot.*

## To the VVorshipfull Master

*Robert Tailor*, Esquire, one of the Tellers in her  
*Maiesties Exchequer*, my  
very good friend.



Experience teacheth, and it is a true conclusion propounded and proued in the Scriptures of the old and new Testament, that as God in the beginning by his omnipotent power established the whole frame of the heauens and the earth, so he hath in his wisdom directed them, and all things contained in them, vnto one maine end, the manifestation of his glorie. Wherunto, though euery thing created, by his appointment, according to the law of creation, and the principles of it owne entreature is, and ought to bee referred, yet among the workes of God, some doe more principally and directly make for that purpose, as namely, man, whom God hath endued with the gifts of vnderstanding and knowledge, and in whom hee hath engrauen his owne image in righteousness and true holinesse. Now if the Question be, how man being fallen from that integrity wherein he was created, and hauing brought a confusion vpon the whole world by the fall, should yet be fitted and framed for such an end. The answer is: that God who is able to draw light out of darkness, and to rectifie things that are confounded, hath in great wisdom set an order in mankind, which by certaine degrees tendeth directly to the aduancement of his owne glory. For in the first place, hee would haue man to acknowledge him his soveraigne Lord, and to serue him immediately in the duties of faith and obedience. Secondly, it is his will, that man being made a sociable creature, apt to conuerse with his owne kinde, should doe seruice vnto himselfe, by seruing of man in the duties of loue. Thirdly, he would not that men conuerseing each with other should be as wandering Rechabites tyed to no certaine place or calling; and therefore bindeth all men, both by speciall assignement vnto *Adam* in his innocencie, and by particular commandement to him and all his posterity, to be confirmed within some certaine state and condition of life, in the family, in the common-wealth, or in the Church. Lastly, that man should vse the place and office assigned vnto him by God, in a holy manner, performing the

Gen. 3.  
19.

duties

Deo gloria.

## The Epistle Dedicatory.

duties annexed vnto it in faith and obedience, and eschewing those vices that vially attend vpon it, with all care and circumspection. In this manner, hath God disposed the whole estate of mankind, for the accomplishment of the foresaid end, the honour and glory of his name.

Against this order, doe offend two sorts of men. The first, are such as live in the bosome of the Church, and are not ranged within the compass of any calling or condition of life, wherein they might gaine glory vnto God, or good vnto men. Under these are comprehended all Popish Votaries; as Monkes, Friars, &c. who have bene iustly condemned of auncient times for theues and robbers, because living apart from the common societies of men, they are neither the members of any body, nor maintainers of any of the three states before named. And to them may be referred all wandering and straggling persons, who having no settled place of abode, and being neither members of any ciuill society, nor annexed to any particular Church, or do the least good vnto men. The liues of these persons are so much the more odious, because they are like the vnprofitable drone, that bringeth nothing into the hime, and yet feedes of the hony, that is brought in by the labours of others. Another sort of men are they, who indeed are called vnto some certaine condition and trade of life, wherein they do walke, and yeeld some benefit vnto others; and yet they are greatly to be blamed, in respect of their want in the right vse and exercise of their callings. For though they may be skilfull and expert in their kinde, yet they erre in the maine point, in that they do not practise their personall callings in, and with the generall. Whereas on the contrary, the principall scope of their liues, ought to be the honouring of God in the seruice of men: and the rule of direction for the attainment of that end, is nothing else but a constant performance of the duties of the morall law, in that very calling wherein they be placed.

A remedy for these and sundry more corruptions, incident vnto the liues of men, as also a warning to those that offend in this kind, the Author hereof, whose memory is blessed, hath presented vnto our view, in the discourse following, wherein are handled at large, out of the word of God, the differences and right vse of all callings whatsoever. In publishing wherof, I have thought good to make choise of your Worship, to whose protection, I might commend the fame, and that vpon these considerations. First, because you are, and haue bin an ancient fauourer and well-willer to learning, and learned men, whereof amongst the rest, our Colledge hath already had very sufficient testimony; for which it doth acknowledge you, by the name of a louing and liberall benefactor. Secondly, for that (in my knowledge) you were very lovingly affected vnto the Author of this Treatise whilst he liued, hauing alwaies a reuerent opinion of his gifts, and wishing him encouragement in al his proceedings. Beside these respects, it is my desire, by this dedication to giue vnto you some testimony of a thankful mind, for your loue and kindeesse towards mee. And thus crauing your acceptation hereof, I take my leaue, and commend you, with all your affaires, to the grace and fauour of God. Cambridge, Febr. 16. 1602.

*Your Worships in all kindnesse  
to command, T.P.*

Socrates  
hilt. Becl.  
1.4.18.  
Aug. de  
op. Mo.  
nachos  
rua.

THE

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SII

I. Cor.



## 1. Cor. 7. verse 20.

*Let every man abide in that calling, wherein hee was called.*



From the 17. verse of this chapt. to the 25. there are two questions handled. First, whether a man being called to Christianity vncircumcised, must be circumcised after his calling. The second is, whether being a bondman when he is called, hee must then leave his calling. Now the sum of the Apostles answer to the both, is laid downe in this 20. verse: as if hee should say; let every man continue in that calling, wherein hee was called vnto Christ: that is, wherein hee walked and liued when it pleased God by the ministry of his Gospel, to call him vnto the profession of Christian religion. The cause why I haue chosen to speake of these words, is, because I meane to intreate of this point of vocation or calling; considering few men rightly know how to liue and goe on in their callings, so as they may please God. Therefore to proceede in order, in speaking of this point; First, I will shew what *Vocation or Calling* is. Secondly, I will set downe the *parts* and *kindes* thereof. Thirdly, the holy & lawfull *use* of euery mans particular calling: all which are in some sort touched in the words of my text.

For the first: *A vocation or calling, is a certain kind of life, ordained and imposed on man by God, for the common good.* First of all I say, it is a certaine condition or kind of life: that is, a certaine manner of leadin g our liues in this world. For example, the life of a king is to spend his time in the governing of his subiects, and that is his calling: and the life of a subiect is to liue in obedience to the Magistrate, and that is his calling. The state and condition of a Minister is, to leade his life in preaching of the Gospell and word of God, and that is his calling. A master of a family, is to leade his life in the gouernment of his family, and that is his calling. In a word, that particulae and honest manner of conseruation, whereunto euery man is called and set apart, that is (I say) his calling.

Now in euery calling we must consider two causes. First, the efficient and author thereof. Secondly, the final and proper end. The author of euery calling, is God himselfe: and therefore *Paul* saith; *As God hath called euery man, let him walke;* ver. 17. And for this cause, the order & manner of liuing in this world, is called a *Voca-*

*tion*; because euery man is to liue as he is called of God. For looke as in the campe, the Generall appointeth to euery man his place and standing; one place for the horse-man, & another for the foot-man, and to euery particular souldier likewise, his office and standing, in which hee is to abide against the enemy, and therein to liue and die: euen so it is in humane societies: God is the Generall, appointing to euery man his particular calling, and as it were his standing: and in that calling he assigns vnto him his particular office; in performance whereof he is to liue & die. And as in a campe, no souldier can depart his standing, without the leave of the Generall; no more may any man leave his calling, except he receiue liberty from God. Again, in a clocke, made by the art and handy-worke of man, there be many wheeles, and euery one hath his seuerall motion, some turne this way, some that way, some goe softly, some apace: and they are all ordered by the motion of the watch. Behold here a notable resemblance of Gods speciall providence ouer mankind, which is the watch of the great world, allotting to euery man his motion and calling: and in that calling, his particular office and function. Therefore it is true that I say, that God himselfe is the author and beginning of callings.

This ouerthroweth the heathenish opinion of men; which thinke that the particular condition and state of man in this life comes by chance; or by the bare will & pleasure of man himselfe. Secondly, by this which hath bin said, we learn, that many perfwading themselves of their callings, haue for all this, no calling at all. As for exaple, such as liue by vsury by carding and dicing, by maintaining houses of gaming, by plaies and such like: For God is the author of euery lawfull calling; but these and such miserable courses of liuing, are either against the word of God, or else are not grounded thereupon. And therefore are no callings or vocations, but anocations from God and his waies.

Now as God is the author of euery calling, so he hath two actions therein. First, he ordaineth the calling it selfe. And secondly he imposeth it on man called: & therefore I say, *vocation is a certain kind of life, ordained & imposed by God.* For the first, God ordaineth a calling, when he prescribeth and commandeth the same, in and by his word: and those callings and states of

life,

life, which haue no warrant from Gods word, are vnlawfull. Now God in his word, ordaineth callings two waies. First by commanding and prescribing them particularly, as hee doth the most weightie callings in the family, Church, or common-wealth. Secondly, by appointing and setting downe certain lawes and commandements, generally; whereby we may easily gather, that he doth either approue, or not approue of them, though they bee not particularly prescribed in the word.

The second action of God, which is the imposition of callings, is, when he doth particularly set apart any man, to any particular calling: and this must be vnderstood of all callings in the world. Now God doth this two waies. First by himselfe immediately, without the helpe of any creature. Thus in the beginning was *Adam* called & appointed to dreffe the garden of Eden. Thus *Abraham* was called from the idolatrie of his fore-fathers, and receiued into the covenant of grace. Thus was *Moses* called to bee a Prince ouer the Israelites, to guide them out of Egypt, into the promised land. And in the new Testament, thus were the Apostles called to preach the Gospell. Secondly, God calls mediately by meanes, which be of two sorts; men and angels. By an angel was *Philip*, being a Deacon, called to be an Euangelist: and the set or appointed callings in Church and common-wealth, are ordinarily disposed by men, who are in this matter the instruments of God. And therefore men lawfully called by them, are truly called by God. Thus the Elders of Ephesus, called by the Apostles, and the rest of the Church, are said to be called by the holy Ghost. And thus we see how God is the author of euery calling.

The final cause or end of euery calling, I note in the last words of the description; *For the common good*: that is, for the benefite and good estate of mankind. In mans body there be sundry parts and members, and euery one hath his seuerall vse and office, which it performeth not for it selfe, but for the good of the whole bodie; as the office of the eye, is to see, of the eare to heare, and the foot to goe. Now all societies of men, are bodies, a family is a bodie, and so is euery particular Church a bodie, and the common-wealth also: and in these bodies there be seuerall members, which are men walking in seuerall callings and offices, the execution whereof, must tend to the happy and good estate of the rest; yea of all men enery where, as much as possible is. The common good of men stands in this, not only that they liue, but that they liue well, in righteousness and holines, and consequently in true happinesse. And for the attainment hereunto, God hath ordained and disposed all callings, and in his providence designed the persons to beare them. Here then we must in generall know, that he abuseth his calling, who former he be that against the end thereof, imployes it for himselfe, seeking wholly his own,

and not the common good. And that common saying, *Euery man for himselfe, and God for vs all*, is wicked, and is directly against the end of euery calling or honest kinde of life.

Thus much of the description of *Vocation* in generall. Now before I come particularly to intreate of the speciall kindes of callings, there are two generall rules to be learned of all, which belong to euery calling.

The first: whatsoever any man enterprizeth or doth, either in word or dede, he must doe it by vertue of his calling, and he must keepe himselfe within the compasse, limits, or precincts thereof. This rule is laid downe in these wordes of the Apostles: *Let euery man abide in that calling, wherein he was called*: the drift whereof is, to binde men to their calling, & to teach them to performe all their actions by warrant thereof. It is said, *Hebr. 11. 6. Without faith it is impossible to please God: and whatsoever is not of faith, is sinne.* Whatsoeuer is not done within the compasse of a calling, is not of faith, because a man must first haue some warrant and word of God to assure him of his calling, to do this or that thing, before he can do it in faith. When the two brethren that strove about their inheritance came to Christ: & willed him to make agreement betweene them, Christ answered, *Luk. 12. 14. Who made me a Iudge or divider betweene you?* as if hee should say it is not within the compasse of my calling: for I came to accomplish the worke of mans redemption, and not to deuide inheritances: hereby giuing vs to vnderstand, that euery thing to be done must be done by warrant of some calling: and so long as men keepe themselves in their callings, they haue a promise of protection from God. *Psal. 91. 11. Hee shall giue his Angels charge ouer thee, so keepe thee in all thy waies*: that is, so long as thou keepest thy selfe within the waies of thy calling, so long shall my Angels preserve thee. The example of *Dauid* is worthy our considering, for he depending on the providence of God, & walking in his calling, had the protection of God, when *Saul* smote twice at him with a speare: when he made a captain of a thousand that he might be slaine of the Philistines: when *Michol* was promised to be his wife for an hundred fore-skins of the Philistines: when *Saul* commanded his own seruants to kill him, when he smote againe at him with a speare: when he fought to take him in his owne house: when he followed him to *Naiob* in Ramah: when he was absent from the soleme feast made by *Saul*: when the priests of *Aph* were slaine, 85. persons, and all the inhabitants of the place: when *Saul* persecuted him in the desert of *Abdon*. Contrariwise, when any man is without the compasse of his calling, he is out of the way, and by this meanes he becometh himselfe of the protection of the Almighty; & lies open and naked to all the punishments & plagues of God. And if we marke it well, the word of God shewes evidently to what dangers they are subiect, that

doe any thing either without or against their callings. *Sampsons* strength lay not in his haire (as men commonly thinke) but because he went out of his calling, by breaking the vow of a Nazarite, when he gave occasiō to *Dablah* to cut off his haire, therefore he lost his strength, for God promisth strength, but with a commandement, that he should bee a Nazarite to the end. *Iud. 13. 5.* When *Saul* was commanded to slay the *Amalekites*, against his calling he spared *Agag* vpon a foolish pity, and the best things; and thereupon *Samuel* reprooed him of rebellio against God, which was the sin of witchcraft, and for this very cause was he reiected of God frō being king ouer *Israel*. *Iona* being called to preach at *Ninuite*, went about by flight to shake off the calling of God, but whē he comes to the sea, he is tossed by a tempest, and cast out of the ship, and swallowed by a fish that God hath prepared for this purpose. When *Peter* beyond the limits of his calling, would needs warme him at the high Priests fire, it cost him the breach of his conscience; for at the very voice of a Damocel he denied Christ with cursing and banning. And the Exorcists in the Acts, that without sufficient calling, tooke on them to coniure euill spirits in the name of Iesus, were overcome by the same spirits; & were faine to flie away naked & wounded. In a word, looke what iudgements befall men, marke well the time and circumstance thereof, it shall be found, that they are cast vpon them by the hand of God, when they are forth of their callings, which God hath prescribed them to keepe. Therefore this matter alwaies be remembered & practised carefully, that we doe take nothing in hand, vntiles we haue first ranked our selues within the precincts of our callings.

The second generall rule which must be remembered, is this: That *Every man must doe the duties of his calling with diligence*: & therefore *Salomon* saith, *Ecc. 9. 10.* *Whatsoever is in thine hand to doe, doe it with all thy power.* *S. Paul* bids him that ruleth, rule with diligence; and euery man to wait on his office, *Rom. 12. 8.* And *Jeremy* saith, *Ier. 48. 10.* *Cursid be that doth the work of the Lord negligently.* That which *Christ* faith of the worke of our redemption, *It is meane and drinke for me to do my Fathers will*: the same must euery man say in like sort of his particular calling. Of this diligence there be two reasons: first of al, the end why God bestowes his gifts vpon vs, is, that they might be employed in his seruice, and to his glory, and that in this life. Therefore *Paul* saith, *Redeeme the time*: and *Christ*, *Walke while ye haue light*. And againe, *I must doe his work while it is day*: For we see trades men and traualers rise early to their businesse, lest night ouertake them. Secondly to them which employ their gifts; more is giuen, and from them which employ them not, is taken that which they haue: and labour in a calling is as pretions as gold or silver. Hereupon hee that maimes a man, & disables him to doe the

work of his calling, by Gods law is bound to giue him the value of his labour, *Exod. 21. 19.* And to like purpose our people haue a common saying, that an occupation is as good as land, because land may be lost; but skill and labour in a good occupation is profitable to the end, because it will helpe at neede, when land and all things faile. And on the other side, wee must take heed of two damnable finnes that are contrary to this diligence. The first is idleness, whereby the duties of our callings, and the occasions of glorifying God, are neglected or omitted. The second is slothfulness, whereby they are performed slackly and carelessly. God in the Parable of the hus-bandman, calls them that are idle into his vineyard, saying, *Why stand ye idle all the day?* *Mat. 20. 6.* And the servant that had receiued but one talent, is called an euill seruant, because he was slothfull in the vse of it: for so it is said. *Thou euill seruant and slothfull*, *Mat. 25. 26.* *S. Paul* giues this rule to the Thessalonians, *He that would not labour, must not eate*: yet such a one hee would haue to bee noted by a letter, as walked inordinately. And this he sheweth, that sloth and negligence in the duties of our callings, are a disorder against that conly order which God hath set in the societies of mankind, both in church and common-wealth. And indeed, idleness and sloth are the causes of many damnable finnes. The idle bodie, and the idle braine, is the shop of the diuill. The sea, if it mooned not, could not but putrifie, and the body, if it be not stirred and moued, breedeth diseases. Now the idle and slothfull person is a sea of corruption; and when he is most idle, Satan is least idle: for then is he most busie to draw him to manifold finnes.

Thus much of the two general rules. Now follow the parts and kinds of Vocations: and they are of two sorts: Generall, or Particular. The generall calling is the calling of Christianity, which is common to all that liue in the Church of God. The particular, is that special calling that belongs to some particular men: as the calling of a Magistrate, the calling of a Minister, the calling of a Master, of a father, of a child, of a seruant, of a subiect, or any other calling that is common to all. And *Paul* acknowledging this distinction of Callings, when he saith, *Let euery man abide in that calling, wherein he is called*, that is, in that particular and personall calling, in which he was called to bee a Christian. Of these two in order.

The generall Calling is that whereby a man is called out of the world to bee a child of God, a member of Christ, & heire of the kingdom of heauen. This calling belongs to euery one within the compasse of the Church, not any one accepted. Here I haue iust occasion to make a long discourse touching the calling of men to Christ and Christian Religion, but I wil only touch the maine duties thereof, which are especially foure. The first is, the inuocation of the name of God in Christ. When as *Sau*

1. Thess.  
3. 16.  
vest. 14.

got letters from the high Priests to persecute the Church, it is said by *S. Luk. Att. 9. 14.* that he receiued authoritie to bind all that call vpon the name of God. *Paul* writing to the Church of Corinth, calleth the members thereof *Saints*: and such as call on the name of the Lord Iesus, *1. Cor. 1. 2.* By both which places the holy Ghost would giue vs to vnderstand, that inuocation is a maine duty which euery Christian man is to performe continually; and it contains both prayer and thanksgiving in the name and meditation of Iesus Christ. And indeed by this action a Christian is distinguished and seuered from all other sort of men in the world, that pretend deuotion or religion. By this it appeareth, howeouer al men do desire to beare this name, & take vnto them this generall calling, yet very few are indeed true and sound Christians; for not one of an hundred can rightly inuocate the name of God, though they can indeed repeat the words of prayer, yet they want the spirit of grace & supplications, whereby they should aske grace in Christs name, and giue thanks for benefits receiued. Thus many bearing in shew the name of Christ, want the power thereof. Nay which is more, not to call on the name of God is made by the Prophet *David*, the note and marke of an Atheist, that *faith in his heart there is no God*, *Psal. 14. 9.*

The second duty is, as much as possibly we can, to further the good estate of the true Church of God. It is indeed principally the dutie of the Minister, and yet generally it appertaines to all; for as in mans body, the eye by seeing, the eare by hearing, the tongue by speaking, and euery part by his proper office doth further the good of the whole body: Euen so, all that are called to bee members of Christ, must as much as in them lieth, procure the good of the whole mystical body of Christ. *David* in the name of the whole Church saith, *Psal. 122. 69.* *I will procure thy wealth, and pray for the peace of Ierusalem, they shall prosper that loue thee.* And after hee had humbled himselfe for the two greivous sins of adultery and murder, in the end he praises to God to build the walles of Ierusalem. For the building of the tabernacle, the Iews brought free-will offerings according to their ability. Some brought gold and precious stones, others silver and like, & such as had no better thing, brought rammes skins, and badgers skins: euen so, in the building of Gods Church his spiritual tabernacle, euery Christian must bring a free-will offering, he must doe something euen to the utmost of his power, to the building of Gods Church, though his seruice be but meane. Though men (as I haue said) fondly imagine, that this dutie is proper to the ministers of the word; yet the truth is, it belongs not onely vnto them, but to euery one that professeth himselfe to bee a member of the body of Christ: in which respect he must, so much as he can, procure and further the good of the whole.

Here then wee are to consider the meanes

whereby this dutie may bee done. They are especially three. The first is prayer, not onely for our selues, but for the good estate of the whole Church of God on earth. To this effect spake Christ to his disciples, when he saw the Iewes like scattered sheepe without a shepherd: *Pray to the Lord of the harvest, that hee would brins forth labourers into the harvest*, *Mat. 9. 38.* And in that prayer, commonly called the Lords prayer, we are taught to say, *Let thy kingdom come*: where by *kingdome* is not onely meant the kingdome of glory in heauen, but the kingdome of grace, which is the happy and blessed condition of Gods Church on earth. And therefore *Paul* biddeth the Thessalonians pray, that Gods word may haue free passage and be glorified, *1. Thess. 3. 1.*

The second meanes is, the worke of edification, which *Paul* enioynes the Thessalonians: *Edifie one another*, *1. Thess. 5. 11.* And Saint *Iudo* v. 20. *Edifie your selues vpon your most holy faith*. The Church of God is a Temple made without hands, the foundation is Christ; and euery member of Christ with all that appertaine to Gods election, are liuing stones: the builders of this temple principally, are Pastours and teachers, and not onely they, but all Christian persons generally. The care stands here as it did in the building of the materiall temple, the principall builders whereof were such as cur and laid stones, and wrought curious workes; besides whom, there were many others, which though they could neither cut nor frame, yet did they further the building, either by carrying of burthens, or making of mortar: euen so in the building of Gods spiritual Church, though all cannot square stones like Masons, nor build as the Minister doth, yet all without exception pertaining to the Church of God, must put their helping hands to further this building. And this may bee done two waies: first, by vying all good means, whereby we may draw our kindred, friends, & neighbours to the loue and obedience of true religion. This duty *Paul* propoundeth to the Corinthians in his owne example, saying: *He pleased all men in all things, not seeking his own profit, but the profit of many, that they might be saved*, *1. Cor. 10. 33.* Secondly, this thing is done by confirming those which are called, by often admonitions, exhortations, consolations, and all other like duties that serue to this end. And by these duties may the meanest person in the Church of God, build or edifie.

Heere I may iustly complaine of the neglect of this duty: for the care stands vs in the barren and fruitlesse age of the world: men are so farre from the duties of edification, that they vse all meanes, rather to pull downe then to build. For he that giues himselfe but to learne the duties of religion, and in some sort to liue accordingly, is made a signe and a by-word among the common people, & also a wonder. And this shewes, that the practise of this duty of edification lies dead, whereto neuerthe

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leffe we are bound, by vertue of generall calling.

The third meanes of furthering the good of Gods Church, is, to conferre the temporall blessings that God hath bestowed vpon vs according to our abilitie, to the good thereof. *Honour God with thy riches*, saith *Salomon*, Prouerb. 3. 9. and that is done especially, when they are employed to the maintaining and furthering of true religion, and the worshipp of God. There be other ends for which God hath giuen riches, but this of all is the principall. Yet alas, this dutie is but slenderly practised of such as carry the name of Christ: for many of the richer sort spend a great part of their increase vpon hawkes, buls, beares, dogs, or riotously mispend the same in some sporting or gaming: and disable themselves to do that good they should vnto the Church of God. And the meane sort now adades spend that they get in fine apparell, and good chere: and by this meanes the house of God is lesse regarded: for euery common man now adades must be a gentleman, and it is very hard sometimes for a stranger to discern the master from the seruant: and there is such exesse in all degrees, that now for daily attire, the noblest are the plainest. To this dutie I may also adde, that euery Christian parent, by vertue of his generall calling, is to dedicate some of his male children, as much as possible is, to the seruice of the ministration; if so be they haue gifts and inclinations of nature fit for that calling. And in this case the example of *Anna* may bee a good direction for vs to follow, who did before-hand consecrate *Sammuel* her first borne to the Lord. By this meanes the ministry shall be continued, Gods Church and religion maintained, and his Gospell published from age to age to the end of the world.

The third generall dutie of Christianitie, is, that euery man should become a seruant to his brother in all the duties of loue. A Christian is the freest of all men in the world. For in that respect he is the child of God in Christ, he is truly freed from hnd, death, and condemnation; yea, and in part from sinne and Satan; and that in this life: and yet for al this, he must be a seruant vnto euery man. But how? by all the duties of loue, as occasion shall be offered, and that for the common good of all men. Marke well the words of Saint *Paul*, 1. Cor. 9. 19. *Though I be free from all men, yet haue I made my selfe seruant to all, that I might winne the more.* If it bee said, this dutie appertaines to an Apostle, I answer, that *Paul* enioynes it indifferently to euery man, *Galas. 5. 13. Doe ye serue one to another in loue.* And for this cause the seruants of God are said to bee trees of righteousness, whose leaues serue for medicine, and their fruit for meate, not for themselves, but for others. Let vs therefore in the feare of God bee careful to learne this dutie: for the practise of it is the speciall ornament

of Christs holy Gospell.

The last generall duty is set downe by Saint *Paul*, Eph. 4. 1. *Walke worthy that calling wherinto God hath called you.* Again, *Thim. 2. 10.* he biddeth seruants so to carry themselves toward their masters, that they may adorne the Gospell of God in all things: and he sets downe in the words following, how men may adorne religion by their profession: namely, by *denying vngodlinesse and worldly lusts*, by liuing soberly, righteously, and godly in this present world. In a word, this calling of Christianitie is the most excellent calling in the world, and hee walketh worthy the same that keepeth a good conscience before God, and is vnblameable before all men.

This dutie I commend to the meditation and practise of all men whatsoever: we were once baptized, and therein gaue vp our names to God and Christ; and wee are content to heare the word, and receiue the Supper of the Lord as a pledge of his mercy and loue. Wee must therefore walke as they to whom the mercy and loue of God pertaines. Christ pronounceth a woe to them that giue offence, *Matth. 18. 7.* And indeed it were better for any man to bee as farre vnder the earth, as he is about it, then by abad and loose conuersation to slander the name of God, whose professed seruant hee is: and as Christ saith, *It were better a millstone were hanged about his necke, and hee were throwne into the bottomes of the sea.* As *David* prayeth, *Psal. 119. 39. Lord, take from mee rebuke and shame, which I desire, because thy iudgements are good:* so must we pray, Lord take from me rebuke & shame, for thy Gospell is good. And that wee may encrease worlthy of this calling, wee first of all must depend by faith on the prouidence and mercy of God at all times. Secondly, wee must daily turne vnto him, by a continuall renewing of our repentance. Thirdly, wee must endeavour to performe new obedience in respect of all his commandements.

Thus much of the generall calling common to all men as they are Christians. Now followeth the second kinde of calling, and that is personall. A personall calling is the execution of some particular office, arising of that distinction which God makes betwene man and man in euery societie. First I say, it is the execution of some particular office; as for example, the calling of a magistrate is to execute the office of government ouer his subiects, the office of a minister is to execute the duty of teaching his people, the calling of a master, is to execute the office of authority and government ouer his seruants: the office of a Physician, is to put in practise the good means whereby life and health are preferred. In a word, in euery estate the practise and execution of that particular office, wherein any man is placed, is his personall calling.

Secondly I adde, that it ariseth from that distinction which God maketh betwene

man

man and man in euery societie: to shew what is the foundation and ground of all personall callings. And it is a point to bee considered of vs, which I thus explaine: God in his word hath ordained the societie of man with man, partly in the Common-wealth, partly in the Church, and partly in the family: and it is not the will of God that man should liue and conuerse alone by himselfe. Now for the maintaining of societie, he hath ordained a certaine bond to linke men together, which Saint *Paul* calleth *the bond of peace*, and *the bond of perfection*, namely, loue. And howsoever hee hath ordained societie, and the bond of them all, yet hath he appointed that there should stil remaine a distinction betwene man and man, not only in regard of person, but also in other respects: for as the whole bodie is not the hand, nor the foote, nor the eye, but the hand one part, the foot another, and the eye another: and howsoever in the bodie one part is linked to another, yet there is a distinction betwixt the members, whereby it cometh to passe, that the hand is the hand, not the foot, and the foote, the foote, not the hand, nor the eye: so it is in societie; there is a distinction in the members thereof, and that in two respects: first, in regard of the inward gifts which God bestowes on euery man, giuing to euery man euery gift according to his good pleasure. Of this distinction in regard of inward gifts, *Paul* intreateth at large, 1. Cor. 12. through the whole chapter, where he sheweth the diuersty of gifts that God bestowes on his Church, and so proportionally in euery societie. Now looke as the inward gifts of men are feuered, so are the persons distinguished in their societie accordingly. Secondly, persons are distinguished by order, whereby God hath appointed, that in euery societie one person should bee aboue or vnder another: not making all equal, as though the bodie should bee all head and nothing else: but euen in degree and order, hee hath set a distinction, that one should be aboue another. And by reason of this distinction of men, partly in respect of gifts, partly, in respect of order, come personall callings. For if all men had the same gifts, and all were in the same degree and order, then should all haue one and the same calling: but in as much as God giueth diuersty of gifts inwardly, and distinction of order outwardly, hence proceede diuersty of personall callings, and therefore I adde, that personall callings arise from that distinction which God maketh betwene man and man in euery societie. And thus wee see what is a personall calling. Now before I come to intreate of the parts thereof, there be other generall rules to bee learned, which concerne all personall callings whatsoever.

1. Rule. Euery person of euery degree, state, sexe, or condition without exception, must haue some personall and particular cal-

ling to walke in. This appeareth plainly by the whole word of God. *Adam* so soone as he was created, euen in his integrity had a personall calling assigned him by God: which was, to dreffe and keepe the garden. And after *Adams* fall, the Lord giueth a particular commandment to him and all his posterity, which bindeth all men to walke in some calling, either in the Church or Common-wealth, saying, *Gen. 3. 19. In the sweate of thy browes shalt thou eate thy bread.* Again, in the renewing of the law in mount Sinai, the fourth commandment doth not onely permit labour on fixe daies, but also enioynes the same (as I take it) to vs all. For Gods example is there propounded for vs to follow, that as he reited the seventh day, so must also wee: and consequently, as hee spent fixe daies in the worke of creation, so should wee in our personall callings. And Saint *Paul* giueth this rule, Eph. 4. 28. *Let him that stole steal no more, but let him rather worke with his hands the thing that is good, that hee may haue to giue to him that needeth.* Christ the head of men, liued with *Ioseph* in the calling of a Carpenter, till the time of his baptisme, and hereupon it was that the Iewes said, *Is not this the carpenter the sonne of Mary?* and after he was baptized, and was as it were solemnly admitted into the office of a Mediator, the worke of our redemption was then his calling, in which he both liued and died. Ye the Angels of God haue their particular callings, in that they doe his commandments in obeying the voyce of his word. And therefore all that descend of *Adam* must needs haue some calling to walke in, either publique, or priuate, whether it be in the Church, or Common-wealth, or family.

Hence we may learne sundry points of instruction, first of all, that it is a foule disorder in any Common-wealth, that there should bee suffered rogues, beggars, vagabonds; for such kind of persons commonly are of no ciuill societie or corporation, nor of any particular Church: and are as rotten legges, and armes that drop from the body. Again, to wander vp and downe from yeere to yeere to this end, to seeke and procure bodily maintenance, is no calling, but the life of a beast: and consequently a condition or state of life against the rule; That euery one must haue a particular calling. And therefore the Statute made the last Parliament for the restraining of beggars and rogues, is an excellent Statute, and being in substance the very law of God, is neuer to be repealed.

Again, hereby is overthrowen the condition of Monkes and Friars: who challenge to themselves that they liue in a state of perfection, because they liue apart from the societie of men in fasting and prayer: but contrariwise, this Monkish kind of liuing is damnable; for besides the generall duties of fasting and prayer, which appertaine to all Christians, euery man must haue a particular & personall calling,

Mark. 6. 3  
Iohann.  
cossa  
Triph.

Psal. 103.  
26.

Anno 39.  
Eliz.

that he may bee a good and profitable member of some society and body. And the ancient Church condemned all Monkes for theennes and robbers, that besides the generall duties of prayer and fasting, did not withal employ themselves in some other calling for their better maintenance.

Thirdly, we learne by this, that miserable and damnable is the estate of those that being enriched with great livings and reuenues, do spend their daies in eating and drinking, in sports and pastimes, not employing themselves in seruice for Church or Common-wealth. It may be haply thought, that such gentlemen haue happy liues; but it is farre otherwise: considering euery one, rich or poore, man or woman, is bound to haue a personall calling, in which they must performe some duties for the common good, according to the measure of the gifts that God hath bestowed vpon them.

Fourthly, hereby also it is required that such as we commonly call seruing men, should haue, beside the office of waiting, some other particular calling, vntil they tend on men of great place and state: for onely to waite, and giue attendance, is not a sufficient calling, as common experience telleth: for waiting seruants, by reason they spend the most of their time in eating and drinking, sleeping and gaming after dinner and after supper, do procure the most vnto profitable members both in Church and Common-wealth. For when either their good matters die, or they be turned out of their office for some misdemeanour, they are fit for no calling, being vnable to labour, and thus they giue themselves either to begge or steale. The waiting man of *Cornelius* that Centurion, was also by calling a foulerer: and it were to be wished now adays, that gentlemen would make choice of such seruants that might not onely tend on their person, but also tend vpon some other conuenient office. It is good for euery man to haue two strings to his bow.

**II. Rule.** Euery man must iudge that particular calling, in which God hath placed him, to be the best of all callings for him: I say not simply best, but best for him. This rule is set forth vnto vs in the example of *Paul*, *I haue learned* (saith he) *in whatsoever state I am, to be content and well pleased.* The practise of this duty is the stay & foundation of the good estate both of Church and Common-wealth: for it maketh euery man to keepe his owne standing, and to employ himselfe painefully within his calling; but when we begin to mislike the wise disposition of God, and to thinke other mens callings better for vs then our owne, then folloes confusion and disorder in euery society. When *Asaph* a child, and subiect of king *Dauid*, was not content with his estate, but sought his fathers kingdom, and said, *O that I were iudge among you*: many contentions and huriburies followed in the Common-wealth of the Iewes all his daies. And the sonnes of

*A. Zebedeus* not contenting themselves with the calling of Disciples, but being inflamed with desire of honour and dignity, sought two principal offices in Christ his kingdom, which (as they deemed) should be a ciuill and worldly kingdom. Hence arose enuy and heart-burning among the disciples, and further evils would haue ensued, vntil the wisdom of our Saviour Christ had cut them off. The Bishops of the Church of Rome, not contented with their Ecclesiasticall estate, assisted the honour of the Empire: and by this means brought hauocke and ruine vpon the whole Church: yea, the very first family that euer was in the world, felt the smart of this euill. *Cain*, because he feared the losse of his primacy, when by he was to be a Priest, Prophet, & ruler in *Adams* house, after this decease, slew his brother *Abel*. And this may well be gathered by the words of the text, where when *Cain* began to be angry, the Lord said; *If thou dost well, there is remission; if not, sin lieth at the doore.* Now *Cain* might haply reply & say; this is well, but my grieue remaines, that I must loose my right & dignity. To this God answered thus, in the next words; *And his appetite shall be to thee, and thou shalt rule ouer him*; namely, *if thou dost well.* And from time to time, the greatch disordres that haue fallen out in the Church of God, haue issued fro this fountaine. And the same is also true in the Common-wealth: hence come treacheries, treasons, and seditions, when men, not content with their owne estate and honors, seeke higher places: and being disappointed, grow to discontentments, & so forward to all mischief. Therefore in a word, the good estate of the Church and common wealth, is when euery person keepe himselfe to his owne calling. And this wil vndoubtedly come to passe, if we consider what be our callings; and that we are placed in them of God; and therefore iudge them to be the best callings of all for vs.

**III. Rule.** Euery man must ioyne the practise of his personall calling, with the practise of the generall calling of Christianity, before described. More plainly, euery particular calling must be practised in, & with the generall calling of a Christian. It is not sufficient for a man in the congregation, and in common conuersation, to be a Christian, but in his very personall calling, he must shew himselfe to be so. As for example. A Magistrate must not onely in generally be a Christian, as euery man is, but he must be a Christian Magistrate, in executing the office of a Magistrate: in bearing the sword. A master of a family, must not onely be a Christian abroad in the towne, and in the congregation, in the sight of strangers, but also in the administration and regiment of his particular family, towards wife, children, and seruants. It is not enough for a woman to be vertuous openly to strangers; but her vertue must priuately shew it selfe in her subiection and obedience to her owne husband. A Schoolemaster must not onely be a Christian

Gen. 4.7.

Gen. 4.7.

Col. 3.28.

in the assembly, when hee heareth the word, and receiue the Sacraments, but he must also shew himselfe to be a Christian in the office of teaching. And thus euery man becometh himselfe in his particular calling; because the particular calling & practise of the duties thereof, seuered from the foresaid generall calling, is nothing else but a practise of iniustice and profanenes. And the generall calling of Christianity, without the practise of some particular calling, is nothing els, but the forme of godlinesse, without the power thereof. And therefore both callings must be ioyned, as body and soule are ioyned in a liuing man. And that wee may the better ioyne both our callings together, wee must consider the maine end of our liues, and that is, to serue God in the seruing of men in the workes of our callings. God, as he made man, so can he preferre man, without the helpe of man: but his pleasure is, that men should be his instruments, for the good of one another. For this cause hath he ordained the excellent office of Magistrates & Ministers, and almost an infinite variety of trades of life, all tending to preferre the body or soule, or both. Thus God manifesteth his fatherly care ouer vs, by the employment of men in his seruice, according to their severall vocations, for our good: and there is not so much as the vassall or bond-man; but he must serue God by seruing his master: as *Paul* teacheth; And by this one point, wee may learne two things. The first, that they profane their liues & callings that employ them to get honors, pleasures, profits, worldly commodities, &c. for thus wee liue to another end then God hath appointed, and thus we serue our felues, & consequently, neither God, nor man. Some man will say perchance; What must we not labour in our callings, to maintaine our families? I answer; this must be done: but this is not the scope and end of our liues. The true end of our liues is, to do seruice to God, in seruing of man; and for a recompence of this seruice, God sends his blessings on mens trauailes, and he allows them to take for their labours. Secondly, by this we learne, how men of meane place & calling, may comfort themselves. Let them consider, that in seruing of men, by performance of poore and base duties they serue God: and therefore that their seruice is not base in his sight: & though their reward from men be little, yet the reward at Gods hand, shall not be wanting. For seeing they serue God in seruing of men, they may iustly looke for reward from both. And thus may we reape marvellous contentation in any kind of calling, though it be but to sweepe the house, or keepe sheepe, if we can thus in practise, vnite our callings.

By this rule may any man rightly iudge of himselfe & others. For wherefoever these two callings are seuered, whatfoever is in thew, there is nothing in substance. And by this also we may discern a common fault in the liues

of many men, who shew themselves ready and willing to heare the word of God; yea, they approoue it, receiue the Sacraments, and professe themselves to be members of Christ: and all these be good duties of the first and generall calling; but goe on further, and looke into their particular callings, there shalt thou find nothing lesse, there is alout of ordersome bee viuers and oppressours, some ingrossers, some vnto false weights and measures, some lying and swearing, some are loose & lasciuious. It may be, such persons resolute themselves that all is well, when they doe some duties of their generall calling: but whereas they neglect the performance of the said duties, in their particular callings, they are farre out of order; yea, they leade a dangerous and lamentable course of life. For though they be indued with excellent gifts, and be able to speake well, conceiue prayer, and with some reuerence to heare the Word, and receiue the Sacraments, yet if they practise not the duties of godlinesse within their own callings, all is but hypocrisy. And therefore, vntil they repent & reuer greater their gifts are, the more shall they make to their deeper condemnation at the day of iudgement.

Again, this rule serueth to teach all men the right way to reforme their liues. If thou wouldest leade a life vnblameable both before God & man, thou must first of all bethinke thy selfe, what is thy particular calling, and then proceede to practise duties of the moral law, and all other duties of Christianity, in that very calling. And if thou wouldest haue signes and tokens of thy election and saluation, thou must fetch them from the constant practise of thy two callings ioynly together: fewer them in thy life, and thou shalt finde no comfort, but rather shame and confusion of face, vntil thou repent.

**IV. Rule.** Such as beare publike callings, must first reforme themselves in priuate. *Whē Moses* went from Midian to Egypt, to be a gouernour of the Israelites, the Lord withstood him in the way, by reason of a fault in his priuate family, that his child was not circumcised according to the law of God. How shall he order publike matters for the common good, that cannot order his owne priuate estate?

**V. Rule.** A particular calling must giue place to the generall calling of a Christian, when they cannot both stand together. As for example: a seruant is bound to his master to obey him; either because he is a vassall, or at the least because he is hired to serue for wages: the said master being a zealous Papist, threatneth his seruant, being a Protestant, that vntil hee condescend to heare Masse, hee shall either burne at a stake, or carry a faggot. Now the seruant seeing the malicious purpose of his master, and not finding himselfe able to beare the brunt of a triall, in this case, he departs & withdraws himselfe for a time: And the questiō is, whether he doth wel or no? The answer is, he doth: and in such a case, he may

A. &amp; 10.7.

Phil. 4.11

2. Sam. 15.4.5.



lawfully flee from his master: for a servant that by personall calling is bound to an earthly master, is further by a generall calling, bound vnto God. And the particular calling of any man, is inferior to the generall calling of a Christian: and when they cannot both stand together, the particular calling must giue place; because we are bound vnto God in the first place, and vnto man, vnder God: and so farre onely as we may withall, keepe our bond with God. And thus much of the five generall rules, that are to be practised in euery particular calling.

To proceede. Personall callings be of two sorts: of the first sort, are all such as be of the essence and foundation of any societie, without which, the societie cannot be. As in a family, the calling of a master, and the calling of a seruants; the calling of a husband & wife; of parents and children. And in the common-wealth, the calling of Magistrates, and subiects. And in the Church, the calling of the Minister and of the people. Of the second sort, are all such as serue onely for the good, happy, and quiet estate of a societie. And these be of sundry sorts, some of them seruing for the preservation of the life of man, as the calling of an husbandman, of a Merchant, &c. some seruing for the preservation of health, as the calling of a Physician, and of the Surgeon, &c. some seruing for the outward peace, as the calling of a Souldier, of the Lawyer, &c. some seruing for the clothing and attiring of the body, and they be almost so many, as be the parts of the body: some also seruing for building, as the calling of a Carpenter, and Mason. In a word, looke how many things be necessarie, for the good estate of any societie, so many personall callings there be, which belong not to the essence and being of a societie, but serue onely for the good of the same. And to one of these two kinds, may all lawfull personall callings be referred. Thus much of callings in generall, and of the kinds thereof.

The third point to be considered, which is the most principall this is: How euery man may in a good and holy manner vse his calling: this still being remembered, that I speake not of extraordinary callings, or of the generall calling of a Christian, but onely of ordinarie and personall callings. The handling of this point, is of great weight and moment: for by the right vse of euery calling, the workes thereof are made good workes, though otherwise they be but meane & base in themselves. In a good worke are three things required: first, it must be done in obedience: secondly, in faith: thirdly, it must be directed to the glory of God. Now the workes of euery calling, which they are performed in an holy manner, are done in faith and obedience, and serue notably for Gods glory, bee the calling neuer so base. As for example, a man is by profession a shepheard, the calling is but base and meane,

and the duties thereof are feteable: yet if there be grace to vse that calling aright, the duties thereof are good workes before God; being done with conscience of obedience vnto God, for his glorie, and the good of the master. The meane effect of the calling, doth not abate the goodnesse of the worke: for God locketh not at the excellency of the worke, but at the heart of the worker. And the action of a shepheard in keeping sheepe, performed as I haue said, in his kind, is as good a worke before God, as is the action of a Iudge, in giuing sentence; or of a Magistrate in ruling, or a Minister in preaching. Thus then we see there is good reason why we would search how euery man is rightly to vse his particular calling. In the right vse of any calling, foure things are to be considered and performed. I. good choice of a calling. II. good entrance into it. III. good continuance therein. IV. an honest and good leauing of the same. For the first, in the choice of our callings, we must remember and obserue three particular rules.

*I. Rule.* That we are to chooe honest and lawfull callings to walke in. *Eph. 4. 28. Let him that stole (saith Paul) steale no more: but let him rather labour and worke with his hands, the thing that is good.* Here we are warned by the holy Ghost, to make choice of such callings as be honest. Againe, all the workes of our callings must be done in faith, and there is no faith, vnlesse the calling be honest.

For better direction in the choice of an honest calling, this generall ground must be obserued: Euery calling that serueth to vphold and maintaine the three seuerall estates and societies, namely, the estate of the Church, or the estate of the Common-wealth, or the estate of the family, is grounded vpon the morall law; and therefore lawfull, and consequently may be had, vsed, and inioyed with good conscience. On the contrary, if it be an hinderance to any of these three estates, in whole, or in part, it is an vnlawfull calling.

*II. Rule.* Euery man must chooe a fit calling to walke in; that is, euery calling must be fitted to the man, and euery man be fitted to his calling. This rule is as necessary as the former: for wile men are out of their proper callings in any societie, it is as much, as if a ioynt were out of the place in the body. Now in the choice of callings, two sorts of men must be considered, men of yeeres, & children. Men of yeeres make choice of fit callings for themselves, when they trie, iudge, and examine themselves to what things they are apt and fit, and to what things they are not. And euery man must examine himselfe of two things: first, touching his affections; secondly, touching his gifts. For his affection, he must search what minde hee hath to any calling, and in what calling he desireth most of all to glorifie God. For his gifts he must examine, for, & to what calling they are fitted. Having thus tried both his affection and gifts, finding also the calling to which

they

they tend with one consent, hee may say, that is his calling, because he liketh it best, and is euery way the fittest to it. As for example: one brought vp in the Schooles of learning, desireth to know what ought to be his calling; well, he examines his affections or desire, and findes it most of all inclined to the ministry of the Gospell: he examines his gifts also, and findeth both knowledge and vtterance fite for the same. Now such a one may safely say; that the ministry is the calling, to which he is set apart. And the like may any other man in any other calling say for himselfe. Yet, because many men are partiall in iudging of their inclination and gifts, the best way for them is, to vse the aduise and helpe of others, that are able to giue direction herein, and to discern better then themselves.

Now touching children, it is the dutie of parents, to make choice of fite callings for them, before they apply them to any particular condition of life. And that they may the better iudge aright, for what callings their children are fit, they must obserue two things in them: first, their inclination: secondly, their naturall gifts. Touching inclination, euery child, even in his first yeeres doth affect some one particular calling, more then another, as some are affected more with musike, then others, some with merchandise, some with a more liberrall kinde of learning: some with this, some with that. And by this may the parents something iudge of their inclination and towardnesse. This was practised among the Athenians, who before they placed their children in any calling, did first bring them into a publike place, where instruments of all sorts were laid: and they obserued with what kinde of instrument they tooke delight, and to the like Art did they afterwards apply them with good successe. And it will not be amisse, for Christians to be followers of the heathen in this, or any other commendable practise. Secondly, the naturall gifts which parents are to obserue in their children, are either in their bodies, or in their mindes. And those children which excell in the gifts of the body, are to be brought vp in callings, performed by the labour of the body: as in Mechanicall Arts. And such as excell in the gifts of minde, are to be applied to those sciences that are performed by wit and learning. The (a) notes of a child that is fit for learning, are these: a loue of learning, a loue of labour, a loue of praise, and a wit neither too quicke, nor too dull. A fine wit in a child, is like a pen-knife that will not shine a great loose, but onely serue to cut a quill. Againe, in the gifts of the minde, make a speciall difference. There be two kinds of vnderstanding, Active, and Passive. The active vnderstanding is that, which not onely conceiveth of thing inuented by others, but also can inuent things of it selfe. The passive vnderstanding is that, which onely conceiveth of things deuised by others, and cannot in-

uent, but very hardly of it selfe. And euery one, both old and yong, haue one of these kindes of vnderstanding. Now all those children that excell in this active vnderstanding, are to bee set apart, for the greatest callings in the Church and common-wealth. *Demetrius* the Philosopher, chose *Periagoras* to be his scholar, because he shewed wit in the artificiall binding of a bundle of stickes. *Athenasius* that famous Bishop, was first put to learning, because he was found by the sea side doing the part of a Minister, among the company of little children like himselfe, examining and baptizing them according to the solemne order vsed in the congregation. *Origen*, that famous cleark, when he was a child, vsed to question with his father *Leonidas* about the sense of the Scripture, and to demand of trades-men, the causes of things, and the vse of their tooles and instruments. And thus we see in some sort, how parents may iudge to what calling euery child is fit.

And here all parents must be warned, that the neglect of this duty, is a great and common sin: for the care of the most is, that their children may liue, nothing regarding whether they liue well, & do seruice to God in a fit calling or no. And the truth is, parents cannot do greater wrong to their children, and the societie of men, then to apply them vnto vnfit callings, when a child is fit for learning, to apply him to a trade, or other bodily seruice, contrarywise, to apply him to learning, when he is fittest for a trade: for this is as much, as if a man should apply his toes to feeling, and not his fingers; & to go on his hands, and not on his feet, and to let the members of the body out of their proper places. And this is the second rule.

*III. Rule.* He that is fit for sundry callings, must make choise of the best. Thus much *S. Paul* teacheth plainly in the next verse of this chapter: *Art thou (saith he) called, being a seruant? care not for it; but if thou maiest bee free, choose it rather.* Where he giues this counsel, that a bondman hauing liberty in his choice, must accept of it, rather then continue a bondman still. Againe, *Paul* bids the Corinthians to conuēt spiritual gifts, but especially that they may prophesie: wher he giues this rule, that in the choice of gifts, we must labour for the best gifts: & if we are to seek after the best gifts, then proportionally we must seeke for the best callings.

Here is a speciall rule for all yong students in the Vniuersities. Such as are brought vp in the Schooles of the Prophets, desire to know what particular calling is best for them, because they haue libertie to be either Schoole-masters, or Physicians, or Lawyers, or Ministers of the word of God. *S. Paul* according to this generall rule, sheweth that a choise must be made of the best calling. And in the first place, if gifts will serue, a choise must be made of the calling of a Prophet or teacher, and that aboue all other. Academicall callings must haue the first place. Thus much of choice.

11. Point

Nazian.  
in ep. ad  
Eudoxi.a Plazo. l.  
7. de Rep.  
Nazian.  
in Mono  
dia. 12, 3  
4.Euseb.  
hist. l. 3.1. Cor. 7.  
11.1. Cor. 14.  
1.

II. Point. Where choice is once made, we must then consider, how a good entrance is to be made into the calling which we haue chosen. Touching entrance, many points are to be scanned. The first is, in what sort & manner an entrance mult bee made. And the right manner is this; Every man mult foenter, that hee may truly in conscience say; God hath placed me in this calling, be it neuer so base a calling. Thus *Paul* faith in this chapt. v. 17. *As God hath called euery man, so let him walke.* And Christ our Saviour neuer rooke vpon him openly, the office of a Mediatour, till hee was baptized, and therein called vnto it, by the voice of his father from heauen, saying; *This is my beloved sonne, in whom I am well pleased.* But immediately after hee beganne to teach and preach, and to shew himselfe the true Mesiias, in performing the duties of a King, Priest, and Prophet. There is no calling vpon earth, since the fall of *Adam*, but hath crofles and calamities attending on it, but they are delayed, by comfort sufficient, when our conscience can tell vs, wee were placed in our callings by God himselfe; and when our conscience can not say thus much the comfort is gone.

Now, that euery man may certainly know himselfe to bee called of God to this or that calling, hee mult haue two things: Gifts for the calling from God, and Allowance from men. For the first, whom God calleth, to them hee giueth competent and conuenient gifts or knowledge, vnderstanding, dexterity to this or that, and such like; and thereby makes them able for the performance of the duties of their callings. Contrariwise, they that enter into any calling, being utterly vnable to performe the duties thereof, were neuer called of God. For the second, men are to be set apart to their particular callings by the appointment of men, whom God hath left on earth as his instruments, for the ordering and disposing of vocations. For God hath his deputies to allot men their offices in euery society, as parents and masters to dispose of persons in priuate families: for ecclesiasticall callings, the *Gouernours* of the Church; for ciuill, the Magistrate, and men of authority in the Commonwealth. And he that would truly say, God hath placed him in any particular calling, mult also haue the outward calling of men. And here it is to be remembered, that triall of gifts & free election, without partiality shold be in the designement of all, specially of public callings. Thus in the Primitive Church, not so much as Deacons were admitted without iust and sufficient triall, *1. Tim.* 3. 10. And here sundry abuses are to be reprocured: as first of all, the buying and selling, the chopping and changing of ciuill offices; for where the calling is set to sale, there little or no triall, little or no election takes place. And he that buies his office, mult rather say, his money called him then God: wherefore, such as lay vp money to buy offices, had best take heede

before hand: for the saying is true; hee that buies the seate, mult sell iustice: and where iustice is sold, the poore is oppressed, and all goes to wracke. The like is to be said of the sale of Ecclesiasticall linings, to which, cure of soules is annexed: yea of the dispensing and giuing them hand ouer head. Indeeede, to buy or sell the linings of the Church, is not properly the sinne of *Simon*, who sought to get the gifts of the holy Ghost with money; yet is this buying a grieuous sin, flat against the order that God hath set down touching entrance into any calling. The very heathen themselves haue complained of this chopping and changing of places, as of the ruines of states, and Commonwealths. (a) *Alexander Severus* the Emperour faith; *itis necessarie that he which buyeth, must sell. I will not suffer (b) buyers and sellers of offices: if I suffer them, it is because I cannot condemne such. For I am ashamed to punish him that buies: and felis Seneca (c) faith; this buying is the spoiling of Provinces; and that he which buies, must needs sell.* Iustinian (d) complains, that his Domesticks are robbed and pillied, because men take gold for offices, and he straitly forbids it.

Thus much of entrance in general. Now follow certaine questions thereof, If this bee as I haue said, that such as enter into any calling specially publicke, mult first bee enabled with gifts from God, and also set apart by men, after due triall and examination: here a question is to be skanned, which the Papists vse to propound; namely, What calling the first Preachers of the Gospel, and planters of our Church had? The answer to this question is needfull: for if they had no calling, neither haue we that are the followers. And I answer two things. First, that they had their callings, by vertue whereof they restored the Gospel of Christ, from the Romish Church it selfe: for they were either Priests, or Schoole-Doctors, as in England, *Wickliffe*; in Germanie, *Luther*; in Bohemia, *John Huss*; & in *Czech* of *Prage*, at *Basil*, *Oecolampadius*; in Italy, *Peter Martyr*, and others. And therefore these, with many others, were ordained, either in Popish Churches, or in schooles, and there by oath solemnly bound to do the duties of their callings with good conscience, by confuting of error, and maintaining the ancient Apostolike faith. Wherefore if this their calling, bee of any moment to stoppe their mouths, we say, the first restorers of the Gospel in our times, had their first callings of them. If it be said; that these men were all perjured, for preaching against the Church of Rome, to whose allegiance they were bound by oath: I answer, that by vertue of their oaths at their ordination, they were bound onely to the Catholike and Apostolike Church, and not to the present Church of Rome: for the words [the Catholike and Apostolike Church of Rome] which now run in the tenour of the oath, were not so strictly vsed in former times, but are more vtged now of late. Secondly I answer; that

a Lam-  
pridius in  
vitasene  
b Metca-  
tores  
postellaci  
c De bene-  
fici. l. 1. c. 9  
d) Nouel-  
la 9, in  
praeat.

that many of them had callings in some sort; extraordinary; I say in some sort, distinguishing the office of teaching, & the vse of it. The office which they performed, was ordinary, but the execution of this office, in purging and restoring true religion, not in respect of that true order which God had set downe in his word: but in respect of the abuse of it in the Romish Church, was extraordinary. Which I declare on this manner: God calleth men extraordinarily, when he binds not himselfe to ordinarie lawes of vocation, set downe in his word. And this he doth three waies. First, by his owne immediate voice. And thus was *Abraham* called, and *Moses* in the bulsh, and so were all the Apostles of Christ called immediately; and *Paul* likewise after Christs ascension. Secondly, he calls extraordinarily, by the ministry of creatures: as *Elisha* was called by *Elisha*, *1. Kin.* 19. thus was *Aaron* called by *Moses*; and *Philip* called to baptize the Eunuch, by the message of an Angel, *Act.* 8. 16. Thirdly, by speciall instinct, and extraordinary inspiration of the spirit. Examples hereof we haue in the word of God: in *Philip* who by his first calling was a Deacon, went and preached the Gospel in Samaria, and first began the Church of God there; not by calling from the Apostles, because they were ignorant of his preaching, *Act.* 8. 14. and we may not thinke that he did enterprize this worke vpon his owne braine, and therefore by all likelihood, his calling was by a speciall instinct of the spirit of God. Again, when the Church of Ierusalem was disperfed, there came men of Cyprus and Cyrene to Antioch, without any outward calling, and yet preached there, no doubt by the instinct of the holy Ghost, as appears, in that the hand of God was with the. The like I say of *Luther*, and the rest, namely, that they were stirred vp by speciall instinct of the spirit of God; whereby they were moued to restore the Gospel to his former purity, as they did. But some will say, this doctrine lieth open a gap to all hereticks and deceiuers, for they may likewise pleade extraordinary instincts, and by this meanes, seduce and deceiue the people of God. I answer, there be certain speciall notes and marks, whereby we may discern an extraordinary calling from the illusions of the diuel, whereby hee suborneth hereticks, to deceiue the world. First, extraordinary calling neuer hath place, but when ordinarie calling faileth. There be two speciall times, when God calleth men extraordinarily. The first is, in the founding and planting of the Church; and hereupon were the Apostles and Euangelists called extraordinarily. The second time is, when the Church of God is defaced, and vniuersall Apostasie takes place: for then there is no place for ordinarie calling; & therefore to restore the Church againe, to her former estate, he calleth men extraordinarily: we may not looke for any reformation of a few fro them that liue thereby, vntill the occasion

be extraordinary: & the like is to be thought of the reformation of an hereticall and Apostaticall Church, as without doubt is the Church of Rome. Secondly, we may discern of men extraordinarily called by the doctrine which they deliuer, which must be the very doctrine of Prophets & Apostles; and hee that pleadech extraordinary calling, yet brings any other doctrine, is not called by God, but is deluded by the diuell. Thus hath *Calculus* taught vs to iudge of true and false Prophets, nor by their miracles, but by their doctrine, *Deuteronom.* 13. 3. And when Christ was demanded by the Scribes and Pharisees, by what authoritie hee did those things: hee answered by demanding a like question: whether *Iohans* baptisme, that is, his ministry and doctrine, were of God or not? *Luke* 20. 4. and if his doctrine were of God, then also his calling, and consequently the calling of Christ, because it was the office of *Iohans* to testify of him. Thirdly, they may be discerned by their liues and conuersations. Christ hath fore told, that there shold come false prophets in sheepes clothing, which are inwardly rauenous wolves, *Math.* 7. 15. How then shall we know them? the answer is, by their fruits, that is, not only by their doctrine, but also by their liues: because their office is to teach, not onely by doctrine, but also by example. Now the men whom God called to the restoring of the Gospel, to them hee gaue with sincerity of iudgement, integrity of heart and life: which the Lord in mercy ioyned together for the confirmation of the truth of their calling. And he that teacheth whole some doctrine, & brings forth contrary fruits, is in that regard a false prophet, though his doctrine be neuer so true. Fourthly, whom God calleth extraordinarily, then doth hee furnish with gifts aboue the ordinarie measure of men: as namely, with knowledge, zeale, wisdom, constancy, courage, & other gifts, that serue for the discharge of extraordinary callings. And this we finde to be true in the first ministers of the Gospel, but especially in *Luther*, whom God notably armed with boldnes, & courage to withstand the whole Church of Rome. In our age some haue said, they were *Elkhs*, *Iohn Baptist*, and Christ, but by this last note they haue bene deceeded: for when their gifts were examined, they haue bene found to come farre short of the gifts of many ordinarie men.

Now if wee lay all these notes together, it will easily appeare; that the first preachers of the Gospel in this last age, may at least some of them, be said truly to haue received extraordinary callings from God. For first, they preached in such a time, when no face of a true Church was to be seene, and a general Apostasie ouer-spread the world. Secondly, they renewed the very doctrine of the Apostles & Prophets. Thirdly, they adorned their doctrine with godly life and conuersation. And lastly, were all, or most of them furnished in



great measure with sufficient gifts of knowledge, wisdom, zeale, and courage to manageth their callings and professions. But the Papists say, there was nothing in them extraordinary, because they could not confirm their doctrine by miracles. I answer first, the doctrine which they taught, needed not then to be confirmed with miracles, seeing it was at the first publishing thereof, sufficiently confirmed by miracles wrought by the Prophets and Apostles. Secondly, I answer, that extraordinary men do not alwaies confirm their callings by miracles, as *Iohn Baptist*, and sundry Prophets in the old Testament, who neuer wrought any miracles. Thirdly, the gift of working a miracle may be giuen to him that is an enemy to God and his Church; as the gift of prophetic may, that is greater: for *Balaam* and *Cambus*, both propheticied, and yet were professed enemies to Christ & his Church. And *Moses* saith plainly, that false Prophets coming among the people, would work miracles for this end, to trie them, *Deut. 13. 2.* Therefore the working of a miracle serueth not alwaies to confirm an extraordinary calling.

*Quest. 11.* Secondly, it may be demanded, if entrance be made into a lawfull calling with an euill mind, and by euill means, what must then be done? I answer, he is not to forsake his place, but to repent of that his bad entrance, and to doe the duties of his calling with diligence and good conscience, waiting after this for further approbation from God; and also from men: which when he hath in any measure obtained, he may with good conscience proceed in his calling: for the after approbation, & acceptance (though it doth not iustify the bad entrance) yet doth it make a supply thereof. A Prince, as *W. Conquerour* enters into a land or kingdom, & by warre & bloodshed seekes to subdue the people, & to make them subject vnto him: now by the bad entrance, he is no lawfull king: for euery lawfull king is placed by God, and by men that are appointed vnder God to set vp Princes ouer them, according to the laws and customes of seuerall kingdomes. Yet if the people do willingly submit themselves to this vntuer, and be content to yeild subjection, and the king likewise to rule them by good & wholesome laws, he is now become a lawfull Prince, though his entrance was but tyrannicall. Vpon this ground another question is answered, touching the callings of the Ministers of our Church. Some there be that say our Church is no Church, our Ministrs are no Ministers; yea the preachers of the Gospell the worst of all. The ground of their opinion is, because (as they say) we haue no good & lawfull entrance of our callings & ministry, according to the word of God. For answer to them, put the case that all the preachers and Ministers in the Church of England were lawfully called, yea wanting the very substance of true calling (which no man can with good conscience ci-

ther (peak or think) yet is it possible that there may be a true Church of God among vs, and lawfull preachers of the word, because they may haue an after-acceptation and approbation, both from God, and from man: and an after-acceptation makes supply of a bad entrance. Nay further it is euident, that our ministers haue approbation both from God and man. For first of all, God inablen them to teach the true and wholesome doctrine of the Prophets and Apostles, which is one speciall note to distinguish a false prophet from a true. Secondly, God inables them with grace to adorne their doctrine & profession with reformed liues. Thirdly, Gods hand is with them, in that he blesteth their labours, for the conuersion of many soules vnto God in all parts of this land. And by this God doth as it were set to his hand and seale, for the approbation of our callings. The question was among the Corinthians, whether *Paul* was an Apostle or no? And *Paul* himselfe answered, *That if he were not an Apostle to others, yet was he to them, because he was the minister of their conversion. 1. Cor. 9. 2.* Now if this be a good reason to proue the extraordinary calling of an Apostle, then no doubt but it will serue much more to proue the calling of an ordinary minister.

*Quest. 111.* Thirdly, it may be demanded, whether a man being to enter into a calling, may lawfully offer himselfe and make means to enter into it or no? *Ans.* This question *S. Paul* answereth, when he saith, *1. Tim. 3. 1. He that desireth the office of a Bishop, desireth a worthy work:* here he giueth vs to vnderstand, how it is not vnlawful to desire an office. It is true indeed, there be vnlawful desires of places and callings, namely, when they are sought, vnto a vain & greedy mind, for pleasure, or for lucre sake; yet when they are desired or sought for vpon conscience to discharge a duty vnto God and man, there is no offence. Now if the desire of an office be lawfull: then to shew the same desire by honest and lawfull means is not vnlawfull. Therefore men may vse honest and lawfull means to enter into callings meet for themselves (so be they bring sufficient gifts for the discharge thereof, and will submit themselves to examination and election according to lawfull order. The Prophet *Isaiah*, as soone as God had touched his young with a coale from the Altar, was ready to goe at the call of God, and when the Lord said, *Whom shal I send?* he answered, *here am I, send me. Isa. 6. 6, 7, 8.* And after this example of this holy Prophet, may any man shew himselfe willing to enter into an office, when God hath furnished him with gifts, if so he may be called. Here then is a lesson for such as are brought vp in the schooles of the Prophets; their duty is, so soone as they are enabled to do the offices of ministers, to shew themselves willing and ready in godly manner to take vpon them this kind of calling. And therefore without question, it is a fault in many, that being inabled

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with gifts sufficient, neuertheless do employ themselves wholly in their priuate studies: nor shewing any willingness to take vpon them to discharge any ministeriall calling, for which they are fit. For howsoeuer to seek a calling in the Church of God for lucre sake, is vnlawfull, yet to seek a calling is not simply vnlawfull, if there be an honest mind, good means, and the glory of God be truly intended.

*Quest. 1V.* Fourthly, it may be demanded, whether a man may enter into two callings at once or not? I answer by distinguishing, in some respects he may, and in some he may not. An entrance may be made into two callings in three cases: First, when God hath combined two callings together by his own appointment. Thus *Melchisedech*, that he might be a liuely figure of Christ our Saviour, was a king and a priest, and did the office both of a King and Priest, *Heb. 7. 1.* And the high priests that were the successors of *Aaron*, by Gods appointment, were not only Priests, but ciuill Iudges also. *Iehoiada* the high Priest was protector of *Iuda*, in the nonage of *Iehoash*, & by vertue of his protectorship slew *Athaliah* that usurping Queene, *2. King. 11. 15.* And there is no maruell of this, because the Leuites were the common lawyers, and the Scriptures were the positive laws of the Iewes: and therefore none were so fit to be Iudges as priests and Leuites. Euen as in this land, the best Iudges in causes both ciuill and criminall, are Lawyers, that are expert in the laws of the land. In this regard, it was not so great a burden among the Iewes to manage the office of a Priest, and to execute ciuill judgment. Secondly, two callings may be combined, when the entering into them at once is not against the word, and for the common good. Thus *Eli* in the kingdom of *Israel*, was a Priest by one calling, and by another calling a Iudge. Thus *Sammuel* was a Prophet and a Iudge. Thus *Moses* was a Prophet and a ciuill gouernour, yea a Prince: for in those times, both states were so corrupt, that there could not be found ordinary men sufficient to discharge either calling seuerally. Thirdly, two callings may be indured, when being ioyned, they hinder not each other, nor the common good. Thus a man may lawfully be a Master of a family, and a Merchant, or any other trade whatsoever. Examples hereof we haue in the word of God. *Abraham*, besides that he was a Master of a great family, & in his family also a prophet & a priest in offering sacrifice, was by another calling a mighty prince, and a great warrior. And the same may be said of the Patriarkes; they were gouernours in their families, & also princes bearing the ciuill sword, as may appear in the example of *Iuda*. Now there were two causes why they might beare both these offices lawfully, because the Church of God was then very small, & comprised in one family: & secondly, the doctrine of religion was comprised in few heads, and deliuered from man to man by

tradition. And in this case *S. Paul* was by one calling an Apostle, and at the same time by another calling a Tent-maker, because of the poverie of the Church of *Corinthians* also: because he would hereby stoppe the mouths of false Apostles, which would haue accused him for making aduantage of the Gospell. And in like case of necessity, I doubt not but the ministers of the Gospell now may take vnto the other callings: this alwaies remembred, that they be no hinderance to their principall callings, nor offence to men.

Now I come to the second part of my distinction, to shew that men may not enter into two distinct callings at once: and that in three cases. First, if God hath disioyned these callings by his word and commandement. Secondly, if the practise of the one hinder the practise of the other. Thirdly, if the combining of them together, hinder the common good. On these grounds our Saviour Christ being the Doctor of the Church, refused to be Iudge of inheritance betwixt the two brethren, *Luk. 12. 13, 14.* And hereupon the Apostles being to do the duties of their owne callings, refused to performe the office of Deacons, *Act. 6. 2.* Hence I gather, that in towns, corporations, & societies, care (as much as may be) is to be had, that sundry offices & charges beeing of themselves weighty, and of diuerse kinds, be not laid on the shoulders of one man: for the execution of them all breedeth distraction, and distraction disablen the most able man in the discharge of one office. He that comes to the corne heape, the more he openeth his hand to receiue, the lesse he holdeth: so he that doth as it were enlarge himselfe to beare the most offices, the fewer shall he discharge.

*Quest. V.* Furthermore, it may here be demanded, whether it be lawfull to enter into two trades at once, or no? *Ans.* It is not vnlawfull, if so be they hinder not each other, nor the combining of them, hinder the common good of men, and the partie intend not filthy lucre, but the common good. Neuertheless it is inconuenient in a peopled common wealth, for then one man shall hardly liue by another: yet if one be not sufficient to maintaine the charge of a family, a second calling may be added vpon the former conditions.

Again; it may be demanded, whether one may haue two famas at once or no? *Answer.* Some haue thought it not conuenient; but the truth is, it may as well be demanded, whether it be lawfull to haue two coates at once or not for in a common wealth all must not be equally but some above some vnder others in regard of wealth. And therefore such as haue sundry famas, whether it be by inheritance, or by honest purchase, may lawfully inioy the. And thus much of good entrance.

The third maine point to be considered, is, the good continuance in calling, which continuance consisteth in the constant practise of the duties and workes of the same calling. And

herein two points must be considered. First, what be the works of our callings which must be done, & of what sort the second, in what manner they must be done. For the first, the works of our callings must be qualified by three notes. First, they must be the proper works of our callings: secondly, they must be profitable: and thirdly, necessary. The first is Saint Paul's rule, 1. Thess. 4. 11. *Live in peace, saith he: but how shall that be done? he answereth, by doing his owne businesse.* And Saint Peter giueth the same rule: requiring *that no man suffer as a busie-body in other mens matters,* 1. Pet. 4. 15. In both which places, the holy Ghost teacheth vs, that we must first of all search, what be the proper works of our own callings, and then afterwards do them. The husband-man must attend on husbandry: and the Minister on preaching, &c. By this one point sundry faults are opened, that commonly fall out in the liues of men; as first, when men looke at the rhings of others, not regarding their owne matters. We haue example of this, Job. 21. ver. 21, 22. Our Saviour Christ laid to Peter, *Peter follow thou me*: now Peter little regarding his owne dutie, must needs in a kind of curiositie aske what Job must do: but our Saviour Christ giues him a checke, and saith, *If I will that he tarry till I come, what is it to thee?* And this is the common fault of the worldmen that lightly regard, & sleekly performe the duties of their owne callings, are neuertheless very ready to talke of, and enquire into the state & liues of other men; and it is meate and drinke vnto them. Let a good report be giuen out of a man, it is not regarded; but euill reports are taken vp at the first rebound: they run like wild-fire, and all this ariseth from vaine curiositie, which is here condemned, as the bane of all societies. These busie-bodies are like to such as reade booke, with intent onely to spy out the faults thereof: and they are like to the spider, that creepes ouer all the garden onely to gather poyson. But men that feare God must learne to know their owne businesse, and to suffer their talke and meditation to be employed that way.

Againe, here is condemned the curiositie of those, that enter vpon the duties of other mens callings. It is a dangerous sinne, as I shewed heretofore, by the example of *Pharaoh*, who was slaine for touching the Ark; though his intent was onely to keepe it from falling: for he had no such calling. And of the men of Beth-shemesh, of whom there dyed fiftie thousand, for looking into the said Arke of God, when they had no calling fo to do. And of *Corah*, *Dathan*, and *Abram*, who would needs challenge vnto them the calling and office of *Moses*.

Thirdly, hereby is condemned the studie and practise of figure-calling and iudiciall Astrologie: for thereby, many, and that vpon false grounds, goe about to search what shall befall other men, either in liue or death, things

A that God will not haue knowne before they come to passe. In a word, euery one that doth not the duties of his owne calling diligently, and with good conscience, is hereby condemned.

The second propertie is, that the workes of our callings be profitable, not only to the doers, but to the common-wealth. This the law of nature teacheth: By this second propertie sundry men are to be blamed. First, the tradesman, that getteth his liuing by making forreign and fond fashions of attire, which serue for no vse, but to be displaied flagges, and banners, either of folly, or pride, or wantonnesse: for all such fashions are condemned by the word of God, yea by the very light of nature. And therefore such as liue by selling & making of them, cannot be free from offence: nay their offence is the greater. For if there were no inventors of vaine nouelties, they should not be so commonly vsed as they are. Secondly, here the Alchymist is to be reprooued, that spends his time and substance in labouring to change baser metals into gold, a thing in truth vnpossible: for it is a kinde of new creation, to turne one kind of creature into a creature of another kinde, as euery metall is. And that which is said, or rather dreamed of, the Philosophers stonck; but a coccit, & no where to be found; but in *Phlegm*: & there is no question, but one day an accompt must be made of the good time vnprofitably spent in seeking for it.

C The third condition of our actions is, that they must be necessary. We must consider the nature and qualitie of the workes of our callings. In euery calling there be two kinds of workes. Some be principall, without which the calling cannot be maintained. And some lesse principall, which giue no essence to the calling. Now men must especially giue themselves to practise the principall workes of their callings: as for example, the action of a Minister in his calling is to reade, and to preach the word of God: now readeing is a work lesse necessary, & preaching the most principall: and for this cause he must giue himselfe especially to the practise thereof. On this manner wee might go through the callings of all men, & note many wants therein. Magistrats in towns and corporations carry & draw the sword for the maintenance of peace and ciuill order: it is well done, for it is a worke of their callings; yet not the principall, and they doe commonly faile in this, that they vse not the sword for this end, to vurge men to the keeping of the commandements of the first table, to a practise of pure religion, & to the keeping of the Sabbath day. This is the maine duty of the Magistrate, who bears the sword (specially for the good of mens souls). A master of a family, is to care not onely for the bodies, but also for the souls of his household, for this is the principall duty: & most householders are faulty herein: for commonly they betake themselves to the lesse duties, & leaue the principall: they care for

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the bodies of their wiues, children, seruants; neglecting the means of the saluation of their soules. Cleanse contrary to the rule in hand, which inioyneth the practise of the principall duties in the first place: therefore all carelesse & ignorant masters of families are here to be warned, to haue speciall care to provide for the sauing of the soules of all the that liue vnder their government. This also sheweth vs the faules of many students, who setting themselves apart for the worke of the ministry, doe first giue themselves to study the Fathers and ancient writers, whereas their first principall duty is, to be soundly instructed in the word of God, and to ground themselves in the maine points of religion; that they may be able to know what is true, what is false; what is to be done, what is not to be done in matters where they exercise faith or manners. And while this good foundation is laid, then the fore said helps may with good successe be adioyned.

Againe, necessary works I call those, which vpon due consideration, are not onely lawfull in themselves, and agreeable to our calling, but also expedient in the doer: for if they be inexpedient, though otherwise lawfull, they are not to be done.

Before I proceed any further, here is a necessary question to be handled: Whether the workes and actions of a calling done by a man which entrench vnlawfully into that calling, be nullities or not, that is, to be reputed vs as actions not done. I answer, that in things done, there be two kinds of faults; one in the work, another in the worker. A fault in the work is, when the action it selfe is done amisse: and it may be done amisse in substance, or in circumstance; & if the fault be in the substance thereof, it is indeed a nullitie, and must be reputed as not done. Secondly, the fault of the worker is, when an action of a lawfull calling is done by one that is not called lawfully. Now then, when the fault of an action is not in the work it selfe, but in the person that worketh it, it is not to be reputed a nullitie, neither to be reversed as nothing. As for example, one called lawfully to the ministry, baptizeth infants in the name of the Father, and of the virgin *Mary*: here is a fault in the action done, and that in the substance of baptism, & therefore here is no baptism, but rather a profanation of the ordinance of God. Now put the case further, that baptism is administered by a man that is called, though not lawfully, I say, if there be no fault in the actio, but only in the man, that baptism is not to be reputed a nullitie.

This doctrine is agreed vpon by the common consent of Diuines, as also by the lawes & orders of kingdomes, as may appear plainly in particular. *Augustus Caesar* a Romane Emperour, invaded the kingdom of the Iewes, and brought it into a Prouince: and thus was hee made king of the Iewes, but by lawfull means, but by intrusion. For all this, the actions done, and the commandements giuen by

A him, were the reputed commandements of a king, not reuered by any Iewe, but obeyed of all. For when he gaue commandment that all the world, yea the Iewes should be taxed, they yielded themselves to this commandement; yea righteous *Ieseph* and *Mary* went to their own towne to be taxed. *Caiphas* was honoured as high Priest among the Iewes; and though his entrance was by corruption & bribery, yet notwithstanding, the actions done by him in his office, were not esteemed nullities, but actions done. And therefore our Saviour Christ suffered himselfe to be accused, arraigned, and iudged of him: and also was content to come into the Temple & worship God according to the manner of the Iewes, euen before *Caiphas* himselfe. The Scribes and Pharisees that were the Doctors of the Iewes, had not many of the their calling by succession from *Aaron*, and for iudgment were also in part hereticall, holding some things against the foundation, namely, iustification by works, &c. and yet our Saviour Christ, because they sate in *Moses* chaire, bids the Church of the Iewes, & his disciples heare them, so far forth as they taught the doctrine of *Moses*. Whereby it is manifest, that if there be no fault in the work, the defective calling of the worker, doth not make a nullitie of the action done. For howeuer the worker sinnes in his vnlawfull entrance, and in that regard is not to be approved, yet the actions in the calling to which he is intruded, are the actions of that calling: for though he be called amisse, yet hee standeth in the roome of one lawfully called. And wee are to make difference betwix him that is called, though vnlawfully, & him that hath no calling at all. For the actions done without calling are indeed nullities, whereas if there be any calling, though entrance be badly made, it doth not make the action void. And whosoever denieth this ground of truth, ouerturnes the regiment of kingdomes, Churches, states, and societies whatsoever.

By this which hath bene said, a question is resolved concerning baptism: many of our ancestors heretofore haue bene baptized by Masse-priests, and neuer reueined any baptism but in the Church of Rome: now the demand is, whether that baptism were sufficient or no: & whether they must be rebaptized? I answer thus: the Romish priest is no minister of God & Christ, but of Antichrist, in that he offers Christ a real sacrifice for the quick & the dead, wherein chiefly stands his office: yet because he hath bin, & is designed by men to baptize, & stands in the roome of a lawfull minister, his actio is not void: for though he be not a minister lawfully called to baptize, yet is he not a mere priuie man; but he is between both, that is, one called, though amisse, though ignorant & ouerlight of mee: & consequently, he is one that in the act of baptizing, stands in roome of a right & lawfull minister. Againe, it pleaseth some, carried more by

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affection then judgement, to dispute on this manner. There is no right and lawfull calling allotted for ministers in the Church of England: therefore there are no Sacraments among vs, nor true preaching of the word of God: our Sacraments (say they) are but Sacraments in shew, & the effect of al preaching with vs, is no better then the illusion of the diabolus. Answer, we are granted there is no lawfull calling of ministers in the Church of England, (which neuertheless to say is both false and wicked) yet will hold this follow, that our Sacraments are not Sacraments, and our preaching not preaching, for though men be unlawfully called, yet their actions be the actions of Ministers, if they be called at all. The preaching of a minister unlawfully called, may be true preaching, and Sacraments, true Sacraments, else Christ would not have said of the Scribes & Pharisees, *Heare them*: whereas they were of other Tribes then *Leui*, & came in of bribery & like corruption. A bad entrance maketh not the actions done, to be voided and of none effect, if so be the door be shut to stand in the roome of a right & lawfull entrance. And, as good entrance maketh not alwise the actions good, because, where there is a good entrance into a lawfull calling, there is an after Apostasie too contrary, as the de. of a good entrance maketh not a wily of ministerial actions. Now I come to the second point touching continuance in calling, namely, in what manner the actions thereof are to be done. It is not sufficient for a man to do the proper workes of his calling, but he must do them in a good and godly manner: & that a man may do the two things are principally required. Holiness, the word of God teacheth, that there is required a double sanctification. The first, of the worker; the second, of the work and action to be done. That the worker should be sanctified, it is necessary for two causes: 1. because the person must first please God, before the work of the person please him. For to the *unbelievers* all things are unclean, *1. Tim. 1. 5.* yea, not onely their workes, but their minds and consciences are defiled: and the reason is plaine, for so great is the corruption of our wicked natures, that we defile whatsoever thing we lay our hands vnto. If men be not repentant sinners, al the actions which they do, though good workes in themselves, are very sinnes, & offences before God, in that they proceede not from an vpright heart, neither are done to the glory of God. Secondly, sanctification of our persons is required: because, vnlesse we be borne anew of water & the spirit, we can look for no successe or blessing vpon our labours: it is the righteous mans privilege, *Whatsoever he doth is shall prosper, Psal. 1. 3.* no man els must looke for this fauour at Gods hand. Righteous *Ioseph* prospered in all that he did, for the Lord was with him, when he was made ruler

ouer the house of *Potiphar* the Egyptian, *Gen. 39. 2, 3.* And *Iehosaphat* saith, *2. Chron. 20. 20.* *Believe the Lord and his Prophets, and thou shalt prosper.* While the Ark was yet in the house of *Obad-Edom*, hee prospered and all his house. How much more then shall he prosper, that hath not onely the signe of Gods presence, but God himselfe dwelling in his heart? If hee said, that in experience we finde the vngodly man to prosper as well as the godly: I answer, the prosperity of the wicked, is like the quales which God did send to the Israelites in the wilderness, which brought a plague and destruction with them, for they died while the meate was yet in their mowthes. The prosperity of the wicked ferues to their deeper condemnation.

Hence we learne, that being designed and set apart to any calling, we must first of all from our hearts turne vnto God, from all our sins, and vnto means to become new creatures, because vnlesse we repent and turne vnto God, and with constant purpose cleaue vnto him, the best actions of our callings, though we had no other sins, shall be sufficient to condemne vs; considering no worke euer pleased God, till the person of the worker be accepted in his sight. The blind diuinity of the world is this, that such as walk diligently about their business, liue peaceably with all men, & do no man hurt, haue all things to go well with them, and God will haue mercy vpon thē. These things indeede are good and commendable, but not sufficient for vnles the person that doth these things goe further, and repent him of his sins, and die vnto them by the vertue of the death of Christ, and liue vnto God, all his peaceable and vpright dealing will in the end proue no better then fig-leaves before God. For euen the best workes that can be, are damnable sins in the doer, vnlesse he turne vnto God, and be in Christ. In the same field, at the same time, in the same businesse, there is the worke of the oxe, and the worke of a man; now I demand which of these twaine is the better worke? I know the answer will be, the worke of the man; but the truth is, vnlesse he be renewed by the grace of God, his labour is worse then the labour of the beast; for the beast in his kinde obeys God, so doth not the vnrepentant sinner. And thus actions lawfull in themselves, in him become vnlawfull, not because they are done, but because they are done in euil maner, euen as the chānel is faulty, not because it carries the water, but because it defiles the water.

The second thing required, is sanctification of the worke or action. This point also must be learned and practised: for it is not sufficient to doe a lawfull action, but it must be done in holy manner: for lawfull actions vnlesse they be sanctified, are sins: as may appeare by one & the same action done by two persons. The Publican and the Pharisee goe together to pray, they doe both one and the same actions, and yet the one for his prayer is approoued,

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the other is not; because the one, that is, the Pharisee prayed in the pride of his heart, and profaned the lawfull action of prayer: the Publican prayed in the humilitie of his heart: for the pardon of his sins, and his action was not onely lawfull in it selfe, but also holy in the doer. And this is the point that must be learned and practised in all the actions of our callings: that they must not onely be lawfull in themselves, but also lawfull in regard of vs.

This discovereth the blindness, and ignorance of most men amongst vs: which think it is sufficient for them, if their actions which they doe, be lawfull. As for example, chapmen think they may vse their owne liberty in buying and selling, because bargaining is Gods ordinance, and thinke it needlesse to regard in what manner they buy or sell; nay commonly they do not so much as dreame of this; that they are in such order to performe their actions, that in their doings they may approoue themselves vnto God.

In the sanctification of the workes of our calling two things are required: The word & prayer: *1. Tim. 4. 5.* for that which *Paul* lets downe of the vic of meates and drinks, must be extended to all the ordinances of God whatsoever. I will speake of both these in order. And first of all, the word of God must be our rule & square, whereby we are to frame and fashion all our actions, and according to direction receiued thence, we must doe the things we doe, or leaue them vndone. *Dauid* a King had no doubt a wife and godly Counsell, and he himselfe was a man of great wisdom, being a Prophet of God: and yet hee saith, *the word and the lawes of God are his Counsellors.* And that which the Lord commandeth the Kings, that sitting vpon his throne he should haue the booke of the law before him, to doe all things therein: the same must euery subject likewise in his particular place and standing performe. *Peter* fished all night and caught nothing, in the morning Christ came and bad him cast his net into the sea; who presently, though discouraged with bad successe before, saith, *Luk. 5. 5.* *Lord, as thy word I will doe it.* And thus much should euery man dayly say in his place, that he will doe the works of his calling at Gods commandement, and according to his word. When the people of Israel came out of Egypt, and went into Canaan, a type of the kingdom of heauen, in their whole journey, they were led by a pillar of a cloud in the day, and by a pillar of fire in the night; when the cloud stood still, they stood still, and they were to follow it by what foueuer it went, forward or backward: Now looke as the Israelites went to the earthly Canaan by following the pillar of fire, & the cloud: so must we as it were goe blind-fold, and suffer our selues to be ruled by the word of God in the workes of our calling: though we seeeme in reason to goe backward: what it doth command, that must we do; and what it forbiddeth, that must we eschew. Ma-

ny things might be rehearsed out of Gods word for our better direction in particular actions, but I will reduce them al to two heads. For some directions serue for the eschewing of vices, and some other for the practise of vertue. The vices to be eschewed in the workes of mens callings, are especially two: Couetousnes, and Injustice. Couetousnes is a notorious vice, whereby all men almost apply their callings, and the workes thereof, to the gathering of wealth and riches: this is one of the head and matter sins of the world, and from it a sea of euils flow both into Church & Commonwealth. There be many that haue good affections, & receiue the word with ioy: yet like the thornie ground, they are choaked with the cares of this world. Now then consider Couetousnes is so vile a sin, let such as be placed in any calling, take heede of it, and be careful left it take place in their hearts, and draw them to many other euils. Saint *Paul* saith, *1. Tim. 6. 20.* *They that will by rich,* that is, such as desire the labour of their callings to the gathering of wealth, *fall into many and grievous temptations,* & so consequently into damnation: and therefore he addeth that *Couetousnes is the root of all euil.* It may be objected, that vnbelicfe is the first particular sinne that euer came into the world, & consequently, that couetousnes is not the toote of al euil; answer, that vnbelicfe is a mother of sin, whene al other sins arise, yet couetousnes also is a roote in another respect; because, as the more giueth sappe and nourishment to all the branches, so doth couetousnes to euery other sin, whatsoeuer: where it reignes, no sinne dies or decays. In the body when the spleene swelles, all other parts decay and consume: euen so, when the heart swelles with desire of riches, all the graces of God consume and fade away. *Iudas* no doubt had many good things in him: he tooke al to be a disciple of Christ, hee preached the Gospell to the Iewes as the rest of the disciples; he wrought miracles, and cast our diuels; nay he was more, he was one of Christs owne family, and as it were a steward: he bare the bag and disposed of all things; & yet at the last, because he suffered this damnable sinne of couetousnes to preuaile within his owne heart, hee condescended to sell his Master for thirty pieces of siluer. And thus all good things in him came to nought: for presently vpon this fact, he went and desperately hanged himselfe; and with such violence cast himselfe downe, that his bowells gushed out. And thus will it fall out with all such as nourish this sinne, and giue place vnto it, though they be neuer so furnished with knowledge, zeale, and commendable life. If it be suffered to preuaile, it will bring them at last to fearful and lamentable ends. In a common family, it is a great disorder to see the Master play the seruant, and the seruant to doe the office of the Master: much more then it is a disorder in the Church of God, which is

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he family of Christ, that men for their minds in the world, and make themselves servants of riches, which should rather serve the Our Saviour Christ faith, *7 the Sabbath was made for man, and not man for the Sabbath*; then much more riches were made for man, and not man for riches. Again, covetous and worldly desires are against the order of nature: for when we come into the world, we bring nothing with vs, and while we live here, Nature is contented with little; and when we die, we must carry nothing with vs, but a coffin, or a winding sheet; why then should we set our minds to much on earthly things? Again, the gate of heaven is straight, & the way narrow, so as we must be a little to struggle and creep before we can make any entrance, & deny all that we enjoy. Now when in the works of our calling we are only to get wealth, we do as it were set barriers on heaven's gates, & load our selves with burdens, which make vs unable to passe. Therefore special care must be had, that our time & calling be not spent in gathering earthly treasures. And every man in his calling may imitate this vice, and the practise thereof, by doing these two duties. First, he must restrain his action from the world. Secondly, he must turne and dispose of to better things. For the first, our affliction is like a sea, which being suffered to passe his banks, overflowes the whole country; and therefore to keepe our desires in compass, every man in his place and calling must labour for two things: first, for contentation; so that the holy Ghost, *Let not your hearts be troubled in contentment, but be content with that which you have*. This contentation is the esteem of that particular estate wherein God hath placed vs, to be the best of all estates for vs that can be. A notable example of this vertue we have in the Apostle Paul; who had learned in whatsoever estate he was, therewith to be content. And therefore he saith, *Phil. 4. 11. 12. I can be abased, and I can abound, every where and in all things I am instructed both to be full, and to be hungry, to abound, and to have want*. This which Paul practised, is soone said, but not so soone done. Now that we for our parts may after his example be content in every estate of life, we are to performe these duties. First, we must labour to see a particular providence of God, and to have experience hereof in all things that come to passe. In health, wealth, and liberty, all men acknowledge a providence; but in the contrary estates of sickness, bondage, & poverty, &c. the blind world seeth no providence, nor goodnesse of God; it thrusts vp all the goodnesse of God in health and wealth. But such as profess the knowledge of the true God, must better acquaint themselves with this providence and goodnesse of God, and labour to see it, as well in sickness as in health, in want as in wealth, in persecution as in libertie and peace. And when we can in some good measure do this, experience of diuine providence will breede

and bring forth contentation. An example of this we have in *Iob*, who in the midst of his troubles, said, *Iob. 1. 21. The Lord giueth, and the Lord taketh away, now blessed be the name of the Lord*; let vs in these wordes marke his contentation, and the cause thereof: namely his perswasion, that God himselfe did lay that affliction vpon him, in which perswasion being sealed, he giues thanks to God. Secondly, we must labour to be resolute euen in conscience with David, that *God is our portion*, that is, that God the father is our father, Christ Iesus our Redeemer, and the holy Ghost our sanctifier and comforter: herein we must settle our consciences: and then may we say as David said, *Psalm. 136. 6. I have a goodly heritage*; and we shall finde our minds more settled and contented, with any estate good or bad that befalls vs by the will and appointment of God. All men are well pleased with health, liberty, wealth; and if we could be able in truth to say, *the Lord is my portion*, we should be well pleased with sickness, bondage, and poverty. And thus are we to indure our selves to contentation.

Now for the better restraining of our affections from the world, two things must be done: first of all, we must in this life resolute our selves to seek for no more, but things that be necessary and sufficient for vs and ours. For to seeke for abundance is not lawfull, neither doth it stand with good conscience, which I proue on this manner. We may seeke for that which we may pray for: but we have no warrant to pray for abundance: for things necessary & sufficient, we have warrant to pray, as *Agur* doth, *Prover. 30. 8. Give me neither poverty nor riches, feed me with goodde convenient for me*. And Christ taught vs to pray on this manner, *Matth. 6. 11. Give vs this day our daies bread*: that is, bread for our subsistence, or such bread as is sufficient to preserve our liues. And *S. Paul* plainly condemnes the desire of riches, that is, of things more then necessary, affirming that such a desire to beichful into the snare of the diuill. Some haue obserued 12 wonders in the Manna of the Iewes. 1. The children of Israel were fed with it, 40. yeares. 2. To the godly it tasted according to euery one his desire. 3. To the vngodly it was loathsome. 4. A Gomar of it sufficed all stomachs. 5. Wheter men gathered more or lesse, they had full measure, neither more nor lesse, that is, a Gomar full. 6. Two Gomars full before the Sabbath, on other dayes but one Gomar full. 7. It fell euery day, but on the Sabbath, 8. It melted in the sun, and was hardened in the fire. 9. It was kept many yeares in the Arkyn putrified. 10. Being preferred till the morrow it putrified, except on the Sabbath. 11. He that gathered least had his Gomar full. 12. He that gathered most, had but his Gomar. Now by the most of these wonders, and specially for that Manna laid vp till the next day putrified, and that euery Iew had his competent measure, were his labour more or lesse, we are

1 Tim. 6, 8

Ruff. lib. 1 cap. 12

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Deut. 17. 16, 17.

taught, that the seeking & desire of abundance, pleaseh not God. The Lord commandeth the king by expresse law, that he should not multiply his horses, nor his siluer & gold: it is not here the intent of God to bar Kings from seeking for things sufficient to maintain their kingdomes; but to moderate their affections, that they seeke not for that abundance, which may serue to maintaine, not one, but two or three kingdomes. If God send abundance of things more then necessary to Princes, they may receive them at the hand of God, & they are to be thankfull therefore: but kings themselves may not seeke for more, then which is sufficient for their estates.

Now if this be the dutie of the Prince, then much more is it the dutie of the people: and subiects in kingdomes should content themselves, if they haue as much as will provide them food and raiment, and thus much lawfully may they seeke for. As for example, a master of a family, may with good conscience seeke for that measure of wealth, as shall in Christian wisdom be thought meete to maintaine him & his family, with convenient food and raiment: hauing obtained thus much, a pause must be made, and he may not proceed further, to enlarge his estate, by seeking for that abundance that may well serue his own house, and a second, or many families more. It may be here demanded, how we are to judge what is sufficient for any man? I answer, we must estimate sufficiency, not by the affect of covetous men, for then nothing shall euer be sufficient: but we are to proceed by the same rule in this manner, as in like case of apparel. Because the word of God hath giuen no particular rule, how euery man or woman should be attired: therefore our rule must be the example & judgement of the godly, & graue men & women of our estate and order. So likewise for a sufficiency in things of this life, our rule must be the common judgement and practise of the most godly, frugal, and wise men with whom we live: and that which they in good conscience judge sufficient and necessary for euery man, according to his place and calling, that is to be esteemed sufficient. And here we must remember, not to make one rule for all men, that things sufficient for one should be sufficient for all: but euery man must be measured according to his condition and degree. For as one man is above another in degree, more or lesse, so to one is more required for sufficiency then to another. But the covetous man may except, and say, Every gift of God may be sought for: But abundance is the blessing and gift of God, and therefore it may be sought for. I answer, We must distinguish the blessings and gifts of God, some of them are simply blessings, and some only in respect. Those which are simply blessings are such gifts and graces of God as are not only blessings in themselves, but also in euery man

that hath them: and such are the gifts of faith, of repentance, of the feare of God, & the loue of God & man. The second kind of blessings which be in respect, are such as are good in themselves, but not good to euery person that hath them: such are riches and abundance of worldly things. Thus then I answer, Every blessing of God may be sought, if so bee I know it is a blessing to me: therefore I may lawfully seeke for faith, & repentance, & all such gifts of God, as are simply blessings. But we may not seeke for such things, as are only blessings in some respect, vntill we can say they are blessings to vs: a sword or a knife are good things in themselves, & haue their vse: but they are not good in the hand of a child, or of a mad man, because they may thereby hurt themselves. And so are riches good in themselves, but not for euery man: and therefore no further to be sought, then we know they are good and profitable for vs.

Secondly, it is alledged, when men do seeke for abundance, they finde it, and God would not giue it them, vntill it were a blessing: because, whatsoeuer is of God, is good. I answer, first of all, that God in giuing abundance to the covetous man, is void of all blame: for the question is, of the mans seeking & receiving; not of Gods giuing. Again, when God giues abundance to some that seeke it, he giues a blessing, but like to the quales which he gaue to the Israelites, that brought a plague with them: for God oftentimes giueth temporal blessings in his wrath. Thirdly, it may be alledged, that God hath made a promise to euery righteous man, that hee shall receive abundance of riches and treasures shall be in his house (saith David) & therefore hee may lawfully seeke for riches. I answer, two waies; first, that by riches in the word of God is oftentimes understood things necessary, and not abundance. Secondly, if riches be taken for abundance; I answer, that promises concerning temporal blessings must be vnderstood with exception of the croffe and chastisement: and therefore the meaning of the Psalmist is, that riches shall be giuen to the righteous, vntill it be the will of God to exercise and try him by want & poverty. And that this place must thus be vnderstood, it appears plainly, *Heb. 11. 37.* where some are commended, because they endured poverty by faith, wandering too and fro in sheeps-skins and goats-skins. And *Lazarus* when hee died, was received into *Abrahams* bosome, though in his life time hee had not so much as crummes from the rich mans table, to feede his body. Now then if the promise were absolute, euery man might seeke for abundance, and euery beleuer should haue it: but seeing it is conditional, & we are vncertain whether it will please God to try vs by want or no; therefore wee may not seeke for abundance. Fourthly, it may be alledged, that euery man must doe good to the Church and Common wealth, & therefore

Psalm. 112. 5.

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hee must seeke for plenty, that he may haue wherewith to do this good. I answer, we must do good indeed, but yet within the compasse of our estates and callings, and according to our ability, for God accepteth eury man according to that he hath, and not according to that he hath not.

Lastly, it is alledged, that there be examples of righteous men; as *Abraham*, *Jacob*, and *Salomon*, that abounded with riches. I answer, they got not their riches by seeking abundance: they were made rich by Gods sending, not by their own seeking. So may any man accept abundance, when it is the pleasure of God to bestow it vpon them, while they walke in their callings. And it ca not be shewed, that either *Abraham*, *Jacob*, or *Salomon*, wanting riches, sought for them: but commonly the covetous man layes plots how to get thus much for himselfe, & thus much for his children, so many hundreds, and so many thousands: whereas *Jacob* asked of God, but food and rayment. Therefore whatsoever is said to the contrary, the truth is, that no man can with good conscience seek for things more then necessary. And this one thing must be as a corde vnto vs, to restraîne our affections from the world: that God hath giuen a commandement, that we must seeke onely for things, that may be in Christian wisdom esteemed necessary.

Now let vs proceed to search how we may turne our affections from the world to better things. The way is this. As the cholericke persons that desire to restraîne their hastinesse, must turne it against themselves for their own finnes: Euen to the worldling that desires to turne his gripple mind from earthly things, must set his minde on the kingdome of heauen. And for the doing of this two things are especially required: first, we must endeavour to haue the eyes of our mindes enlightened by Gods spirit, that we may see how happy the estate is, that God hath prepared in his owne Kingdome for them that loue him. This *Paul* prayed for the Ephesians, *Eph. 1. 18. That the eyes of their understanding might be enlightened, that they might know what the hope was of their calling, and what the riches of his glorious inheritance is in the Saints.* The beast that goes in a bare comon, if once it set eye on a better pasture, will without further delay, ouer hedge, and ditch and all, till it come into the said pasture. Now that which is in nature, shold much more be in them that are partakers of the grace of Christ. Therefore although like moales we haue our heads alwaies roing vnder the earth: yet if we do by grace but cast our eyes to the eyes of heauē, we cannot but turne our hearts from the loue of this present world. A notable example of this we haue in *Moses*, who when hemight haue bin heire to *Pharaoes* daughter, refused honor, esteeming the rebuke of Christ greater riches then the treasures of Egypt: because he had respect to the recom-

pence of reward. Thus God in mercy opened his eyes, and made him see the happy estate of the kingdome of heauen, and thereby caused him to leaue and forsake the honour and wealth of Egypt.

Secondly, we must endeavour to haue in our hearts, a sense & feeling of the want of Christ, & to see our damnable estate in our selues, & how greatly we stand in need of the blood of Christ to wash away our sins. Beheld a notable meane to make any mā (though he were couetousnesse it selfe) to turn his heart from the pelie of this world, and to seek wholly after spiritual & heavenly things. For the consideration of our own misery in our selues, & a lively sense of the neede we haue of Christ, will make vs hunger after him and his righteousness, about all things in the world. We find by experience, that many are indewed with good gifts of knowledge, of ioy in the word of God, of zeale, &c. who neuertheless in their callings be overcome with this foule sin of couetousnesse: & the reason is, because they were neuer thoroughly touched with any sense or feeling of the need they had of Christ, their hearts are dead in sin & corruption, and they neuer knew the vileness of their own natures, and in what extreme misery they are out of Christ. And if they might be brought to a feeling of their vnworthinesse, & made to hunger after him, they would then begin to say with *S. Paul*, *I esteeme all thing as dung in regard of Christ*. And with *David*, *at the Harb braieth after the rivers of waters, so thirsteth my soule after thee, O Lord*. This is the counsell of Christ, *First seeke the kingdome of God & his righteousness*, *Matth. 6. 33*. We must in our selues be as the wounded man that lay in the way, that Christ Iesus the true Samaritane may come by vs to supple our wounds, and to powre his owne precious blood into our foules. For as *Mary* said, *God fill the hungry with good things, but the rich he sends empty away*. And thus shal we be able by Gods gracie to turn our affections from the world, to heavenly things. Thus also we see how to walk in our callings with good conscience, & to avoid the sin of couetousnesse.

Now I come to the second sin of iniustice, whereby men abuse their callings, to the hurt and hindrance of others, either publicly or priuately. Example of this we haue in *Zacheus*, the Publican, who enriched himselfe by caualation. Now this sin spreads it selfe as largely through all degrees and states of men, as the former sinne of couetousnesse: as will appeare, if we do but take a view of such as be the principall callings. And first, to begin with Emperors and Princes, by whom is practised the greatest iniustice that can be, as they are in the greatest callings: for many of them content not themselves with their own dominions, but encroache either by fraud or by violence on their neighbor kingdoms, and for the encreasing of their estates, spare not to shed rivers of blood. As at this day,

the Turke in Asia, and the Spaniard also, who seekes by all means to make himselfe the Emperour of the West parts of the world. Like iniustice appeares in the calling of such magistrates as vie to take bribes, to respect mens persons in executing iustice and judgement, iniustice also creepes into the chaire of *Moses*, when the word of God, the food of mens soules is with-held, as also when it is corrupted, partly by the poison of mens errors, partly by the deuils of mans braine. Iniustice in the calling of the Lawyer, is to take larger fees, then statutes or conscience will allow: and to make delay of suites, yea to delay them, not from morning till night, as *Iethro* said to *Moses*, but from terme to terme, yea from yeare to yeare, for the increasing of their gaine. In the calling of the Physician, it is iniustice, to minister physick to the bodies of men, that is learned out of bookes, without any experience: also to minister physicke vpon the bare inspection of the urine, which by the best learned is judged to be insufficient: & oftentimes deceitfull: yea to prescribe drunkennesse and fornication for the cure of some diseases: and to minister physicke to parties absent, vpon the erecting of the figure at the time of their terrogatio. In the calling of the Merchant & trades-man, there is false weights and false measures, diuers weighs and diuers measures; ingrossing, mingling, changing, setting a glosse on wares by powdering, starching, blowing, darke shoppes, glosing, smoothing, lying, swearing, & all manner of bad dealing. In the pasture, there is presentation giuen, but with secret condition of hauing his owne tythes, or some other fleece out of the liuing. In the land-lord, there is racking of rents, taking immoderate fines, inclosing of grounds that haue liuen common time out of mind: & the cause is, want of sobriety and temperance in diet & apparel. In the husbandman & cornemonger, there is exceeding iniustice, in hording vp graine till the time of further advantage: & in taking whatsoever they can get for their owne, though it be to the shedding of the blood of the poore. In the calling of the Printer, which shold serue for the special good of the Church and Common-wealth, there is exceeding iniustice done to booby by the publishing of scittels, and hereticall bookes, whereby errors are spread abroad, as also by publishing vnchaste, vnmodest, & vnprofitable writings. And in the calling of the Booke-seller there is like iniustice, in that they sell bookes good and bad, of truth and falshood, and that hand ouer head, without any regard, to eury one that cometh. For at this day in England a Papist may furnish himselfe almost with all kind of bookes of his own heresie, and that in the shoppes of the Protestants. As thing to be thought vpon, & that which greatly hinders the good of this our Church. Thus ouer all estates & callings the canker of iniustice hath spread it selfe, so as we may take vp the complaint

of the Prophet *Micah*, *It is hard to finde a righteous manery man laies a net for his brother, and seeketh his hurt, his blood, and vnto vinding.* This is so plaine, that he which hath but half an eye may see it. Yet the vnjust man watech not excuses, but faith, The world is naught, & therefore they that will line in the world must doe as other me do. *Ans.* This indeed is the blind reason of vngodly men: but *S. Paul* gieth another rule, and bids vs *walk soberly in this present world, as lights in the midst of a crooked and peruerse generation.* And though the whole world shold giue themselves to the practise of iniustice, yet he that is the child of God, must carry himselfe in his calling in such manner, that he may be a light to them with whom he lieth. Other more blinde and shamelesse, for the maintaining of their iniustice, alledge the example and practise of our Saviour Christ, in sending for another mans Aile and the Colt, whē he went to Ierusalem. But who doth not see the notorious abuse of this place of Scripture? For our Saviour Christ did this as Lord, not onely of the beast, but also of the owner. And therefore when he sent his Disciples, at the same time he inclined the heart of the owner, to be willing to let them go: shewing thereby himselfe to be the Lord, that hath the hearts of all men in his hand, & consequently the gouernour of all things else. Other allegations for the defence of iniustice are of no moment. Now then, we must enter into examination of all the workes of our callings, & finding what stands not with equity & iustice we are to forsake it. And the better to perswade vs hereunto, these reasons may be vied. First of all, it is Gods commandement, that eury man should deale iustly in the workes of his callings as *Paul* saith to *Titus*, *The grace of God that bringeth salvation vnto all men hath appeared, & teacheth vs, that we should deny vngodlinesse and worldly lusts, and that we should liue soberly, righteously, & godly in this present world.* Again, *Let no mā defraud or oppresse his brother in anything.* Now then, if we haue bin faulty in this kinde heretofore, let vs now begin to make conscience of this commandement. Secondly, we must consider with our selues, that so long as we practise iniustice in our particular calling, all our worship and seruice of God in prayer and thanksgiving, in hearing the word, & receiving the Sacraments, is an abominatio vnto the Lord. Hecupon he saith to the Iewes, *I abhor your Sabbath: & your moones:* and the reason is, because their hands were full of blood. Again, the Lord protesteth that the sacrifices offered vnto him by the Iewes, were, as if a man shold cut off a dogs necke, and offer it him in a sacrifice, because they liued in their wickednesse. Thirdly, they that practise iniustice haue the curse of God to follow them. *Paul* saith, that the vnjust man shall neuer enter into the kingdome of God. And *Moses* saith, that they which vse false weights are an abomination to the Lord. Look then how many practises of

Iniustice



Injustice be used in any mans calling, so many barres and stopes there bee to keepe him from the kingdom of God. Lastly, let vs marke what *S. Paul* saith of himselfe, that (2 Cor. 2. 11.) *In all things he had a care to please God, in consideration of the terror of the Lord:* & that is as if he had said; I know in the last day I must come to the barre of Gods judgment, and there bee tried of all the things I doe, and therefore doe I endeavour to keepe a good conscience in all the workes of my calling. And in the very same manner should every one of vs stirre vp our selues to the practise of justice, and to the avoiding of bad dealing in our callings: for at the last day, the bad practises of every man shall be made manifest, and we shall be judged according to that we have wrought when we liued in the flesh. Thus much for the two vices to be avoided in every mans calling.

The virtues which the word of God requirerh of vs in the practise of our callings, are many, but two especially: *Faith*, and *Love*. By *Faith*, I meane not onely fauing faith, but another particular faith arising of it, whereby wee must be perswaded, that our particular calling and the workes thereof, are pleasing vnto God: and that hee will giue a blessing vnto them for Christs sake. And whatsoever is not of this faith, is sin. When *Nash* is said to build an arke by faith, we must not onely vnderstand iustifying faith, but wishall, another particular faith flowing from it: whereby he was perswaded, that the building of the Arke was a worke acceptable vnto God, and that hee should finde a blessing therein. And without this particular faith, no man can please God in any calling. Now there is a relation betweene faith, and the word: where faith is, there must be a word of God; and where the word is not, there can be no faith. And therefore that the actions of our callings may be done in faith, we must haue a word whereon to build our faith. And this word is twofold: a word of commandement, and a word of promise. The Commandement is that word of God, whereby the actions of every mans calling, are either exprefly commanded, or at least approued. The promise, is a particular word, either directly propounded, or by iust consequent to bee gathered out of the Scripture; whereby God hath promised to blesse the labours and workes of our callings. And for knowledge of both these, must every one labour in his place. The Maiestie must haue a commandement from God in his word that must authorize him to draw the sword: and a promise of blessing and protection, when vpon good cause hee drawes the sword indeede. The like must the Minister haue for his calling, and the man of trade for his. And he that hath not both a commandement & promise, cannot possibly doe the workes of his calling in faith.

Now if any shall thinke this strange & hard, let them consider what is done in townes and

corporations. Men of the fametrades, haue their Wardens and Masters of their Companies, yea decrees and ordinances, to which they binde and conformance themselves. Now if men be content to binde themselves to their owne ordinances, shall they not much more yeeld themselves to the commandements of God, and walke in their callings according to them? Again, when men thus liue by faith, hauing regard to Gods commandements, it causeth them to doe their actions in obedience. And when they shall by the same faith rest vpon the promise of God, it will make them cast their workes on the Lord, and free them from carking & distrustfull cares, which pull the heart in peeces. And by this meanes also, they shall ease their mindes, when they lye vnder the crosses, that are incident vnto every calling since the fall of *Adam*: for in this promise we shall behold the blessing & goodness of God in the midst of our troubles. As the wood that *Moses* cast into the bitter waters, made them sweete: so the promise of God viewed by the eye of faith, sweeteneth the troubles and crosses of callings.

The second vertue is love. Faith which is alone in justification, goeth not alone in life & conseruation, but love & faith are both joynd together, for faith worketh by love. And yet they are not one and the same vertue, but differ in their actions: as the man that serueth a Master vpon the ladder, hath vse of both his hands, with one he staith himselfe, with the other he reacheth vp his burden: so hath every man in his calling the vse of two spiritual hands, the hand of faith, & the hand of love: the hand of faith, keepeth him in compass, & staith the minde vpon the word of God; & the hand of love reacheth out it selfe to others in duties of love towards God and man; and thus faith and love differ. Now the practise of love stands in two things. First, we must refer all the workes of our callings, to the honour, praise, and glory of God: and here is the principall thing wherein love consists. And therefore *Paul* saith notably of himselfe, *The love of Christ constraineth me*, signifying thereby, that whereas Christ had loued him, as shed his blood for him, that very love did constrain him to refer that he could do, to the honor and praise of Christ. Now looke what *Paul* here saith, the same must every particular man in his calling say of himselfe: that the love of Christ in shedding his blood for him, constrained him to doe all things for the honour & praise of his name. The second duty of love is, to apply the workes & duties, and labours of our callings, to the good of the Church & Common-wealth, and the place whereof we are members. Thus *Paul* saith to the Galatians, *Gal. 5. 13. Do seruice one to another by love*. And this is done, when we employ our labour, for the good of our brethren: and thus briefly we see how love is put in practise.

If we shall examine our selues by these two

points, it will appeare, that most men come short of their duties: for whereas it is the property of vnfaired love, not to seeke his owne things, but the good of others: the common practise of men is to employ their paines for themselves, according to the common saying; Every man for himselfe, & God for vs al. Now are the euill daies, wherein men are louers of themselves. The moouing cause almost in every man that causeth him to do the duties of his calling, is the respect of priuate benefit. It is hard to finde a man that labours in his calling vpon loue to Gods glory and the good of his brethren. Thus we see how Gods word giues direction for the holy vse of our callings.

The second means to sanctifie our callings, and the workes thereof, is Prayer. This prayer is that, whereby we do not only pray vnto God for the pardon of our sins, and for the supply of such graces, as concerne life eternall, but particularly, for a blessing vpon the labours of our callings; whose beginning must be with prayer, and in due season end with thanksgiving. The commandement to this purpose is plaine, *Whatsoever ye do in word or deed, do all in the name of the Lord Iesus giuing thanks to God*, Col. 3. 17. The meaning is, that when we enterprife any busines, either in speech or actio, we must first call on God for his blessing, & giue him thanks in the end. *David* saith, *Psal 127. 2. Except the Lord build the house, they labor in vaine that build it; and except the Lord keepe the Citie, the watchman keeps the watch in vaine*. If *Paul* before hee took shipping praised on the shoare, then much more must we do it, in the maine and weighty workes of our callings. Parents in their families teach their children to say, *Father I pray you blesse me, Mother I pray you blesse me*. Well, Gods Church is his family, and men that liue therein are the children of God; he is the Father and the Master of that family: therefore let this practise of earnestly parents teach vs, when we begin the actions of our calling, to goe to our heavenly Father for his blessing. This we must remember to practise, and so shall we sanctifie the workes of our callings.

The second thing required, in doing the workes of a mans calling in good manner, and which serueth also for a good continuance in the calling, is Constancie. And it is nothing else, but a perseverance in good duties; which is the more needfull, because it is no commendation for vs, to make choise of a good and fit calling, and to enter into it, vntill wee goe through flitch in the duties thereof. For euen as the souldier in the field must not change his place, wherein he is placed by the Generall, but must abide by it, to the ventring of his life: so must the Christian continue and abide in his calling, without change or alteration. There is a certaine lightnesse in the nature of man, whereby it cometh to passe, that many like better of other mens callings then of their owne: and herupon are moued vpon every light occasion to alter their calling. But in the

text in hand, the holy Ghost meetes with this lightnesse, by commanding every man to continue constant in doing the duties of his particular calling; *Let every man abide in that vocation wherein he was called*. And we must be careful to avoid three lets of Constancie: Ambition, Envy, Impatience. Ambition is a vice, whereby any man thinking better of himselfe, then there is cause he should, becomes male-content with his particular calling, and seekes for himselfe an higher place, and a better estate. An example of this Ambition we haue in our first parents: who by Satans allurements, became male-content with that estate wherein they were created, & fought to attaine to the condition of God himselfe. And this sinne of theirs cleanes fast to the nature of every man, and by it wee are easily carried to a dislike of our condition. Thus *Abolom* through Ambition, was moued to seeke his fathers kingdom, judging basely of his present estate; for out of naturall selfe-loue springeth Ambition. And for the better redressing of this vice in our selues, every man must enter into consideration of his owne estate: we must thinke our selues, that in respect of our bodies, we are but dust and ashes, and to dust wee must returne againe: that in respect of the disposition of our hearts, altogether set vpon sinne, we are farre more wretched then any other creature; and also that of our selues wee haue not any sufficiency for the doing of the least and smalleste dutie of the basest calling in the world: for of our selues we are not sufficient to thinke one good thought, much lesse to performe a good dutie acceptable to God, in any calling whatsoever. And therefore we must consider with our selues, that in our particular callings, wee are but as weake instruments in the hand of the Lord, who is the principall worker and agent. These and the like meditations might moue vs to contentation in the calling in which God hath placed vs.

The second impediment to Constancie, is Envy, which is a pining away of the heart, when we see others placed in better callings and conditions then our selues. This is a common sinne, and it is the cause of much diffention in the common wealth. It is one of *Machiavel*s policies, to holde it necessarie in a common-wealth, that men of sundry degrees and callings, should enuy and maligne each other. But contrariwise it is a manifest hindrance to constancy in good duties, and hurtfull both to Church and common-wealth. And for the better redressing of this fault, we are to consider, that the greatest callings that bee, are not ordained for the maintenance of pride, & for the priuate benefit of men, but for the common good. Secondly, that such as are placed in the greatest callings, haue the greatest charges, and therefore are to yeeld vnto God the greatest account.

The third impediment of Constancie is impatience, which is a disquietnes of minde, arising



fling from the continuall troubles that are incident to all callings, specially when men are not able to beare them, nor to brooke the injuries that are commonly done vnto them in word or deed. This very time maketh many a man to leaue his place. Such as goe to sea, for their delight, make choice of faire and calme daies; afterward beeing sicke, yea tossed with winde & weather; and in some danger of their liues, they with themselves on land againe, being grieved if they euer came on ship-boord; professing if they come to land againe, neuer to come on sea any more. Euen so doth it fare with many men, both in Church and Common-wealth: they take a liking of this or that calling, they enter into it, hoping for pleasure, wealth, and approbation of men: now afterward finding themselves disappointed of their expectation, and to walke in callings with many troubles and discomforts, hereupon they become impatient, and either doe indeed, or greatly wish to leaue their callings. Now to remedy this vice, we must resolute to go on to the duties of our callings, to go through such in any way; arming our selues with all meete and necessary patience. Thus Christ commanded his disciples to *possesse their soules with patience*. And *Paul* chargeth the Philippians, *to let their patient and equall minde be known to all men*. The Surgeon that is to cut his patient, goes on to launch & to worke his cure, though his patient crie neuer so much: so must we in our particular callings go on with courage & constancie, to doe the duties thereof, for the glory of God, & the good of men, though there be neuer so many lets & impediments to hinder vs: and as *Paul* saith, to passe through good report and bad report; through shame & rebuke.

And that we may thus constantly proceede in all good duties with all patience, wee must often remember, that the duties of any lawfull calling, be it neuer so base, are accepted and approoued of God. Our Saviour Christ himselfe complaineth on this manner, *I haue laboured in vaine, I haue spent my strength in vaine*. *Esai. 49.4.* Here wee see the little successe that the head and perfect Doctour of the Church had in his calling; but lets see, how doth he comfort himselfe? surely thus in the words following, *But my work is with my God*: that is, howeuer men submit not themselves to my doctrine, yet my Father approoueth it. It was a thing that troubled Saint *Paul*, that his labor in the ministry did not turne to the good of all, but was to some the fauour of death to death: yet he comforts himselfe with this, that alwaies to God it was a sweet smelling fauour; and by the same consideration of Gods approbation, we should arme our selues with patience, that we may with good conscience goe on in good duties to the end. Thus much of the three impediments of Constancie.

To proceede yet further: Constancie here commanded, must be vnderstood with three

things: with *helps*, *vacations*, *changes*. Touching *helps*, the ordinance of God is for the better continuance of callings, that culmes & tribute be paid to Magistrates, necessary stipends, tythes and dues to ministers of the word; and *Moses* saith, *Dent. 15.7.* that all such doe the offices of their callings diligently, & for all this shal to decay, wanting the blessing of God vpon their labours, must be helped by lending freely, by forgiuing of debts, and other like cures. Let hard-hearted men thinke vpon this, that will not in such cases lend freely, but prey on such persons till they haue sucked their bones. These are the bane & plague of a common-wealth: these are they that make beggars and vagabonds. For where there is no free lending, there many a man goes to wracke. *Vacations* is to surcease fro doing the duties of a particular calling for some time or space: and it hath his warrant from Gods word, which alloweth vacation in three respects. First for religion sake, which is the principal vacation of al, & it is commanded in the fourth commandment, *Remember the Sabbath day*, that is, the day of rest, or of vacation, *to keepe it holy*. And here every man is bound in conscience before God, to surcease from the duties of his calling on the seauenth day, which is now in the new Testament, the Lords day, & so is to continue to the last iudgement. And this vacation is necessary euen in common reason; for without it there can be no good proceeding in religion. It is the meane to begin, continue, & increase both knowledge and grace. He that hath the most excellent gifts of nature, that neuer be able to attaine to learning, vlesse he set himselfe apart, and giue himselfe to study: much more then, the knowledge of the mysteries of the kingdom of heauen cannot be obtained, vlesse men at some times lay aside all worldly affaires, specially on the Sabbath daies. Therefore it is for the good of families, towns, countries, and kingdomes, that the Lords day be kept, and consequently it stands vs in hand to take the benefit of this vacation, & to vse it for the increase of faith, repentance, and obedience, if we desire the saluation of our owne soules. God, who is the soueraigne King ouer all, might haue inioyned vs a perpetual labour from one day to another for all the daies of our liues: but tendering our good and saluation, he inioyned vs to labour fixe daies, commanding a vacation on the seauenth.

The second vacation is in respect of recreation, which also hath his warrant when it is lawfully vsed. God commandeth euery man to labour in his calling, and to eate his owne bread in the sweate of his browes; and in commanding labour, he alloweth the meane that make vs fit to labour. And therefore withall he admitteth lawfull recreation, because it is a necessary meane to refresh either bodie or minde, that we may the better doe the duties which pertaine vnto vs. Of recreation I haue spoke else: where therefore it shal suffice now

briefly

briefly to propound a canear, or two. Touching recreation, these caueats must be remembered. First of al, it must be moderate, otherwise it is a meane to call and draw us from our callings. Secondly, it must be in things lawfull. Thirdly, it must be on the daies of labour: for labour is then onely commanded, and therefore recreation which is a surceasing from labour for a time, and serueth onely to make vs more able to continue in labour, must be on the fixe daies, & not on the Sabbath: at which time, because we must abstaine from ordinary labours of our callings, we are much more to abstaine from our accustomed recreations: for where that which is most necessary and principall is forbidden, there the lesse necessary is forbidden also: but labour is the more necessary and principall, and recreation serueth for labour. This being so, it is a notable abuse of many, to make the Lords day, a set day of sport and pastime, which should be a day set apart for the worship of God, and the increase in duties of religion. And this is specially the fault of householders, which hauing employed their seruants to labour fixe whole daies together, giue them the seauenth day, which is the Lords day, for recreation.

A third vacation is in time of necessity, when men are disabled by reason of sickness, age, imprisonment, or any other iust impediment. And the ordinance of God is, that such persons as haue the trembling hand (as *Moses* speaketh, *Leuit. 25.35.*) should be maintained with such things as be necessary to life and health, by the labour of other meane callings. This thing must not be maruelled at, for the goods we haue are not our owne, but the Lords: wee are but keepers and stewards of them. And it is Gods will that the poore should haue title to a part of euery mans goods: and for this cause it is a shame if they haue not releefe without rousing, begging, or crying.

And here two questions are to be scanned, that are much spoken of, and often moued. First, whereas it is a general duty to visit our neighbours in time of sicknesse, it is demanded, whether it is lawfull at all to surcease from this duty in time of plague or pestilence? I answer, there may be and is a lawfull vacation from this duty, and that with good conscience for some time, & vpon some occasion. For first of all, it is lawfull to maintaine our owne liues, so be without the hurt or hinderance of the liues of other men: now to flye in time of contagious pestilence, is to preserve the life of some without the hurt of any. Secondly, in common dangers, as in time of famine, fire, and sword, men for their safety may flye from their neighbours, & therefore by like proportion, we may flye in the time of contagious sickness. Thirdly, in the Church of the Iewes the Leper was put apart from the societie of men: and that in effect, was as much, as if all the Iewes had withdrawnne themselves from his societie: And therefore now it is not simply vnlawfull to die

in time of contagious pestilence. It is alleged, that to flye is a flat distrust of God, as though hee would not preserve and defend vs. I answer, that distrust of God is not a fault in the action of flying, but in the persons that flye. Men that labour for meate and drinke, doe many times distrust the goodnesse of God; yet the fault is not in the labour it self, but in the parties that endure the labour. Secondly, it is alleged, that to flye is to forsake those to whom owe are vntied in the bond of neighbourhood, which is vnlawfull. I answer, when the parties visited haue sufficient helpe appointed by the Magistrate, both for their bodies and soules, then to flye is not to forsake, and in such cases, parties visited are not to desire the presence of their neighbours. It is alleged, that *Dauid* neuer fled away when the people were smitten with the plague. I answer, There be special reasons thereof. First, that plague was sent by God vpon a suddaine. Secondly, his very fine was the cause of the said plague vpon the people. Thirdly, *Dauid* had no cause to flye, because hee then was assured that himselfe should escape. Thus then the visiting of neighbours and friends, though it be a needfull duty, sometimes admits vacations, in which wee may with good conscience goe aside, and seeke the societie of our owne felles: and in those that belong vnto vs: if so be necessary helpe be otherwise provided for the sicke.

The second question is, whether the Ministers of the Gospel may flye in time of persecution? I answer, they may, if they be freed from the bonds of their callings, whereby they are tied to their charges. Thus *Moses* fled to Midian; and *Paul* out of Damascus: and our Saviour Christ from among the Iewes. Secondly, I adde, that Ministers not freed from their callings, may by the consent of their people, for a time goe aside, for their owne safety, & the further good of men, till the brunt of the persecution be ouer: specially if they in particular be ayimed at. While *Demetrius* had raised a tumult in Ephesus about *Diana*, and the people had caught *Pauls* companions, *Gaius* and *Aristarchus*: *Paul* moued with zeale, would haue entered into the midst of the preache; but as *S. Luke* saith, certaine brethren oueruled him, and would not suffer him to enter, but caused him to withdraw himselfe. Thus then it is manifest, that in common dangers, publike callings admit their vacations in sundry causes. Thus much of vacations, now I come to changes.

A change of calling, is a lawfull going from one calling to another. It is not the Apotiles meaning to barre men to diuert from this or that calling, but he giues them an *item* to keepe them from changing vpon euery light conceit, and euery suddaine occasion. And that changes may lawfully be made, it appears thus: *Amos* by calling was first a heard man, but after a Prophet, the Disciples were first fisher-men, and after Apotiles. Our Sa-

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31.

uiour Christ himself was by calling a Carpenter, in his first and priuate life, all he was thirty yeares old: yet after his baptisme, he bestowed himselfe to be the Messias, and Saviour of the world. Neuerthelesse, a change may not be made, but vpon vrgent and weightie causes; and they are two especially; *Private necessitie* and the *common good*: *Private necessitie*, is when men cannot maintaine themselves and theirs by the callings in which they are; for then they may betake themselves to other callings. Thus a Merchant man may become an husbandman, and an husbandman, a Merchant. Thus a Physitian may become a minister of the Gospel. And *Paul* an Apostle, vpon priuate-necessitie, returned to the calling of a Tent-maker: yet so as he performed his ministry, when occasion was offered.

The second cause of making chancelawfull, is the *publike good*. Thus may a priuate man become a Magistrate. And it must bee remembered, that so oft as we change, it must bee to better and more excellent callings; in which we may glorifie God more, and bring greater benefit to the Church and Common-wealth. Thus *Paul* biddeth the Corinthians to seeke for the best gifts, which might serue for the best callings. And here the fault of some is to be reprooued, that hauing notable gifts of nature and learning, because they would attaine to worldly wealth, make themselves Merchants, or factors to merchants, or seruemen to great persons; whereas for their gifts, they might do God better seruice in the greatest callings of the Church. And thus much of constancy.

The consideration of this, that we are bound to be constant in duties of our particular callings, mult teach vs much more to be constant in the generall duties of Christianity. And therefore let vs all be carefull, not onely profess the true religion for the present time, but to continue constant in this professio vnto the end. Our generall calling admits no vacation nor change as our particular callings do. Well the, in that we profess our selues to be members of Christ, in these our happy daies of peace let vs arme our selues against the euill daies to come, that we may be faithfull to the end.

Again, in the generall calling, every man is bound in all good conscience, to obey God in all his commandments: here also mult our constancy appeare, so long as we liue, that we may say with *Paul*, 1. *Tim.* 4. 7. *I haue fought my course I haue fought a good fight.* And with *Hezekias* on his death-bed, *I sa.* 2. 8. 3. *Lord remember how I haue walked before thee, with an upright heart: & haue done that which is acceptable in thy sight.* God hath made a most mercifull promise of life euerslasting, which is the comfort of all comforts, & without which, the case of Gods children were of all most miserable. And this promise is made to them that continue faithfull vnto the end: these are they on whom God will bestow the crowne of life. And thus much for continuance in our callings.

A The last point to be considered, is the *good ending thereof*. And herein are two things required: *The Resignement, and the Account*. In the parable of the rich man; the Lord calleth his steward, and biddeth him giue an account of his stewardship, for he can be no longer steward: where wee see; besides the resignement of our callings, there must an account be made of our doings therein. Of these two in order. *The Resignement of a calling*, is nothing else, but the laying downe of the said calling, by ceasing to put in execution the workes and duties thereof. In the resignement of callings, two things must be considered. First, *the time when*. Secondly, *the manner how*. *The time* is not left in our owne choice: for we may not leave our callings when we please; but the prescribing thereof belongs to God: like as in the field, the fouldier may not leave his standing when hee will, vntill hee haue a warrant from the Captaine. For as the case stands in one kinde of calling, so by proportion in the rest. Now in one particular calling, namely, in the office of the Leuite, the entrance into it, the continuance, and the ending of it, is in the will of God, who prescribes the time when hee mult enter, namely, at the age of thirty yeares: and how long mult he continue, twenty yeares: and when hee mult end, namely, at fifty yeares. And therefore the prescribing of particular seasons and times of laying downe other callings, is not altogether without the will of God. Hence it follows, that no man is to lay downe the calling wherein hee is placed, till hee can say by some warrant in his conscience, that it is the good will and pleasure of God, that hee shall then resigne and cease to do the duties thereof any longer.

B This rule hath his truth in all things whatsoever, whether pertaining to the Church or common-wealth. And by it we may iudge on the contrary, what may be thought of resignements of callings, both ciuill, and Ecclesiasticall vpon no other ground, but the very wils of men, for the attainment of greater wealth, pleasure, and preferment.

C To go yet further in this point. Callings are of two sorts: changeable, & perpetual. Changeable callings are such as are imposed for a season: as for a yeare or two, or longer: and such callings are to be resigned, according to the appointment of them that imposed them. But in perpetual callings, the case stands otherwise, and other conditions are required. Neuerthelesse, there bee foure speciall times, in which such kinde of callings may be resigned. First, when men are vterly disabled, either by age, or by any vncurable disease of bodie or minde, or by want of gifts: then indeed whatsoever the calling be, either publike, or priuate ciuill, or Ecclesiasticall, it may be laid downe.

D When *Moses* was stricken in yeares, and saw the end of his daies at hand, hee called the whole congregation, and telsthem that being an hundred and twenty yeares old, hee was no more able to goe in and out before them: that

Num. 8.

Deut. 31. 2. 7.

that

that is, doe the office of a Iudge, and Prince: and therefore resignes his office to *Jehush*, who indged the people in his stead.

The second time of resignement is, when any man is lawfully deposed for a crime or offence committed. Thus the Priests that offered sacrifice before the Lord, if they fell away to idolatry, were deposed from the office of the Priesthood, & euersafter were employed in some seruice in the Temple.

The third time of resignement, is the time of death: for when God calls vs from this life, we then receive a discharge from our particular callings: for after this life, the children of God cease from their labours, & in their death, begin their perpetual & eternal Sabbath. For the time of this life, by Gods commandement, we rest euery seventh day, and labour in the sixe: but after, we shal continually without ceasing, doe that, which now for subsistence, we doe on the Sabbath day: that is, honour, & praise, and glorifie the name of God, in euerslasting ioy.

The fourth time of resignation, is at the last day of iudgement, to them that shal bee then aliuie: that is, the generall time of all resignments: for as *S. Paul* saith; Christ Iesus mult then resigne his Kingdome vp into his fathers hands, & put downe all humane rule & authority & power: for then ciuill, Ecclesiasticall, and economical states and callings, in regard of gouernment, mult haue an end. Yea, Christ himselfe, in regard of the manner of his regiment, mult giue vp his kingly office, and the execution both of his priesthood, and propheticall office, mult then also haue an end, though the vertue and fruit thereof shal abide for euer. Then there shal be no more prince, nor people; magistrate, nor scribe & master, and seruants; parents, and children; but God shal be all in all to the elect. Thus we see the time of resignments the manner followes.

The manner is, to resigne them, in, and with the testimony of a good conscience: which is, when our consciences beare witness, that we haue in the workes of our callings, kept our selues vnblemable and haue indeauoured in all things, to do the will of God. Examples we haue of this in the Scripture. When *Sammel* was no longer able to iudge the people, hee called the whole congregation of the Israelites, protesting vnto them, that hee had not taken any mans oxe or asse, receiued any bribes, or done any man wrong, but in all things, kept a good conscience. And answerable to this protestation was the peoples testimony. And *S. Paul*, when hee drew neere to the end of his daies, saith; hee had now fought a good fight, & kept the faith; and that now it remained onely, that God should giue him a crown of righteousness, laid vp for all those that loue the appearing of the Lord Iesus. Now in the day of iudgement, it shal not suffice, that men and women are found in the workes of their callings (though that is farre better, then to bee employed in the workes of vngodlinesse) I say,

A it shal not suffice: for at the last day, two shal bee in the field, in the workes (no doubt) of their callings: yet the one shal bee taken, the other refused: two women shal bee grinding at the mill, the one shal be taken, the other refused. Therefore, besides the practise of a lawfull calling, care mult be had to keepe a good conscience to the end, both before God and man. And thus much of resignments.

The second & last point is, the *Account* that every man mult make of the workes of his calling. Now, that such an account is to be made, it appeares in the parable of the rich man. And *S. Paul* saith; *Every man must goe to iudgement, & giue an account for himselfe.* And *Salomon* tels the yong man, roning in his owne waies, that *For this hee shal come to iudgement*. Few are truly perswaded of this last and great account, because it is deferred: but we ought to be of better resolution, and prepare our selues for it.

C Touching this *Account*, two things mult be considered. First, what is the account. Secondly, how it is made. The giuing of an account, is nothing els, but an action of the reasonable creature, especially of man, wherein hee mult be an answerable and accountant to God for all his actions, both of his general, & of his particular callings. And by the law of nature, wee are bound to this: yea, if inferior officers in the Common-wealth, become accountable to the highest Magistrates for all their doings, then much more mult every creature become accountable to God his Creator, for the duties of his calling, wherein hee doth him homage and seruice.

There are foure things required in this account. I. The presentment of euery mans person before God. II. The manifestation of all the workes that they haue done. III. The examination of them a. IV. The giuing and rendering to euery man according to his workes. For the first; the presentation of all persons, before the tribunal of Christ, shal bee brought to passe by the power of God: for as in the beginning every creature had his being by the word of God, so shal it bee in the day of iudgement: God shal but speake the word, and all reasonable creatures, liuing and dead though many thousand yeares before, shal present themselves before him, to giue account of all the actions done in this life. Secondly, when all men and Angels are set before the presence of Christ, then shal every worke that they haue done, be made manifest, even the most secret workes of all; as Ecclesiastes saith: *God will bring every secret thing to light.* And if any thinke it strange, wee mult know, that God hath bookes of record, wherein all mens thoughts, and words, and deedes good or badde, secret or open, are inrolled. And of these speaketh *Daniel* when hee saith: that hee *saw the Auncient of daies; and the bookes laid open*. We may not imagine that these be materiall bookes like to the registers of men, or the bookes of Captaines in the field, wherein are set downe the names of their

Math. 24 49, 51.

Rom. 14. 10, 12.

Eccles. 11 9.

Eccles. 12 14.

Dan. 7. 9, 10.

V uii 3

foli.

souldiers, & their expences. But by these books we must understand: first of all, the infinite knowledge and providence of God; secondly, the consciences of men, to testify of our doings, & be as a thousand witnesses. The third thing that is done in this account, is the trial of every mans worke, in respect of obedience, or disobedience. The trial shall be made by the wil of God, revealed partly in the law, and partly in the Gospel, which is the rule to discern good and euill workes. The fourth and last action, is the giuing of reward to every man, according to his workes. Hethat hath bene a faithfull seruant, shall heare the voice of Christ, saying vnto him; *Math. 25. 21. It is well done, thou good and faithfull seruant, thou hast bene faithfull in a little, enter into thy masters ioy.* But he that hath bene vnfaithfull, or vnjust in the workes of his calling, shall heare the same voice of Christ, saying; *Take him, bind him hand and footes, and cast him into utter darkenesse.* And thus we see what this account shall be.

Now then, let vs a little search how we may be able to make a good account before God at the last day. For the doing whereof, we must take a fore-hand reckoning of our felues, in the time of our life. For in common experience we see, that such as desire to make iust reckonings with others, doe reckon first with themselves. In this fore-had reckoning, three things must be done. First, we must draw out the bill of our receipts and expences. The bills of receipt are framed thus: we must call to remembrance, what graces, blessings, and gifts, we haue receiued of God, whether temporall, or spirituall. For temporall blessings, we must thoroughly bethinke vs of our peace, health, wealth, liberty and good name, and all things of this kinde. For things spirituall, we must consider what knowledge, faith, hope, loue & repentance God hath bestowed vpon vs: as also what gifts we haue receiued for the discharge of our callings: yea, of all other things that we haue enjoyed, we must take a full and iust receipt; for they are the talents of our Lord, and hee looks for a reckoning. This done, we are next to frame our bills of expences: which are nothing else, but large considerations of our owne finnes, calling them all to our remembrance, as much as we can, whether committed against God or man, with all the abuses of our gifts, all our ignorances, negligences and frailties whatsoeuer. Tradersmen, for their temporall estates, keepe in their shoppes bookes of receipts and expences: shall not we then much more doe the like for our spirituall estates? *Iob faith; Iob 9. 3. If he dispute with God, he cannot answer one word for a thousand;* whereby he insinuates thus much, that hee had looked into the whole course of his life, & had found euen thousands of finnes in himselfe. When the Prophet David faith, *Psal. 19. 12. Who knoweth the errors of this life?* the signifieth that he had exercised himselfe in searching out his owne offences and transgressions. *Ezra* could

not haue said, that his finnes, and the finnes of the people, were as an huge mountain: but that he first took a narrow account of his owne life, and of the liues of the people. And so must every one of vs doe for all the things that euer wee did. The consideration of our earthly matters, makes vs know our worldly estate: and so will the consideration of our daily offences, & our spirituall estate, giue vs some light and knowledge, how the case will stand with vs, when we shall appeare before the great God of all the world, to giue vp our accounts.

Now, when these two bills of our accounts are made, we must consider in the next place, whether wee bee able to make an euen reckoning with God, or no. Thus doing, we shall find that our reckonings will be farre short of that, which God requireth at our hands. Few there be that thinke on these things: for men commonly perswade themselves, that all shall goe well with them at the day of iudgement, and that they shall make a short and easie reckoning, because God is merciful. It is hard to find men whose hearts are touched, or their eyes open to see and beleue: First, that they must make an account: And secondly, that they are utterly vnable to doe it; as *Iob* was, that could not excuse one of a thousand of his offences before God. Let vs therefore labour to see our vneuen and skant reckonings, & to shake off that spiritual drowlines which possesseth our mindes, that wee cannot so much as say: what haue I done? and how stands the case betwene God and me? and when we haue attained to this knowledge, that we are vnable to make a iust reckoning with God: in the 3. place, wee must cleaue to our surety Christ Iesus, the onely sonne of God, God and man: & for the time of this life, we must humble our felues before God and pray vnto him, that he would accept the onely satisfaction of Christ in his death and passion, as a sufficient payment for all our finnes and wants whatsoeuer: for thus we are taught to pray; *Forgiue vs our debts.* And we must not onely be hearers of these things, but doers also. And the better to perswade vs to the practise of these three duties, let vs consider, that this account at the last day, shall be a strait account: for as Christ faith; *We must giue an account for every idle word.* And *S. Paul* faith, *The law is an hand-writing of condemnation:* that is, a bill of our owne hand against vs: for by the law, we are debtors to God; and either wee must fulfill the iustice thereof, or else, according to the tenour of the law, vnder goe eternall iudgement, vnlesse we be acquitted by the obedience of a Mediator. If we thinke to escape this account, by absenting our felues, we are deceived: for then, not so much as one man in all the world, shall bee wanting. Many shall then wish with all their hearts, that hills and mountaines would fall vpon them, and grind them to powder, that they might be hid from the presence of the Lord. But that will not serue. All, without exception,

Ezra 9. 6.

Math. 6. 12.

Math. 12. 36. Col. 2. 14.

must

must needs come to this account, not one shall be freed. And we may not thinke, that Christ will either not know, or remember our particular offences. We vse to make faire weather with men, and to keepe close our doings from the eyes of the world; but the Lord will descry our most secret finnes: in him is no want of knowledge or discerning: he can finde out *Adam*, though he be in the thicket of paradise, and descry him in the midst of his fig-leaves. At this great day of account, every secret thing shall be made manifest. What shall we then do? Some do pleade, that they are no great finners, they are no whore-mongers, no adulterers, nor blasphemers, nor theues; and therefore they hope to make an account good enough. But (alas) this is a fond and a poore excuse; for the wages of the least sin, is death. And he that breaketh the law but once, and that in thought onely, is guiltie of eternall condemnation: and therefore it will not goe for payment to say, we are not great finners, as other men be. What then shall we say? that we haue walked in our callings, and alwaies had a good meaning, and did no man hurt; and therefore we hope that God will be mercifull? This indeede is the common excuse, but it is not sufficient payment with God: for as *Iohn* faith, *Math. 3. 10. The axe is laid to the root of the tree; and he saith not further, that every tree shall stand, which bringeth not forth good fruit; but, every tree that bringeth not forth good fruit, shall be cut downe, and cast into the fire.* In a word, let vs deuile what we can, it will not serue

the turne. Wilt thou make vp thy reckoning with almes-deeds, and good workes, according to the opinion of many, that Locke to be faued by their workes? but they are no currant payment in this account; because one breach of the law, marres all the good workes we doe. And he that will be iustified by workes, is bound to fulfill the whole law, in the rigour thereof. Beside this, the best workes we doe, are in themselves defiled in the sight of God. What then shall we do? shall we vndergoe the curse of the law? Some of a desperate minde say, if the worst come, there is but one out of the way: but far be it from vs, thus to thinke or speake: for the curse of the law, and the wrath of God, is most horrible and eternall, without rest or ease. All the fire in the world, is but ice, in regard of that spiritual and eternall fire of hell. Thus then, hauing turned our felues every way, and finding no helpe in any thing, we must flie vnto our surety, Christ Iesus, who was content to stand in our roome vpon the Crosse, and there to shed his blood for the redemption of our finnes.

Thus in this life, while the day of grace remaineth, are we to make a fore-hand reckoning with our felues, in our owne persons, neuer resting, till we haue assurance in our consciences, that the bookes in heauen are cancelled; and that God is content to account of Christ his satisfaction, as a payment for our finnes. And this being done, we shall be able to make a good account before the Lord, at the last day of iudgement.

FINIS.

Δόξα τῷ Θεῷ.

