To the Very Worshipfull Master

Robert Tailler, Esquire, one of the Tellers in her Majesty's Exchequer, my very good friend.

Xperience teacheth, and it is true conclusion propounded and proved in the Scriptures and in the New Testament, that as God in the beginning did establish the whole frame of the heavens and the earth, so hath he his wisdom directed them, and always contained in them, who one main end, the manifestation of his glory. Whereunto, though curiously created, by his appointment, according to the law of creation, and the principial stones of substance is, and ought to bee referred, yet amongst the works of God, one more principal and directly made for that purpose, as surely, man, whom God hath endued with the gift of understanding and knowledge, and in whom he hath graced his own image in righteousness and true holiness. Now in the question, how man being fallen from that immediate whereunto he was created, and having through a condition upon the whole world by the fall, should yet be fitted and framed for so great an end. The answer is that God who is able to see light out of darkness, and to make things that are confused, hath in great wisdom and perfection ordered all things, and by his power, that man being made a rational creature, apt to converse with the wise king, should doe further understand him, by seeing of man in the dust and lines. Thirdly, he would not that men assembling each with other should be as wandering Rabbatees, nor to certain places of calling; and therefore bindeth all men, both by special appointment unto them in their conscience, and by particular commandment to them, and all his policy, to be confirmed within some certain place and condition of life, so as the commonwealth, or in the Church. Lastly, that main should be the place and office assigned you him by God, in a holy manner, performing the
Your Worships in all kindnesse
to command, T.P.
1 Cor. 7, ver. 20.

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

From the 17. work of Christ, A chapter to the 72. there are two questions handled.

1. Whether a man being called to Christianity, vice-committed, must be circumcised after being called.

2. The second is, whether a man being called to Christianity, and called to a profession, wherein he is called, must not make himself a thing of another's.

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A Treatise of Callings.

The second dignity is, as much as possibly we can, to further the good effects of the true Church of God. It is indeed principally the duty of the Minister, and yet generally it is the duty of all. It is for this reason, if you take care by fasting, by the care of your body, by speaking and doing your duty, that you may be of good service to the Church of God.

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A Treatise of Calling.

The first part of the second book of the second edition of "A Treatise of Calling" by John Calvin.

The text starts with a discussion on the meaning and purpose of calling within the Christian faith. Calvin argues that calling is not just an external act but a deep inner experience, which leads to a life of faith and obedience to God.

The text also includes a section on the distinction between legal and spiritual calling, emphasizing the importance of spiritual calling as a true communion with Christ.

The last part of the text delves into the practical implications of calling, emphasizing the necessity of living a life of faith and obedience to God, even in the face of sufferings and hardships.

The text concludes with a call to all believers to remain faithful and steadfast in their calling, regardless of the circumstances they may face.
A Treatise of Callings.

that he may be a good and profitable member of some society and company. And the ancient Church condemned all Monks for their idleness of prayer and fasting, did not withal imply themselves in any other calling for their better maintenance.

Thirdly, we learn by this, that miserable and stammering is the effect of being enriched with great terrors and torments, they feed their diet in eating and drinking, in feasting and feasting, not implying themselves in any office or calling wherein they must perform some duties for the common good, according to the measure of the gifts that God hath bestowed upon them.

Fourthly, hereby also it is seen that such as we commonly call fencers, should have, beside the office of waiting on some other particular calling, useful to them in men of great place and power for their own use, and grace and attendance, is not a sufficient calling, as common attendance tellers, for waiting for persons, by reason they spend the most of their time in eating and drinking, and spending and expending after dinner and after dinner, do procure the most considerable men both in Church and Commonwealth. For though they have good manners, or are to be turned out of their office for some great reason, or for their good manners would make choice of such a calling that might not only tend on their profit, but also tend upon some other considerable commisions, in such a calling.

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of many men, who have themselves ready and willing to bear the word of God; yea, they approve of it, and receive the Sacraments, and profest themselves to be members of Christ and all the good duties of the first and greatest calling; and yet they are not in the quantity of the gifts, they can enter into the particular callings, there shall you find not the least there, if any is of ordonnance tree virtues and precepts, some ingredients, some fire weights and weights, some form and form, being so full of goodness, with power of goodness, which are not the least.

It may be, such proper refusals themselves that all will, when they do not see their callings, wherein they are put left the performance of the duties, in their particular callings, they are out of order. Yea, they lead a dangerous and lamentable course of life. For though they be induced with excellent gifts, and have ability to speak well, conceive prayer, and with some reformation to bear the word; and to receive the Sacraments, yet they prattle not the duties of godliness within their own callings: all is but hypocrisy.

And therefore, ye may readily find the grace in these gifts are the more they make to their deeper condemnation at the day of judgment.

And therefore, this rule further to reach all men the right way to reform their lives. If thou wouldst lead a life worthily both before God and man, thou must first of all be thyself right, what is thy particular calling, and then proceed to public duties of the moral law, and all other duties of Christianity, in that way calling. And if thou wouldst have serious and solemn convictions of thy calling, let there be a sober, serious, and solemn reformation of thy life, and live thy life in thy calling, and then shalt have no comffort, but rather shame and condemnation of face, whereby thou mayst.
A Treatise of Callings.

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down with the performance of obedience to God, for his grace, and the good of the other. The
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does not make any attempt to translate or modify the text provided. The text is presented as is, without any additional commentary or interpretation.
A Treatise of College.

By the same author. Published at the charge of the University of Oxford, 1650.

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A Treatise of Callings.

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great measure with the dignity of knowledge, which it contains in its several callings and professions. The Papists are never so much as in their extremely captivated state, and they cannot be moved by arguments of reason; but the doctrine which they teach, and that which they defend, is in no respect different, but where the Papists have no other arguments than those of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other arguments of authority, and some other 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herein two point must be considered. First, that he be a good man; that is, that he be not only honest and upright in his dealings, but that he be such a man as the Lord would have him to be. Second, that he be diligent and faithful in the discharge of his duty. For without these two qualities, one can never be a true servant of God, nor can he ever be useful in the work of ministry.

The first point is self-evident, and needs no further discussion. But the second point is one that deserves careful consideration. For if a man is not diligent and faithful in the discharge of his duty, he will not be able to fulfill his obligations to his employer, nor will he be able to serve his Lord faithfully.

The body of this treatise will be divided into two parts. The first part will deal with the nature of the calling of a minister, and the second part will deal with the duties of a minister.

The first part of this treatise will deal with the nature of the calling of a minister. The calling of a minister is a calling that is both holy and necessary. It is holy because it is a calling that is ordained by God, and it is necessary because it is a calling that is necessary for the salvation of men.

The second part of this treatise will deal with the duties of a minister. The duties of a minister are many, and they include preaching, teaching, counseling, and administering the sacraments of the church.

In conclusion, I would like to say that the calling of a minister is a calling that is both noble and necessary. It is noble because it is a calling that is ordained by God, and it is necessary because it is a calling that is necessary for the salvation of men. Therefore, it is every minister's duty to fulfill his obligations to his employer, and to serve his Lord faithfully.
A Treatise of Calling.

affection then judgment, to dispire on these
emanations thereof, which is directed to the
ministers in the Church of England; therefore there are no Sacraments in
earnest, nor any preaching of the Lord God; or Sacraments (by them) be Sac-
raments; but that by the College of England, which nothing else but to say both sides and
understandeth. In this way, then, all those
Sacraments be the Sacraments, and are preaching
auspiciously, and yet are the actions, as the actions of the
minister, and are to be done in the
Church of England.

How much more then shall we profane, that
shall not only to the Lord, but to such as
profane, that they shall not be profane; for
them that profane, and profane all the actions of our col-
Church and the Sacraments, that
Sacraments, and our preaching,
blasphemy, that shall not be
minister, but that they are all the actions of the
minister, and are to be done in the
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The sense of the whole is,

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the other is not, because the one, that is, the
profanation is a sin, and the profanation of the Lord God.
the actions of the Lord and of his Prophecy, and those also the
Jesus Christ, his preface, and all his
preaching. And yet the one for his prayer is approved.

What is the difference, then, between the
actions of the Lord and of the 
preaching, and the actions of the Lord and the
preaching. And yet the one for his prayer is approved.
A Treatise of Callings.

Being the 10th of March, 1717, the King's licensing of the said book was renewed for seven years, at which time it was again licensed for the same term. The book was reprinted in 1719, 1720, and 1721, and again in 1724, 1725, and 1726. It was also published in London in 1717, 1718, and 1719.

The book was a treatise on the nature and duties of callings, and was written by John Woolfe, a minister of the Gospel in London.

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Let us look at the text to see what it contains. The page is filled with dense, dense prose. It appears to be a theological text, discussing the nature of calling and the conditions for its acceptance. The text is written in a style that is typical of early modern English, with frequent use of Latin words and phrases. The author seems to be addressing the reader with a sense of urgency and importance, as if the fate of souls depends on the proper understanding of these concepts.

The text is divided into several sections, each discussing different aspects of calling. There is a strong emphasis on the role of grace and the necessity of faith in the acceptance of calling. The author also discusses the importance of good works and the need for continual growth and improvement in the life of the believer.

Overall, the text is complex and difficult to summarize, but it is clear that the author is trying to convey a deep and nuanced understanding of the nature of calling and its relationship to the Christian life. The text is written with a passion and a sense of urgency that is typical of early modern religious writing.
A Treatise of Callings.

A Treatise of Callings.

Thus in hand, the holy Ghost meeeth with this lightminded, by commanding every man to some

[...]

A Treatise of Callings.

A Treatise of Callings.

Thus in hand, the holy Ghost meeeth with this lightminded, by commanding every man to some
A Treatise of Callings.

Chapter 1: Teaching

Teaching is an important calling, and those who are called to teach should be well prepared. It is a means to spread the knowledge of God and His Word. Teachers should be diligent in their work and should strive to improve their skills over time.

Chapter 2: Pastoral Care

Pastoral care involves being present for those in need. It is about being a listening ear and offering encouragement. Pastors should be ready to listen and offer support to those who are going through difficult times.

Chapter 3: Labor

Labor is a necessary part of life. Those who work diligently and with integrity are fulfilling a valuable calling. Labor should be done with a desire to serve and to honor God in all aspects of work.

A Treatise of Callings.

Chapter 4: Agriculture

Agriculture is a calling that is essential for the sustenance of life. Farmer should be knowledgeable about their crops and should use their skills to produce food for others.

Chapter 5: Medicine

Medicine is a calling that requires knowledge and skill. Doctors and nurses should be prepared to help those who are sick and to offer comfort and care.

Chapter 6: Law

Law is a calling that requires a strong understanding of the law and the ability to apply it fairly. Lawyers should work to ensure justice is served and to protect the rights of their clients.

Chapter 7: Business

Business is a calling that requires skill and knowledge of the market. Businesspeople should be prepared to face the challenges that come with running a business and to make decisions based on sound principles.

Chapter 8: Ministry

Ministry is a calling that involves serving God and His people. Ministers should be ready to share the gospel and to provide leadership and guidance to those who are seeking spiritual direction.

Chapter 9: Artisan

Artisan is a calling that requires skill and creativity. Craftsmen should be ready to produce beautiful and functional items that will be enjoyed by others.

Chapter 10: Military

Military is a calling that requires readiness and discipline. Soldiers should be prepared to protect and defend their country and to serve their fellow citizens.

Chapter 11: Science

Science is a calling that requires knowledge and curiosity. Scientists should be ready to explore the mysteries of the universe and to discover new truths.

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Chapter 12: Art

Art is a calling that requires creativity and expression. Artists should be ready to share their vision and to inspire others with their work.

Chapter 13: Music

Music is a calling that requires skill and passion. Musicians should be ready to create beauty and to bring joy to those who hear their music.

Chapter 14: Writing

Writing is a calling that requires imagination and expression. Writers should be ready to share their thoughts and ideas with the world.

Chapter 15: Commerce

Commerce is a calling that requires skill and knowledge. Businesspeople should be ready to navigate the complexities of the economy and to make wise decisions.

Chapter 16: Education

Education is a calling that requires knowledge and passion. Educators should be ready to impart knowledge and to inspire the next generation.

Chapter 17: Missionary

Missionary is a calling that requires a desire to serve others. Missionaries should be ready to go to foreign lands and to share the gospel with those who have never heard it.

Chapter 18: Government

Government is a calling that requires wisdom and integrity. Politicians should be ready to serve their constituents and to make decisions that are in the best interest of the community.

Chapter 19: Agriculture

Agriculture is a calling that requires knowledge and skill. Farmers should be ready to plant and to harvest, to care for the land and to produce food for others.

Chapter 20: Medicine

Medicine is a calling that requires knowledge and skill. Doctors and nurses should be ready to diagnose and to treat illness, to provide care and to offer hope.

Chapter 21: Law

Law is a calling that requires knowledge and skill. Lawyers should be ready to protect the rights of others and to serve as their advocates.

Chapter 22: Business

Business is a calling that requires knowledge and skill. Businesspeople should be ready to manage their companies and to make decisions that will be beneficial to their clients.

Chapter 23: Ministry

Ministry is a calling that requires knowledge and skill. Ministers should be ready to serve their congregations and to provide leadership and guidance.

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Military is a calling that requires knowledge and skill. Soldiers should be ready to protect and to defend their country and to serve their fellow citizens.
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The last point to be consid"erd, is the godlynesse thereof. And hereunto are two things requird, one, that all who are in it, should be so wise as to know, that there is no greater work in this world, then that of preparing the way for God, and guiding souls, and that they that are employed in such, shall be of the greatest importance, in the sight of God and in the estima"ion of men. The second time of regeneration, is when any man is lawfully called into a prince, publick office, or Other publick, and thereby is made a magistrate, or any other officer, and is thereto called. For the third time of regeneration, is when any man is call"ed to the estate of a judge, and thereby is made a judge of the commonwealth. And the fourth time of regeneration, is when any man is call"ed to the estate of a prince, and thereby is made a prince, and thereby is made a prince of the earth. And the fifth time of regeneration, is when any man is call"ed to the estate of a king, and thereby is made a king, and thereby is made a king of the earth. And the sixth time of regeneration, is when any man is call"ed to the estate of a prophet, and thereby is made a prophet, and thereby is made a prophet of the people. And the seventh time of regeneration, is when any man is call"ed to the estate of a scribe, and thereby is made a scribe, and thereby is made a scribe of the people. And the eighth time of regeneration, is when any man is call"ed to the estate of a shepherd, and thereby is made a shepherd, and thereby is made a shepherd of the people. And the ninth time of regeneration, is when any man is call"ed to the estate of a farmer, and thereby is made a farmer, and thereby is made a farmer of the earth. And the tenth time of regeneration, is when any man is call"ed to the estate of a laborer, and thereby is made a laborer, and thereby is made a laborer of the earth. And the eleventh time of regeneration, is when any man is call"ed to the estate of a soldier, and thereby is made a soldier, and thereby is made a soldier of the people. And the twelfth time of regeneration, is when any man is call"ed to the estate of a warrior, and thereby is made a warrior, and thereby is made a warrior of the people. And the thirteenth time of regeneration, is when any man is call"ed to the estate of a king, and thereby is made a king, and thereby is made a king of the people. And the fourteenth time of regeneration, is when any man is call"ed to the estate of a judge, and thereby is made a judge, and thereby is made a judge of the people. And the fifteenth time of regeneration, is when any man is call"ed to the estate of a prophet, and thereby is made a prophet, and thereby is made a prophet of the people. And the sixteenth time of regeneration, is when any man is call"ed to the estate of a scribe, and thereby is made a scribe, and thereby is made a scribe of the people. And the seventeenth time of regeneration, is when any man is call"ed to the estate of a shepherd, and thereby is made a shepherd, and thereby is made a shepherd of the people. And the eighteenth time of regeneration, is when any man is call"ed to the estate of a farmer, and thereby is made a farmer, and thereby is made a farmer of the people. And the nineteenth time of regeneration, is when any man is call"ed to the estate of a laborer, and thereby is made a laborer, and thereby is made a laborer of the people. And the twentieth time of regeneration, is when any man is call"ed to the estate of a soldier, and thereby is made a soldier, and thereby is made a soldier of the people. And the twenty-first time of regeneration, is when any man is call"ed to the estate of a warrior, and thereby is made a warrior, and thereby is made a warrior of the people. And the twenty-second time of regeneration, is when any man is call"ed to the estate of a king, and thereby is made a king, and thereby is made a king of the people. And the twenty-third time of regeneration, is when any man is call"ed to the estate of a judge, and thereby is made a judge, and thereby is made a judge of the people. And the twenty-fourth time of regeneration, is when any man is call"ed to the estate of a prophet, and thereby is made a prophet, and thereby is made a prophet of the people.
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must needs come to this account; our one shall be freed. And we may not think that Christ will either not know, or remember our particular offences. We see it to make faire weather with men, and to keep cold our doings from the eyes of the world; but the Lord will discover our more secret matters: in him is no want of knowledge and discerning; he can find out Adam, though he be but a little thicker of paradise, and deny him in the midst of the sinner's issues.

At this great day of account, every secret thing shall be made manifest. What shall we then do? Some do pleasure, that they are so great sinners: they are as whoremongers, as adulterers, as false brethren, no, false brethren; and therefore they hope to make an account good enough. But alas! this is a fool and a poore excuse: for the wages of the dead is death.

And he that breaketh the law but once, and that in thought only, is guilty of eternal condemnation: and therefore we should not pay for sin in this life, we are not great sinners, as other men be. When then shall we with other words, as we have walked in our callings, and abuses had a good meaning, and did no man hurt; and therefore we hope that the Lord will be merciful?

This is the common excuse, but it is not sufficient. Paul with God be just, and all such. For we have sinned, and are justly condemned. And he is faithful, and will not lie: for the time of this life, we must humble our selves before God and pray him, that he would accept the only satisfaction of Christ in his death and passion, a sufficient sacrifice for all the sins of the world. Herein is the true and only satisfaction. And so Paul saith, That the law is a school of righteousness, that is, a school of true righteousness, against void for by the law, we are deleters to God, and either were must fulfill the suffere thereof, according to the sentence of the law, under great eternal judgement. We are not approved by the obedience of a Mediator, if we think to escape this account, by adhering to our fathers; we are not so wise as much as in all the world, shall be warning. Many shall then think, that the law is not of all the earth, and that we shall not be able to run with pleasant eyes upon them, and grind them to powder, that they might be hid from the presence of the Lord, that will not name. All without exception.