

a better order and more pious government in his own house, (making it as a church,) than can be expected in poor families; and his servants will (for soul and body) have a much better life, than if they married and had families, and small tenements of their own; but in a country that rather wanteth people, it is otherwise.

Quest. x. 'May one man be a tenant to divers tenements?'

Ans. Yes, if it tend not, 1. To the wrong of any other. 2. Nor to depopulation, or to hinder the livelihood of others; while one man engrosseth more than is necessary or meet: for then it is unlawful.

Quest. xi. 'May one man have many trades or callings?'

Ans. Not when he doth, in a covetous desire to grow rich, disable his poor neighbours to live by him on the same callings, seeking to engross all the gain to himself: nor yet when they are callings which are inconsistent: or when he cannot manage one aright, without the sinful neglect of the other. But otherwise it is as lawful to have two trades as one.

Quest. xii. 'Is it lawful for one man to keep shops in several market towns?'

Ans. The same answer will serve as to the foregoing question.

CHAPTER XXI.

Cases about, and Directions against, Prodigality and Sinful Wastefulness.

BECAUSE men's carnal interest and sensuality, is predominant with the greatest part of the world, and therefore governeth them in their judgment about duty and sin, it thence cometh to pass that wastefulness and prodigality are easily believed to be faults, so far as they bring men to shame or beggary, or apparently cross their own pleasure or commodity: but in other cases, they are seldom acknowledged to be any sins at all; yea, all that are gratified by them, account them virtues, and there is scarce any sin which is so

commonly commended ; which must needs tend to the increase of it, and to harden men in their impenitency in it ; and verily if covetousness, and selfishness or poverty did not restrain it in more persons than true conscience doth, it were like to go for the most laudable quality, and to be judged most meritorious of present praise and future happiness. Therefore in directing you against this sin, I must first tell you what it is ; and then tell you wherein the malignity of it doth consist : the first will be best done in the definition of it, and enumeration of the instances, and examination of each one of them.

Direct. 1. 'Truly understand what necessary frugality, or parsimony, and sinful wastefulness are.'

Necessary frugality or sparing is an act of fidelity, obedience and gratitude, by which we use all our estates so faithfully for the chief Owner, so obediently to our chief Ruler, and so gratefully to our chief Benefactor, as that we waste it not any other way.

As we hold our estates under God, as Owner, Ruler and Benefactor, so must we devote them to him, and use them for him in each relation : and Christian parsimony cannot be defined by a mere negation of active wastefulness, because idleness itself, and not using it aright, is real wastefulness.

Wastefulness or prodigality is that sin of unfaithfulness, disobedience and ingratitude, by which either by action or omission we misspend or waste some part of our estates to the injury of God, our absolute Lord, our Ruler and Benefactor ; that is, besides and against his interest, his command, and his pleasure and glory, and our ultimate end.

These are true definitions of the duty of frugality, and the sin of wastefulness.

Inst. 1. One way of sinful wastefulness is, In pampering the belly in excess, curiosity or costliness of meat or drink, of which I have spoken Chap. viii. Part i.

Quest. 1. 'Are all men bound to fare alike ? or when is it wastefulness and excess ?'

Answ. This question is answered in the foresaid Chapter of Gluttony, Part iv. Tit. 1. 1. Distinguish between men's several tempers, and strength, and appetites. 2.

And between the restraint of want, and the restraint of God's law. And so it is thus resolved :

1. Such difference in quantity or quality as men's health or strength, and real benefit requireth, may be made, by them that have no want.

2. When want depriveth the poor of that which would be really for their health, and strength, and benefit, it is not their duty who have no such want to conform themselves to other men's afflictions ; except when other reasons do require it.

3. But all men are bound to avoid real excess in matter, or manner, and curiosity, and to lay out nothing needlessly on their bellies ; yea, nothing which they are called to lay out a better way. Understand this answer and it will suffice you.

Inst. 11. Another way of prodigality is by needless, costly visits and entertainments.

Quest. 11. 'What cost upon visits and entertainments is unlawful and prodigal?'

Ans. 1. Not only all that which hath an ill original, as pride or flattery of the rich, and all that hath an ill end, as being merely to keep up a carnal, unprofitable interest and correspondency ; but also all that which is excessive in degree. I know you will say, But that's the difficulty to know when it is excessive : it is not altogether impertinent to say, when it is above the proportion of your own estate, or the ordinary use of those of your own rank, or when it plainly tendeth to cherish gluttony or excess in others : but these answers are no exact solution. I add therefore, that it is excess when any thing is that way expended, which you are called to expend another way.

Object. 'But this leaveth it still as difficult as before.'

Ans. When in rational probability a greater good may be done by another way of expence, 'consideratis considerandis ;' and a greater good is by this way neglected, then you had a call to spend it otherwise, and this expence is sinful.

Object. 'It is a doubt whether of two goods it be a man's duty always to choose the greater.'

Ans. Speaking of that good which is within his choice, it is no more doubt than whether good be the object of the

will. If God be eligible as good, then the greatest good is most eligible.

Object. ' But this is still a difficulty insuperable: how can a man in every action and expence discern which way it is that the greatest good is like to be attained? This putteth a man's conscience upon endless perplexities, and we shall never be sure that we do sin: for when I have given to a poor man, or done some good, for aught I know there was a poorer that should have had it, or a greater good that should have been done.'

Answer. 1. The contrary opinion legitimateth almost all villany, and destroyeth most good works as to ourselves or others. If a man may lawfully prefer a known lesser good before a greater, and be justified because the lesser is a real good, then he may be feeding his horse, when he should be saving the life of his child or neighbour, or quenching a fire in the city, or defending the person of his king: he may deny to serve his king and country, and say, I was ploughing or sowing the while. He may prefer sacrifice before mercy: he may neglect his soul, and serve his body. He may plough on the Lord's day, and neglect all God's worship. A lesser duty is no duty, but a sin, when a greater is to be done. Therefore it is certain that when two goods come together to our choice, the greater is to be chosen, or else we sin. 2. As you expect that your steward should proportion his expences according to the necessity of your business, and not give more for a thing than it is worth, nor lay out your money upon a smaller commodity, while he leaveth your greater business unprovided for: and as you expect that your servant, who hath many things in the day to do, should have so much skill as to know which to prefer, and not to leave undone the chiefest, while he spendeth his time on the least: so doth God require that his servants labour to be so skilful in his service, as to be able to compare their businesses together and to know which at every season to prefer. If Christianity required no wisdom and skill, it were below men's common trades and callings. 3. And yet when you have done your best here, and truly endeavour to serve God faithfully, with the best skill and diligence you have, you need not make it a matter of scrupulosity, perplexity, and vexation: for God accepteth you, and pardoneth your infirmities, and reward-

eth your fidelity. And what if it do follow that you know not but there may be some sinful omission of a better way? Is that so strange or intolerable a conclusion? As long as it is a pardoned failing, which should not hinder the comfort of your obedience? Is it strange to you that we are all imperfect? And imperfect in every good we do? Even by a culpable, sinful imperfection? You never loved God in your lives without a sinful imperfection in your love? And yet nothing in you is more acceptable to him than your love. Shall we think a case of conscience ill resolved, unless we may conclude, that we are sure we have no sinful imperfection in our duty? If your servant have not perfect skill, in knowing what to prefer in buying and selling, or in his work, I think you will neither allow him therefore to neglect the greater and better, knowingly, or by careless negligence, nor yet would you have him sit down and whine, and say, I know not which to choose; but you would have him learn to be as skilful as he can, and then willingly and cheerfully do his business with the best skill, and care, and diligence he can, and this you will best accept.

So that this holdeth as the truest and exactest solution, of this and many other such cases. He that spendeth that upon an entertainment of some great ones, which should relieve some poor distressed families, that are ready to perish doth spend it sinfully. If you cannot see this in God's cause, suppose it were the king's, and you will see it: if you have but twenty pounds to spend, and your tax or subsidy cometh to so much; if you entertain some noble friend with that money, will the king be satisfied with that as an excuse? Or will you not be told that the king should have first been served? Remember him then, who will one day ask, "Have you fed, or clothed, or visited me?" You are not absolute owners of any thing, but the stewards of God! And must expend it as he appointeth you. And if you let the poor lie languishing in necessities, whilst you are at great charges to entertain the rich without a necessity or greater good, you must answer it as an unfaithful servant.

And yet on the other side, it may fall out that a person of quality, by a seasonable, prudent, handsome, respectful entertainment of his equals or superiors, may do more good than by bestowing that charge upon the poor. He may save

more than he expendeth, by avoiding the displeasure of men in power: he may keep up his interest, by which if he be faithful, he may do God and his country more service, than if he had given so much to the poor. And when really it is a needful means to a greater good, it is a duty; and then to omit it, and give that cost to the poor, would be a sin.

Object. 'But if this rule hold, a man must never do but one kind of good; when he hath found out the greatest, he must do nothing else.'

Answ. He must always do the greatest good: but the same thing is not at all times the greatest good. Out of season and measure a good may be turned to an evil: praying in its season is better than ploughing; and ploughing in its season is better than praying, and will do more good; for God will more accept and bless it.

Object. 'Therefore it seemeth the most prudent way to divide my expences according to the proportion of others of my quality; some to the poor, and some to necessary charges, and some to actions of due civility?'

Answ. That there must be a just distribution is no question; because God hath appointed you several duties for your expences: but the question is of the proportions of each respectively. Where God hath made many duties constantly necessary, (as to maintain your own bodies, your children, to pay tribute to the king, to help the poor, to maintain the charges of the church,) there all must be wisely proportioned. But entertainments, recreations, and other such after to be mentioned, which are not constant duties, may be sometimes good and sometimes sinful: and the measure of such expences must be varied only by the rule already laid down, viz. according to the proportion of the effect or good which is likely to follow: though the custom of others of the same rank may sometimes intimate what proportion will be suitable to that lawful end: and sometimes the inordinate custom of others will rather tell one what is to be avoided. Therefore true prudence (without a carnal bias) comparing the good effects together, which rationally are like to follow, is the only resolver of this doubt. Which having so largely shewed, I shall refer you to it, in the solution of many of the following questions.

Inst. III. Another way of sinful wasting is upon unnecessary, sumptuous buildings.

Quest. III. 'When is it prodigality to erect sumptuous edifices?'

Ans. Not when they are for the public good, either in point of use, or ornament and honour, so be it no greater good be thereby omitted. Therefore it is not churches, hospitals, burses, or common halls that I am speaking of. Nor when they are proportioned to the quality of the person, for the honour of magistracy, or for a man's necessary use. But when it is for ostentation of a man's riches, or rather of his pride, and for the gratifying of a carnal, irrational fancy: and when a man bestoweth more upon buildings, than is proportionable to his estate, and to his better expences; and (to speak more exactly) when he bestoweth that upon his buildings, which some greater service calleth for at that time; it is then his prodigality and sin.

Quest. IV. 'Here once for all let us inquire, Whether it be not lawful, as in diet, so in buildings, recreation and other such things, to be at some charge for our delight, as well as for our necessities?'

Ans. The question is thus commonly stated, but not well: for it seemeth to imply, that no delights are necessary and so putteth things in opposition, which are often coincident. Therefore I distinguish, 1. Of necessity: some things are necessary to our being, and some to our felicity, and some but to our smaller benefits. 2. Of delight: some delight is sinful; as gratifying a sinful humour or disposition: some is unnecessary or wholly useless; and some is necessary, either to our greater or our lesser good. And so the true solution is: (1.) The sinful delight of a proud, a covetous, a lustful, a voluptuous mind, is neither to be purchased or used. (2.) A delight wholly needless, that is, unprofitable, is sinful if it be purchased, but at the price of a farthing, or of a bit of bread, or of a minute's time: because that is cast away which purchaseth it. (3.) A delight which tendeth to the health of the body, and the alacrity of the mind, to fit it for our calling and the service of God, (being not placed in any forbidden thing,) may be both indulged and purchased, so it be not above its worth. (4.) So far as

delight in houses, or sports, or any creature, tendeth to corrupt our minds, and draw us to the love of this present world, and alienate our hearts from heaven, so far must they be resisted and mortified, or sanctified and turned a better way. (5.) In the utensils of our duty to God, usually a moderate, natural delight, is a great help to the duty, and may become a spiritual delight: as a delight in my books, in the preacher's utterance, in the melody of psalms, in my study, and its conveniences, in my walk for meditation, &c. And a delight in our food and recreations, maketh them much fitter to cherish health, and to attain their ends; so it be not corrupt, immoderate, or abused to evil ends.

Inst. iv. Another way of prodigality, is in needless, costly recreations.

Quest. v. 'Is all cost laid out upon recreations unlawful?'

Ans. No: but 'cæteris paribus,' we should choose the cheapest, and be at no needless cost on them; nor lay out any thing on them, which 'consideratis considerandis' might be better bestowed. But of this before.

Inst. v. Another way of prodigality is in overcostly apparel.

Quest. 'What may be accounted prodigality in the costliness of apparel?'

Ans. Not that which is only for a due distinction of superiors from inferiors, or which is needful to keep up the vulgar's reverence to magistrates. But, 1. All that which is merely serviceable to pride or vain curiosity, or amorous lust, or an affectation to be thought more comely and beautiful than others. 2. All that which hath more cost bestowed on it, than the benefit or end is worth. 3. Or which hath that cost which should be rather laid out another way, upon better uses. The cheapest apparel must be chosen which is warm and comely, and fittest to the right ends. And we must come nearer those that are below our rank, than those above it.

Inst. vi. Also, prodigality is much shewed in the cost which is laid out for needless pomp and ostentation of greatness or curiosity, in keeping a numerous retinue, and in their gallantry, and in keeping many horses, and costly furniture, and attendance.

Quest. VII. 'When is a costly retinue and other pompous furniture to be accounted prodigality?'

Ans. Not when they are needful to the honour of magistracy, and so to the government of the commonwealth: nor when it is made but a due means to some lawful end, which answereth the cost. But when it is either the fruits and maintenance of pride, or exceedeth the proportion of men's estates, or (especially) when it expendeth that which better and more necessary uses call for. It is a most odious and enormous crime, to waste so many hundred or thousand pounds a year in the vanities of pomp, and fruitless curiosities, and need-nots, while the public uses of the state and church are injured through want, and while thousands of poor families are racked with cares, and pinched with necessities round about us.

Inst. VII. Another way of prodigality is that which is called by many, keeping a good house, that is, in unnecessary abundance, and waste of meat and drink, and other provisions.

Quest. VIII. 'When may great housekeeping be accounted prodigality?'

Ans. Not when it is but a convenient work of charity to feed the poor, and relieve the distressed, or entertain strangers, or to give such necessary entertainment to equals or superiors as is before described: but when the truest relief of the poor shall be omitted, (and it may be poor tenants racked and oppressed,) to keep up the fame and grandeur of their abundance, and to seem magnificent, and praised by men for great housekeepers. The whole and large estates of many of the rich and great ones of the world goeth this way, and so much is devoured by it, as starveth almost all good works.

Inst. VIII. Another way of prodigality is cards and dice, and other gaming; in which whilst men desire to get that which is another's, they lose and waste their own.

Inst. IX. Another act of prodigality is giving over-great portions with children: it being a sinful waste of our master's stock, to lay it out otherwise than he would have us, and to serve our pride and self-interest in our children instead of him.

Quest. ix. ‘When may our children’s portions be accounted prodigality or too great?’

Ans. Not when you provide for their comfortable living according to your estates, and give them that due proportion which consisteth with the discharge of other duties : but when all that men can get is thought little enough for their children ; and the business of their lives is to live in fulness themselves as long as they can, and then to leave that to their posterity which they cannot keep themselves ! When this gulf of self-pampering and providing the like for children, devoureth almost all that you can gather, and the poor and other needful uses, are put off with some inconsiderable pittance : and when there is not a due proportion kept between your provision for your children, and the other duties which God requireth of you. “ Their inward thought is, that their houses shall be perpetuated, and their dwelling places to generations : they call their lands after their own names. — This their way is their folly ; yet their posterity approve their sayings^a.” “ Behold, these are the ungodly who prosper in the world, they increase in riches^b.” “ They have their portion in this life : — they are full of children, or their children are full,) and they leave the rest of their substance to their babes^c.” A parent that hath an heir, or other children so wise, religious, and liberal, as that they are like to be more charitable and serviceable to good uses, than any other whom he can trust with his estate, shou’d not only leave such children sufficient for themselves, but enable them as much as he can to do good : for they will be more faithful trustees to him than strangers. But a parent that hath but common and untrusty children, should do all the good he can himself, and what he would have done when he is dead, he must commit to them that are more trusty, and allow his children but their proper maintenance. And parents that have debauched, wicked, ungodly children, (such as God commanded them to cause to be put to death, Deut. xxi.) should allow them no more than their daily bread, if any thing at all, (which is their own to dispose of).

Inst. x. Also to be careless in many small expenses or

^a Psal. xlix. 7—9. 11. 13.

^b Psal. lxxiii. 12.

^c Psal. xvii. 4.

losses, because they are but little things, and let any such thing be cast away, is sinful prodigality.

Quest. x. 'How far is a duty to be frugal in small matters, and the contrary a sin?'

Ans. We must not overvalue any thing, great or small; nor be sparing out of covetousness; nor yet in an imprudent way, which seemeth to signify baseness and worldliness when it is not so; nor must we be too tinkering in bargaining with others, when every penny which we get by it, is lost to one that needeth it more. But we must see that nothing of any use, be lost through satiety, negligence or contempt; for the smallest part is of God's gifts and talents, given us, not to cast away, but to use as he would have us; and there is nothing that is good so small, but some one hath need of it, or some good use or other may be made of it. Even Christ when he had fed thousands by a miracle, yet commanded his disciples to "gather up the broken bread or fragments, that nothing be lost^d," which plainly sheweth that it is a duty which the richest man that is, is not exempted from, to be frugal, and sin in the greatest prince to be wasteful of any thing that is good; but this must not be in sordid covetousness, but in obedience to God, and to do good to others. He is commendable who giveth liberally to the poor, out of his abundance; but he is much more commendable, who is a good husband for the poor, as worldlings are for themselves; and frugally getteth and saveth as much as he can, and denieth all superfluities to himself and all about him, that he may have the more to give to pious and charitable uses.

Inst. xi. Idleness also and negligence in our callings, is sinful wastefulness and prodigality: when either the pride of gentility maketh people think themselves too good to labour, or to look after the matters of their families, or slothfulness maketh them think it a life too toilsome for their flesh to bear. "He that is slothful in his work, is brother to him that is a great waster^e:" these drones consume that which others labour for, but are no gatherers themselves.

Quest. xi. 'Is every one bound to labour in a calling?'

^d John vi. 12.

^e Prov. xviii. 9.

Ans. This is answered before in its due place, Part i. Every one that is able, rich or poor, must live in some profitable course of pains or labour.

Quest. XII. 'Is it a duty to desire and endeavour to get, and prosper, and grow rich by our labours, when Solomon saith, "Labour not to be rich?"'

Ans. It is a sin to desire riches as worldlings and sensualists do, for the provision and maintenance of fleshly lusts and pride; but it is no sin, but a duty, to labour not only for labour sake, formally resting in the act done, but for that honest increase and provision, which is the end of our labour; and therefore to choose a gainful calling rather than another, that we may be able to do good, and relieve the poor. "Let him labour, working with his hands the thing that is good, that he may have to give to him that needeth."

Quest. XIII. 'Can one be prodigal in giving to the church?'

Ans. Yes, if it be in a blind zeal to maintain a useless pomp or superstition; or if he give that which should be used or given otherwise; but this is a sin that few in these days are in much danger of.

Quest. XIV. 'Can one be prodigal in giving to the poor?'

Ans. Yes, when it is blindly done, to cherish idleness in wandering beggars; or with a conceit of meriting in point of commutative justice from God; or when that is given to the poor, which should be given to other uses (as in public tribute, maintenance of children, furtherance of the Gospel, &c.), but this is a sin that few have need to be restrained from.

Quest. XV. 'May a rich man expend any thing upon (otherwise) lawful pomp, or conveniencies, or pleasures, at such a time when there are multitudes of poor families in extremity of want? As now when the flames which consumed London, have left many thousands in distress?'

Ans. Doubtless every man should spare as much for the relief of others as he can; and therefore should not only forbear all needless expenses, but those also that are needful but to such conveniencies and accommodations as may be

* Prov. xiii. 4.

† Eph. iv. 28.

‡ Read Erasmus Colloqu. Peregrin. Rellg.

spared without a greater hurt, than is the want of such as that charge would relieve. To save the lives of people in want, we must spare any thing from ourselves, which our own lives can spare. And to relieve them in their deep poverty, we must abate much more in our superfluities. To expend any thing on pride or lust, is a double sin at such a time, when Lazarus is at our doors in want. If that Luke xvi. were well studied, (wherein it was that the rich man's sin and danger lay, in being clothed in purple and silk, and faring sumptuously every day, while Lazarus wanted,) it would make some sensualists wiser than they are.

But yet it must be confessed, that some few persons may be of so much worth and use to the commonwealth (as kings and magistrates), and some of so little, that the maintaining of the honour and succours of the former, may be more necessary than the saving the lives of the latter. But take heed lest pride or cruelty teach you to misunderstand this, or abuse it for yourselves.

There are divers other ways of prodigality or sinful waste, which I pass by, because they are such as few are concerned in; and my purpose is not to say all that may be said, but all that is needful. As in needless music, physick, books, (which Seneca handsomely reproveth,) gifts to servants which need not in mere ostentation of pride to be well spoken of, and many the like; and in unlawful wars, which is the greatest sinful waster in all the world. And as for expenses in debauchery and gross wickedness, as whoredom, revenge; in sinful lawsuits, &c., I here premit them.

Direct. 11. 'Understand well the aggravations of this sin of prodigality:' viz.

1. It is a wasting of that which is none of our own, and a robbing God of the use or service due to him in the improvement of his gifts. They are his, and not ours; and according to his pleasure only must be used. 2. It is a robbing the poor of that which the common Lord of the world, hath appointed for them in his law: and they will have their action in heaven against the prodigal. 3. It is an inhuman vice, to waste that upon pleasures, pride and needless things, which so many distressed persons stand in need of. 4. It is an injury to the commonwealth, which is weak-

ened by the wasteful. And the covetous themselves (that are not oppressors) are much better members of society than the prodigal. 5. It feedeth a life of other vice and wickedness. It is a spending of God's gifts to feed those lusts which he abhorreth. 5. It usually engageth many others in trades and labours which are unprofitable, that they may serve the lusts of these sensual prodigals. 7. And in the conclusion, it prepareth a sad account for these wretches when they must answer at the bar of God, how they have used all his gifts and talents. Remember all these aggravations.

Direct. 111. 'Carefully mortify that greedy fancy, and fleshly lusts, which is the wasting sin, and the devouring gulf.' Quench the fire, and you may spare all this fuel. Cure the fever or dropsy, and you may spare both your drink and life. A greedy throat, and a diseased fancy are never satisfied, till they have wasted the peace of your consciences with your estates, and brought you to the end of brutish sinners: wisdom, and duty, and real benefit, are contented with a little; but lust is insatiable; the voluptuous brute saith, 'I must have my cups, my lusts, my pleasure,' and the effeminate, vicious fancy of those empty souls that mind no great and solid things, is still ranging after some vanity or other; and like children, crying for every thing that they see another have; and the most needless, yea, burdensome things seem necessary to such; they say, 'I must needs have this, and I must needs have that,' there is no being without it; when nothing needeth it, but a diseased mind, which much more needeth a cure by grace and true mortification. Subdue pride, and sensuality, and fancy, and you may escape prodigality.

Direct. 1v. 'Remember the nearness of your account, and ask your consciences what way of expenses will please you best in the review.' Whether at death and judgment it will be your comfort to find on your account, 'So much laid out on needless bravery, to set out this carcase which is now turning into dust; Item, so much upon proud entertainments of great ones; Item, so much on cards, and dice, and stage-plays; and so much on hounds and needless pleasures, &c.' Or rather, 'So much to promote the preaching of the Gospel; so much to set poor children to

'prentice, or to school; so much to relieve distressed families, &c.' Let Matt. xxv. be well read, and your account well thought on.

Direct. v. 'Keep an account of your expenses, and peruse them before a fast or a sacrament; and ask conscience how it judgeth of them;' Yea, ask some holy, prudent friend, whether such proportions are allowable before God, and will be comfortable to you in the day of your extremity. If you are but willing to be cured, such means as these will not be in vain.

CHAPTER XXII.

Cases and Directions against Injurious Lawuits, Witnessing and Judgment.

Tit. 1. Cases of Conscience about Lawuits and Proceedings.

Quest. 1. 'In what cases is 'it lawful to go to law with others?'

Ans. 1. In case of necessary defence, when the plaintiff doth compel you to it. 2. When you are entrusted for orphans or others whom you cannot otherwise right. 3. When your children, or the church, or poor, whom you should do good to, are like to suffer, if you recover not your talent that God hath trusted you with for such uses; from the hands of unjust men; and they refuse all just arbitrations and other equal means which might avoid such suits. 4. When your own necessity constraineth you to seek your own, which you cannot get by easier means. 5. When your forbearance will do more hurt by encouraging knaves in their injustice, than it will do good. 6. Whenever your cause is just, and neither mercy, peace, nor the avoiding of scandal do forbid it: that is, when it is like to do more good than harm, it is then a lawful course.

But it is unlawful to go to law, 1. When you neglect just arbitrations, patience and other needful means to avoid it. 2. When your cause is unjust. 3. When you oppress the poor by it. 4. When it is done in covetousness, revenge or pride. 5. When the scandal or hurt to your bro-