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Division.....

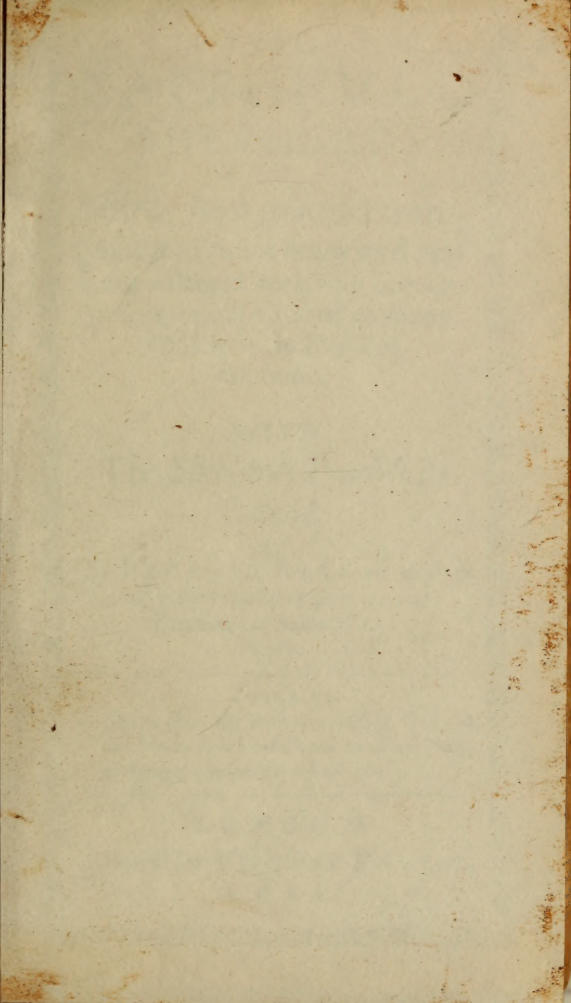
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Section.....

Number.....

SCB

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THE
FAITHFVLL
SHEPHERD:

Wholy in a manner trans-
posed, and made anew, and very
much enlarged both with precepts
and examples, to further young
Diuines in the studie of
Diuinitie.

WITH
The Shepherds Practise in
the end.

By RICHARD BERNARD *Mi-*
nister and Preacher of Gods word at
Batcombe in Sommerset-
shire.

2 TIM. 2. 15.

Studie to shew thy selfe approued of God, a
workeman that needeth not to be ashamed,
diuiding the word of truth aright.

LONDON
Printed for THOMAS PAVIER.
1 6 2 1.



TO

THE MOST

REVEREND FA-

ther in God, T O B I E,

by the diuine prouidence,

Lord Archbishop of Y O R K E

his Grace, Primate of England

and Metropolitan, his hono-

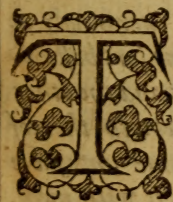
rable and very good Lord,

length of dayes, with increase of

all true happinesse to

immortalitie.

Most Reverend,



*O suppress the
remembrance
of benefits re-
ceined, I may
not; hoc esset
magnæ impie-*

*tatis: and to expresse them, as
I should, I cannot; hoc est*

The Epistle

meæ imbecillitatis. Your Graces fauours afforded first and last binde me for euer. To repay them is not possible; but if I were able, I iudge it not meete. Good turnes done freely by noble Spirits disdain requitalls; the thought thereof they take as dishonourable. And meane persons receiue them no otherwise, than that they may euer be beholden. They loue, they pray for their Benefactors, the recompence they leaue to God. Great men giue to become bountifull; poore men receiue to be thankful, and to be euer ready at command. The one sort bestoweth their goodnes, and the other with thanks accepteth thereof alwayes to remaine vnpayable debtors. Thus is it with me. I haue receiued much from your Grace, I can repay nothing. The debt

Dedicatorie.

debt I acknowledge, it is honestie to confesse it; but the day of payment I must put off till death, that's my pouertie; yet in my upright meaning, I would gladly leaue a testimonie thereof to posterities.

I am therefore bold in witnessse hereof to send forth this Faithfull Shepherd vnder your Graces fauour and protection: and to whom may I better, I say not commend him, but commit him, than to a most faithfull Shepherd, a Patron to all faithfull Pastors, a countenancer of Ministers, though poore, though to worldlings contemptible, such as haue care of their charge, and be painefull in their places. I haue euer admired your Graces good respect to Ministers, your comfort and encouragement to them. I call

The Epistle

to minde mine owne happinesse
in particular aboue many, when
I lived in those parts: I enioy
Gods blessing (praised be his
name) where I am; and it was
digitus Dei that reached it
out vnto mee; agnoscunt
omnes, qui norunt; but yet
my then present meanes, in the
presence of my many honoura-
ble, and other good friends, and
your Graces so large prouision
for me for the time to come,
should haue contented me. My
remouing was losse, especially
in the want of so gracious a
Diocesan; and I should more
and more bewaile my follie,
but that the Lord our God hath
giuen to vs here, and I may
say to me very happily, a blessed
Bishop, a very man of God,
to say no more, lest particula-
rizing I should seeme to flatter,
(which

Dedicatorie.

(which I hate from my soule)
or failing in due praises, I
might derogate from his good-
nesse. His Lordships loue and
good respect to me, doth lenire
dolorem in aduersis, as your
Graces countenance did, when
I had a malicious Aduersarie,
whose present you sent backe;
Dat vitæ incrementum harū
rerū iucundissima recorda-
tio. A great reward be giuen
of the Lord God Almighty for
the same.

My humble suite vnto your
Grace now is, that, to add vnto
your former fauours, you would
be pleased to admit of this
Shepherd: he intendeth the
aduising onely of such as pur-
pose the studie of Diuinitie,
and to helpe, if he can, such as
be yong Diuines. If your Grace
shall be pleased to vouchsafe

The Epistle &c.

him countenance, he shall passe
the better, and be receiued with
more approbation; and I the
Author of his comming abroad,
dedicating him and my selfe to
your Graces seruice, shall euer
remaine bounden.

Batcombe Feb. 26.

Your Graces most humbly
to be commanded,

Richard Bernard.

TO THE RIGHT

Worshipfull and Reuerend,
Mr. Doctor *Chetwind*, Deane
of *Bristol*, M. Doctor *Wood*
Archdeacon of *Wells*, M. Doctor *Ri-*
uet Archdeacon of *Bath*; M. Doctor
King, M. Doctor *Slater*, M. Doctor *Cud-*
worth, learned and iudicious Diuines:

And,

To the Worthy his much re-
spected friends and brethren in the
Ministerie, M. *Meibwin*, M. *Web*, M.
Allen of *Brent*, M. *Conant*, M. *Danadge*,
M. *Syithorp*, M. *Wilkinson*, M. *Crooke*,
M. *Fitzherbert*, M. *Buckle*, M. *Reete*, M.
Wakwood, M. *Yemans*, M. *Allen* of
Ditchet, M. *Erbury*, M. *Adams*, M.
Woodgate, M. *Hyde*, M. *Hemer*, M.
Nwland, M. *Thatcher*, M. *Chandler*,
M. *Masey*, M. *Hall* of *Wells*, M. *Sprat*, M.
Watts, M. *Hall* of *Pull*, M. *Gothouse*.

Grace, peace, and loue bee multiplied,
with a holy zeale to Gods glory, in the due
execution of that high calling of the Mini-
stry vntill the course be finished, and
the Crowne of immortali-
ty obtained.



Reaching is, as you
well know, (Right
worshipfull, and bre-
thren beloued) a sound and
plainely

plainely laying open of holy Scriptures, by a publike Minister before the people, to their vnderstanding and capacity, according to the analogie of faith, with words of exhortation applyed to the conscience, both to informe and reforme, and where they bee well, to confirme; as it is most necessary, so is it indeed a very hard worke to be performed, though to the vnskillfull it seeme easie: and therevpon not a few vnaduisedly take it in hand, speaking without iudgement rashly, without order prepostrously, tatching matter together without dependancie, little to the peoples edification, and lesse to the honour of this holy Ordinance, which by these is made odious with many, and
held

held rather a talke of the
tongue from a disordered af-
fection, without knowledge,
than a godly instruction,
rightly disposed by settled
iudgement. It may be they
are φιλαλάστοι, and of a good
affection attempt this worke;
but withall, they must bee
διδακτικοί, hauing ability in
wisedome aptly to teach.
Discreet vnderstanding must
goe with zeale, and grauity
with sincerity: affection is
heady without wisedome:
this moderates as the other
pricks forward: they must be
linked inseparably. Know-
ledge alone deliuereth re-
missly, and zeale alone, not re-
spectiuely: knowledge with-
out zeale permitteth of more
than is meete by distinction:
and zeale not according to
know-

knowledge breedeth but dis-
sension. It is requisite there-
fore the Ministers be neither
:60: (whom pride may puffed
vp, not yet hauing in a sancti-
fied course learned to mode-
rate the lusts of Youth) nor
ἀσύνετοι, as yet not apt to teach,
and vnfit to be Ouerseers in
a Congregation: for we must
know what to teach for the
matter, and how for the man-
ner; and so to diuide the
Word aright to the hearers,
which is required in all that
preach vnto the people.

And therefore to further
both these, vpon these consi-
derations duely weighed, I
was encouraged long since to
proceed and to vndergoe the
maleuolous censure of this
enuious age. First, for that I
saw many to obserue this
order

order in part, though not so exactly as were to be wished, and as it is heere by precepts briefly and plainly set downe, whole good approbation I hope to finde as maintenance against the rest. Secondly, for that I haue found by mine owne experience in teaching, both the easinesse thereof to bee attained soone vnto, as also that it is a very sound & a profitable way of instructing, neither disliked of any that I haue euer heard of, who list to speake plainly and profitably. Thirdly, for that I hauing vpon an occasion, studied the 11. of the first of the Corinthians, from the 23. verse to the end, I finde plainly this method set downe by the Apostle, and so hath it a Diuine and Apostolicall approbation;

probation; for supposing the
23, 24, 25 verses to be as his
text out of *Math.* 26. 26, 27,
28. the 26 containeth the
scope, the 27 is a doctrine,
the 28 an vse, the 29 a rea-
son to enforce it, the 30 and
31 the application of that
which went before, to the
present state of the Corinthi-
ans; the 32 a preuention of
an obiection which must fol-
low application, as I haue de-
clared in this Treatise; the
33 and 34 a louing exhorta-
tion for the conclusion, with
a briefe repetition of some-
what before reprehended,
with a prescribed remedie for
the same. This place gaue
me the first and chiefeft occa-
sion to write this Treatise of
preaching and method there-
in. Fourthly and lastly, for
that

that I hauing laboured for all
such, both old & new which
haue written of this matter, to
further me, I perswaded my
selfe that this my labour
would not bee vnacceptable
to my brethren, as it hath
beene to me a painful worke,
wherein I haue endeauored
to set downe much matter in
very few words, and to illu-
strate the manifold precepts
by euident examples briefly.

Now after many yeares fin-
ding how well it hath beene
approued generally, being al-
so desired to cause it to bee
reprinted, and by a friend and
neighbour Minister foretold
of some things necessary to
bee added ; I haue almost
wholly written it ouer again,
setting it, as it were, in a new
frame, and hauing very much
enlar-

Mr. P. in
his Prophe-
tica.

enlarged it both with pre-
cepts and examples. My en-
deavour was now to perfect
it; but if yet it bee defectiue,
blame not my will, but my
want of skill to make com-
plete such a worke; of which
one saith, being a reuerend,
learned, and experienced Di-
uine, *Gravis est & arduus, si-
quis alius ex omni Theologia lo-
cus is, qui est de formandis con-
scionibus*; I will not cleare it
yet frō all faults. I know you
be my Worshipfull and wor-
thy good friends, and *Amici
omnia amicè interpretantur, bo-
na latè accipiunt, dubia in par-
tem meliorem flectunt, & quæ
forsan non rectè tradita emen-
dare Student*. Thus I hope
well of you.

If otherwise it bee suppo-
sed, I beseech you to conceiue
of

of me aright, that neither in the first, nor yet in this last labour I haue presumed to make this a binding rule to any, and to tye all to one method, but as men shall finde either this so good, as they shall bee pleased to approue it, or any other way better in their iudgement, to take that, and so follow that which is best for the peoples edification.

What I haue done I leaue to your good liking, my good will I pray you accept of, and interprete well of my meaning. My reuerend esteeme of you, my loue, my desire of acceptance with you, and my thankfulnesse to some in particular hath drawne mee to this. If I haue misplaced any, let it bee imputed to my mistake

take and not as of purpose. It was done farre from home, where I could not well make enquiry to rectifie my iudgement heerein. Humility in your selues and Charitie towards me wil passe by this offence, if I haue offended. I hope the best: and so wishing the holy Spirit of our God to rest vpon you, that you all may do worthily in the house of God, and receiue the reward of your euer well doing through our Lord and blessed Sauour Iesus Christ, I take leaue,

Batcombe Feb. 23.

Your Worships to be commanded, and yours my brethren in the best affection of Loue bounden:

Richard Bernard.

The first Booke, and the Contents of euery Chapter.

Chap. 1.

OF the antiquitie, necessitie,
and excellencie of the Mi-
nisterie, and also of the dignitie and
authoritie of Ministers in that
calling.

Chap. 2.

Of naturall gifts fit for him that
desireth the Ministerie, as first a
good apprehension, then a good
memorie: where is set downe how
a weake memorie may be holpen
many wayes; as to care to under-
stand well that which he deliueres,
an orderly disposition of his speech,
to write the principall heads, with
the great fruit thereof, to meditate
after seriously; where also of the
time, place, and manner of medita-
tion, and then to make some use of
some

The Contents.

some cheife heads collected: The third gift in nature is good utterance; where is spoken somewhat of his words, and of the well ordering of his voyce. Lastly, of his personall presence and comelineffe.

Chap. 3.

Of humane learning necessarie for a Minister: He must be a Grammarian, he must have skill in Rhetoricke, and Logicke, with the reasons why. Also he must not be ignorant of the three principall languages, the Hebrew, Greeke, and Latine, and why so; with some directions for the speedie learning of the Hebrew and Greeke. He must have knowledge in Ethics, Oeconomicks, Politicks, Ecclesiastiques, and Historie; where is shewed the use thereof; and how needfull to him.

Chap. 4.

Of the necessarie knowledge of Divinitie in him, that would be a Minister; He must be grounded in the Principles of Religion, and
how

The Contents.

how this may bee. Also hee must be well read in the Bible, and here is shewed how he may acquaint himselfe with holy Scriptures, and how hee must come to reade them, and that with profit.

Chap. 5.

Of the heavenly gifts and necessary graces of a Divine, whereof his illumination in iudgement, his gift of supplication and prayer, of inward sanctification, & of his outward conuersation, where is set downe the good qualities of a Minister, and the vices to bee avoided of him.

The second Booke, with the Contents in the Chapters.

Chap. 1.

WHere is spoke of his calling to the Ministry, first by God, and how he may know it, then by man; and of his conscionable entrance into his place, for the exercise of his Ministry.

Chap.

The Contents.

Text; Method, Bookes, and Practice.

The fourth Booke, with the Contents in the Chapters.

Chap. 1.

Of the dividing of a Text, what to observe in the unfolding of it, how to terme it; and to finde out the terme; diuers examples for illustration of the Precepts.

Chap. 2.

Of the interpretation of Scripture. How & by what meanes the Scriptures become obscure, and how to cleare them. Of seeming contradictions, and how to reconcile them. How to know when any place is taken figuratively and not after the letter. Of the three principall meanes to direct and helpe in the interpretation of the Scripture, as first by Analogie of faith, with examples shewing the use thereof. The second is by the circumstances of the Text, what they be with example.
teach

The Contents.

teaching the use of them. The third is comparing of places, first with the same repeated, yet with some change for diuers reasons, then not with the same, but somewhat like in phrase or sence, and with places unlike. Examples of all these for better instruction. What a man is to doe if hee cannot finde out the sence of a place.

Chap. 3.

Of coll.ecting doctrines. What a doctrine is, the kinds thereof. Of doctrines plainely set downe in a Text or thence collected: examples of both. Of the ground of the doctrine, and how to lay it downe. From whence to gather doctrines, as from the occasion, coherence, the denomination of the Text, the scope manner of deliuery, the order, the coupling of words and sentences from the words themselves, the proper or figuratiue signification, the grammaticall as signification, some logicall relation, from the circumstances, from the matter, from re-
B semblances

The Contents.

semblances, and heere of allegorizing, whence to gather an allegory, from similitudes and Parables, and how. Of foure things to be considered in a doctrine when it is propounded, the words, matter, forme, and manner of vitering it. Of the cōfirmation of a doctrine by proofes, and by reasons, where is spoken of giuing a reason of a doctrine. All these things are illustrated by examples.

Chap. 4.

Of the vse of doctrine, what it is, and how it differs from doctrine; It is fourefold. First is of confutation, and why in the first place. How many wayes an error may be confuted. Of ten meanes the Aduersaries vse to uphold their errors. Of exhortation and dehortation, and of the Arguments to be vsed in either. Of handling a controuerſie: how to carry our selues therein towards the aduerſe partie, and of foure Caueats before we enter into a controuerſie. The second vse is of instructi-

The Contents.

struction, what it is; what is required of a minister to be able to instruct; manifold examples of this; of 12. motives to presse this. Hereof moving affections, and what meanes a Minister must use to bee able to moue his Auditory. The figures of Rhetoricke, which are chiefly heere to bee used. First, heere the Minister is to prescribe meanes to attaine to the duty required in the use. The third use of reprehension, what it is, whence it setteth, what is required of a Minister heerein, how to proue a sin to be a sinne; what reasons to use to draw from sinne. What things are to be wrought in the guilty party, and what meanes. The fourth use of consolation; the double end heereof: first, to draw it; examples hercof. secondly, to comfort in afflictions, & also to labour vnder despaire: what is required of a Minister heerein

Chap. 5.

of Application, and how it differs from the use. The profit thereof. The

The Contents.

wicked cannot endure it. How to
apply with zeale, and yet keepe a
moderation. To shew loue in re-
prooffe, and how to allay the bitter-
nesse thereof in the mindes of the
heareers reprov'd.

Chap. 6.

Of preventing of obiections; why
and also how to doe it. Three things
to be therein considered. What a
Minister is carefully to prevent, how
to be able to prevent obiections, and
how farre to proceed heerein.

Chap. 7.

Of the Conclusion of the Sermon
what time conuenient for a Sermon
The discommodity of tediousness
in an vsuall Ministerie at home
Three things to be done in the end

Th

THE FIRST BOOKE.

*Wherein is set downe
the high calling of the
Ministerie, with many en-
couragements to it; then
what is required to inable a man
vnto it, and how hee may
attaine to these things, and
so fit himselfe thereto;*
Diuided into diuers
Chapters.

Chap. 1.

*Of encouragements to the Mini-
stery, from the antiquity, necessi-
ty, and excellencie thereof, and
from the dignity and authority
of Ministers in that Calling.*

IT may seeme some-
what strange that I
should begin with
incouragements to
the Ministry, seeing there bee

Some ha-
sten to the
Ministry
before
they bee
sent, and
are cause
of much
euill.

so many so ready to run in too
fast, sooner I dare say, then they
be sent. Of such saith a learned
man, *nondum iactis fundamentis
festinare ad Coromdem est hominis
nefarium*: sure it is a note of a pre-
sumptuous spirit. Doth the place
of a Pastor besit him who is for
yeares, almost a Childe; for
learning ignorant enough, and
in affections too vnruely? How
can hee bee conscionably sero-
uer a congregation of God, to
guide them, who hath not yet
learned well to demeane him-
selfe. Others there bee whose
yeares and learning, perhaps,
might giue them some allow-
ance, do yet make too great hast
in purchasing places before they
fall, preparing Liuinges before
they themselues be prepared for
the discharge of their duties
therein; and would to God
there were none that without all
shame or blush dare to money
themselues into a wicked Pa-

trons fauour vpon the death of an Incumbent, to present them then, and so Symoniacally doe buy the guift of Chrift, which whē he ascended, gaue vnto men euen a Pastors office, which these men purchase, not to feede Christs flock, but only to maintaine themselves with the fleece which they eagerly pursue; so as it may, I say, seeme altogether needlesse while wee looke vpon these worthily condemned wretches, deseruing to be whipt out of Gods house, and to haue no part nor lot in this holy ministration, but that they & their money should perish together) to vse motiues to vrge any to enter into the Ministerie, or to encourage to that, whereto so many can take encouragement of themselves.

Eph. 4.

But yet neuerthelesse, for all these too hally runners which leape ouer the bounds of reason and Religion, there bee many

which desire to enter into this holy Calling conscionably, and to discharge their duty faithfully, needing encouragements to strengthen their good desires, and purposes this way; for there are many disheartenings to such. These forestallers (if there bee any such among vs) preuent free choyce, they corrupt the hearts of many Patrons to present only for money. Patrons forget or will not know themselves, that they onely are to bee trusted in this busines to deale faithfully, to place men learned and gracious, well giusted for the Ministry, and not to buy and sell the soules of Gods people to euill men, because they haue *ius Patronatus*, & a right by mans law to present; neither to admit of any vpon sinister respects, as of meere fauour to a man, as a friend, a Kinsman, or to purchase fauour thereby, or to make the presentation a portion for a sonne,

sonne, a daughter or otherwise, to bee corrupt in the choyce of a Minister: but to deale heerein sincerely, as in the sight of God, and as hee would answer for the blood of Gods people, if they perish through his default. The not obseruing of this, and the corrupt dealing of many Patrons in these our dayes, doe not a little alienate the mindes of not a few from the Ministry, which might much profit the Church of God. And as such curled lets be in the way to enter; so, when God affords a good entrance by honest and religious Patrons, it is not a little griefe to consider of how light esteeme a Minister is, as hee is a Minister, with too many; as if his Calling made him of lesse worth in the World, except hee hath wealth to support him, some dignity to grace him, and yet, euen then, too many enuie him, and not a few disdain that

a Churchman should be able to sit downe with his neighbour Gentleman, who scornes to make any of his Ministers, vnlesse it bee in case of necessity, to prouide for their corporal maintenance, which otherwise they should want, or in hope of such a Church dignity, as may make a sonne to flourish in his brauery, to liue idly, and to spend his time in pleasures, Gentle, or rather Gentleman-like, and not for due honour of the Ministry, or in conscience of doing good to mens soules. But let these prophane *Esaus* contemne the Calling; let them run their course, I wish others better minded, not to be lesse affected, but consider these things.

The excellencie of the Ministry.

Iude v. 14.

1 Pet. 3. 19.

1. That *this Calling is of old*, from the beginning, in all the past Ages vnto this day: no publike dignity before it. Now antiquity is of high esteeme, and maketh euer that more honourable

rable which is of worth and of worthy praise in it selfe.

2 That this *is a very necessary Calling*. It is the Ministry by which God hath appointed to beget people vnto him, to plant men in Christ, and by which they that beleue are still confirmed and further built vp, and without which the people perish. Who euer by an ordinary course were won to God but by the Ministry? And who so wicked now and so farre from saluation, as those that despise it? And the better to declare the necessity of the Ministry of the Word, the Lord compareth it to food, to the light, to the raine, deaw, and shewres vpon the grasse: Now without food, no life; without light, no comfort; and without shewres, no increate of the earth: so necessary is Gods Word; for it is the food of life, the light of life, and that by which wee bee ingrafted into Christ,

Iam. 1. 18.
A&T. 2. &
14 22.
Eph. 4. 1
Pro. 29. 18

Ioh. 6. 27.
Ps. 116. 105
Deut. 32. 2.

Iam. 1. 21.

1 Pet. 2. 2.

Christ, able to saue our soules, and by which wee doe grow vp in him. And hence is it also that Ministers are compared to *Salt, Light, to Pastors, Planters, Waterers, Builders, Stewards, Shepherds, Watchmen, Guides, to Fathers, Nurses,* and such like, all setting out the necessity of the Ministry, by those things and those Callings, and labours which bee among men of so absolute necessity. This then considered, should moue worthy and fit men to vndertake this Calling so necessary, and that of pity and compassion for the saluation of the people. This made our Lord and Sauour to become a Teacher, and to goe from place to place preaching the Gospell; and this made him to will his hearers to pray vnto the Lord of the Haruest, to send forth Labourers into his Haruest.

Mat. 9. 36.

37, 38.

3 That this Calling is also ve-

ry profitable. By the Ministry God seekes reconciliation with vs, and makes vs his friends, his children, his Subiects, when wee by corruption are his enemies, sonnes of Satan, and in bondage to death and damnation. Now what can be more for our good, than to bee freed from such misery, and to bee exalted to such glory? By this the Lord watcheth ouer our soules, Ministers being made Ouerseers and Watchmen to take care of his people for their spirituall welfare; yea, the end of this is to open the eyes of the blind, to turne them from darknesse to light, from Sathan vnto God, that they may receiue forgiveness of sinnes, and inheritance amongst them that are sanctified, by faith in Iesus Christ. What then can tend more to our profit and happy welfare?

4. That *this calling is of excellencie*, and maketh the persons placed

2 Cor. 5.
20.

Heb. 13. 17

Act. 26. 18.

2. Pet. 2. 5

Socr. l. 6. c. 3

Li. 4. ca. 25.

placed therein, to bee of great dignity. High callings make men honourable, and honourable persons make a calling of high estimation. Now if honourable men may make honourable a calling; what more then this? *Noah*, the sole Monarch of the world, was a Preacher: *Iesus Christ*, the Monarch of Heaven and earth, was a Preacher: *Salomon* disdained not to be called Ecclesiastes, a Preacher: Did not *Ioseph of Arimathea*, a Counsellour of State, a Noble man, and a rich man, leaue all, and become a Preacher of the Gospel? *S. Chrysostome* an Antiochian, was nobly descended, and of the noble race of Senatours, yet was he a Reader, then made Deacon, then Priest, and after Bishop of Constantinople. *S. Ambrose*, Lieutenant and Consull at *Milaine*, left his high and earthly state, to preach the Gospel. There is no want of ex-
amples

amples of honourable persons, which haue honoured this calling, or rather haue been honoured by it, by which they obtaine high and honourable titles, as to bee called *Ambassadors of Iesus Christ, The men of God, Angels, Disposers of the secrets of God, and Workers together with God.* And here, that the Ministers dignity might yet the more bee considered off, let men take notice of those duties required of them towards their Pastours and Ministers. They bee commanded to *receiue them in the Lord, to hold them in reputation, to know them, as ouer them in the Lord, to esteeme them very highly in loue, for their workes sake, to hold them worthy double honour, and to obey them.* Here is reputation, high estimation, honour and obedience, due vnto them, by the Lords commandement. How is this Function supported with precepts, to preserve the honour and dignity

2. Cor. 5. 19
Reuel. 2. 1.

Phi. 2. 29.
1. Thes. 5.
12. 13.

1. Tim. 5. 17.
Heb. 13. 17.

Eph. 4 8.

12.

Acts 10.

In pastorali.

nity thereof? And is there not good cause why? They are in Christs stead, they are the gift of Christ, they are made Over-seers by the Holy Ghost. No marvell therefore that S. Ambrose layd, forgetting his Lieutenant and Consulship, that *Honor & sublimitas Episcopalis, nullis poterit comparationibus adequari. Si Regum fulgori compares & principum Diademati, longè erit inferior comparatio, quam si plumbei metallum ad auri fulgorem compares.* And againe, a little after hee addeth: *Nihil in hoc seculo excellentius sacerdotibus: nihil sublimius Episcopis reperiri potest.*

An Exhortation to the Gentry.

A Minister and Pastor therefore in his place (though out of the pulpit) is no contemptible person, but worthy of honour. Why then should any of you disdain (ô ye sons of the Gentry) to take this calling vpon you, though you cannot climbe vp in your thoughts to Episcopall

call

pall iurisdiction? Heare mee, I pray you, may it possibly seeme vnto you a base place, to bee the Heralds of the liuing God? to be Christs Ambassadors? to be set a part to be Gods voice to the people, and againe, the peoples vnto God? To bee the stewards of the King of Heauens household? To bee the Guardian and Watch-men ouer mens soules? To haue power to binde and loose, to open and shut Heauen, and to be the sweet saueur of life to all that are saued, and to them that perish? *S. Paul* saith, *οὐκ ἔστιν ἡμῶν τις ἰσχυρὸς*, - who is sufficient for these things? And can you suppose your selues to bee too good? Is the corrupt birth, which you so boast of, and many falsely too, stained by this dignity, and not by a loose and licentious liberty, which too many of you follow after? Is the Word not a subiect good enough for your wits, quick-wicked enough to doe

doe the deeds of the flesh? Is Gods wisdom too shallow for the depth of your conceits? Is the studie of mans Law, your seeming grace? And can the study of Gods Law be your disgrace? Your heads to be filled with humane policie is (as you take it) praise and glorie, and is it disparagement to haue your hearts full of Christian piety? Know this, that all other callings are for the world, and doe draw the mindes of men necessarily to the things of the world: But this calling (behold herein the excellencie!) both in the preparation to doe the duties thereof, and in the execution of euery part thereof draweth vs to God, keepeth vs with God, and to bee euer mindefull of the things appertaining to the Kingdome of God.

Let none of you therefore think this calling too meane, too base for your birth, and onely fit
for

for the simpler sort: but rather iudge your selues to bee happie, thus to be preferred, to be separated hereby from the vaine conuersation of this euill world, and to be blessed instruments to aduance piety, to honour Christs Gospell, to saue poore soules, and to bee in your selues better fitted for the Lord, when it shall be his good pleasure to call you to himselfe.

CHAP. II.

Of a mans fitnesse to the ministerie, and of those things which bee needfully required to fit him thereunto; and first in this chapter of his naturall gifts.

IT is not enough to affect the Ministerie, and to haue outward encouragements thereto, except wee know our selues in some good measure fitted for it, hauing

Three
things pre-
pare a man
to the Mi-
nistery.

having put our selues vpon the
triall of learned and godly men,
able to iudge of vs, and which
shall approue of vs so to be after
tryall, as we in our selues thinke
we be. Now that a man bee well
prepared, three things are to bee
considered of, *his gifts in nature,*
his learning and *his grace*. The
first of these three is from the
wombe, the second is attained
vnto by good instruction and la-
bour, the third is the speciall fa-
uor & goodnes of God: learning
helpeth nature much, but grace
more; learning maketh it praise-
worthy, but grace excellent. Na-
ture without Art is but a wande-
rer, and lame also, and Art with-
out natures help can profit little,
and halte downe right: but
both in an excellencie in a man
aboue others without grace doe
often more hurt then good to
Gods Church. They must there-
fore be together. The first can-
not be wanting, that learning &
Art

Art may haue a fit ground to worke vpon. This second cannot be away, for that nature then shall want many tooles, to worke by. The last sanctifieth both to leade them the right way, to their best vse and end. By nature a man is disposed, by Art composed, by grace set apart of God to this holy function and Calling: of which three heere in their order.

Of the gifts of nature both of mind and body, necessary for him which intendeth the Ministry.

The first is a ready wit, to apprehend from others, to inuent of our selues, and soundnesse to iudge of both aright. This dexterity of wit, and ability to conceiue of things, is that by which a man informeth himselfe, which hee must needs doe before he can informe or teach another. As is his apprehensi-
on.

Of his naturall gifts.
A quicke apprehension or a good wit.

on, so is the man in his instruction; if shallow in the one, then weake in the other. If iudgement bee sound, his teaching will bee good. This mistaking misleaderh all in the vse and application. This in the worke of nature is the guide of our actions; if in this bee errour, our walking is in by-paths; if here in certaine wee cannot mistake, vnlesse we will wilfully goe out of the way. Wee see then a good wit, apprehension, and iudgement which ripeneth by age, exercise and experience very needfull, that so a Minister may proceed wisely, and his worke to goe on prosperously; as one that needeth not to be ashamed, a workman rightly diuiding the Word of truth.

A good
memory.

The second is *a good Memory*, that happy treasury, retaining what wee apprehend: this is very necessary, and it must bee firme and stable to keepe things

things newly thought vpon, at the least, which may bee called *a present memory*, without this it is impossible to be either plentiful in matter or vehement in exhortation: for a bricke memory will omit much in that one, and in this other will quickly forget where hee was, and whereof hee spake. *A perfect memory needs no precept*, happy is hee that hath it, and hath care well to employ it. It is vnderstandings Storehouse and treasury for learning; for, *tantum sci- mus quantum meminimus*.

It is the minds Remembrancer of what hath beene read, heard, or by it selfe conceiued: and it supplyeth the tongue in vterance with words to speake both what hee will, and as hee will, that hath the giift of vterance with this good memory. But all are not so happy as to haue both *memoria tenacitatem*, and *ingenij dexteritatem*, many haue

Helps for
memory.

haue a good apprehension, which haue but a weake memorie, which may bee thus holpen.

I. To helpe memory, a man must haue a speciall care to vnderstand well that which he intendeth to utter: For as one saith; *Quae firmiter concepimus, bene loquimur, si quidem talia in anime quasi substantiam concoquendo sunt conuersa.* And withall let him labour rather to deliuer his own iudgement, than his meere collections not well vnderstood, out of other mens workes; for a man liketh best his owne, *amat quisque sua*, and hath more mind to retaine it as hee is delighted with it, if his iudgement bee sound, and that hee bee able to make triall, and well to discern of his owne thoughts. If he take any thing from another, let him make it his owne by well vnderstanding the Author both for words and sence of them, to fixe
it

it so in his memory, eise shall hee hardly keepe the wordes in minde, and if hee doe, hee shall speake but as a Parrot, and failing but in a word, hee may so perhaps, make it non sense.

2 Hee must *dispose orderly of his thoughts*, and in a right method: for a confused heaping vp of things confoundeth memorie which a methodicall disposition preferueth: for it setteth euery thing so naturally in its due place before our eyes, as the weakest memory can hardly forget them, except it bee overwhelmed with too great variety, and such a multiplictie of matter, as the strongest memory may wel be loadened with. This must bee auoided of him that hath but a weake memory. Beware of ouercharging it.

3 It shall be good for him to *write his meditations*, if not euery word, yet euery principall

matter, which hee intendeth to speake of, and that in that good order & method as he mindeth to deliuer it. This thus writing confirmeth memory, sheweth also the mind, the eye of the soule to the eye of the body, the better to keepe it in remembrance. It preserues things once thought of, that after they bee not lost; and sets a mans owne thoughts before himselte, the better to iudge of that he doth, and by this meanes may he impart them vnto others, to haue their iudgements also. Hee that writeth, need not *ex nuda mentis cogitatione simul cogitare, & qualiter cogitet iudicare, quod admodum difficile est*, as one saith. Great is the benefite of writing Sermons. It helps to a stile in speaking: it preserues a mans paines for the time to come, by which he may afterwards iudge of his owne encrease in knowledge, may pleasure himselfe by
peru-

perusing ouer former meditati-
ons (easily read ouer in a booke,
but very hardly, if at all, called
again to remembrance) and
may also perhaps benefit others
vpon iust occasion, such may the
paines be. Writing witneseth
a mans industry and care in his
Ministry to speake vnderstan-
dingly and profitably. By this
course a man needs to lose no
one thought in his study, but
may set it down whilst he thinks
of it. It falls out often that while
one is intent vpon a point, and
studying that, either in reading
or meditation, another thing
comes to mind worthy noting,
which with pen in hand, may be
set downe in some empty paper,
that it bee not forgotten, which
after may brought in into its due
place, which otherwise, in a
serious prosecuting of another
matter, might slip out of minde
and be vtterly lost. Writing we
see then to bee very profitable

*Tull. in lib.
de Oratore.*

and very helpfull to memory,
which many doe vse, and more
would, but that as one saith, *Est
magni laboris, quem plerique
fugimus quamplurimum scri-
bere.*

4 Hee must after all this, *seri-
ously meditate*, and bee attent upon
his labour, and beware of by-
thoughts and distractions. A
wauering and an vnstable mind
fixeth nothing firmly. Now
to helpe meditation, consider
the time when and how long, the
place where, and the maner and
order how.

The *time* when is first present-
ly after the Sermon written, on-
ly pawling a space for rest, lest
the spirit bee dulled and over-
charged. The next in the euen-
ing towards rest, then in lying
downe to call the chiefe point
to mind, and awaking in the
night to doe the same, and so
in the morning; And afterward
in some conuenient place to re-
hear

hearse ouer all, and by this time,
it will bee a mans owne.

How much time at once is to
bee allotted for serious medita-
tion, is after the quicknesse of a
mans conceit, and firmenesse of
memory, and as the strength of
his body will beare.

The *place* for meditation must
be solitary, remote from hinde-
rances, as troublesome sounds
to the eares, and variety of ob-
iects to the eyes, by which the
mind may be drawne away from
the due attention to the matter
in meditation.

The *manner* must bee (after the
distinct and considerate reading
of it ouer) in quietnesse of spirit,
set apart from all other things;
and therefore meditation must
not bee begun vpon vehement
passions of anger, sorrow, feare,
and such like, nor from any se-
rious study of any other thing,
wherewith the mind hath beene
delighted, nor vpon the spirits

loaden with cares of the world, or comming from vain delights, which the man of God should befarre from. It must bee performed seriously with a cheerefull spirit; and therefore not suddenly after meate and fulnesse of stomacke, for vnderstanding then is not so quicke, memory lesse able to beare away, the spirits lesse liuely, and withall it is not for bodies health: for *serious meditation will hinder concoction*. It must bee orderly and in the method wherein it is already written, auoyding new conceits, peruerting the order which will confound his meditation. Let him therefore keep the method and marke well, and carefully take heed to the matter; for words bee not too strictly tyed vnto them. *Puerile nimium est, non audere verbum proferre quod nō adnotatur chartis: Scriptas conciones verbatim ediscere multa habet incommoda:* for this hindereth

dereth deuotion, restraineth libertie of speech, it maketh the worke of the Ministry irksome, his labour too painefull in this respect, so as hee cannot preach so often, as is requisite, and as iust cause seasonably may require. This will cause feare so to possesse him, as it will hurt memory, hinder pronounciation his naturall giift of vtterance, his action and affection. It curbeth the motions of Gods spirit, and preuent a man of the benefit of such things, as in speaking might and doe offer themselves to the vnderstanding, and that very often. More cannot such a one speake then hee hath noted downe, lest if hee should, hee might perhaps marre the sense, and when hee failes to speake lesse, he is constrained too child-like, as a schooleboy to goe back againe, to remember himselfe of that which hee hath forgotten. So wanteth hee power in the Mi-

2 Cor. 2. 4.

Ministry, not being able to speake as *S. Paul* saith, in the demonstration of the spirit and power. If a man feare to want words, let him bee well provided of matter, and then as one saith, *Verbanon inuita sequentur*. It must bee performed deuoutly with prayer in the beginning, with an holy affection and feeling of the power thereof vpon himselfe, with a desire to doe the people good, and with Prayer in the ending. For gesture of the body, it may bee standing, sitting, walking, as a man shall iudge most behoueful, sometimes one: sometimes another: but in walking beware of short turning, it is hurtfull to the braine. In meditation, some vse speech, and to speake aloud, and to gesture it: but the one wearieth the spirits, & the other too Histrionian-like, & exposeth a man to laughter, and to be mocked of country people which happily may-
see

see and heare such a one. There may bee in meditation a soft and moderate vse of the voyce vpon occasion.

5. And lastly to help memorie, after this his meditation, *Exscribat ipse & breuiter & methodice precipua sermonis capita, hacq; reposita & fixa in libro ad manum inter concionandum in pulpito habeat.* This will detract nothing from his worth, with men of worth and of iudgement. Yea, *Tutum est,* (saith *Erasmus*) *capita Sermonis in charta notata habere ad manum, quod in Psalmos aliquot fecisse videtur Augustinus, & haud scio* (saith hee) *an in omnes quam vir memoria ad Prodigium, usq; felici.* *Hyperius* noteth it out of one of *Gregorie* his Homilies on *Mark. 16.* That it was *vsitatum*, a common thing then out of writings to speake to the people. It is better by this means to helpe defect of memory, to haue heereby encouragement,

to speake to presse a matter affectionately, fully to prosecute it without feare and in good order, rather than (knowing weaknesse of memory) to attempt without this helpe, to speake fearefully, and through forgetfulnessse to deliuer little of much thought vpon, and the same perhaps somewhat confusedly to. Natures defect must be supplied, and very laudably may this way bee holpen. Many haue good gifts from God, as a good apprehension, a quicke inuention, good iudgement, honest and zealous affections, liberty of speech, competent learning, and yet but a weake memory, which thus strengthened, make all the other things in those men very profitable to the Church; and doth so harten them in the place, as they doe vtter their meditations freely, and become good instruments to Gods glory. Let not therefore strong
me-

memories which neede not this helpe, despise such as vse it, so it bee not to nourish sloth. For euen with vs very learned and famous men haue vsed it, and not a few yet doe.

The third giift of nature next wit and memory is *a good vtterance*, which is that free liberty of speech giuen of God to expresse readily & plainely, without stammering or lispig the conceits of the minde. Without this the people profit nothing; this is the key to open to them those lessons and instructions which the Minister hath gathered out of holy Scripture for the Congregation. Concerning this his vtterance, hee must minde two things: first, his words, and then the sound of his voice in the manner of vttering of his words.

Words must be apt and significant to expresse the matter whereof he speaketh: as we must speake plainly, so also properly. Though

A good
vtterance.

A Minister
is to speake
aptly and
significant-
ly.

Though we are not to tie our selues to words slavishly, yet must we not neglect to speake wisely, and in such words and phrases as the matter iustly requireth. Varietie of things craue variety of words, and a differing manner of speech. That is a proper terme, and a fit phrase for one thing, which is not for another. He speaketh ever well that speaketh most properly, that is, also significantly, as of warres in martiall termes, of ciuill gouernment as a Statesman, of theologie like a diuine; he that can paint out vice in the deformitie to make it hatefull, and set out vertue in her beauty, to make her to be desired; he that can viter the threatnings of the law with terror, and the sweete promises of God, to mooue to ioy and thankfulness, he speaketh as he ought to speake. Tearmes too base for so high mysteries; foolish, ridiculous, and too light, for truths

truths of such waight and grauity, scurrilous & euery other vnde-
cent tearme, vnbesitting the
dignity of Christs Ambassadour
are to bee auoyded, and so that
foolish affectation of specch in
any kinde, not becomming the
holy Scriptures, nor the gracious
spirit of a man of God. There is
a godly eloquence approued by
Scripture and vsed in it, which is
to bee laboured for. And it is a
grace to speake well, and which
may be attained vnto; First, by
getting without booke holy sen-
tences of the Scripture: Second-
ly, by reading well-penned
bookes of holy men. Thirdly,
by hearing of such to speake.
Fourthly, by talking and conuer-
sing with them. And fifthly, by
vsing our selues betimes to
choyse and apt words in daily
speaking, till practice bring ha-
bit. He that attaineth it, hath an
excellent gift, if withall hee can
speake, as the Apostle exhorteth,
alwaies

Coloss 4.6
Eph. 4.29.

The voyce
must bee
well carri-
ed and or-
dered, ac-
cording to
the matter
in hand.

alwaies with grace seasoned with
salt, good to the vse of edifying,
and which may minister grace
vnto the hearers.

In speaking also care is to bee
had to the sound of the voyce. It
must euer bee so lift vp, as may
euer bee well heard. It must not
be so low, as some speake, out of
an affected grauity, in the begin-
ning of their prayer before Ser-
mon, in reading their Text, and
in praying after Sermon, so that
hardly any know what they say,
without great attention and
quickness of hearing. Neither
must it euer be too high, strained
aboue natures power. It must not
be of one sound thorow out, but
rising and falling, tuneable to the
matter; roundly sometime he is
to vtter his words, but euer di-
stinctly expressed; sometime
more deliberately, but neuer too
slowly. The voyce is so to bee
guided, as the hearers not vn-
derstanding the matter, yet by
the

the manner might coniecture it. We may not speak alowd, where wee should bee low, nor coldly, where we should expresse feruencie. In a lamentable case, the voice must be carried mournfully, in causes of ioy, wee must speake cheerfully. In repressing of sin, expresse anger; in praise of well-doing, manifest loue. In euery thing so moderate thy voice, as a Decorum be kept, so shall wee not doe amisse. And thus much for the naturall gifts of the mind. Though the speech be reckoned commonly *inter bona corporis*, so take it, yet here I onely speake of it, as it is the mindes messenger vnto the people, and in this sense I refer it to the minde.

It is fit that there be a comely bodily presence of a Minister, standing vp in the face of the Congregation, and in the place of God. The Lord allowed no Priests deformed to minister before

A comely presence befits well a Minister.

fore him vnder the Law. And in the Popish Church hee is not admitted to take holy orders, that is a deformed person, or wanteth a member. And should this bee neglected with vs in the Ministry of the Gospell, and in reformed Churches? A comely countenance, sober, graue, modest, framed after the gracious disposition of the heart, a seemly gesture, stable and vpright, with action befitting him, are a verie great grace vnto a Minister, vpon whom the eyes of the whole Congregation must bee bent, which deformed persons lose, and therefore not fit for the Ministry.

Some there bee, which haue comeliness of countenance, & *corporis dignitatem*, yet want seemly gesture, and comely action; which happeneth sometime of a rash boldnesse, or of an inconsiderate zeale and heat of affection, at the beginning,

which

which hath moued them to violent motion, as casting abroad the armes, often smiting vpon the pulpit, hindering the hearers with the sound thereof; sometime rising vp, then stooping downe againe, and many such toilefome and troublesome actions, vnaduisedly begun at the first; which to many maketh the man seeme furious, which by deliberate consideration may be amended. Sometime this vnseemely gesture and action commeth of feare and bashfulness, which causeth many toyings of the hand to the face, brest, buttons, head, beard, cloke, or gowne, ridiculous to be named, besides the nodding of the head, lifting vp of the shoulders, hemmings, spettings, and such like, which may be amended by getting a godly boldnesse, by considering himselfe; first, as a speaker from the immortall God, and in his roome, to mortall man, and also

also that this feare rather cometh from a spice of pride, fearing to lose some reputation with men, than of any other cause, which therefore is to be bewailed and striuen against, if otherwise God hath qualified a man with good gifts and learning. And if these considerations remoue not this worldly feare, let such an one weigh this with himselfe, that though hee bee in a learned Assembly, he may be that day the best in his present Text, as newly laboured and studied.

Sometimes this commeth to some, by hauing beene Actours vpon a stage, who cannot but shew their vaine and fantastical motions ridiculously in pulpit, which they haue accustomed themselves vnto in such places of prophaneſs. They may amend by repenting of their sins, and by a godly consideration of the difference now of themselves, both for person, as Gods Minister,

ster, and for place, in the house of God, and therefore to obserue comelinelle for both.

But to preuent these at the first, it is good for beginners to obserue what is comely in others, what defectiue, to imitate the one, & to auoid the other, & to haue some faithful friend to note them, & admonish them, before they at vnawares run into these inconueniences. That is at the first easily preuented, which afterwards cannot bee so easily amended.

And thus much for the gifts of nature necessarie for a Minister.

CHAP.

CHAP. III.

Of humane learning needfull for a Minister, to helpe his gifts of nature, and for the lettering of his understanding in the study of holy Scriptures.

Know-
ledge of
humanity
requisite
for a Mini-
ster.

IF it were possible, a Minister should bee endued with all manner of knowledge in humanity. Who knowes not that the study of holy Scriptures requirerh the vse of all manner of learning, and the skill of all sciences exactly to expound, and iudiciously to vnfold the meaning of euery place of the Bible? What Art or Science is there, which a Diuine shall not stand in need of, sometime to giue him light into a Text, and to cleere the words thereof, one where or other? For there is occasion offered of the vse of variety of learning, as of Grammar, Rhetorick, Logicke,

Logicke, Physicks, Mathematicks, Metaphysicks, Ethicks, Politicks, Oeconomicks, History, and Military Discipline. The knowledgewherof are as so many lights to see into a Text by, both to find out and to lay open such variety of matter, as lye couched in the words. Who can read the first of Genesis, and bee ignorant of Physicks, or these places of *Iob* 20. 16. and 24. 5. and 30. 29. *Ier.* 8. 7. or without Astronomic vnfold *Iob* 38. 31. 32. 2 *King.* 20. 9. *Eesai.* 38. *Amos* 5. 8. and 9. 6. Many places require the vse of Arithmetick, Geometric, and so forth. It were tedious to giue instances for Politicks, Ethicks, Oeconomicks. Who knoweth not, that hath read any thing in the Bible, that similitudes are fetcht from almost all things in Heauen aboue, in earth below, from Sun, Moone, Stars, fire, haile, snow, windes, lightning, and thunders;
from

from fowles, beaſts wilde and tame, plants, trees, herbs, graſſe, creeping things, ſerpents, worms, from minerals within the earth; from ſeas and fiſhes in the ſeas, riuers, and fountaines of waters; from husbandrie, planting, ſowing, reaping; from building houſes, cities; yea, from what not? which none can aptly interpret, except they know whence ſuch ſimilies are drawne, and haue ſome in-ſight into theſe things, from whence they be fetched, either from themſelues, or from the help of other learned men.

Two ſorts
here re-
proued.

By all this therefore wee ſee, that much knowledge is requiſite for a Miniſter to be able fully to lay open the meaning of eue-ry place: which I ſpeake not to diſcourage any otherwiſe fitted, that are not thus furniſhed. But firſt, to ſhew the ſelfe-conceited-neſſe of too many, euen verie youths now a daies, and verie boyes in a manner, which hold
themſelues

themselves fit enough for the Ministerie, if they can get but the first schoole-degree vpon their backes, and haue memorie to get another mans Sermon without booke, or so much wit, as to picke out of diuers mens labours, matter to clap vpon their owne selected Texts, they presume, that then they may verie well take vpon them a Pastorall charge, if friends and money can procure it. Though the diuinity of these young Diuines stands onely in getting some skill to preach a Sermon, and that of stolne stuffe too. Secondly, to conuinçet those, whosoever they bee, of a braine-sicke opinion, which hold the knowledge of Arts and humane learning to be of none, or very little vse vnto Diuines, for the study of holy Scripture, nor such famous Vniuersities and Schooles of learning to be so behoouefull for vs, as they are held to bee. By this
that

that hath beene said, and by that which after shall bee deliuered, they may behold the absurditie of their Anabaptistlicall conceits, and learne better to esteeme of learning.

Howsoever a man may bee furnished or defectiue in this so great variety of knowledge, yet is it very necessary, that he come to the Ministerie, with the vnderstanding of such things as bee of most common vse for him at all times in the studie of any part of Scripture, and in the daily vse of his Ministerie, which are the *three principall Arts*, the *three principall Tongues*, and the *three practicall Sciences*, Ethicks, Oeconomicks, and Politicks, whereto adde Ecclesiasticks, and Historie.

A Diuine
must bee
a good
Gramma-
rian.

Concerning the first three. It is necessarie that a Diuine be a *Grammarian*; for first, by Grammar he knoweth the right vse of speech, and the parts therof with
the

the proper signification and Emphasis of the words, and the adsignification of Nounes and Verbes, vnder which vnderstand Pronounes and Participles, which knowledge is of much vse to a Diuine, both for the vnderstanding of the sense of a place, and for gathering of doctrines. For simple words in the eight parts of speech, how they be vled in Scripture, see certaine Canons thereof in *Alsted, praecog. lib. 2. cap. 100. pag. 146.*

2. By Grammar, hee learneth the construction of a language, how the words agree together, and what dependancie one word hath on another; without the knowledge whereof, he cannot conceiue what is spoken or written. Hence a Diuine obserueth and learneth the propriety of a language, which is a forme and manner of speaking, peculiar therein from other tongues, the better to vnderstand the minde

of the speaker; of which see instances in *Alsted*, *Precog. lib. 2. cap. 104. pag. 193.* 3. By Grammar hee knoweth those Grammaticall figures, which maketh the speech differ from the common vse of construction, which hee these, *Ellipsis*, *Pleonasmus*, *Enallage*, the three principall, and then the other three, *Syllepsis*, *Zeugma*, and *Hyppallage*. All these haue their excellent vse and significations, which being obserued, may afford many lessons for instruction, as well as to make cleere the sense of the place. Of these also, see *Alsted*, in the same booke, *Cap. 104. pag. 196. 197.* From the knowledge of all these, hee commeth to the proper grammaticall and literall sense of the Scripture, and so to the true meaning of the place, which hee shall vndertake to interpret. Wee see then why Grammar is necessary, and so necessary, as one saith; *Qui non est recte Gramma-*

Grammaticus, non est vere Theologus.

Rhetoricke also is necessarie, because euerie where a Diuine shall meet with figuratiue speeches in holy Scripture, which without *Rhetoricke* hee cannot explaine. 1. This Art sheweth him all the tropes wheresoeuer hee meeteth with them, as these foure, *Metaphora*, *Metonymia*, *Synechdoche*, *Ironia*, with their three common affections, *Allegoria*, *Catechresis*, and *Hyperbole*, both in the figure *Auxesis* increasing, or *Meiosis* in diminishing. By these, a Diuine may obserue an Emphasis in the speaking, raise many lessons, and apply them for strengthening of faith, and for Christian consolation many times, and the knowledge of them helpe to confute an aduersary, which shall vrge words properly, when they are spoken figuratiuely. 2. By *Rhetorick*, he knowes the figures of a word,

The necessity of *Rhetorick* to a Diuine.

and the vse of them which bee
these, *Epizeuxis*, *Anadiplosis*,
Climax, *Anaphora*, *Epistrophe*,
Symploce, *Epanalepsis*, *Epanados*,
Paranomasia, & *Polyptoton*, which
bee vsed sometime for vehemen-
cie, sometime for certainty, for
amplification sake, to expresse a
gradation of things, and such
like. 3. By Rhetoricke, hee
acquainteth himself with figures
of a sentence, which bee these,
Exclamatio, to which are subiect
Epiphonema, *Interrogatio*, and
Parresia, or *Licentia*, *Epanorthesis*,
Apophoresis, *Apostrophe*; *Prosopo-
peia*, to which is subiect *Mimesis*,
and *Dialogismus*, or *Sermocinatio*,
Addubitatio, *Communicatio*, *Oc-
cupatio*, *permissio*, and *Concessio*.
With these a Diuine shall meet
with euery where in the booke
of *Iob*, *Psalmes*, *Prophets*, *Epi-
stles* of the *Apostles*, and in other
places of Scripture, from which
may be collected matter of vse
and instruction, and also hee
may

may learne to speake well and perswasively.

How necessarie *Logicke* is, all know. It is of great vse to a Diuine. 1. In respect of the secondary object, speech; for there is a logicall consideration *in oratione*, which is neither grammaticall, nor rhetoricall, of which *Alstedius* giueth many instances, *In Pracog. lib. 2. cap. 106. pag. 206.*

2. In respect of the primarie object, reason; By this we see the method in Scripture, we obserue the coherence, we gather the arguments, and finde out the scope and drift of the words. By *Logicke* we collect doctrines, confirme them with reasons, enlarge the proofes, infer the vses, vrge them and apply them. Without this, a Teacher can neuer lay open the Word soundly, nor prosecute a matter solidly, nor pithily perswade, nor firmly establish a truth, nor iudge of coherences, of consequents, nor

The Art
of Logick
a diuine
cannot be
without.

conuince an aduersary, nor answer warily his subtilties, nor wisely prevent cauilling sophistry. *Si Logica absit* (saith one) *rationalis homo prater rationem in lingua sono versatur.* A mans speech without this, is but sound of words without reason, and an ignorant discourse, in which if the tongue bee sleight, and memory weake, as the hearers shall lose the drift of his words, so hee shall not seldome forget himselfe in ouer-running both his owne, and other mens wits. Logicke must then be the sterne, to guide the course of our speech, that the sudden and stormie blasts of violent affections ouerwhelme it not, and cause our tongues to run vpon the rocke of offence to iudicious hearers. Thus wee see the necessity of these three Arts, and the vse of them. By the first, we take the proper and naturall sense of words; by the second, the figuratiue; and by the

the third the scope, & so attaine the meaning, Gods Spirit being guide in the vse of these three instruments.

Touching the second three, the three principall tongues, the *Hebrew*, the *Greeke*, and the *Latine*, they are also very necessary to a Diuine, and *Theologus* must bee *Philologus*, especially of the originall tongues in which the holy Ghost hath reuealed to vs the will of our God. For the force of words are more fully seene in the originall text, than in translations. And euery language hath his owne proper and peculiar forme of speaking which cannot be well exprest in another tongue. Moreouer, hee that can looke vnto the originall, seeth with his owne eyes, but hee that onely readeth translations with the eyes of others; these by the knowledge of the other may bee better iudged of, approued, and followed. Wee

A Minister must not be ignorant of the three principall tongues.

Why a
Minister
should
haue skil in
Hebrew.

must then iudge them necessary.
 1 The *Hebrew Tongue*, because it is that language in which the Canonick Scriptures of the old Testament haue beene written, it is very significant, for in it is not so much as a letter, but it hath it signification, and a reason thereof may bee given also, whence instructions may bee gathered. There is also a marvellous affinity betweene words in this language, as *Auenarius* and *Kircherus* haue noted in their Dictionaries, the knowledge whereof will afford matter of meditation to a Diuine. This hath it peculiar forme and custome of speaking called the idiotisme, which is either *in unica uoce*, or *in toto orationis habitu*, which cannot bee so well knowne nor exprested in other languages. This is the Mother tongue and fountaine of all other, the vnderstanding whereof may giue a reason of many words both of Greeke & Latine derived

deriued from it, of which for instances, see the Epistle to the Reader before *Shindlerus* his Dictionarie. This is to bee learned for getting the knowledge of the Chaldee and Syriach tongues, these being very neere Dialects of the Hebrew; the former is good and profitable to vnderstand the Chaldee which shall bee met with in *Daniel* and *Esdra*, and to read the Chaldee Paraphrase of the old Testament much esteemed of the Iewes, & which expounderth cleerly many places of the old Testament, touching the Messiah against them for strengthening of our faith. The latter, the Syriach is to bee knowne for the Syriach Translation of the new Testament of great authority with Christians in the East. Lastly, this Hebrew tongue is to be learned for beter vnderstanding of the Hebraisms in the new Testament.

To learne this tongue within short time : First, get the *radices*

without booke which are about 1500. 2. Vnderstand the proper names in Hebrew in the old Testament. 3. Mark what Latine & English words come neere to the Hebrew words, as in Latine *Tuber* in Hebrew תִּבְרָה, *evil* in English, in Hebrew אָרִי, and such like. 4. Know the signification of the Hebrew letters, and the Hebrew terms of the parts of speech & other things in Grâmer, by all these shal words be gotten, which with vse of Grâmer, & construction of some place of Scripture, for practice will soone bring a scholar which hath a good memory to a reasonable insight into this tongue in a short time.

Why skill
in the
Greeke.

2 The *Greeke Tongue* is necessary, because in it the new Testament was written; for that in the Apostles dayes it was the most esteemed Language, the most commonly knowne before any other then, especially where *Saint Paul, Peter, Iames and Iohn* did exercise their Ministry; and

se

so by this language the Gospell might the sooner passe abroad in to many places of the world. In reading of which yet must be obserued these things. 1. The Attique or common Greek. 2. The Hebraismes. 3. The Septuagints translatiō of the old Testament, followed in the new in many places, which calleth vs to the remēbrance of those places of the old Testament. For this M. *Broughton* hath written an Hebrew Greek Dictionary, as himself saith in his Commentary on the *Reuel. ca. 8. pa. 72.* 4. The Apostles own Dialect, expressing Hebrew in a new maner. 5. Talmudique, when speech is to the *Jewes*, or it is a forme of speech which then the *Jewes* did vse. 6. Latinism, latine words or names made Greek. This language may be learned. 1. by getting without booke the Primatiues. 2. To vnderstand greeke names of noted persons, heathen, as *Aristotle*, *Plato*, *Demosthenes*, and others, Orators,

See
Broughton
on *Rev.*
cap. 8. &
Asted,
Præcog. lib.
2. cap. 8.

Orators, Poets, Philosophers, and so names of Christian, and such as been named in the Bible, the names of ancient Fathers, Ecclesiasticall Greeke Writers, Greeke Emperors, &c. Thirdly, to get the names of Arts and Sciences, which are for the most part Greeke, *Grammatica, Rhetorica, Logica, Geometria, Arithmetica, Optica, Metaphysica, Mathematica*; so the parts of Grammer, *Etymologia, Syntaxis*, and infinite such; by which and the former way, wee may learne a thousand words, and withall get some knowledge of Story, & tearmes of Arts. Fourthly, to get without booke the termes of deriuatiues, as of denominatiues, Verbals, Verbes and Adverbes. Fifthly, to know Compounds, to marke the Nownes which with composition is made, and then the Prepositions. 6. To note what knowne Latine may bee fetched from
thence,

thence, as *fero*, φέρω, *Bos*, βόυς,
By these shall a scholler further
his knowledge in learning in
the Greeke tongue.

3 The *Latine Tongue*, which
is necessary, not for any holines
in it, that diuine seruice should
euery where bee said and sung
in it, or that ignorant people
should bee made to say their
prayers in it, as Papists teach and
practise, against Apostolicall do-
ctrine, nor that the Translation
of the Bible in it is authentically,
as the Antichristian assembly at
Trent would haue it: but for that
most of the learned haue written
their labours in this Tongue,
without the knowledge where-
of a Minister cannot haue their
helpe. And so much for these
three principall Languages. He
that can attaine to moe, let
him thinke, hee loseth not his
labour. The knowledge of
Tongues is an excellent meanes
to encrease our learning.

For

A Minister must not want knowledge in *Ethicks*, *Oeconomicks*, *Politicks*, and why.

For the knowledge of *Ethicks*, *Oeconomicks*, *Politicks*, *Ecclesiasticks*, & *History*, who can doubt? *Ethicks* are so necessary as a Minister knoweth not to speake well without them of verrue and vice. Without the three following hee cannot make vse of his Doctrine to apply it fitly; for the Application of euery vse if hee descend to particular callings, commeth within compasse of one of these three, as one of a family, one of the Cōmon wealth, or one of the Church. For *History* Diuine, Ecclesiasticall, & humane, it doth greatly increase his knowledge, out of which hee may gather many things for *Ethicks*, *Oeconomicks*, *Politicks*, and *Ecclesiasticks*, and so be able to speake, in all these things from his owne obseruations iudiciously. By a learned man in his Preface to *Bucholcerus*, his *Index Chronologicus*, is commended; *Bucholceri Chronologia, cum indice*
Chro-

Chronologico, Scultetimedulla Patrum, Catalogus testium veritatis, & Catholicus Orthodoxum, Caspari Laurentij, by which, saith he, Cum summis Historicis, cum summis Theologis, conferre & differere licebit. And thus much for knowledge of humanity in a Minister.

CHAP. IV.

Of the necessary knowledge in Divinity for him that would enter into the Ministry.

IT is not enough that a man be furnished with Arts, Tongues, and other humane learning, that intendeth the Ministry, but that hee bee also well grounded in Divinity, for his study, wherein all the rest are but helps and handmaids. This is that which hee must teach, to wit, Divinity to his people, and thereof it is needfull

A Mini-
ster must
bee well
grounded
in the
principles
of Religi-
on; and
how hee
may be so.

needfull for him to know what
and how to bee able to teach it.
That he may come in some sort
prepared to his high calling.

1 He must be well grounded
in the Principles of Religion,
which bee *αὐτόματα & ἀναπόσεικτα*
authoritatem ex se habentia, et
que non egent demonstrationibus.
For this is hee first to teach, to
wit, the Catechisme; Now to be
heerein well settled, hee is to bee
acquainted with the proper
termes of Diuinity; for as euery
Art hath it proper termes which
must be learned and well vnder-
stood to come to the knowledge
and practise of that Art; so is it
in this heauenly Science. A
Minister must vnderstand the
word *God, Person, Trinity and V-*
nity, Father, Sonne, God-Man,
Man-God, Mediatour, Saniour,
Head, &c. Holy-Ghost, Law, Gos-
pell, and the true differences of
them, promises Legall, and Evan-
gelicall, Election, Reprobation,
Vocation,

Vocation, Sanctification, Iustification, Faith, Hope, Charity, and such like.

Secondly, a Minister must know how the Scripture useth these tearmes, how it speaketh of them, & how so to take them. Of which custome and manner of speaking, whether properly or improperly, see at large, *Hyperius de ratione studij Theologici, lib. 2. cap. 12. vnto cap. 28.* and briefly *Alsted. præcogn. li. 2. c. 103.*

Thirdly, hee must not bee ignorant of the voyce of Gods Church in the common tenents of our Christian Religion, and for this hee must acquaint himselfe. First, with the Confession of the faith of the whole Catholicke Church of Christ in the Creed called the Apostles, in the Nicene, in the Ephesine, Calcedon, Constantinopolitan, and also *Athanasius* Creed so famous and renowned, though but one mans.

Secondly, with the harmony of Confessions of particular Churches now reformed.

Thirdly, with the publike approved Doctrine & authorized Articles of our owne Church.

Fourthly, with the publikely authorized Catechisme of some other Churches, as that of *Heidelberg* in the Count Palatine of *Rhein* his Dominion, and now King of *Bohemiah*.

Fifthly, with some choyce Catechismes of the most famously learned and soundest Divines, such as are the *Institutions of Calvin* and *Vrsinus* his Catechisme, set out by *Paras*. Thus shall a Minister bee well grounded and settled both to iudge of his owne interpretation of Scripture, to iudge of the opinions of others, and to bee able to teach sound and wholsome Doctrine, the points of Christian Religion to others with boldnesse and confidence.

2. Hee must bee well read in holy Scriptures, well seen therin, labouring to bee a good Text-man: for this will giue life vnto his Ministerie, and make him speake with power and authority from God.

He must
be well
read in
holy
Scriptures,
and how
he may
be so.

Now to bee well read in the Bible, and to profit himselfe in reading it.

1. He must haue *the generall* diuision of the Bible into the old and new Testament. The old, into Canonickall and Apocryphall; the Canonickall, into Historicall, Hagiographall, and Prophetickall, knowing which, and how many of euery sort. The new Testament, into Historicall, Dogmaticall, and Prophetickall. Of this see *Alsted, Prælog. lib. 2. cap. 15. pag. 85.* And also how to read the bookes thus diuided with vnderstanding, see him there, *Cap. 118. pag. 567. to cap. 126. pag. 655.* Read also for this *Hyperius, De ratione study Theol.*

Theol. lib. 2. cap. 28. to cap. 34.

2. Then the names of euery booke, with the reason, the Writer, the end, sum, the diuision, or Analysis thereof, the principall points contained therein, and rules to vnderstand it: See *Alst. Prag. lib. 2. cap. 15. pag. 85. and cap. 118. pag. 574.*

3. *The Sum of euery chapter of euery booke, with the Analysis; of which he may make great vse, in reading euery day but two chapters after this manner. First, to read the Text, with some meditation of the generall contents thereof, then take an analytical exposition, and read that ouer and ouer, to imprint it in minde; after this, come againe to the Text, laying the Analysis a part, and see how hee himselte can, looking onely vpon the Text, so analyze the same. The profit of this is great, to get knowledge in the Word, to fixe in memory the things contained*

in a chapter, and will in continuing daily enable a man to teach profitably, and with great facility. Thus may a man traine up a young Scholler, first causing him to read the chapter, and shew the generall contents, then taking him an Analysis of the same chapter to looke vpon, and after a time, to take away the Analysis, and make him so analyze the chapter, the other looking in the meane space vpon it, to direct and correct, if he hap to doe amisse.

4. *In his daily reading*, it shall bee good for him, with certaine distinct notes in the margine, to observe these things. 1. All positive doctrines set downe plainly concerning God described vnto vs, so of Christ and his Church, of the Word and power thereof, of any vertue or vice, of dueties of men, and many such things, of which *Iob*, *Psalmes*, the *Proverbs*, and *Ecclesiastes* bee full;
fo

What things to observe & note down in his daily reading.

so also in many other places, in the Prophets, and in the Epistles. By this might a young beginner see how he could frame a Catechisme, and informe his iudgement in many things, both concerning faith and good manners.

2. *The great workes of God, his miracles, his wonders, expressing the power and might of God, propheties and predictions of good or euill, and the accomplishment of them.*

3. *All the affirmatiue Commandements, and with these. 1. Vertues. 2. Exhortations. 3. Examples of obedience. 4. The properties, gifts, and graces of the godly. 5. Their infirmities and fals, greater or lesser. 6. Promises made to them, and the performance. 7. Prayers. 8. Mercies, positieue or priuatiue. 9. Afflictions of the godly, and their deliuerance. These will bee of great vse to a Minister, in the*
vse

use of instruction, and in the use of consolation.

4. *All the negative Commandments*, and herewith, 1. Sins and vices. 2. Dehortations. 3. Examples of disobedience. 4. The properties of the wicked. 5. The common gifts & favors of God to them, what and how many they be. 6. Their foule offences. 7. Threatnings against sin and sinners. 8. The execution and accomplishment. 9. The severall kindes of plagues and punishments for sinne. These will be of singular use in reprehensions, in disswading from sinne.

5. *The similitudes*, either contract or more large, noting whence they be drawne. These will helpe for illustration, the Prophets are very full of them. Christ spake many Parables.

6. *The customes of the ancient people of God*, in religion, in civill government, in their delights.

lights. This obseruation will helpe to vnderstand many places of Scripture.

7. *The places alike*, not so much in word, which concordances will helpe in, as like for matter and sense. This will bee of great vse, for prooue of doctrine.

8. *The places seeming opposite*; which being well reconciled will helpe in the vse of confutation. Thus reading daily some chapters in order, beginning with Genesis to the Reuelation, hee shall profit himselfe much, furnish himselfe with store of matter out of the Scriptures for euery thing, in reading not bee idle, for in seeking of these things, he shall be kept attentiuē to his reading, and finde many things, whereas hee that readeth idly, findeth the fruit thereafter; nothing sought for, nothing found out, and hee that seeketh something shall finde that, and more also.

5 In reading hee shall benefit himselfe much to gather the lines of the holy Patriarchs, Prophets, Kings, Priests, Apostles, and of all others recorded in holy Writ, & obserue in setting them down.

1. What is for *Ethicks*. 2. For *Oeconomicks*. 3. For *Politicks*, and 4. For *Ecclesiasticks*, to which heads hee may referre all his readings out of other histories, and parallel them together.

6 It shall very greatly informe his iudgement, & increase his knowledgeto observe the distinction of times, from the beginning, as from the day of the Creation to the fall, from the fall to the restoring of Religion in the dayes of *Seth*; from this to the flood, from the flood to the Calling of *Abraham* out of *Ur*; from this to *Jacobs* going into Egypt; from his going to *Israels* returne vnder *Moses*; from this to their entring into *Canaan* vnder *Iosua*; from *Iosua*s entrance

The distinction
of times
in holy
Scripture.

to the first of the *Judges*; from this first to the first King; from the first King to the diuision of the Kingdome; from this to the Israelites Captiuity; from this Captiuity to the first destruction of Ierusalem and *Iudahs* Captiuity; from this to the returne and building vp of the Temple; from this to Christs birth; from his birth to his ascension; frō this to the destruction of Ierusalem; frō this destruction to *Iohns* receiuing the Reuelation (where be these distinctions) from *Iohns* receiuing it to the opening of the seventh seale; from this to the seventh trumpet; frō this to the seventh viall; frō this to the worlds end. The obseruing of these 21. distinctions of time, and therein withal noting the most remarkable things cōcerning the Church and common wealth or persons, places and things done in peace & in warre, would make the holy Bible familiar to a Minister.

7 With these distinct maners of studying holy Scriptures may bee ioyned the *reading ouer once a day a Chapter in the Originall*, one day in the Hebrew, another in the Greeke, conferring with them the Translations, the Latine, Pagnine and Iuins, and our last English Translation.

Thus by these wayes may a man get a great measure of knowledge in Diuinity, and acquaint himself with holy Scripture. But here must he remēber in vsing these meanes and to be blessed therein, to come to the Book of God. First, with all holy reuerence & prayer. Secondly, he must read it orderly, and not in a confused maner. Thirdly, humbly, without a proud conceit. Fourthly, holily without prophanenesse of spirit. Fifthly, attentiuely without a vaine and idle minde. Sixthly, cheerefully without wearines hungering and thirsting after the excellence and

See *Alf.*
his iudgement of
these two
precog lib. 2.
cap. 7.

How to
come to
the rea-
ding of ho-
ly Scrip-
ture, and
to be blef-
sed in rea-
ding.

variety of knowledge therein. Seuenthly, with faith not doubting of the truth thereof. Eightly, with an honest heart without hypocrisie, without vaine glory, hauing a purpose in all good Conscience to practise according to his knowledge. Lastly, to bee in this good course constant vnto the end. And thus shall we profit our selues, and be sure of Gods blessing. Euen so, *Amen.*

CHAP. V.

Of the heavenly gifts and necessary graces for a Divine.

A Minister should be a gracious man.

HEe that is endued with excellent gifts in nature and commeth to the Ministry furnished with learning, yet if hee want the gifts of grace, hee is no meet messenger for the Lord. It is not enough to be a Naturalist, an Humanist, an Artist, and Histo-

Historian, and so forth, vnlesse a Minister bee a gracious man, and as he is called a man of God. For hee stands in Gods roome, and speakes for God, is the instrument appointed by Christ to publish the Gospell, the word of grace and to guide people in the way of grace. It is therefore necessary that hee bee endued with grace, and with the gifts of Gods most holy spirit.

I Hee must haue *the spirit of illumination*, to see into the mysteries of Gods word farther than Nature or Art can teach. For *Theologia* is *prudentia religiosa ad salutem perueniendi*; yea, such a diuine prudence and wisdom as the naturall man is not capable of, being the wisdom of the spirit, the vnderstanding whereof to life and saluation must bee giuen by the spirit, which doth so informe the iudgement as it giueth life withall, to make him know aright the Lord

1 Sam.

1 Tim.

With
what gra-
ces hee
should bee
furnished.

1 Cor. 2.

Lord with all reuerence, and himselfe also, so as thereby hee groweth in singular loue of the word to make it his daily meditation and rule of life.

2 The giift of *supplication and Prayer*, that hee may pray for himselfe, and pray for his flock, that hee may begin his labours with prayer, and in the end get a blessing vpon them by prayer. It is reported to bee a speech of *Luther*, *Bene orasse, est bene studuisse*; and that three things make a *Diuine, Prayer, Meditation, and Temptation*. How necessary prayer is all good men know; of which one saith vpon the words of *Luther*: *O utinam hoc perpendere Theologia studiosi! O utinam precandi artem sibi haberent quam commendatissimam! fieret profecto ut spatium unius dieculæ plus proficerent, quam hodie multi qui vel non precantur, vel male precantur spatium annuo vel semestri*. Such as vse it well and can pray feruently, will

De arte orandi vide Henricum Klurath in Amphitheatro solius vere sapientie æternæ.

will iustifie this saying.

3 Inward *sanctification* and zeale of a gracious heart, than which grace none more excellent. This gracious and zealous heart is an excellent Rhetoritian, if there bee the giift of vtterance. It is the sweetest runner of the voyce, and the most forcible perswader. It speakes to another what first it feelerh in it selfe; as it is affected it endeouours to affect others. Hence is it that hee cannot speake of Gods iustice, but with feare; of sin, but with anger against it; of mans misery, but with compassion; of truth, with confidence; of falshood, with detestation; of mercies comfortably, & of promises cheerefully. This makes a Minister preach to the penitent with loue, reioycing at their conuersion, to the obdinate sharply; yet also with griefe, for that they will not bee reformed. Hee can not but speake to others as to

himselfe, and from himselfe to them. Feruent is hee in prayer, feruent in spirit, seruing the Lord. Hee tenderly watcheth ouer the righteous, carefully admonishing, sweetly comforting them. Hee lookes to the vicious, & freely reproveth where there is iust cause. This is the force and effect of a gracious & zealous spirit.

4 *Outward reformation, and holy conuersation.* This must needs bee where the other are. And the Apostle exhorts *Titus* aboue all to bee an example to the flock, without which a Minister shall do little good. Common people respect more a Preachers life than his learning, as *Herod* did *Iohn Baptist*. The good life of a Minister is liuely instruction, giues testimony of his faith and doctrine, adornes his profession, stops the mouthes of slanderers, giues him freedom of spirit in reprovuing sin, and

and cheerefulnesse in exhorting to vertue from the loue of it in himseife. This will make him speake soundly, and withall experimentally, for otherwise true it is that one saith, *Qui pius non est, utrumq; Scripturarum teneat intelligentiam, tamen interiorem sensum & experientiam verbi corde non percipit.* A godly life is a seale to sound doctrine. A Ministers carriage should bee such as the well disposed should loue him, the indifferent should stand in awe, and the worst should bee kept more in than perhaps they would, and not commit daily such outrages, as they in their hearts desire. This shall hee effect by preaching freely, painefully and constantly, by living towards the well-disposed lovingly and familiarly, towards the meane humbly and with desire to gaine them, towards the poore in mercy and compassion and towards the obstinate in a

A lewd
Minister
an vn-
suffer-
able euill.
Rom. 2,
1. Sam. 2.
17.

1 Tim. 3.
Tit. 1.

godly austeritv. Thus shall a good man doe in his place.

On the contrary a Minister of a lewd life is an vn-sufferable euill in the Church of God. Hee dishonours God, and causeth his name to be blasphemed, his worship to bee abhorred. By his life hee puts a lye vpon the truth, his words proue vn-profitable, because his life is abominable. *Nam quis sana docet, (saith a father) & iurpiter vinit una manu porrigit quod altera rapit.* And another saith, *Doctor Ecclesiae bene docendo, & bene viuendo instruit populum, quo modo debet vivere; male viuendo instruit deum quomodo eam debeat condemnare.* The admittance of such a one is against the Apostles rule, and Ecclesiasticall constitutions. Shame is vpon him by his sinfull life, for, *Turpe est doctori, quem culpa redarguit ipsum.* And assuredly fearefull wrath abideth such a one that will

will transgresse and goe out and stumble, as in darkenesse hauing the light & lanthorne of truth in his hand. His sinne must needs bee great that will sinne in the sight and face of God, and before the whole congregation without shame. Iust must bee such a mans damnation, and the punishment very seuerer both vpon him, and such as make, admit and suffer him in the Church of God. To reforme such a one let him read the rules of the Apostle for the life of a Minister, let him obserue the liues of the holy Prophets and Apostles; let him looke vpon the Churches Constitutions, let him consider the grace of his place, and the dishonor he brings to God, and the eternall confusion hee will in the end bring vpon himselfe, that so hee may feare and doe no more so wickedly.

And to further him heerein, I thinke it not amisse in this place

The pro-
perties of
a good
Minister.
Vnreprou-
able.

place, to set downe first the pro-
perties of a Minister of Christ,
and then what vices he should be
free from.

1. Vnreprouable, and of vn-
blameable life, yea euen with
those that are without, 1. Tim. 1.
3. 7. ἀνέγκλιτος. Tit. 1. 6. qui ob
aliquod atrox scelus in ius vocari
non potest: est verbum for ense, ab a,
pruatiua particula, v interseritur
obsequentem vocalem euphonia gras-
sia, & ἐν, in, & κλητὶς vocatus,
non vocatus in ius, ob ἔγκλημα a-
troceminaria, quale est adulte-
rium, furtum, ebrietas, & huius-
modi; quibus criminibus Minister
Euangelij omnino vacare debet. A-
post. ad Tim. ἀνέγκλιτος, alio voca-
bulo vititur, is est in quem nulla fiat
iusta exceptio.

No No-
uice.

2. Hee may not bee a young
scholler: hee saith not νέος, iuue-
nis; sed νεώτερος, nouitius: non in-
telligitur de iuvene, sed de eo, qui
recentis instituitur, & rudis est ad-
huc eorum, quæ ad ministerium
(sunt

sunt necessaria : *ῥέπουτος*, est nuper plantatus, & ecclesie insitus, quales erant Catechumeni ; est *ἀνέως*, & putor, noua planta.

3. *Watching*, *ῥεγάζιος*, is est, qui nec nimio, nec intempestuo somno est deditus ; *ἀνὴν* valde & *φάλιος*, splendidus, vel albus ; forsan quia albescit, *ἀνὴν* semper in libris, *ἡμερῶν*, noctu, diu, assiduus, & accubans est.

Watchfull.

4. *Temperate*, *σώφρων*, *ῥεμπερῶν*, qui suos ita affectus potest moderari, ut in rebus omnibus modum conseruet optimè : *ἀσώφρων*, sermo ; & *ῥεμπερῶν*, mens. Nam qui modum vult tenere, mentem seruare oportet, ubi etenim regit affectus, ibi mens perit, & talis est homo *μακρόθυμος*.

Temperate.

5. *Modest*, *ῥόπουτος*, modestus, compositus : quidam de interno cultu exponunt, & *ῥόπουτος*, dicunt eum esse qui de seipso sentit conuenienter, & alios non despicit : alij de externo habitu interpretantur. Apostolus, nec sordidum vult, nec indecenter

Modest.

Harbo-
rous.

decenter vestiri Episcopū: ἀνόμας, mundus, sic dicitur ab ordine conscinne digesto.

6. Harborous, φιλέειν, hospitalis, qui peregrinos & aduenas ac præcipue exules propter veritatis professionem hospitio excipit, & omnibus officiis complectitur, ἀ φίλος, amicus, & ξενία, hospitalitas, aut ξένος, hospes: & is est qui excipit vel exopitur.

Ability to
teach.

7. Apt to teach; διδάσκειν, ad docendum aptus, Osea 4. 6. Quamuis enim pie vivere oportet propterea, decetque se ita exercere, ut intemerata conscientia & bonis moribus sit præditus semper, quò doctrinam cohonestet in omnibus & seipsum rectè factorum cunctis exemplum præstet: non tamen sine eruditione, & alijs etiam dotibus animi ad munus peragendum necessarijs; Ex honesta conuersatione idoneum esse ministrum existimemus? bonimores Christianum Virum, non Ministrum simpliciter indicant.

8. Gentle,

8. Gentle, ἐπιείκνης, *lenis vel mitis*, is qui de iure suo concedit pacis causâ, & qui iniurias moderate & placido animo ferre potest: alij interpretantur sic, ὁπιείκνης est equus, qui omnia non ad summum ius exigit, neq. suum pertinaciter tuetur; non se contentiosum vlla in re prabet; ab ἐμὶ, de, & εἶκω, cedo.

Gentle.

9. Tit. 1. 8. A lover of good things and good men, φιλάγαθος, *rerum & virorum bonorum amans*, à φίλος, *amicus*, vel *amator*, & ἀγαθος.

A lover of virtue and virtuous persons.

10. Righteous. δίκαιος, *iustus*, qui suum cuique tribuit:

Iust.

11. Holy, ὁσιός, *pius, sanctus*, qui Deum timet; ab ὁσία, *sanctitas*,

Holy.

12. Continent, or temperate, ἐγκρατής, *continence, temperance*, propriè is est, qui in rem aliquam imperium habet, qui appetitum suo Domino nempe rationi subycere novit; hæc virtus se opponit malis omnibus affectibus, & bonos ducit & regit: præ cæteris excellit, & summa est; ab ἐν, & κρατέω, *Vinco*.

Continent.

A bold &
constant
professor.

13. A fast holder of the truth, ἀντεχόμενος, tenax, sollicitus, qui tenax est fidelis illius sermonis, qui ad doctrinam facit, ut Apostolus ait, Tit. 1. 9 ab αἰν, coram, aduersum, & ἐξω, habeo. Αἴς, haecenus de virtutibus singulis, quas omnes in Euangelij pastore requirit Apostolus.

The vices
to bee
auoyded.

Now for the vices which hee ought to bee cleere from: For he must be as yee haue heard, vnreprouable, especially of these.

Froward-
nesse.

1. Not froward, αὐθάδης, non sibi pertinaciter placens, qui suam duntaxat in opinionibus approbare solet, aliorum omnium sententiam contemnere; sua persona, iudicio, moribus contentus: hinc fit, ut interpretes variè hanc vocem exponunt, αὐθάδης, superbus, audax, praefractus, pertinax, inobediens, iracundus, asper moribus, & difficili quadam natura implacabilis, quae omnia optime istius modiquadrant: ab αὐτός, ipse, & ἀδω, placeo, nam sibi

sibi ipsi placet; maior est de stulto spes, quam de hoc, Prou. 26. 12. va illi, qui sibi sapiens videtur, & suo iudicio prudens, Esa. 5. 22.

2. Not couetous, ἀφιλάργυρος, non auarus, pecuniæ cupidus: ab ἀ, prima in a particula, & φίλ, amicus, & ἀργυρος, argentum; hoc autem ab ἀργός, albus, & ὕειον, fauus. Nummus enim auaro est aspectu pulcher, & fructum instar faui dulcis; Cuius sordidus ille vel intuitu, vel admiratione satiatu discedat nunquam, auide inhians explere nequit.

Couetous-
ness.

3. Not giuento filthy lucre, αἰσχροκερδής, non turpem questum faciens: ab αἰσχρό, turpe, obscenum, & κέρδος, lucrum. Cogitatio Ministri non erit in terra, terrestria curare non debet. Phil. 3. 19.

Greediness
of gaine.

4. Not giuento wine, ὑπὸ πᾶσι βίβοντος, non vino quasi assidens, non sectator vini, vinosus, vinolentus. Hic per vinum intelligitur omne genus potus inebriantis, vinum ipsum, temetum, cernisia. Et ὑπὸ πᾶσι βίβοντες dicuntur, non
qui

Excesse in
drinking
& eating.

qui solùm belluinomore inebriantur, sed qui ad potandum fortes, & ad fundendum potum robusti, qui indulgent potationi, multo vino dediti, 1 Tim. 3. 8. ut vel nasus rubeat, vel paleseat vultus, qui cenopolium aut domum Cernisiarum frequentant, qui mane surgunt, & prorogant ad Crepusculum usque à diluculo: qui denique redeunt, & pocula subinde repetunt: à πᾶσι ad, & οἷον, vinum; Apud Herodotum capitur pro potu ex hordeo etiam confectio: πᾶσιον, Anglicè, an Ale-stake.

Fighting
and quar-
relling.

5. No Striker, ὁ πᾶνκτης, pug-nax, percussor, cuius manus non est praeceptus ad percutiendum: πᾶνκτης, est vir Martyr caloris, & militaris ferociae, quàm nihil minus Christi ser-nos decet, qui ad lites suâ gravitate pacandas, quàm ad ictum pugni, ne dicam glady infligendum, promptiores esse debent; ἐπὶ τῷ πᾶνκτηϊ, à percutiendo; quidam exponunt con-nitiatorẽ, iurgatorẽ, qui linguâ ferit.

Contenti-
ons, chi-
ding and
brauling.

6. No fighter, ἀμαχος, non liti-giosus, alienus à pugnis, à iurgiis:

Interpretes

Interpretes vix inter hac duo perspicue differentiam ponunt: ad a priuatiua particula, & μάχος, contendendo, siue sit verbis contentio siue pugnis: qui omne contentionum genus vitare studet. Apostolus ad Tit. 1. vers. 7. προμαχος, dicit uñ ὀργιλῶς, non iracundus, non pronus ad iram, non bilosus, Anglicè, cholericke, testie, of a hasty nature: quam animi prauitatem multis in locis libri Proverbiorum vituperat Salomon.

Thus we see, how that a Minister must both bee an example of vertue, and flye all vice so the Apostle teacheth and exhorteth vnto, 1 Timoth. 4. 12. Tit. 2. 7. 1 Pet. 5. 3. Hereby shall a man better vnderstand that which he speakes, Ioh. 7. 17. and the doctrine of truth: And to such he hath promised to shew his will, Amos 3. 7. Psal. 25. 8. Such shall speake experimentally from themselves: for as one saith: *Qui pius non est, utcunque Scrip-
turarum*

turaram teneat intelligentiam, tamen interiorum sensum & experientiam verbi corde non percipit:
 A godly life is a Scale to sound doctrine.

The euill
 which
 commeth
 by a Prea-
 cher of
 lewd con-
 uersation.

Common people respect more a good Teachers life, then his learning, and reuerence the person, and not his preaching so much: As *Herod* did *Iohn Baptist*, *Mark* 6. 20. It adorneth the Gospell, spurreth on other, occasioneth men sensibly to thinke of godlinesse, it stoppeth the slanderous mouth of the wicked: with more boldnesse also may a Minister reprove wherein hee is cleere. On the contrary, a man of lewd conuersation, occasioneth scandall, hee is not worthy to stand in the roome of the holy God. Such God is displeased with highly, *Psal.* 50. 17. they cause his name to bee blasphemed, *Rom.* 2. and his worship to be abhorred, *1 Sam.* 2. 17. The Preaching of Gods Word, the
 Lords

Lords ordinance, to be nothing accounted of. They dare not reprove sin, lest they blaze their owne armes: Pray they cannot, but formally: The wicked call not vpon God, *Psal. 14.* Their words are vnprofitable, because their life is abominable.

Nam quis sana docet (saith Nazianzen) & turpiter vixit, una manu porriget, quod altera rapit. Chrysostome on *Mat. 25.* saith: *Doctor ecclesie benè docendo, & benè viuendo, instruit populum, quomodo debet viuere: Male viuendo instruit Deum, quomodo eum debeat condemnare.*

And assuredly, as I haue said, fearefull wrath abideth such, *Psal. 50. 22. Iam. 4. 17. Luk. 12. 47. 1 Sam. 2. 17. 25.* who transgresse with the lanthorne in their hand, and word of Reformation in their mouthes: whose sins therefore must bee the greater, their damnation iust, and punishment the more.

The

The second Booke.

Here is spoken of a Ministers warrantable entrance into the Ministry, and choyce of his place, for the exercise therof. Then of his first duty therein, how he may discern his Congregation, and so how to proceed in teaching them. And of his private preparation to the publike place.

CHAP. I.

His entrance must be warrantable, and his place fit for him, that he may doe good.



HE vndertaking of high matters, needs good warrant, for the higher the heauier, and the bur

then great, must haue supportation, lest we sinke vnder it. It is well

well knowne what a load he layeth vpon himselfe that entreth into this Calling, and how little his reward shall be of the world, if hee discharge his duty faithfully, his conscience must bee his best comfort, and hee hath small conscience, and shall haue as little comfort which cometh in without calling and without his warrant. Ordinary men, as all now bee, must enter with no lesse than a double approbation, the first is from God, the second is from his Church.

A Minister
must bee
called of
God, and
how to
know it.

His allowance from God, hee shall finde in himselfe by two things. First, by his fitnesse for gifts in nature, for learning and grace, as is fully noted before; and next by his good desire aboue any other Calling whatsoever, to employ those his gifts, learning and graces in that Calling, for the glory of God and the saluation of his people; for many haue excellent gifts for
the

the Ministry, but haue no heart that way, and there bee which affect this Calling, but want gifts. Now whom God calleth, in them he ioyneth both hability and will together; and such hee sendeth. If any run (as all others doe for profit, to liue at ease, and to attaine honour) before they be so sent of God, they may condemne themselues of haste, and go without expectation of Gods good speed. God appoynts none, but hee prepares them before, and bestoweth on them gifts to discharge their dutie: so as an vnfit man, vaine and ignorant, may be mans Minister, but none of Christs Messenger. *Si sacerdos est (saith Ierome) sciat legem Domini, si ignorat, ipse se arguit non esse sacerdotem Domini.*

As a man must haue his call from God, so must hee come in with the authority of the Church; els it is presumption in him, contempt of superioritie,
F breach

Luk. 24.
Act. 1.

Hee must haue the authority of the Church to allow of him.

breach of order, the nurse of confusion, the mother of schisme, and the bane of the Churches peace. Begin well, and there is hope to end well. First, let vs take our warrant, and then proceed in commission, & withall ayme at a right end. For if God qualifie vs, if the Church admit vs, if wee desire to enter into the Ministerie, yet not to employ our gifts for the safety of Gods Saints, but for some other carnall and worldly respects, we run in vnhappily, and thall accordingly be rewarded. If thou desirest this function, let the worthines of it moue thee, pure zeale to Gods glory, compassion to saue soules, the encreasing of Christs Kingdome, the building vp of Christs body, and to pull downe the kingdome of Satan, to weaken his power, both in Antichrist, and in all his members. Begin not for profit; God may plague thee with pouertie,
or

or suffer thee to get riches, and make thy table a snare vnto thee: Enter not for ease, to make it a maintenance for thy sloth: In the market vn hired thou mayest stand idle, but not in the Lords Vineyard being sent to worke, if thou looke for thy wages. Seek not for this worldly honour to bee had in estimation, and to swell with pride and pomp: This ought not to bee so with Gods Ministers among the Saints: Let the chiefe end be first in thine intention, lest with *Indas* thou get the desired bagge, and so lose Gods blessing. There is a proper end of euery vocation, and the Lord shewes vs, why hee hath appoynted Pastours for his people. If we intend any other end sinisterly, it is to abuse hypocrically holy things, by the deceit of the heart, pretending one thing, and intending another, as *Iezabel* did a fast for *Naboths* vineyard. Where such an end

Ephc. 4. 12.

13.

Ad 26.

18.

1. Tim. 6. 9.

Of a law-
full and
consciona-
ble en-
trance in-
to a place.

is, it soone appeareth by idleness, pride and couetousnesse, which drowne men in destruction and perdition (as the Apostle saith) but the man of God will flee things, to take hold of eternall life.

When a man is made a Minister, and desireth employment of his gifts, when God hath furnished him, and the Church approved of him for a Minister, let him labour for a lawfull and conscionable entrance into his Charge. When God hath given him his gifts freely, let not him bee accursed, by purchasing a place by symonie; oh, buy not that which is not to be sold: Buy not a liuing for corporall life, to lose by perurie life eternall. Againc chuse not a place after thy appetite, for the best Benefice; but after thy gifts, as thou mayst most profit the people. A man may bee a fit Minister of Christ, yet not meet for euery Congregation,

gation ; few so qualified. An audible voyce is for a great Assembly, a low voyce to a little Auditory is fittest, else some few shall heare, and the rest must stand and gaze. To a more learned Congregation is needfull a better Clarke, and one of lesse note to a ruder sort. A meeke spirit to milde hearts, and an vndaunted spirit to a stubborne generation : *Duris nodis, duris exhibeatur Cunens* : Like should be with like, that Pastour and flock may fit together for their best good ; for the Congregation reapes small fruit, where the Preachers gifts fit not for the place. Therefore as wee must haue conscience to enter into the Ministry rightly : so must wee bee very respectiue, to settle our selues with a people conueniently, for our greatest comfort, and their best edification.

CHAP. II.

Of a Pastours first dutie, being settled in his charge, which is rightly to discerne of his congregation, and how then to proceed in the instruction of them.

WHen God hath placed a Minister, and made him Pastour over a Congregation to feed them aright, he must in the first place, weigh well in what estate they stand, and of what sort of people they bee. For as they bee, so must hee deale with them. Husbandmen sow their seed after the nature of the ground; the Physician workes vpon the Patient, according to the bodies constitution; the Lawyer giueth aduice to his Client, when hee vnderstands the case; and thus wisely must Ministers proceed, and know how to speake words seasonably.

Now

Now euery Congregation may bee reduced to one of these six sorts.

The first sort are *ignorant and indocible*. These must he prepare to receiue the Word; first, by shewing them their miserable estate, they stand in through ignorance. Then to declare what a blessing it is, to haue the preaching of the Word, and the holy Scriptures layd open vnto them. Thirdly, labour to remoue the impediments, which might hinder their subiection to the Word, as the conceit of the nouelty of our religion, the antiquity of Popery, the happinelle of older times, and the euill of our dayes, the examples of forefathers, old customes, superstitious vses, meere good intents, formall seruice, and the imagination of their well-doing in so doing, & such like hinderances. If they hereupon bee touched, and become docible, then may

Of the seuerall sorts of people, and how to deale with them.

hee deliuer the doctrine of the Gospell, at first more generally, and as they shall reforme themselves more particularly. If they abide obstinate, and will not bee reformed, after long tryall, much paines, they deserue to be left.

The second sort are *ignorant, but willing to bee taught*. These must bee first catechized in the grounds of Religion, in the Creed, Lords Prayer, the ten Commandements, and in the doctrine of the Sacraments: with this milk must they be fed, else will they neuer bee fit to receiue strong meat; they cannot vnderstand, nor iudge of interpretations without it. All Arts haue their principles which must bee learned, and so in Diuinitie. Experience shewes how little profit comes by preaching, where catechizing is neglected, though in the former great pains bee taken; but both together profit very much: see p. 8. & 9. 10. and

See a Sermon booke intituled *Two Twins*. Many there are who teach 2. or 3. times in a weeke, and yet see lesse fruit of many yeares labour by not Catechizing withall, than some reape in one yeere, who performe both together.

People
must be ca-
techized.

This manner of Catechizing is to be performed by propounding questions, and the people answering to them: This plaine and simple kinde is the best, and will bring the most profit, tho it seeme childish, and be to many tedious.

The maner
how to ca-
techize
profitably.

Children (as all are without knowledge, yea babes at first) must bee dealt with as children. Many teach the Catechisme, but after a discoursing maner, which (as also experience sheweth) doth little or nothing benefit at all the ruder sort, of which kinde are most in countrey Congregations.

1 Cor. 3. 1

Such as will ~~teach~~ rightly,
F 5 must

must *κατηχῆν*, that is, *audire*, as well as *erudio*: *κατηχῶ*, is *audio* and *erudio*, & *κατηχῆς*, one Catechized is *κατηχῆς*, *resonans*. In Schooles, Masters shall neuer profit Scholars, if they doe not, as wel as heare thē, giue lectures

How to
make the
people vn-
derstand:
how also
to reuerēce
their Tea-
chers, and
yet loue
them.

Let the people then learne the Catechisme word for word, and answer to euery question. Interrupt not beginners with interpretations, neither goe further with any than hee can well say: after come to the meaning, & inquire an answer still of them, how they vnderstand this or that in one question, and so in another; but goe not beyond their conceits; stay somewhat for an answer, but not too long: if one know not, aske another; if any but stammer at it, help him, and encourage him by commending his willingnesse: if none can answer a question, shew it thy selfe plainly, how they might haue conceiued it: and then aske it
some

some one againe, and praise him that vnderstands it, and answers after thy telling of him.

Note the variety of wits, and as they be, so deale with them : take a word or a peece of an answer from one, when you may expect much frō another : teach with cheerfull countenance, familiarly, and louingly.

The forward commend openly, speake to them also in priuate heartily, to *Captare beneuolentiam* : hardly will any learne of those they hate. Be free of speech to answer at any mans asking, and gladly take occasion to shew a will ready alwayes to teach. Be familiar, but beware of contempt : neuer permit any to laugh at others wants : that will vtterly discourage them from comming. Make much of the meanest : the best esteeme of as is meete, to make the rest æmulous ; but the wilfull obstinate rebuke as they deserue, lest their

A minister
must be in
teaching
plaine and
patient, in
his carriage
humble &
familiar.

example make the inclinable
carelesse, and the better sort lesse
dutifull.

Thus through Gods good-
nesse thou mayest profit by Ca-
chizing. Draw them to it also
without compulsion: but if thou
beest proud and cannot stoope
to their capacitie, or impatient
to heare an ignorant answer,
or disdainfull to bee familiar;
few will come to thee willingly,
and none but by force; & these
will profit little by thee. Expe-
rience hath beene my Schoole-
master, and taught mee these
things, and I finde great fruit, to
my comfort.

Suspect that wee be wanting
in our dutie, when none profit
by our paines: happily our hearts
seeke not vnfaignedly what wee
seeme to professe: wee teach v-
sually of course, but endeauour
not to saue our people of con-
science.

If any desire to know more of
this,

this, let them read my Tractate of Catechizing there, where briefly, & yet fully is set downe what Catechizing is, the authority for it, the antiquity of it, how very necessary it is, of the parties to be Catechized, the manner how, and in what poynts; with the manifold vses thereof, not vnprofitable here to bee thought vpon.

The third sort are people taught, but *unsanctified*; such as know much, but practise little. To these the doctrine of the Law must be vrged, to bring them to the true sight of sinne, and especially the sins of knowledge, and in what a damnable estate such stand in, which know their Masters will, and doe it not. This further is to bee made knowne vnto them, that knowledge without practise doth the more condemne them, makes them more inexcusable, increaseth sinne, and maketh

1 Cor. 5. 1

1 Cor. 1. 5

2 Cor. 7. 8.

11.

Rev. 2. 9. 11

1 Thes. 1.

2. 5. 6. 10.

& 2. 13.

1 Thes. 4. 1

Acts 11. 23

more certaine their damnation. And to bring them to humiliation, note what particular sinnes are amongst them, and especially such, a very common honesty may blush at, and nature abhorre, as Saint *Paul* did to humble the *Corinthians*, who were a people of much knowledge, but wanted the power thereof; yet by this course they were humbled, and brought to repentance.

The fourth sort, are a people *having knowledge, and shewing forth the fruits of sanctification*. These are to bee encouraged and strengthened, by the promises of the Gospell, by due praises, by shewing the fruits of well-doing here to a mans selfe, to others, & the reward thereof in the life to come. In preaching the Law to these, propound it as a rule of obedience, and not as a condemning letter, and exhort them to constancie.

The

The fifth sort, are such as bee *declining*, or are *already fallen backe*. To these must be shewed; first, the excellency of the way wherein they stood; then the euill of that in which they stand, whether it bee in error of doctrine, or of viciousnesse of life. Thus S. *Paul* dealt with the *Galatians*, in seeking to regaine them. Then commend what good is yet remaining with hope of recovery, vrging them to repent and returne; but if they perseuere, then let them know the danger, and threaten them with deserued punishments, as Christ did the Angell of *Ephesus*, for decay in his loue.

Gal. i

Reu. 3. 1. 2

Reu. 2. 1. 5

The sixth sort, are a *mixt company*, as our Congregations for the most part be. These must be dealt withall euery way, as in the former particulars hath been declared. He that is a Pastour must informe the ignorant, vрге men of knowledge to sanctification,

re-

Ezek 34.

4.16.

2 Tim. 4.

1.2

reclaime the vicious, encourage the vertuous, conuince the erroneous, strengthen the weake, recall the back-slider, resolute such as doubt, confirme the resolved, and comfort the afflicted. Hee must feed both with milke, and with strong meate, and hee must bee painefull euen in season and out of season, when hee himselfe is loth to labour, and the people lesse willing to heare, when pleasures withdraw, worldly cares pull him away: when much labour before may seeme mispent, and little hope of after-profit; yea, euen in their contempt of him, when they trouble and persecute him, then to afford them his labour with loue, till there bee no remedie. For we must remember, that we haue a flocke to feede; their bloud to answer for; wee must weigh their misery with compassion, consider our reward promised, and know that a Ministers.

sters loue to Christ, is shewed onely in this, as hee is a Minister in feeding Christs Lambes, as long as they bee his Lambes. And thus much for a Pastours discerning of his flock, and how to proceed with them. Hee that desireth these more at large, let him reade *Alst. pracog. lib. 2. cap. 128. pag. 669. 673.*

Ioh. 12

CHAP. III.

Of a Ministers preparing of himselfe privately, before he preach to his Auditory publickely.

AFTER the knowledge of his people in their seuerall states and conditions, he being desirous to performe that Office and dutie which the Lord requires of him; it shall not bee onely meete, but also very necessary to prepare himselfe to so great a worke: For it becometh

Lib.2. The faithfull

Preparati-
on must be
before
preaching.

meth not the dignitie of the place, nor the reuerence of the assembly of Saints of God; nor the weightinesse of the busines, to runne with suddaine and vndigested thoughts into Gods roome. A rash attempt in so deepe mysteries breeds but contempt. What though a man haue a good wit, a good memory, and an extemporall faculty, and voluble tongue to speake; yet its best to bee wise in Gods matters, not to come rashly, vainely, vnpreparedly: *Non est bonum, nec est tutum ludere cum Deo potente.* Hee is not onely to bee held indiscreet, but euen a man of folly, that will openly speake before a King of kingly affaires with leuity, of matters of greate importance suddenly. Now the Minister in Christs Chayre speakes of Christ, of his Kingdome before God, before his Saints and Angels, he opens the treasures of life, & sets them
to

to sale; hee speakes of the mysteries of saluation, and sets before his hearers life & death; he bindeth, looseth; hee openeth, and shutteth the Kingdome of Heauen. Is it then fit that a Minister should come into the place rawly and rudely, without very serious meditation and preparation? Surely sudden conceits of the minde, not digested, must needs be rawly deliuered, and often little to the purpose; yea eftsloones as farre from the matter, as hee was before from serious meditation. The world also is full of carpers, all that come are not conscionable hearers, not all welwillers. By a rash and heady powring out of some thing at vnawares, he may give an occasion to the euil-disposed, either of contempt, or of raising vp of contention. Holy things are not to be handled in haste, lest wee mistake, and doe more hurt at once, than can well bee
amen-

Lib.2. *The faithfull*

amended after at many times. The levitie in preching procures a light account of it ; yet this is not spoken against often preaching which is performed with serious studie, with good fore-consideration and iudgement.

Two sorts
reproved.
First, the
too bold &
presump-
tuous.

There is a double fault among Ministers ; some are too soone ripe, and as soone rotten, who can spend the most of the weeke in the world, either following pleasures, or hunting after profits ; and yet can make a Sermon on Sunday (as they say) a briefe collection out of other mens labours onely : but whether fit for the time and Auditory, it is not much material with them. These should know that maintenance is allowed, and time allotted for better meditations ; so as they need not, vnlesse they please, vnder-
take such a taske without better preparation. They thinke they preach ; but Preaching is not a labour of the lippes, and
an

an idle talke of the tongue from a light imagination of the mind; but is indecde an vttering of Gods truth from a serious meditation of the heart, in sound iudgement, acquired through Gods blessing, by diligent labour and study to profit and instruct Gods people. This preaching is of worth, deserues esteeme, procures credit to Gods ordinance, will worke vpon the hearers, and will peirce deeply, as being spoken with authority; for the words cary weight of reason, and are deliuered conscionably:

Some Ministers there bee on the other hand, very slow to speake and preach seldome: and why I pray you? Oh, say they, it is a weighty businesse, it is a great worke, it must not lightly bee taken in hand, and thus goe they on to extoll the worke as indeed it doth deserue, and then they breake out in contemptible words

The slow
and sloth-
full.

words against vaine and idle preaching, which no good man will allow of. But why doe these thus speake both wayes? Let their hearts bee iudged by the labour of their hands in Gods Haruest. All this they say is, but to couer their own lazinesse, to get themselues liberty to their lusts, to preach onely when they please. And when they preach, what is their learned preparation?

Surely their so seldome Sermons are sometimes to their own Auditory very silly stuffe; and when they seeme better, the praise thereof stands in a little flourish of humanity, of some reading of Fathers out of *Flores Doctorum*, *Polyanthea*, or other common place bookes, & these clapt vpon their Text, or fall in by discourse, with small dependencie from that they speake of; and in the meane space, they shew themselues very strangers to

to the holy Scriptures, and preach with as little due praise before God, and sollid Diuines, as those whom they so scornfully speake of, and lesse too; for they include many diligent teachers, very studious and lawdable in their preaching, because they preach often, whom these loyterers cannot possibly speake well of.

But that both may amend, the hasty Preacher with his vndigested thoughts, and the lazie Preacher with Sermons at his leysure, and both fulfill the work of their Ministry, they must set themselves more closely to their labour, that they may bee able to preach well, and as often as is needfull too.

Now to doe this, they must liue more retyred frō the world, both at home and abroad, and waite on their Ministry, giuing attendance to reading, exhortation and doctrine, not bee intangled,

How both
may a-
mend,

Rom. 12. 7.

2. Tim. 4.

13.

1. Pet. 5. 2.

tangled with by-businesſes, not follow after their pleasures, nor hunt after profit, nor ſeeke dependance vpon mens perſons, nor too much loue their eaſe; but knowing themſelues by their Calling, to bee ſet apart to the Goſpell of God, they then ſtrive to teach the flock of Chriſt depending on them, not of conſtraint, but willingly, not for filthy lucre, but of a ready mind, as Saint *Peter* teaches. If they would make their time precious this way, & conſider how much they ſpend vnnecessarily in eaſe, in pleasures, in worldlineſſe, and cut this off, and giue themſelues to attentive reading, to ſerious meditation, to painefull writing, to dayly and feruent prayer for a bleſſing, the one ſort might be able to preach weekly, and the other more materially, and both ſo to the good of many, & their owne eternall comfort in the end. Thus much in generall:

Now

Now for a more particular preparation to speake aptly, profitably, vnderstandingly, conscionably, and with hope of a blessing to his own Auditory, at the vsuall appointed times, at home, or at any other time, vpon several occasions, at home or abroad, hee must obserue and doe as followeth.

1. In the first place hee must haue a consideration of his text whence to take it, whereof it treateth, or the matter to be handled therein, and how it may fit the time, occasion, place, and present assembly. For the first of these, the Text must be taken out of *the Canon of the Scriptures*, the Text must be Canonically. The Minister is Gods mouth, Gods Messenger, whose word onely is his warrant, without which hee may not speake; if hee doe, it is beyond his commission. The Prophets came euer with the word of the Lord.

Christ

Of a particular preparation.

Of fit choyce of a Text.
It must be Canonically Scripture.

2. Cor. 5.
1. Cor. 4. 6.
Ier. 23. 28.

2 Pet. 1. 21
Ioh. 7. 16.
and 8. 16.
and 12. 50.

Acts 16. 22

The mat-
ter must be
profitable
for the
Auditorie.

Christ spake the words of his Father ; his Text was Canonical Scripture. *Luk. 4. 16. 17.* and hee taught and expounded out of *Moses* and the *Psalmes*, *Luk. 24.* The Apostles Commission was to teach onely what Christ commanded, and the holy Spirit suggested to them, agreeing with the Law and the Prophets, from which Saint *Paul* swarued not, teaching no other thing than was written in *Moses*, in the Prophets and in the *Psalmes*, whose steps wee must heerein follow, and let Antichrist goe with his lying Legends. In former times some haue preached without a particular Text : but it is not now the custome of the Church.

For the second, *the Text must bee* also such a Text as may afford *profitable* matter, tending to the generall good of all or most that shall be assembled. A text to beget and increase our faith,

to

to ground hope, to prouoke to charity, and duties of loue, these things must hee teach, as the Apostle exhorteth with all authority. Obscure Scriptures, about which must necessarily arise questions of controuersies, are to bee left for Schooles, and seldome handled among the people in common Auditories, vnnecessary disputes are to bee auoyded. In a Country Congregation vsually are to bee taught the Principles of Religion, the common tenents of our Church, the common duties of all Christians to God, to our neighbors & towards our selues, & lastly the particular duties of particular callings, to bring people to obedience and to a holy conuersation. New deuises, strange tenents, vnusuall propositions, new coyned formes of speaking shew vaine glory in the teachers in country Assemblies, and the fruite in the hearers is conten-

Tit. 2. 15.

contention, needlesse ianglings, but not faith which worketh by loue; for the more mens wits are exercised in quiddities and disputations, there is commonly the lesse care of true piety, and power of true godlinesse shewed forth in a holy conuersation.

Fit for the hearers.

For the third, *the Text must be fit for the hearers*, agreeing to the persons, the time and place. If Saint *Paul* preach before an heathen intemperate, and vniust, his words shal be of temperance, righteousness and iudgement, that so *Felix* may heare & tremble. Christ Iesus will preach against false interpretations of Scripture, against humane traditions, which iustle out Gods commandements, and against hypocrisie before, and vnto the Scribes and Pharisees though they will bee offended. Saint *Peter* & the Apostles will preach Christ to the Iewes, and tell them of their murthering of the Lord
of

of life. If *John Baptist* bee suffered to preach before *Herod*, hee will tell him, that it is not lawfull to haue *Herodias* his brother *Phillips* wife. This preaching is to the purpose. This sheweth wisdom and faithfulness when a Minister will performe his duty to doe good and without feare. This apt choyce of a Text will preuent cauls, when things are reprov'd out of the Text. On the contrary, an impertinent Text shewes that the Preacher wants iudgement, either to choose his Text or to discern his Auditory, or both; or else that hee hath but some bo-some Sermon that alike must serue his turne vpon all occasions in euery place: or it is of fearefulness, that hee dare not take a text to touch them, especially men of place, whom hee would rather please by his preaching to pleasure himselfe by their fauours, than by preaching

Gal. 1. 10.

against any thing that might re-
proue them, and so offend them
and hurt himselfe. This is the
fault of some in these our dayes,
very men-pleasers, not the ser-
uants of Christ. This is it that
makes them to choose a Scrip-
ture little concerning the Audi-
torie, and to weigh euery word
they intend to vtter in the bal-
lance of mans corrupt imagina-
tion, marking how tuneable to
the eare, how farre from offen-
ding, how guilded with shew of
learning, how expressing wit and
conceits, and all for an applau-
dite for their owne praise, not
caring at all how little they shall
profit their hearers, or how well
before God they discharge their
dutie. They can praise aloud,
finde fault they will not. Sinne
they name with a quippe rather
mouing laughter than lamenta-
tion; if they must speake of it,
it is but glancingly, faire, and
far off for feare of hitting. Stand

vpon

vpon it they may not, they dare not. Much wil they be in contro- uersies by which they meddle not with men of ill life, which willingly heare of any thing but of their sinnes, and of their loose behauiour, for that they hate to bee reformed. These bee the Preachers full of discretion, but of how much Religion, of how much conscience, of how great desire to bring men to a blessed reformation, I leaue to God, and all good men of God to iudge.

Now to fit thus a Text as be- fore is noted, a Minister must put on a resolution to doe the best good hee can, to exhort to vertue, to rebuke vice, and to seeke the wicked mans amende- ment. Hee must consider of the persons priuate or publike, Ecclesiasticall, or of the body politicke, religious or superstiti- ous, holy or prophane, honestly disposed in ciuill conuersation,

How hee
may take
a text to fit
an Audi-
torie,

or wicked and vniust, peaceable, or contentious, louers or persecuters of the truth, zealous or lukewarme, constant or backsliders, sound or erroneous, ignorant or endued with knowledge, and so forth, and so without respect of persons to choose his Text. The place also must hee take notice of, whether more publike or priuate, of greater or of lesse resort, in Towne or City. The occasion may not be omitted, nor end, nor time, whether in time of ioy or sorrow, the comming bee to reioyce or lament, and thereafter to frame his speech. And therefore it is requisite that hee bee a man of experience in the word, and one that hath in reading holy Scriptures, gathered together texts of Scripture for variety of matters, vpon seuerall occasions, and haue them ready noted in some little paper-booke, and at conuenient leysure studied vpon, to
bee

bee more ready vpon occasion to handle such a Text. If a man would speake not vnaptly at any time, in any place, to all sorts, hee must take generall Scriptures which may concerne all, and not amisse to bee spoken of vnto any, such as these, *Eccles.* 12. 13. 14. *Iam.* 1. 27. *2. Cor.* 5. 10. *Iude vers.* 14. *Iob.* 3. 16. or 36. *Act.* 18. 26. and such like.

2. After choyce of such a Text so profitable, so materiall, so fit for the purpose, hee must labour vpon it to vnderstand it well, which principally standeth in these things.

First, to obserue the words, and to haue the true and naturall sense of them, whether they be proper or figuratiue.

Secondly, to finde out the drift or scope of them, and that from the occasion of them, and due coherence with that which goeth before, and followes after. Of all things, the scope of

In what things the well vnderstanding of a Text consists.

euery scripture is very heedily to bee attended vnto: for error heerein ouerthrowes the whole building.

Thirdly, to consider the matter couched in the words, which matter may bee reduced to those heads that *Alstedius* handles, and intitles his bookes with, to wit, *ad Theologiam naturalem, didacticam, Catechetica, polemicam, ad Theologiam casuum, prophetica, & Acroamaticam.*

Fourthly, to know the vse of the Text, and how to apply it to the profit of the people for doctrine of faith and good manners.

3. The words thus vnderstood with the scope, matter and vse, let him berake him to his penne, and methodically set downe that which he intendeth to deliuer vnto his Auditory. First, let him set downe what hee can of himselfe, then after consult with the labours of the learned.

How to
helpe him-
selfe in o-
pening of
his Ser-
mon.

ned. By this hee shall see how hee can *nare sine cortice*, and so discern his owne iudgement, how either hee agreeth with others, or how hee is mistaken. If hee feare himselfe, let him take some one learned expositor or other for his guide; but yet so, as hee doe not *iurare in verba magistri*, if afterwards hee shall see good reason to dissent from him. It is good to bee humble in our owne eyes, not to seeme wise to our selues, and to esteeme highly of the excellent gifts of God in others; yet so, as wee euer preserve the freedome of our spirit to trye that which is proposed, & to hold that which is good. If hee see himselfe able by his gifts, through Gods blessing to handle a Text of himselfe without any one guide; yet when he hath drawn his draught hee may not without iust suspicion of pride and presumption, neglect to read others as many

as he hath by him, of that place; for it is a true saying, *Plus vident oculi quam oculus*. If he and they agree, they shall confirme more his iudgement: if they disagree, it will occasion him to consider more seriously of the matter, lest heemistake, and cause him to examine both theirs and his own opinion. If they seeme to him to bee of no great esteeme; yet by reading may they occasion him to apprehend more than of himselfe he could haue deuised, or that they themselues intended. This was the Counsell of a graue, learned, and reuerend Diuine, of great note in Gods Church, to a young Student in Diuinity, which hee that followes shall finde the fruite of it *Expertus loquor*.

Two sorts
to bee
found fault
with.

The first,
which
want free-
dome of
spirit; of
these three
sorts.

There is a double fault to bee auoyded in Ministers. The one is in those which haue no freedom of spirit, but are fast tyed vnto the meere iudgement and
very

very opinions of men vpon the high esteeme of their persons for learning, good gifts of nature, and graces of God in them. Some are thus led, for want of ability in themselves to discern who are to bee pittied. But some relye vpon men of very slouth, not being desirous to informe themselves better, hauing no great loue vnto the truth, but are contented to beleue the sayings of others without any further inquiry, because they will not take paines to settle their owne iudgement in the truth: these be vnsstable spirits, shadowes of others, in themselves nothing. A third sort there are which wilfully maintaine some mens sayings almost as the Oracles of God; such be those that be so wholly addicted to the Fathers, as if one of them auouch it, it must stand, as if they had not beene men, as if they had neuer erred. Such bee those in like sort which

The second
are of the
Anabaptis-
ticall spi-
rit.

stand for *Luther*, and defend him in all things, and in seeking to defend him doe wrong him and the truth too. And such be they which bee addicted to *Caluin*, who was a learned man, *quem Interpretem sacrarum Scripturarum, solidiorem, grauioremque, sol ipse nunquam vidit hisce postremis temporibus.* But what then? hee and *Luther*, and *Fathers* were men, and *humanum est errare*, especially in Gods matters without the speciall ayd and direction of Gods blessed spirit; and therefore they are onely to bee followed as they follow the word, and giue vs that for their warrant. The other fault is in those which bee of an Anabaptistlicall spirit, making their owne spirit their guide, their own imagination a sound Commentary vpon any place of the Bible, they reiect antiquity, and become Authors of nouelty, sects and scismes. The meane is best, so to bee

bee free in a mans selfe, as that yet hee yeeld euer as one bound to better reason. So let him bee himselfe, as that yet all godly learned men bee in high estimation with him; so thinke himselfe able to teach, as yet he may learne of others euery day. And as hee would haue others heare him, so let him be willing to heare, and be aduised by them and so reade them with that esteeme, as hee may afore-hand thinke to profit by them; for so shall hee not neglect them, and in reading benefit himselfe very much.

4. Thus hauing finished his labour, through Gods blessing by his industry and paines, and the good helps of the learned, the next thing is to labour it vpon his owne heart and conscience, that hee may feeble the power and authority thereof within and vpon himselfe; for this will make him speak as the man
of

A Minister must labour the Text vpon his owne heart before hee preach it to others.

of God ought to speake, it will make him euer carefull to practise what hee teacheth, and not bee vnfruitfull in the workes of the Lord.

He must
pray ar-
dently for
a blessing.

5. Because he knoweth that *Paul* may plant and *Apollos* water, yet all in vaine except God giue the increase: let him humble himselfe before the Lord his God, whose message he is to carry vnto his people, and heartily begge pardon for his own sinnes and their sins, and earnestly craue for a blessing vpon that which he is about to deliuer, that it may not be a word in vaine, not the saueur of death but the saueur of life vnto them for his comfort, their saluation and Gods glory. In these things stands this preparation, the two last being the true difference betweene those that preach of conscience and to a right end, and those that preach otherwise.

The third Booke.

Herein briefly of the Ministers consideration of the publique Assembly, of prayer, of a preface before his entrance vpon his Text, of reading of it, and generally of some things which bee needfull helps to handle well a Text.

CHAP. I.

Of due respect to Gods house, and the Assembly of Gods people.



When a Minister goeth to the Congregation, hee is to forethink with himselfe, that hee is

The house of God must bee gone vnto with all reuerence.

going to the house of God, among the Saints gathered together in his name: for where two or three are so gathered, there is he

Act. 10. 33.

he with them, that they be Christians, members of Iesus Christ meet together in the presence of the All-seeing God to heare his Word, and to call vpon his Name, that hee is appoynted of God, to speake for them to God, and also from God to them againe, as the Lords Ambassador. And therefore that hee in going to the Church, goe with all reuerence, in such an inward feeling of the weightinelle of the businelle, as it may frame him outwardly in countenance, in behaviour, in his attire, and in all outward appearance, as it may expresse to others that he hath and doth looke vnto his feet, before hee enters into the house of the Lord, and thereby teach others so to doe, that so they may bee more ready to heare, than to offer the sacrifice of fooles. We would not then bee ensignes of pride in euery new fashion, from the fore-heads tuffe to the very shooe.

shoe-tyes, we would not be examples of intemperancy, a foule offence in the Ministry, nor any waies be in our persons a scandal to the people of God, in their very looking vpon vs. Our persons should moue them to vertue, and all manner of sober behauour, and not cause them in vs to behold vice, and to get from vs approbation to vicious courses. My brethren, let this be far from vs; let vs strue for the forme of godlinesse, and withall, shew forth the power thereof, that our holy Calling, and the blessed Ministry, may receiue honour by vs, euen so, Amen.

CHAP. II.

Of Prayer before the Sermon.

THE Minister and man of God well prepared, the godly order of Diuine Service so called,

Neh. 8. 7.

Luk. 4. 29.

*Aug. lib. 4.
cap. 1. De
Doct. Chri-
stiana.*

*Ephe. 6. 19.
Ioh. 16.*

*Matt. 10
2 Cor. 5. 6.
Luk. 24.
Acts 1.*

called, as it is by the Church ap-
pointed, without giuing of of-
fence obserued, and as the cu-
stome is, after a Psalm sung;
then may he ascend vp into the
Pulpit, fitly placed for the bene-
fit of all, or most, that hee may
behold all, and they may haue
their eyes fastened vpon him.

Begin with Prayer before the
reading of the Text, after the cus-
tome of ancient Fathers, as S.
Augustine testifieth, and as religi-
ous reuerence bindeth vs.

Prayer must be the Proeme;
it is the Lord that both giues
wisdom to vnderstand, and
words of vtterance; it is the
Spirit that strengtheneth the Mi-
nisters hearts in speaking, that
guides them in the truth, cal-
ls things to their remembrance,
and makes them able Ministers
of the Gospell. The Disciples
might not goe out before they
had receiued the Spirit; neither
may we goe vp and speake with-
out

out it. It is not by the instrument that men are conuerted; neither in the words lyeth the power to saue; but it is the Lords blessing thereupon, who thereby addeth to the Church, such as are ordained to bee saued. *Paul* plants, *Apollo* waters, but God giues the increase; else is all in vaine, though wonders were shewed from Heauen with the preaching of the Word.

Acts 2. 47.
and 13. 48.
2 Cor. 3. 6.
Deut. 29. 4
Es2. 63. 17.

For the Minister to pray as he ought, faith is required to goe to the Throne of grace boldly; the feeling of wants, and neede of Gods blessing, to pray ardently, with a loue and commiseration of his hearers, to cry to God compassionately; and with a consideration of Gods glorious Maiesty there present, to speake to him reuerently. It must bee with vnderstanding and affection, the matter well digested into order, and vttered in few words briefly.

It

It is not conuenient to bee long in prayer vsually, except vpon extraordinary occasion sometime. Remember that one may more easily continue praying with deuotion, than others, hearing in silence, can religiously giue an assent with good attention.

Long and tedious prayers not to bee vsed commonly.

Halfe houre prayers are too tedious, vsuall with some men, which is their indiscretion; wearisome to all, liked of none, but such as vse them, who seeme to strue to win God by words, or to waste time. It may be thought that such weigh not other mens weaknesse, or that prayer is not held feruent, that is not stretched out to such a length; when experience shewes to euery mans feeling, that feruency of spirit in prayer is not so during, but euen in a short space is interrupted with wauering thoughts, and by-fantasies. The edge of godly feruencie of affection is soone blunted.

blunted. Let euery one in praying, consider what hee is in hearing, and so measure his time; as also by the liking, or dislike of the Christianly disposed, whose mindes must in these things bee our measure.

The voyce must bee audible, continued with one sound, the words vttered deliberately, not huddled vp in a hasty maner too irreuerently.

The gesture is bended knees, with the eyes and hands lifted vp towards Heauen.

It is not amisse (except vpon some, not common occasion) to obserue in the beginning one set forme of prayer, as many godly men doe. In our prayer, wee are the peoples mouth vnto God, and therefore such as in the Pulpit pray for themselves in the singular number, as thus; I pray thee, open my mouth, &c. doe therein breake off the course of their publique Function, and
make

make it a priuate action, vntune-
able, without concord to the
rest, as a iarring string.

CHAP. III.

Of the preface after the prayer.

PRayer finished, he may either
stand vp, or sit downe, as the
order of the Church is, it is in-
different. The Doctours in Je-
rusalem, it seemes sate; our Sa-
uiour Christ sate: but the Apo-
stles stood vp. It is not necessary
euer to vse a preface, but men
may if they please, and it is som-
time conuenient: vpon extraor-
dinary in more solemne Assem-
blies, when one speakes to a
strange Auditory, or to a Con-
gregation not his owne, or in
taking charge of a flocke, hee
may begin as hee holds it meet,
to stir vp the Auditorie to atten-
tion. As,

From

Mat. 23.2.
and 5.1.
Act. 13.16.

From the generall end of comming to heare, from the matter out of his Text profitable and necessary, from the consideration of Gods presence, from their professing of Religion, from the occasion of their comming at that present together, the hope giuen from their former endeouour, and the gifts of God in them: from some examples of good hearers, from the commendation of hearing, and commandement thereof in Scripture; from some sentence of Scripture containing the drift of the Sermon to bee deliuered; and from what he thinkes meet, and as hee is able. Our Sauour vsed a preface before his Sermon, so did the Prophets before him, and the Apostles after him sometimes. Herein we may also vse reuerend titles, and louing appellations, as saying, Men and brethren, fathers, you that feare God; yea, *Luke* can write. Most noble

Whence
to take a
preface.

Luk 4. 20.

21.

Esa. 1. 2.

Acts 2. 14.

and 10. 34.

and 13. 16.

Iob. 32, 21.
22.

noble *Theophilus* ; and *S. Paul* can say, Most noble *Festus* : If herein wee giue but due, as wee know, and are Christianly perswaded, wee offend not ; but yet let vs not bee heerein too much in many, nor often, nor too farre ; keepe a wise moderation of the tongue, in what wee may easily slip, and in heart beware of flattery ; it were better come a little short on the right hand herein, than goe too farre on the left. Flattery is pernicious euery where, but chiefly a thing pestilent in the Pulpit, where the very appearance must be forborne, which we will easily doe before the basest ; but many can hardly doe before Princes, Nobles, and their bountifull Patrons, especially such as preach for praise, or to get a Benefice ; of which sort too many.

CHAP.

CHAP. IV.

Of reading the Text.

AFTER the preface, declare with an audible voyce what portion of Scripture is the Text you will entreat of, whether a booke, or chapter, or some one or moe verses in a chapter, and read the same once on the book, and if it be but a short Text, pronounce it againe without the booke distinctly both times; if it bee long, read but once, and utter onely some part of the beginning againe, with a *So forth.* Read it in the translation to vulgar people, and in that which is most commonly receiued, and best approued, and euen as it is here set downe, without addition, detraction, or change of any thing therein. It is not fit that every one bee a publique Controller of a publique receiued translation;

Neh. 8. 8.

translation; as it may argue some presumption and pride in the Corrector; so it may breed contention, and leaue a great scruple, and cast doubts into the hearers mindes, what reckoning to make of a translation; and it giues great aduantage to the Papists, who hereby labour to forestall many, that they smally account of our translations, which we see can neuer be so well done, and generally approued of, but some particular persons will bee censuring the same, and that not onely in priuate (a thing happily tolerable, if the censure bee true and wisely proceeded in) but also they must needs shew their skill in Pulpits. It may seeme, that such hold it an excellent thing, *digito monstrari*, and that they weene and are of opinion, that as *Perfius* notes the vaine ones *Scire tuum nihil est, nisi te scire, hoc sciat alter*. It is very necessary that the translation bee most
sound

found; but it is nothing expedient, that ever publique proclamation bee made of some small defects, that by much prying happily may bee noted therein, of every ordinary person, but onely such faults as needes noting, and that of learned men too.

As the Text must bee read in the mother tongue, so (here to speake a little briefly of it by the way) must the whole Sermon be-fore a common Assembly, according to the Prophets practice, the vse of our Saviour, the reasons of *S. Paul*, the custome of the Apostles, and as the Primitive Fathers, the Greeke and Latine Doctours of the Church were wont to doe, as their Sermons extant declare, without intermixing of long sentences in strange languages not understood, differing from their native speech, except the necessitie of the matter enforce it, in the alle-

H

gation

Of preaching in the Mothers tongue in Country Assemblies.

1. Cor. 14.
2. 4. 6. 9. 11.
16. 19.

gation of an authentickall testimony in the originall language. A strange tongue hinders the conceit of most hearers (except it be vsed rarely, aptly & briefly) being ignorant of the same, to apt that before spoken, to that which followes after; and (except it be vsed with discretion) it is a hiding from them what wee professe, to make knowne, rather than to teach them, and vnprofitable mispending of the time; It may be one, two, or three, or some few vnderstand hardly the languages, but all other doe not; must we therefore, pleasing our selues, seeke to delight these few, to winne a little vaine praise of learning, by affecting a strange language for meere ostentation. Whilest all the rest stand at a gaze, admiring what is sayd without edification? wee that stand vp in Christs roome, must not seeke our own commendations; there we must paint out the truth
lively

liuely and plainely, approuing our selues faithfull dispensers of Gods secrets, to the conscience of euery Beleeuer, in euery thing to the vtmost of our power. Neuertheles, necessity constraining, as sometime to declare the Emphasis of a word, often more significant in the original, than in the translation, to note some speciall phrase, to conuince some proudly conceited of his knowledge, or in a learned Auditory, I doubt not of a liberty therein.

CHAP. V.

Of some generall things needfull for a Minister to handle well a Text.

HAuing thus led on a Minister, and being come to the handling of his Text, in which lyeth the cunning, especially to doe it well: it is needfull for him,

that hee may attaine to this, to haue, 1. A good method in teaching. 2. Good bookes for that method. And 3, much practice to get an habit of preaching. The first guideth and keepeth him within conuenient bounds. The second are necessary helpes to further his endeauour. And the third will by little and little make all things easie, and will in due season bring the worke to a perfection. The first three, Nature, Learning, and Grace, accompanied with these three, Method, Bookes, and Practise, will make a Minister *διδάκτορας*, apt to teach in iudgement, in good order, soundly, profitably, and with some ease. Nature with her three daughters, Wit, Memory, and Utterance, giue all attendance in him at Learnings doore. Learning, with her arts, wait as hand-mayds vpon Grace. Grace is the Lady and Mistresse, which onely can and will rightly command

command them all, seasonably
imploy them, and will keepe
them euermore doing. Method
keepe all within due precincts,
sets their bounds, ranketh euery
thing orderly in the proper
place, which Nature, Learning
and Grace haue conceiued to
write, or speake. Books are liuely
images of other mens gifts of
nature: yea, demonstrations of
their learning, and witnesses of
their spirituall illumination, and
of the grace of their hearts. If a
Minister haue them by him, they
attend his leasure, to heare their
Authors speake, and to giue him
their best aduice in any thing,
whereof they entreat both wil-
lingly and freely. Lastly, daily
and conscionable practice (with
such preparation as is in the o-
ther bookes here aforenamed)
will procure an habit, so as hee
may preach more & more with
lesse wearisomnesse, and yet with
good commendations to him-

In how
many
things
chiefly
stands the
practice of
a Minister.

selfe, and with profit to the hearers. Of the first of these, I mean of Method, is spoken largely and fully in the next booke; for practice, there is an example in the end, called *The Shepherds practice*, which is onely of handling a Text; but his practice stands not onely in preaching, but also in meditation, in prayer, in admonishing priuately, as well as in publique, in visiting the sicke, in hearing confession, and in pronouncing the sentence of absolution; all which doe require rules how to do them well, which I wish euery good Minister thoroughly acquainted with, and to read such as haue written particularly of these things, euery of which requireth a distinct Treatise, as well as this practice of preaching. Now concerning bookes, it is necessary that a Minister be furnished with them, as good helps to further his study. My purpose is, if life, leasure, and
hability

hability will serue, hereafter to frame a study for this *Faithfull Shepherd*, after the method of teaching herein set downe, and so, as the method may direct him to bookes, and the bookes keep him to his method, w^{ch} also may help to direct a Minister in buying of fit and necessary books, in so great variety. Here for the present I will content my selfe, to set downe onely what was in the former edition, because the framing of this study will make a booke of it selfe, of reasonable bignesse.

The sorts of bookes which a Minister is to prouide, are these: First, for Humanity, Christian Ethickes, Oeconomickes, Politickes, Naturall Philosophy, such as haue written of trees.

First, for humanity, Christian Ethicks, Politicks, Oeconomicks, naturall Philosophy, such as haue written of Trees, Herbes, Beasts, of Husbandry,

Of humanity.

Geography, Histories of Iewish customes, of their Waights and Measures, and what other matter the learned haue written off for the Scriptures especially.

Of Diuinity.

The Bible.

Dictionaries, Concordance, & the singular vse thereof, to finde proofes for a doctrine to enlarge the vse of the same by reasons & examples, & to handle a common place.

Next these, bookes of Diuinity and others necessary with such as are immediate intended helpes therein. First, the Bible, the booke of God in English, Latine, Greeke, and Hebrew: our best English Translation, *Tremellius*, *Septuagints* translation: *Montanus* interlineall, or *Vatablus*: *Beza* his Testament. Secondly, Dictionaries, besides the Latine and Greeke common for all sorts, the Hebrew *Pagninus* and *Auenarius*. Thirdly, Concordances, Latine, Greeke, and Hebrew, of which there is singular vse: a Concordance, first, helps memory much, to finde out any place of Scripture: also secondly, in comparing Scriptures to finde places, the same with the Text repeated, or like

like places in words that afford helpe to proue doctrines, by seeking the principall word in the doctrine: which it will helpe also to inlarge, by considering the severall places which speake of the same matter, or have the same words, out of which may bee observed differences, causes, effects, exhortations, promises, threats, yea and examples also, to handle thereby a common place. *As for example.*

If a man would speake of Feare, let him finde *Feare* in the Concordance, and there he shall see some place will tell him what feare is, as *Pr. 1. 7.* some the kinds, of God, of man, true and false feare, what to feare & what not, as *Mat. 10.* Exhortations to true feare, *Deu. 4.* how to attain it, *Pr. 2. 1. 2. 3. 4. 5.* *Deu. 17. 19.* signes of feare, *Psal. 119. 14.* The benefits reaped thereby, *Psal. 25. 34.* And diuers other things at large will be offered to thy considera-

An instance.

tion, to follow any poynt of Diuinity thereout, if once you had gotten an vse herein: the benefit of this is more then heere I can conueniently expresse. Surely, hee that vnderstands his Text well, and knowes how to draw a Doctrine, needs no printed or written Sermons, to helpe for to inlarge it: the right knowledge how to vse a Concordance is e- uery way a sufficient helpe for proofes, reasons, & illustrations of the same. It may seeme, and will proue irksome to him that at the first makes triall thereof: but time and experience will make it easie and pleasant.

Analyti-
call expo-
sition, and
benefit
thereof.

Helinsus

Analises

vpon the
Prophets.

See *J. han-*

de Papum.

4. Analyticall expositions for the diuiding of books and chapters, and vnfolding of the Scriptures, as *Pflaccherius* hath done on the History of the Bible: *Piscator* on the new Testament: and some of all such bookes, helpe to shew you the coherence, the antecedents, and the consequents.

quents; the scope of the Author, the whole method and arguments for confirmation or confutation of the proposition handled.

It were very good for a young beginner to read every day one chapter or two, with some learned mans resolution of the same: hee shall profit much thereby in knowledge of the Scriptures. An excellent way for to traine vp one in for the Ministry, if such a beginner bee caused to repeate daily another mans analytically labour onely: trye this, and believe as thou shalt finde by experience.

5. Of Annotations, as *Bezæus*: of Phrases, *Westhemerus*, and *Illyricus* in his *Clavis Scriptura*, hath gathered many, and of diuers acceptations of words, as also *Marlorats Enchiridion* sets downe: which booke is of very good vse to shew how many wayes many words are taken: to helpe

Annotations.

The commodity of *Marlorats Enchiridion*.

helpe to finde out like places to compare with the Text, and to handle a common place: the benefite of these bookes and such of the like kinde, is to further vse in the interpretation of any obscure portion of Scripture.

Reconcili-
ation of
places.

6. Of reconciling places seeming to differ, and to bee one from another, as *Christopher Odenhimmus* and *Andreas Alhame-
rus* hath done, or any other, if any haue more or done better of this matter.

Cate-
chismes.
See some
Writers
that haue
reduced
Vrsinus Ca-
techisme
to the
forme of
Sermons.

7. Catechismes containing the Doctrine of the Church and principles of Religion, *Caluins Institutions & Vrsinus* Catechisme; both which studied thoroughly, will sufficiently informe a mans iudgement in the chiefe poynts of Religion, which a Diuine must bee well practised in, for the triall of his doctrine and other mens iudgements by the Analogie of faith, as before declared. It is good for a beginner to haue
with-

without booke the definitions and distributions of the principall heads of Theologie, as *Polanus* Partitions setteth downe, so that hee may readily know to what head to refer his doctrines, or other mens propositions, to examine and iudge rightly of them.

8. Common-place bookes, *Musculus*, *Peter Martyr*, *Zege-dinus*. Tables, which booke is a summe of most principall learned mens labours before his time. At the first a Diuine is to exercise himselfe in handling and making Common places, for so doing hee shall furnish himselfe with much matter, and learne to discourse, follow, & stand vpon a poynt in a Sermon. Vnder common places, I containe particular Tractats of seuerall things being some large common place of some speciall poynt; of God, of Christ, his incarnation, passion, resurrection, &c. and of a-
ny

Common-
place
Bookes
and speci-
all Tra-
ctates, be-
ing parti-
cular com-
mō places
of seuerall
things at
large.
Chemnitij
*loci Commu-
nes.*

ny other thing distinctly set downe.

Commen-
taries, and
what vse
to make of
them.

9. Commentaries of Ortho-
doxe Writers, all which: First,
will helpe thee in vnderstanding
the Text: Secondly, they will
more confirme thy iudgement,
seeing others to agree in that
which thou hast conceiued thy
selfe: Thirdly, they by occasi-
on of words, may put into thy
minde what of thy selfe thou
canst not dreame of, nor they
themselves intended: Fourthly,
by these thou mayst as it were
talke with and aske the iudge-
ment of the greatest Diuines in
the world, of any Scripture they
write of: they yet liuing and
speaking to vs by their labours:
as *Caluin, Peter Martyr, Muscu-*
lus and others.

Ecclesiasti-
call Histo-
ries, and
Epistles of
the anciēt
Fathers.

10. Ecclesiasticall Historio-
graphers, *Eusebius* tripartite Hi-
story, *Ruffinus, Socrates, Theode-*
reus, Sozomenus, Euagrius, Nice-
phorus, Iosephus, Philo Zonarus:

to

to which adde the Epistles of *Ierome* and other Fathers, and of late writers. These historicall bookes are of this vse. First, for the knowledge of the Churches estate. Secondly, to reforme manners. And thirdly, to abolish superstitions.

11. The Acts and Canons of ancient Councils, the Centuries *Functius*, *Sleidans* Commentaries, and the booke of Martyrs: to see: First, the iudgement of Churches in matters of Religion. Secondly, the condemning of heresies. And thirdly, maintenance of the truth. Heerevn- to adde the Harmony of confessions of late reformed Churches.

12. Controuerſies wherein- to wee may safely proceed, being well grounded by theſe things aforeſaid. Heerein it is good, to begin with theſe of latter times, *Caluin*, *Peter Martyr*, *Cranmer*, *Ineſt*, *Fulke*, *Sadel*, *Beza*, *Whita-*

The poorer ſort may read *Io. Pappi Epitome Eccleſiaſticæ Hiſtor.*

Acts and Canons of Councils. The meaner ſort may provide *Iouenius Collect.*

Controuerſies, & when to ſtudy theſe, & whoſe in the firſt place.

They that
are vnable
to prouide
those that
answer

Bellarmino,
may vse
Synops. Pa-
pismi.

Cauents in
reading of
the Fa-
thers.

Read *D. A-*
neus vpon
Aug. Enchi-
ridion.

Whitakers, Mornay and Reynolds:
then to other of former times,
and also to the Fathers. But here
take these caueats touching the
Fathers. First, see that the name
bee not counterfeite; and the
worke falsified (as of late the Fa-
thers haue been by the Papists)
Secondly; approue of their opi-
nions and of all other mens on-
ly, as farre as they agree with
Scriptures in matters of saluati-
on. Thirdly, when they differ,
consider them as men; reuerence
them and receiue them in the
truth: but bee tied to none in
their errors. If it bee possible,
reconcile the iarre to make them
agree. If thou canst not by the
rules deliuered; then trye which
is found and that hold. If an
equall probability bee of two,
and reasons seeme to thee alike
for both; make a profitable vse
of either: but publikely broach
neither vnto a common Audito-
ry; if it bee a matter of impor-
tance,

rance, referre it to Schooles and preuent what may breed contention. If wee will thus be wary, wee shall not runne into error for company, we shall vphold a consent, and preserue a godly peace in the Church.

When wee are thus ficly prepared and armed with the sound knowledge of the truth, against sophistry & subtile distinctions; then may we boldly enter vpon a dangerous sort for young novices, whom neuerthelesse in these daies for shew of their learning, Youths, wanton by their wits, foole hardily rush vpon, and that in their very *a, b, c*, of Diuinity, to their ruine & Churches disturbance: And these are first Schoolmen, *Peter Lombard, Thomas Aquinas, Scotus, Bonaventura & Durandus*. Secondly, Catechismes, *Canisius, &c.* Thirdly, Commentaries, *Caietanus, Ferus, Tolet, Arias Montanus, Stella, Pintus, Iansenius, Ribernus,*

Schoolemen, Papists, Catechismes, Commentaries, Histories, &c.

Sixtus Senensis.

berus, and other with *Posills*. Fourthly, *Histories*, *Cesar Baronius*, *Onuphrius*, *August. Stuchus*, *Platina*, *Anastatinus*, & *Iacobus de Voragine*. Fifthly, *Gratian decrees*, *Raymondus Decretals*, *Clementinus Constitutions*; the *Extrauagants*, the *Epistles of Romish Bishops*; the *Canon Law*; the *Glosses and Commentaries of the Canonist*; the *Acts of late Counsels*, set forth by *Peter Crabbe*, *Martyrologies*. Sixthly, *Controuerfies of Rossensis*, *Gregory de Valencia*, *Stapletons*, *Hofius*, *Eccius*, *Harding*, *Bellarmino*, with others, and those that haue answered them, with this direction for the present, let him content himselfe,

The

The fourth Booke.

In this Booke is handled the method to bee observed in preaching, which is very naturall, as first to make an Analysis, then to expound the words, thirdly to collect Doctrines, fourthly to make uses, fifthly to apply the same to the Auditory, sixthly to prevent objections, lastly to make a good conclusion. Of all these in the severall Chapters following.

CHAP. I.

Of resolving and dividing a Text or portion of Scripture into parts.

VWhen the Preacher hath read his Text, hee is in the next place to Analise the same, and to lay it open to his hearers. Heere my purpose is not to speake of the diuision of whole

whole bookes, as of the kinde of writing, the Author, the Argument, the parts thereof, nor of whole Chapters, for that there bee helpes enow for the same, and so common in all mens labours and Commentaries, that it is needles to bestow any paines therein. My meaning heere is now onely to speake of Analy-
sing particular Texts consisting of one or some few mo verses of Scripture.

To vnfold well a Text, that the hearers may bee made to see fully into it, the Preacher must obserue these circumstances.

What to
obserue in
vnfolding
a Text.

First, the person speaking, and to whom the speech is deliuered.

Secondly, the occasion of the words, how the speaker fell into such a speech to vtter those words, which occasion may bee found out by considering the circumstances of time, of place, and of person.

Thirdly, the *coherence* of the
Text

Text, with that which goeth before, or with that w^{ch} followeth after, if any such coherence bee as it is vsuall euery where in Historically, Prophetically, and doctrinall Scriptures, and also hagiographall Bookes, excepting in some of the Prouerbs of *Salomon*, where many verses in many Chapters are absolute in themselves: so in many exhortations in *Pauls* Epistles.

Fourthly, the *thing or matter* contained in the words and handled in that place.

Fifthly, the *scope* of the words whereto they tend, and out of which may the principall proposition bee obserued, there chiefly intended by the holy Ghost, called of Rhetoricians the State, of Lawyers the Issue, which in euery Scripture is carefully to bee sought out, which being found may bee brought to one of these three kinds, demonstratiue, deliberatiue or iudiciall, as they are
com-

commonly called of Rhetoricians.

Sixtly, the *Argument* or Arguments there brought to proue that matter and proposition in hand, if it be a place so handled, as in the Epistles & many other places of Scripture we commonly finde it.

Seuenthly, the *method* or manner of delivery, or the handling and the disposing of the matter which is threefold.

First, *Axiomatically*, in short sentences or propositions, as *Prou. 29. 18. Psal. 34. 20. Iob. 1. 29.* and in a thousand such.

Secondly, *Syllogistically*, in forme of a Syllogisme, as somewhere now and then is vsed in Scripture, as *Iob. 8. 47. Rom. 11. 6.* So in many other places, in Psalmes and Epistles, we shall finde the question, and the *tertium argumentum*, or *medius terminus*, (as it is called) the proposition and reason thereof, as in

Gen.

Gen. 2. 17. Zach. 9. 9.

Thirdly, *more largely*, is the disposition of the words, & this is either *very manifest*, and very naturall, and so may the proposition, the *minor*, and the conclusion bee easily discerned, as in *Rom. 6. 16. 17. 19. Psal. 25. 12. to 17. Act, 10. 38. to 43. or Crypticke*, which is, when the naturall order and disposition is hidden, which commeth to passe:

First, through some defect and something wanting, as the proposition in *Psal. 23. 1.* the re-dition of the cōparison in *Math. 24. 28.*

Secondly, by some redundancy in a digression, as in *1. Tim. 5. 23.* in a Parenthesis, *Rom. 1. 24. 25. 26. Gal. 2. 6. 8.* in an amplification, as in *Iob* mans misery is amplified, *Cap. 14. 12.*

Thirdly, by a transposing, or by an inuerting of the words, when the conclusion is in the first place, as in *2. Cor. 6. 14. Ps.*

Of the
Cripticke
method in
Scripture,
and causes
thereof.

73.1. *Math. 6. 28.* or the subiect is after the predicate, as in *Pf. 1. 1.* so when the assumption is in the first place, conclusion second, & proposition in the last, as in *Pfal. 25. 1. 2.*

Fourthly, by mutation, from one matter to another, from one person to another; from the generall to speciall, and contrariwise from one kinde of speaking to another, from prayling to disprayling from threats to promises of mercy, and so forth. All these things in this hidden method and manner of deliuey are to be diligently marked to vnfold well a Text.

Of diu.
ding a par.
ticular
Text, :

Eightly, the *diuision* of a Text into the partes thereof. Now Texts are either plaine propositions, or some other thing. If propositions, either one in a verse, *Pfal. 9. 17. 1. Tim. 6. 6.* or two, as in *Prou. 29. 18.* The noting of such propositions are the parts. In a single proposition,

note:

note: First, how it is deliuered, for it may be propounded with an interrogation, as in *Prou. 6. 27. 28.* with some amplification, *Pro. 6. 35. & 8. 34.* with illustrations, *Pro. 3. 12.* with variation of the Phrase, and yet but one proposition. *Pro. 3. 13.*

Secondly, the kinde of it, generall or speciall.

Thirdly, the quality, affirmative or negative, necessary or contingent.

Fourthly, the partes thereof, the Antecedent or the Consequent, the subiect, and the predicate.

If it bee not such a proposition, then he must consider what to call it, a narration, exhortation, dehortation, commandement, threatening, promise, reprehension, admonition, consolation, Petition, supplication, deprecation, confession, protestation, exclamation, vow, execration, salutation, valediction, commendation, discommendation, question, answer,

I

objecti-

What to
note in a
propositi-
on.

What to
call a Text
when it is
not a pro-
position.

obicction, reason, definition, description, comparison, accusation, prohibition, affirmation, counsell, declaration, prediction, gratulation, acclamation, thanksgiving, complaint, exhortation, commemoration, or some such thing. Now by what name or terme to call the Text, may be found out by reason and sence of the place, or by other Scriptures, as *Mat. 28. 19.* is called, *Act. 10. 42.* a com-mandement, *Gen. 17. 4.* is called a promise, *Rom. 4. 20. Psal. 32. 1. Rom. 4. 6.* or by the helpe of Grammer, as by the verbe, *Mat. 9. 30. Rom. 12. 1. Luke, 14. 29. 30. Rom. 9. 14.* by the Nowne, *Dan. 4. 24.* by the *Aduerbe*, *Psal. 119. 5.* by a *Coniunction*, as *et si, quamvis*, and the like are *simbola occupationis*, *nisi* is nota *obicctionis* often, and *sed* is nota *solutionis*, *2. Cor. 1. 24.* by an *Interiection*, *Psal. 120. 5.* By the helpe of Rhetoricke in figures of sentences, and by the helpe of Logicke may the

terme

terme bee found out.

When the name of the Text is found, being but one thing, whether exhortation or dehortation, &c; then is it to bee branched out by circumstances, and that as the words lye in order, if it may bee for the helpe of the meaner sort: as for example.

Prayye therefore the Lord of the Haruest, that hee will send forth Labourers into his Haruest. Mat. 9. 38.

This is an exhortation known by the Verbe. Where note. First, To what exhorted. Secoadly, who exhorteth. Thirdly, the reason of it. Fourthly, to whom. Fifthly, for what. Sixtly, whither to bee sent. Thus as the words lye in order, are the circumstances noted.

Sometime the text hath with one of these termes a reason, and that plainely expressed, as in *Mat. 6. 37. & 7. 13.* sometime not so plainely, as in *Act. 3. 19.*

An exam-
ple of diui-
ding a
Text whe
the term or
name of it
is known.

then note first the terme, and then the reason for the parts. In the terme lay down the circumstances, as in this example before is shewed. In the reason, consider whence it is fetched, as *ab utili, inuitili, a decoro, ab absurdo, a facili* or *difficili*, and so forth as Rhetoricians doe, or from some *Topicke* place, as Logicians doe.

Sometime there is but one terme, yet the same double with a reason of both, as in *Math. 5. 11.* Sometime treble, as in *Mat. 7. 7.* a threefold exhortation. Sometime two termes, as an exhortation and promise in *Math. 11. 29.* and a reason but to one. Sometimes three termes, which two or three are to bee propounded to the auditory, as the general parts, and then note in eue-ry of them the seuerall circumstances, as for example.

Another
example.

*Therefore I will iudge you, O house
of Israell euery one according to
his*

*his wayes, saith the Lord God,
repent and turne your selues fro
all your transgressions, so iniqui-
ty shall not bee your destruction.
Ezech. 18. 30.*

This Text consists of three partes or three generall termes: the first is a commination; the second, an exhortation; and the third, a promise: the second the vse of the first, and the third, a reason of the second. These three obserued, the circumstances in euery of them againe are to bee noted. In the threatenng: first, why; secondly, who; thirdly, what; fourthly, whom; fifthly, after what manner; sixthly, the witnesse of the truth and certainty from him that threatens. In the exhortation, note, First, what expressed in two wordes. Secondly, who. Thirdly, from what. In the promise consider what is promised, a priuative blessing including the positive also. But this must bee noted,

I 3 that

that the circumstances may bee the better set downe: it is a promise of freedome from misery, in which is to bee obserued; first, the cause of the misery; secondly, the misery it selfe, which by repentance they shal escape.

Thus may wee diuide any portion of Scripture, which manner of laying open the circumstances will afford much matter and is easie for the order, and descendeth to the capacity of the simplest hearer. But heere is no small cunning required, to gather out lessons from euery circumstance, yet easie to any one that vnderstands and hath laboured heerein, as shall bee heereafter demonstrated by example. If it bee held too great curiosity, so distinctly to note euery word as it were, and circumstance, then the generall diuision may bee onely obserued, and one or mo of the words followed, passing from one to another

ther briefly at his pleasure; the way is all one, this more easie and lesse distinct to the vnderstanding in particulars; the other more hard and subiect to the censure of a meane hearer, any whit exercised in the word, who more easily iudgeth and seeth the collections of doctrines, and how it is followed, and when the Preacher keepes or roues from the present matter. If this way bee not liked, in stead of this diuiding, and for generall heads, one, two, or three propositions may be gathered, and as parts followed, euery proposition containing the substance of the circumstances in the generall part. As for example, to declare my meaning.

Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all heere present before God, to heare all things that are commanded thee of God. Act. 10 33.

Another
Example.

The words are part of *Cornelius* answere & containe in them three parts: First, *Cornelius* obedience in these words: therefore sent I for thee immediately; wherein wee note these circumstances: First, the cause in therefore. Secondly, the things done in sent. Thirdly, who, in I, that is, *Cornelius*. Fourthly, for whom. Fifthly, when. Secondly, *Cornelius* encouraging and commending of *Peter*; wherein note: First, who and whom. Secondly, for what. Thirdly, *Cornelius* readinesse in the last words: where obserue: First, when: Secondly, the cause: Thirdly, the parties: Fourthly, the place: Fifthly, the manner: Sixtly, the end: Seventhly, what. These three parts thus set forth by circumstances may bee drawne into three propositions; and in stead of this diuiding, the teacher may say; we will in these words, (after hee hath read the verse) handle and
speake

speake of these three things.

1. That the commandement of God must make him to whom it is given to obey the same without delay.

2. That those which send for Gods messengers should openly encourage them by commending their willingnesse in comming.

3. That hearers knowing of their comming should make themselves ready, waite for them, submitting themselves with reuerence to heare whatsoever they shall teach them from the Lord.

Which propositions may be proued & followed in the same order to a mans selfe, as the circumstances should be; but yet in shew differing to the Auditorie; the other being deliuered plainly, and in a disioyned speaking, handling euery circumstance by it selfe; but this way largely set forth with a continued speech to the end of euery proposition. The other easie to be conceiued

of the hearer, and to bee deliue-
red of the speaker, requiring
neither singular memory, nor
much liberty of speech, and
therefore to tickling eares a har-
sher way; though for all sorts
more profitable; this way not
easie nor so euident, hardlier
to bee vnderstood of the sim-
pler sort; and more difficult
to bee performed of the prea-
cher, except hee haue a good
memory to helpe well his vn-
derstanding, and also a ready
tongue, freely vnfolding with-
out stoppe, the conceits of
the minde. Choose either af-
ter your guists; but doe all to e-
dification.

CHAP. II.

*Of the interpretation of the Text :
how to search and finde out the
sense and meaning of the words :
and how to bee able to iudge,
whether it bee the true sense
or no.*

After the Text is diuided, the words are to bee explained, if need bee. Some places are so cleere, as euery doctrine of faith and good manners (except to such as be grossly ignorant, which vnderstand not the common termes of Christianity being vn-catechised) which otherwise need no explication, vnlesse it be for the benefit of these so ignorant, briefly and in few words.

Some Texts of Scripture are obscure, which need cleering to enlighten the vnderstanding of the hearers, to giue occasion of many pregnant & materiall obseruations,

All the Texts of Scripture are either plaine or obscure, how to do in both.

seruations, and that all may see, how the Preacher layeth his foundation, how therevpon hee buildeth his doctrine, rayseth his vses, & so frameth his whole Sermon.

If the Text bee short, of a few words, and but of one proposition or one terme, then hee may at once explaine the words and make a short Paraphrase of them. But if the Text consist of mo propositions, or of diuers termes; then it is not so good to stand vpon the interpretation of euery word, of euery proposition, or generall rearme, but to take the wordes in order as they fall out in the parts of the generall diuision from the circumstances obserued, so to auoid tediousnesse and Tautologies in remouing the obscurities of that Scripture.

When, I say, the Scripture is obscure in any part of it, it is not to bee so taken as if it were obscure

scure in it selfe, being light, and enlightning the eyes of the blinde; but it is so sayd in respect of vs, which want eye-sight to see into it. The Sunne is ever cleere, though wee cannot ever see it shining, by reason that either wee want eyes to behold it, or for that it is so be-clowded, that our sight is thereby hindered, and so wee cannot see the light, till these clouds bee removed.

Many wayes places of Scripture become to vs obscure, as *Hiperius* hath painefully noted, shewing how to remooue the same, whether it be in one word, or in moe, or in a sentence: Hee is very large, and writeth of some such obscurities, as in this cleere light, the youngest Diuines may easily see and discern; yet is hee worthy the reading ouer againe and againe, and hee that is diligent in him, shall not lose his labour. The clouds of darknesse.

Psal. 19.

How the Scriptures come to be obscure to vs.

Lib. 2. de ratione studij Theologici, cap. 4. 11.

darknesse, which I will note, are these.

1. *Is variety of readings* in some places of both the Hebrew and Greeke Text. To remoue a mistake, here recourse must be had to the most approued and ancient copies.

2. *Ignorance of the Scriptures, proper and peculiar manner, and speaking of God, and heauenly things*, which by frequent reading of the Scriptures, and being well grounded in the knowledge of the principles and common termes of Diuinity may be taken away.

3. *Errours in translations*, by adding, omitting, altering, misplacing of words, mispoynting, by Comma, Colon, Parenthesis, Period, Interrogation, which must bee examined by the original Text, and after that reformed.

4. *The ignorance of the proper signification of words, the phrase and*

and propriety of speech in the Hebrew and Greeke: The help in this must bee the knowledge of the original tongues, in which the Holy Ghost hath written, and so to expresse the Emphasis of the words, and the harsh manner of speaking, by our owne familiar and better knowne kinde of speaking.

5. *The ignorance of the figurative speech*, which may be holpen by the knowledge of the figures of Grammar and Rhetoricke; and so supply what is defectiue, to cut off redundancie, and to put proper words for figures.

6. *The ignorance of the matter* contained therein, as the philosophie, historie, customs, lawes, manners of the people, of which that place speaketh. The darknesse of these things is remoued and the place will appeare evident by the knowledge of Arts, philosophie, historie, and of the customes, lawes and manners of people,

people, such as in the Scripture are spoken of.

7. *The often using of homonymies and synonymies*, maketh places obscure, which may be cleared by distinguishing words doubtfull, finding out the differences, and by clearing the divers acceptions of one word, according to the subject matter there handled; els, as one saith, *Dum verba nimis attenduntur, sensus veritatis amittitur.*

8. *The Neglect of the due observation of some necessarie circumstances*, as the person, the time, place, cause, moving, purpose, meanes, and end. The well marking of all these will not a little clear many places; for these read *Hiperius lib. 2. cap. 11. obser. 4. 5.* in his forenamed booke.

9. *Shewes of contradictions* with other places, I say, shewes of contradiction, for in deede and truth there is no such thing in holy Writ; the Scripture is

no where in any thing contrary to it selfe. The obscurity by this seeming contradiction is removed by paralleling the places, & trying them by the rules of a contradiction. In a contradiction, it must be, 1. *Of the same subiect.* 2. *According to the same part.* 3. *In the same respect.* 4. *At the same time.* There is no contradiction: first, where the subiect is not the same, as in *2 King. 2. 11. Mal. 4. 5.* The one is spoken of the person of *Elias*, the other of the spirit of *Elias*. 2. Where the same part is not meant, as in *Ephes. 2. 6. Ioh. 14. 29.* The first speaketh of Christ in his divinity, the latter in his humanity. 3. Where the same respect is not, as in *Matth. 1. 12. Luk. 3. 27.* The one speaks of *Salathiel* legally, the other naturally. 4. When it is not of the same time, as in *Gen. 17. 14 Gal. 5. 2.* This is vnder the Gospell, abolishing that Sacrament, and the other in the time of *Abraham*,

What is to be observed in a contradiction.

How to know where no contradiction is, and how to reconcile places.

ham, establishing it. *Mat.* 10. 5. and *Mark.* 16. 15. The first is before Christs death, and the latter after his resurrection. Besides these rules of contradiction, places may bee reconciled also by some third place sometimes, as *Mat.* 15. 24. and 21. 43. by *Acts* 13. 46. By considering the places which is spoken simply, which comparatiuely, or with a condition, as in *Exod.* 20. 12. *Luk.* 14. 26. Also which place is figuratiuely, which properly spoken, so may they bee reconciled.

How to know when a place is taken figuratiuely, and when iust after the letter.

And here note this generall rule, to know when a place is to be taken figuratiuely, and when not after the letter. If the words,
 1. Carry a shew of any thing against the Analogie of faith. 2. Against other plaine places of Scripture. 3. Against the maine scope of the Scriptures. 4. Against common good. 5. Against the cleere light of nature.

ture. 6. If it containe any absurdity, or shew of euill, as in *Luke* 10. 4. *Mat.* 10. 9. and 5. 29. *Luk.* 16. 8. *Ioh.* 6. 53. *Reuel.* 22. 11. and such like, they are not to be taken literally, but figuratiuely; and so on the contrary; if otherwise agreeing with the Analogie of faith, with other plaine Scriptures and the scope of them, with the circumstances of the place in hand, with the nature of the thing spoken of, without absurdity and shew of euill, it is to be taken literally, not figuratiuely.

10. *Variety of expositions, and learned Interpreters opinions* vpon a place, maketh it somewhat darke sometime. Now to iudge rightly of them, and to giue the true sense of that place, or of any other Scripture, the helpes are these three. The Analogie of faith, the consideration of the circumstances, and comparing of places together.

1. *Of the Analogie of faith, the first*

first meanes to direct and helpe in the interpretation of a Scripture.

This Analogie is an Epitome of Scriptures, gathered out of most manifest places, containing the principles of Religion, the poynts of Catechisme set downe in the Creed, the Lords Prayer, the ten Commandments, and the doctrine of the Sacraments. These direct vs in whatsoeuer we must beleue and practise. Of this analogy of faith, speaketh the Apostle, *Rom. 12. 6* after which, he there sheweth we must prophesie and interpret the Scriptures. One faith, *propositio obscura, primò omnium ad certam alicuius discipline methodum reuocetur & ex rerum in ea traditarum principijs, & ἀναγωγία indicetur*; This is it which the Apostle meaneth, and for this end wil- leth *Timothy* to keepe the true patterne of wholesome words, *ὑποτάσσιν ὑμῶν τοῖς λόγοις*, which
one

one right well interpreteth thus, *Methodum dextram materialium Theologicarum*; To which, the interpretation of more obscure places may bee brought, as to *Certum illud & immotum interpretationis xristianæ*, (as the same Author calleth it:) with which, if the exposition of the place doth agree, it is sound and good; as for example in a case of controuersie.

The *Arrian*, against the diuinity of Christ, bringeth this Scripture: *The Father is greater than I: Ioh. 14. 28.* We, to maintaine his Diuinity, bring in *Ioh. 10. 30. I and my Father are one.*

An example.

Here is the controuersie: now to decide it; I first consider, whether it bee a controuersie concerning faith, a doctrine to bee beleued, or that it concerneth loue, and a matter of practise; for, *Omnis locus controuersus*

*sus est, vel de credendo, vel de faci-
ciendo.*

How to
decide a
contro-
verted
poynt, by
the Ana-
logie of
faith.

Now this is a thing to bee be-
leeued, therefore this controuersie
is to bee referred to the Creede,
which will decide it; for it tea-
cheth vs to beleue two natures
in Christ; first, his Diuinity, that
he is God, because we beleue in
him, and that hee is the Son of
God, and our Lord; Secondly,
his humanity, that hee is man,
because we beleue that hee was
borne of the Virgin *Mary*, suffe-
red, crucified, dead and buried:
From hence therefore to recon-
cile these two places, wee learne
a good and true distinction, that
the former Scripture is to bee
vnderstood of Christs humane
nature, and the latter of his Di-
uinity. And thus we see the *Arri-
ans* interpretation to be false, be-
cause it is against an article of
our Creed, the Analogy of faith,
and our exposition sound, agree-
ing with the articles of our faith.

Another

Another example, *Mat. 18.8.*

Another
example.

If the hand or foot offend thee, cut them off. Here I note, whether these words must be taken literally, or no. To know this, I consider, whether the place be of a thing to be beleueed, or of a thing to be done; I see it to be of a matter of practice, therefore I bring it to the Commandements, the Decalogue, and their vnderstanding by them, the Law of loue to my selfe, and to my neighbour, and referring the words to some particular Commandement, vnder which they may best bee comprehended. I finde them after the letter, to bee against the second Commandement of the second Table; *Thou shalt not kill;* which teacheth mee, not to lame or maime, either my selfe, or my neighbor: Therefore

fore I conclude, that the word are not to bee taken literally, but figuratiuely. And thus wee see, how to make vse of this first means, the Analogie of faith.

2. *Of the consideration of the circumstances of the Text, with the Context, the second meanesto direct and helpe in the interpretation of the Scriptures.*

Great light doth the consideration of the circumstances giue vnto vs, in the exposition of any place. Wee may not looke vpon one word or place, and so iudge of all, but euery circumstance is to be well weighed. The circumstances are these.

What circumstances to be considered for help, in the interpretation of a Text.

1. *Who*, the person speaking, or doing, & to whom. 2. *What*, the thing spoken of. 3. *Whence*, the mouing cause, or occasion of the words: for, as one saith, *Intelligentia dictorum ex causa sumenda est dicentis.* 4. *Why*, or wherefore,

fore, the scope and intent of the speaker, for *Prior & potentior est mens, quam vox dicentis*, a rule in Law. 5. *How*, the manner of delivery, with a series and order of the Context in the Antecedent, and Consequent, *Ex antecedentibus & consequentibus colligitur verus Scripturae sensus*, saith *Augustine*; and another sayth, *Nulla est obiectio in Lege, quae non habeat solutionem collateralem*; for the difficulty of a place may bee made plaine, by things going before, or coming after. 6. *When*, the time when spoken or done, which is of great moment, for saith *Augustine*, *Distingue tempora, & concordabunt Scripturae*, or as other read, *Concordabis Scripturas*. 7. *Where*, the place in which it was spoken or done. By these may wee interpret a place, and refute an erroneous exposition, as for example:

Eccles. 1. 2. All is vanity.

If an Atheisticall man should

K

hereby

An example.

gather, that Religion and religious practices were vanity, hee might be ouerthrowne, not only by the Articles of our Faith, the Commandements of God, and by the three first petitions of the Lords Prayer, but also by these circumstances. 1. From *Salomon* the speaker, one repentant, calling himselfe the son of *Danid*, and a Preacher. 2. From that whereof hee speaketh, to wit, of such things as he gaue his heart vnto as a man, as ether places shew, *vers. 14. cap. 2. 1. 11. 15.* 3. From whence hee was moued so to speake, and the occasion of so speaking, euen his owne experience of the vanity of those momentany things, as the next words *cap. 1. 3.* do shew. 4. From the end which was to draw men from the loue & delight of such worldly pleasures and profits, and to bring them to the feare of God, and obedience to his Commandements, as his last words

words shew, *cap. 12. 13.* 5. From the series and order of the Context, observing what followes, and whereto hee applyeth his words, as is shewed before, *cap. 2. 1. 11. 15. 23. & 4. 16.* 6. From the time when hee spoke it, after his conuersion, and when his heart was vexed with the consideration of such vanities. 7. From the place of his then being at Ierusalem, the holy City, the City of God, where the Lord was worshipped, and where hee had built a Temple for his Seruice; it cannot therefore bee meant, that hee would comprehend religion and religious duties vnder vanity, as the Atheists would haue it; but vnder vanity and all vanity, hee meanes these earthly and sensuall pleasures, which a mans heart is set vpon, without care of religion and duties of holinesse. This exposition agreeth with the circumstances, as may appeare by that which is

sayd, and therefore found and good. It is not needfull to stand ever vpon every circumstance, but some of the chiefe and principall, sufficient to overthrow the error, and to establish the true interpretation. And thus much for the vse of circumstances.

3. *Of comparing Scripture with Scripture, and one place with another, the third meanes to helpe and direct in the interpretation of the Scriptures.*

The comparing here, is of paralleling one place with another, that the truth may better appeare, and sense of the place. By this did *Esdra* & the Levites expound the meaning of the Scriptures: By this did *Paul* confound the Iewes: And by this did the Bereans confirm themselves in the truth deliuered to them. This is the searching of the Scriptures, w^{ch} *Christ* exhorted vnto.

In comparing of places, the Prophets must be laid to the law, for

Neh.8.

Act 9.22.

Act 17.11.

Ioh.5.

for they are Interpreters of it, & the new Testament to the old, is a Commentary to the Law and the Prophets. And this must be held, that the cleerer must expound the obscurer, the proper, the figurative, the more places, the fewer, the places handling a matter of purpose at large, those which speake of a thing *obiter*, & but with a little touch by the way. The Scriptures to be compared together, are of 3 sorts.

1. Scriptures conferred, which are the same and alike repeated in other places, as:

Gen. 22. 18.	Acts 3. 25.
Gen. 12. 3.	Gal. 3. 8.
Esa. 61. 1.	Luk. 4. 18.
Psal. 82. 6.	Ioh. 10. 54.
Psal. 35. 19.	Ioh. 15. 25.
Esa. 29. 13.	Mat. 13. 8.
Esa. 40. 3.	Mat. 3. 3.
Psal. 69. 10.	Ioh. 2. 17.
Psal. 41. 10.	Ioh. 13. 38.
Ioc. 2. 28, 29.	Acts 2. 17, 18,
30, 31, 32.	19, 20, 21.

Infinite

Infinite are the places which are alike, and repeated in the new Testament out of the old, out of *Moses*, *Prophets*, and *Psalmes*; yet here note that the places are not so precisly repeated alwayes, but that now and then, yea very often, there is some manner of difference in setting down the words, the consideration of which thing, must make vs diligently marke the repeated place, and the words thereof, that so we may well obserue the difference, which will be to vs of great vse.

Five causes there be of the difference and change in places repeated.

1. Is for *exposition sake*, the repeated place explaining the other, as in these places.

Psal. 78.2. I will vtter darke things of old. *Mat. 13.35. I wil vtter things which haue bin kept secret from the foundation of the world.*

Eesai. 28. 16. Hee that beleeueth, shall not make haste. *Rom. 9. 33. Whosoeuer beleeueth on him shall not bee ashamed.*

Gen. 12.3. In thee shall all the families of the earth bee blessed. *Gen. 22.18. In thy seed shall all the nations of the earth bee blessed. Act. 3. 25.*

2. For distinction sake, to know one thing from another.

Mich. 5. 2. And thou Bethlehem Ephrata. in the land of Iudab. *Mat. 2. 6. And thou Bethlehem*

3. For restriction sake, as,

Deutr. 6. 13. Matth. 4. 10.

Thou shalt fear the Lord thy God, and serue him. Thou shalt worship the Lord thy God, and him *onely* shalt thou serue

Genes. 2. 24. Matth. 19. 5.

And *they* shall be one flesh. And *they* twain shall bee one flesh.

Luk. 3. Matth. 3. 7.

Hee sayd to the multitude. O generation of vipers. When many of the Scribes and Pharisees came, hee sayd vnto them. O yee generation of vipers.

4. For *application sake*, as the Type to the truth, the generall to a certaine kinde, as,

Exod. 12. 46. Ioh. 19. 36.

Neither shall yee breake a bone thereof, A bone of him shall not bee broken, that is, that

that is, of the of Christ.

Lambie.

Iona. 1. 17. Marc. 12. 40.

And Iona was So shall the Son
in the belly of the of man be three
fish, three dayes dayes and three
& three nights. nights in the
heart of the
earth.

Psal. 69. 25. Mat. 20. Let

Let this habi- his habitation
tation bee deso- be desolate, and
late, and let let no man
none dwell in dwell therein.

their tents.

5. For breuitie sake, as,

Zech. 9. 9. Matth. 21. 5.

Thy King cō- Thy King cō-
meth vnto thee; meth vnto thee
he is iust, and ha- meeke, & sitting
ving saluation, vpon an Asse,
lowly & riding and a Colt, the
vpon an Asse, Foale of an
& vpon a Colt, Asse.
the Foale of an

Asse. K 5 Thus

Thus wee see the reasons of the change, in the repetition of the like places.

2. *Scriptures to be compared, are such as bee not the same, but somewhat like, either in phrase and some word, as,*

<i>Gen. 28. 12.</i>	<i>John 1. 51.</i>
Behold the	Hereafter yee
Angels of God	shal see the hea-
ascending & de-	uens open, and
scending on it.	the Angels of
	God ascending
	and descending
	vpon the Son
	of man.

The Concordances are full of these places, to helpe to the like word or phrase.

Or in sense and meaning, as,

<i>Genes. 17. 10.</i>	<i>Matt. 26. 26.</i>
This is my Co-	This is my Bo-
uenant.	die.
<i>Psal 2. 1, 2.</i>	<i>Ier. 50. 20.</i>
So <i>Vers. 3, 4.</i>	<i>Pron. 28. 13.</i>

Marlorate

Marlorate in his common places hath gathered such places together.

3. *Scriptures are to bee conferred together, which bee unlike in shew.*

<i>Rom. 3. 28.</i>	<i>A</i>	<i>Iam. 2. 24.</i>	<i>We</i>
man is iustified		see then,	how
by Faith, with-		that by works a	
out the workes		man is iustified,	
of the Law.		& not by Faith	
		onely.	

<i>1 King. 9. 28.</i>	<i>2 Chro. 8. 18.</i>
And fetcht frō	And tooke
thence 420 ta-	thence 450 ta-
lents.	lents.

<i>Mich. 5. 2.</i>	<i>Matth. 2. 6.</i>
Bethlehem lit-	Art not the
tle among the	least among
thousands of	the Princes of
Judah.	Judah.

Of these seeming contradi-
ctions before, in the beginning
of this chapter, and how to re-
concile

concile them. Thus much of the threefold helpe for expounding of Scripture, the Analogie of faith, the consideration of the circumstances, and the comparing of places together, which, how becouesfull they bee, I will instance in this one example.

An Exam-
ple.

Math. 26. 26 This is my body.

To expound rightly this place, I consider how to referre it to the analogie of faith, and by the sound knowledge of the doctrine of a Sacrament, it being the words of the Sacrament, I expound the words thereafter, that the bread is Christs body Sacramentally, and that there is in the words a figure, the metonymy of the subject for the adjunct, This Exposition agreeth, First, with the Doctrine of a Sacrament. Secondly, with an Article of our Creed, that hee ascended into heauen, and there sitteth on the right hand of God. Thirdly, with the circumstances

ces of the place, the party speaking was Christ, the place was at the Table, the time, even then when hee gaue the bread visibly seene, the end, for a remembrance, the thing deliuered where of hee spake was bread before, and bread to the eyes of the Apostles, the wordes following, speaking of the cuppe, are spoken Sacramentally and with a figure, the manner of deliuering it, breaking it when hee gaue it, and yet his body whole. Fourthly, with the like places, as with *Gen. 17. 10.* where the place is of the like matter of a Sacrament, and the words vttered as these, yet therein is a figure; so in *1. Cor. 10. 4. 16. Exod. 12. 11.* Therefore here is a figure, and no opposite place can bee brought against this Exposition, it is therefore true and Orthodoxall.

And therefore the Exposition of the Papists is false, who hold that by Transubstantiation their
new

new coyned word, the bread is the very body of Christ borne of the Virgin Mary; which is contrary to the doctrine of a Sacrament, against the Analogie of faith, the true humane nature and true body, with all dimensions to bee inclosed in a wafer Cake, the Articles of Christs ascension into Heauen, and there euer sitting and remayning to his second cōming, according to *Act. 3. 21.* and against the sixt commandement, *Thou shalt doe no murder*; It is against all the circumstances of the place & against all other the like scriptures. Beside it is against reason, common sense and naturall instinct, except in Caniballs, which eate mans flesh.

What to doe when a man cannot come to the vnderstanding of a place of Scripture.

Psal. 119.

If by these meanes one cannot at the first attaine to the vnderstanding of some obscure place, let him not therefore giue ouer to vse meanes, but first pray earnestly for Gods spirit and for

a blessing, as *David* often to haue vnderstanding giuen. Secondly, looke ouer it often, remembering that saying, *Lectio lecta placeat, decies repetita placebit*: and meditate much vpon it casting in his thought all the circumstances and order of the context againe and againe. Thirdly, ponder with himselfe our own common vse of such words, and such a manner of speaking, how and why wee so speake. Fourthly, let him consider in what the obscurity lyeth (for *cognita obscuritatis causa inueniri facilius ratio poterit, qua tolli illa, atq; cognitionis lux inferri queat*, as one saith (whether in the wordes, in in the matter spoken of, or in the manner of deliuey, or in what thing else focuer, and when hee seeth wherein it lyeth, then to labour to come to the knowledgetherof by such means as may helpe in that case. Fifthly, let him weigh with himselfe, whe-

whethe that thing whereof hee
is ignorant, and cannot cleere,
bee a point of good use & need-
fully, or a matter of curiosity
which hee need not stand but to
shew his wit and learning to get
a little vaide praise, if it bee so in
humbleness of minde, and sob-
riety, let him passe it by. Six-
ty, hee is to take heed hee can-
nally wrestle not with the holy
Scriptures, and thinke by his
meere wit, art and skill in hu-
mane sciences & industry there-
in, to make it subject to his vn-
derstanding, or else inwardly to
fret in the pride of his heart, that
he cannot bring euery place vn-
der his Capacity, but rather ad-
mire the wisdom of God and
depth of his word, bewailling
his sinnes and naturall blindness,
and withall sincerity of heart
praise God for that measure of
knowledge which hee hath re-
ceiued, especially sauing know-
ledge for the good of his owne
soule,

soule, and for inabling him to discharge his duty for the benefit of others. This will be the way to get a further blessing; but the other a curse. Seuenhly, hee must know that God will not, that any one at one time should know all things in his word. He giueth his gifts to whom he will, and his blessing on them as hee will, and when hee will, and herewith must man rest contented, till God wil further inlighten him. Hee may not perhaps vnderstand that at one time, which yet the Lord may reueale to him at another time; in the meane space hee must bee contented to bee ignorant of some things and to take the common and best interpretation given thereof by the most iudicious Diuines. And thus much for the interpretation of a Text.

CHAP. III.

After the Text cleared of obscurity and explained, heere is spoken of the Doctrine: what a Doctrine is, what to bee observed in it, how to bee proponned, whence to bee collected, and how with proofes and reasons to confirme it.

VWhen a Text is explained, the true literall sense whether proper or figurative being giuen and doubts resolved, then must doctrines or lessons bee gathered for his owne and the peoples edification; for what things are written, *in nostram Doctrinam prescripta sunt*, or as Beza translateth, *ad nos docendos antescripta sunt*. A Doctrine is a proposition informing the iudgement, *vel de rebus credendis, vel de rebus faciendis*, of what wee are to belceue, or of

What a
Doctrine
is,

of what wee are to doe, of the faith and perswasion of truth, or of the practise of duties of loue to God, to our neighbour, and to our owne selues orderly and rightly.

So then euery doctrine is either of faith or maners, the one may bee called speculative or contemplatiue, the matter whereof are such things as are onely for information of iudgement to bee vnderstood and believed; the other practicall which is of things to be done and brought into practise, yet so, as the same bee vnderstood and beleeued to be a duty to be done (else where vnderstanding and faith wants, there will bee no practise) which practicke doctrine is to be commonly reduced to one of these foure heads, Ethicks, Oeconomics, Politicks, and Ecclesiasticks. Both these kinds of Doctrines are either plainly propounded in Scripture, or may be

Kinds of
Doctrine
two.

There is
Scientia
theoretica,
so *Scientia*
practica.

Doctrines
are either
plainly set
downe in
Scripture,
or thence
collected.

bee evidently collected out of the Scripture. Infinite are the places of Scripture, where the Doctrines are plainly set downe, as these.

Examples
of Do-
ctrines
plainly ex-
pounded in
Scripture.

*Dan. 4. 25. The most high re-
leth in the Kingdome of men,
There is one Doctrine, this is
another: And hee giueth it to
whomsoeuer hee will. Iob. 24.
1. Times are not hidden from
the Almighty. Chap. 20. 5.
The triumphing of the wic-
ked is short. Hos 4. 11. What-
dome, wine, and new wine take
away the heart. Psal. 112. 1
Blessed is the man that feareth
the Lord. Psal. 116. 5. Gra-
cious is the Lord, and righte-
ous. Psal. 146. 11. The Lord
taketh pleasure in them that
feare him. The Prouerbs
are full of these, as it needs
no instancing. Rom 8. 1.
There is no condemnation to
those that are in Christ Iesus.
1. Cor. 7. 19. Circumcision is*

nothing and uncircumcision is nothing, but the keeping of the commandments of God. Heb.

13. 4 Marriage is honourable in all and the bed undefiled.

Where these and such like are so plaine doctrines of themselves, a minister needs not to trouble himselfe with collecting other by-lessons: But first, expaine all the words as is taught in the former Chapter. Secondly, then make a short Paraphrase in significant words according to the true meaning and explanation thereof. Thirdly, proue it and giue reasons. And Fourthly, come to the vses, as for exam-

Prov. 29. 18. Where there is no vision, the people perish.

The word *vision* is diuersly taken in Scriptures, as for the meanes of Gods reuealing his will to his Prophets, *Num. 12. 6. & 24. 4.* and in a more speciall maner to *Moses, Num. 12. 8.* for the place where visions were more frequent.

What to doe when the Doctrine is plaine in the Text.

An example.

The interpretation of the words.

quent, Ierusalem, *Esa. 22. 1.* For the word of the Prophets, *Esay 1. 1. Obadiab 1. 1.* where by vision is to bee vnderstood prophesying, and wee finde vision and Prophefying to bee both one, *2. Chron. 32. 32. Act. 2. 17.* so Seers and Prophets are one, *1. Sam. 9. 9.* Preaching also is called Prophefying, *1. Cor. 14. 2-5. 13.* which standeth in the interpretation of the Scriptures, *ver. 13.* or expounding thereof, *vers. 5.* by words which may be vnderstood *vers. 9.* to edifie, exhort, admonish and instruct the congregation, *ver 3. 4. 19.* In this last sense must the word vision bee taken; for this is a generall proposition and euer true. If it bee taken for Ierusalem the sense would bee absurd, as where there is no Ierusalem, the people perish, if for the vision extraordinary, the meanes by which God extraordinarily revealed his will to the Prophets and *Moses,*

The truth
of the in-
terpretatiō
shewed.

ses, then should wee say, where that is wanting, that the people perish; now God forbid, for that is long since past; & so no hope should there bee now of saluation to any, seeing there is no such vision, contrary to many places of Scripture, now promising life and saluation. Therefore the interpretation giuen of ordinary Preaching is true, agreeing with other Scriptures as is shewed, to which Interpreters doe consent generally.

By the people, *Salomon* meaneth all of al sorts, euen the whole multitude, not these w^{ch} live out of the Church, but such as liue in the visible Church as appeareth by the next wordes following which speaketh of such as keepe the Law, which is added to preuent a false conceite, which some might thus gather: if where vision wants, the people perish, then where it is, they are saued; to which hee answeres no, but such on-

one as make benefite thereof, and live thereafter, hee that keepe in the Law is blessed.

A short
Para-
phrase.

In the word *perish* there is a singular Emphasis and therefore Interpreters diversly translate it, as to *cease* or *leau* off, to *decay*, to *goe backe*, to *rebell*, to *bee naked*, to *perish*: All which doe well agree with the matter propounded. And it is as if *Salomon* had said more largely, where men are wholly without the preaching of the word, there all sorts giue over goodnesse, they decay; it before they had graces in them, they so fall back, as they in time turne to bee rebellious against God, whereby they deprive themselues of Gods fauour, and being naked are exposed to his iudgements, by which they must needs perish and come to vnter destruction. When the Israelites wanted *Moses* but a while to reach them, how soone fell they into Idola-
try,

try, to the destruction of many of them? What was the cause of the great evils in *Ely* his times; was it any other than this, that the word was precious in those dayes, and no open vision? Antichrist got vp to the height of his vsurped supremacie, onely by thrusting out the Preaching of the Gospell. The reason is apparent, because it is the appointed meanes to beget vs to God; to saue them that belecue, *Rom. 10. 13. 14. 1. Cor. 1. 21.* and to make vs grow vp in grace, *1. Pet. 2. 2.* And therefore must wee haue care to get the preaching of the word where it is wanting, to make much of it where it is, and so forth. Thus wee see how to handle a Text which is a Doctrine of it selfe.

But if men will bee more curious in preaching vpon such Texts of Scripture, they may besides collect other Lessons, as if the Doctrine be deliuered negative-

L ly,

1. Sam. 3. 1.

Reason.

Doctrines may be gathered from a Text which is of it selfe a Doctrine.

ly, something may bee obserued from the affirmative, or from the force of some word, from some Grammaticall adsignification, from some logical relation of Arguments in the words, and so forth, or they may take occasion from some word briefly to handle a common place. As in this Text thus deliuered there out may bee further noted from the affirmation.

First, that *Preaching of the Word is a meanes to save men that they perish not.*

Secondly, from the force of the word perish so expounded. *That destruction commeth upon men by degrees.*

Thirdly, heere hee may handle the cōmon place of preaching. And indeed such Doctrinall Texts will afford many other wholsome collections very profitable to bee deliuered, as for example: *It is good for a man that hee beare the yoke in his*

Another
example.

his youth. Lam. 3. 27.

This is a plaine Doctrine of it selfe, which may bee handled as is before shewed in the former example, by exposition with a short Paraphrase, with prooffe, reasons and vses; but besides may bee gathered:

First, *that afflictions are not unprofitable things.*

Secondly, *that afflictions yoake men, and so keepe them in and under obedience, as a yoake doth.*

Thirdly, *that yet they are displeasing to the liberty of the flesh, as a yoake.* Thus much for doctrinall Texts of Scripture; now of collections of Doctrines, and raising them out of the Texts, where they bee not so apparent.

In doing this, there must bee considered these things:

First, *what to doe before.*

Secondly, *what in the collecting of them.*

Thirdly, *whence, and how to come to collect them, and in what*

order. Fourthly, *being collected*, then to weigh the proposition or doctrine it selfe, the manner of deliuey thereof, and how to confirme it. Of all these in their order.

1. *What to doe before the Collection of the doctrine.*

Before the deliuey of the Doctrine, the ground wherevpon it is raised, and from whence it is fetched, must bee plainly shewed that it may bee leene to arise necessarily. The Doctrine is not to bee writen from the Text, but must follow iust *à consequentia*, so the lesson will bee

αὐτόματος.
ἀποδείκνυ-
ται.

αὐτόματος and ἀποδείκνυται, which is by the Logically affection of Arguments; as from a generall to a speciall; from the whole to the parts; from the proper adiunct to the subiect; so from the cause, effect, subiect, adiunct, notation, contrary, comparat, definition, distribution, as for Example.

2. Sam. 4. 4. *Mephibosheth was lame of his feet.*

An exam-
ple.

This man was as the History sheweth, a very godly man, and the sonne of a very good man; yet got hee a fall of which hee was lame all his dayes: hence it followeth; *That such an outward crosse is not the marke of a wicked man, because it is casus communis, & pijs, & impijs contingens.*

The ground
of the Do-
ctrine laid
open.

Doct.

Ier. 31. 31. *I will make a new Covenant.*

Another
Example.

Thus speaketh the Lord by *Jeremie* in the time of the Law, vnder the old Covenant, whence *ab adiuncto* ariseth this doctrine with the consideration of the circumstance of time when so spoken, *That the Law of Moses was not to bee perpetual.*

The ground
of it.

Heb. 13. 4. *Marriage is honorable in all.*

A third
Example.

It is generally spoken, excluding no person, therefore a *generale ad speciem*, by a iust consequence

quence this doctrine followeth. *It is lawfull for Ministers to marry,* or, *In Ministers Marriage is honourable.* Thus to lay downe the ground, sheweth plainly, that the Doctrine is not writhen, and thus soundly to conclude it out of the Text, it will conuince mens consciences, establish the truth in mens hearts, and it will giue boldnesse and courage to the Minister both to deliuer it and vrge it vpon his Auditory. Heere notethis, that if a Syllogisme can be framed principally of the first figure, whereof the *medium* is the Text, or some thing in the Text comprised, and so the Conclusion the Doctrine, the Doctrine is then sound and good, as for Example, from this before.

How to
lay downe
the ground
of the Do-
ctrine.
See *Alfred.*

In all men Marriage is honourable; but Ministers are men, therefore in Ministers Marriage is honourable.

Now to be able to lay downe the

the ground of the Doctrine wel,
the circumstances must bee dila-
ted vpon, as who speaks, to whom,
when, in what place, of what
matter, to what end, in what
maner deliuered, generally or
particularly, vehemently, by in-
terrogation, exclamation and so
forth, or very calmely, also note
the contrary & remouing there-
of, as to consider that the Author
saith not thus, but so and so, as
for example.

*Dauid desireth one thing to dwell
in the house of the Lord, &c.*

Now to lay down the ground
for Doctrine, wee may say that
this was *Dauids* request, a King
who desired not riches, not hon-
nour, nor many other things
which the worldly minded seeke
after, but euen this one thing a-
boue all the rest, teaching this,
*that the godly in their highest ho-
nour, doe esteeme aboue all things
most of Gods worship and seruice,
and to bee exercised therein.* The

*præcog. his
duodecim
modus enar-
randi res sa-
cras, p. 662.
which will
bee some
direction
in this.*

An exam-
ple:

Ps. 17. 4.

knowledge and consideration also of those things from whence Doctrines are gathered, (of which afterwards in this Chapter) will greatly help to lay down the grounds, for cleerely gathering of the Doctrines.

2. *What to do in the collecting of the Doctrines.*

Though many lessons may bee gathered out of a Text, and so bee followed largely, yet collect only such as aptly, and as we say, will naturally arise, without any great straining; and of these so gathered, if they bee many; such as of them bee common knowne points, and need not to be vrged, note in few words, and but point at them, except some of them tend to practise and the Auditory bee slacke to performance, or to reformation, and the people vnconscionable and carelesse of amendement, then if neuer so plaine and common a Doctrine, yet then deliuer it
and

and follow it; else, let those only that more seldome or rarely occurre, and bee also profitable for the people, bee fully and at large handled, omitting first whatsoeuer for the time may be aboue the capacity of the hearers, for all men are not fit scholars for euery lesson: there is a beginning, there is a growth, there are babes, there are of full age, & Doctrine for them both; milke for the one, and strong meate for the other.

2. Euery point inconuenient to bee taught in respect of the present time, the place and the persons is to bee passed ouer; heerein a Ministers wisdom is seene, which is not spoken that men for feare, or to please men should passe ouer any necessary truth fit then and there to bee knowne; but I meane of such collections as shall nothing befit the present Auditory, nothing tending to their edification

Ioh. 16. 12

1. Cor. 3.

1. 2.

Heb. 5. 14.

cation or saluation.

3. *From whence to gather doctrines, and also in what order.*

Many and sundry wayes Doctrines may bee gathered, and the same if orderly also, will help memory, and occasion great variety, as,

Doctrines
from the
occasion.

1. *From the occasion or cause of the words.*

Sundry and severall are the causes and occasions of many things spoken in holy Scripture, which wil afford Doctrines, if the same bee well considered of, as in *Luke 19. 41*. Christ his passionate breaking forth into teares, was occasioned by his looking vpon *Ierusalem*; and so hee knowing the sinfull condition thereof, and so the future calamity, hee fell a weeping; from which occasion learne we,

*That by the object of the eyes,
the affections of the heart may
come to bee moved.*

Act. 3. 12. Another of *Peters*

Ser.

Sermon, the occasion was the great concourse of people coming as amazed to behold him; & *Iohn* vpon the miracle wrought on the lame man, vpon this occasion hee preached vnto them Iesus Christ, by which wee learne,

That it is then fit to seeke the honour of the Author when men are held in admiration with his worke.

2. *From the coherence.*

From the coherence of the wordes of the Text with that which went before, lesſon may bee gathered, as thus.

If a reason, it may teach, that a reason is to be giuen of that which is deliuered for confirmation, and that a bare assertion without prooffe is not sufficient.

If the matter bee followed without any reason annexed, it may shew that the same is sufficiently proued and easie to bee received.

If

If mo reasons be brought in, and the matter much vrged and largely stood vpon, it argues the necessity of that point, the earnest indeauour of the Author therein, and it is hardly receiued of men as it ought, or easily reiected as ought not to be.

If the words bee a preuention of an obiection, wee may gather that in teaching there is as well required wisdom to present a foe, as to instruct a friend.

If a Conclusion, a time to be observed to end euery thing, wherein is wisdom how far to speake in a matter, & where to conclude and be silent.

3. *From the denomination of the Text.*

If a Commandement affirmatiue, that God approveth of the thing commanded, that it is approved of God, good, necessary, profitable, and worship of God, worthy our endeuour. If a negatiue, then the contrary.

From the
terme and
name of
the Text.

If an Exhortation, the matter good, but we slow to performe; if a Dehortation, the contrary.

If a commination: Gods indignation against the party, that the matter provokes to wrath, that it is an horrible euill, and the offenders in a miserable condition.

If a promise: That its of Gods free fauour, not merited of vs. That the Godly want not encouragement, that they may looke for a reward, &c.

If a positive doctrine. An undoubted truth; and a poynt especially to be learned.

If a reproofe. Its a sinne, an offence not to be suffered.

If a petition. That the thing is Gods gift. To bee reckoned as a good thing. That wee naturally want that. That its not in our power. That its necessary.

If a deprecation. That such things bee hurtfull. That its onely in God, to set vs free from that euill.

If a description. That a distinct

strict knowledge of things is necessarie.

If a commendation. That it is a good thing or fact, and is not to passe without praises; if a man, then, that commendations is due to well-doers, and worthy our imitation.

If a vow: then to handle the doctrine of vowing, lawfull and vnlawfull.

If an execration and curse: Make question by whom, of God, or of man, lawfull or vnlawfull, and therafter gather the lesson.

If a similitude or parable. That the teaching is plaine. That one thing may illustrate another. Thus from the very name of the Text, some lessons may be gathered.

4. *From the scope.*

From the
scope.

From the scope and maine drift of the words, which doctrine is chiefe and principall of that Scripture. As there is but one drift, so but one proper and most naturall

naturall doctrine of that place, which though it may bee deliue-
red in a few words; yet it is con-
tained sometimes in many, som-
times in fewer verses or words.

An example.

In handling the Epistle to the
Romans, after the preface
to come to the matter, wee
shall find the first scope and
principall proposition, con-
taining the same to be this:
That there is but one way
for all, Iew or Gentile, to
attaine saluation, euen by
the faith in Christ, wrought
by the Gospell, the power
of God to saluation: which
doctrine is contained and
followed, from the 16. vers.
of the first chapter, to the
beginning of the 9 chapter,
wherunto all that is spoken,
is to bee referred, as contai-
ning reasons to confirme
the same.

But now here note, as there is
a gene-

a generall scope, and so a generall doctrine; so are the other propositions lesse general obtained with in the same, & serue to proue the more generall; the words hauing a generall scope, to proue likewise these lesse generall propositions: As to declare my meaning. The generall and principall proposition, you heare what it is; now besides, the Apostle deliuers other propositions, Generall as,

Rom 3. 9. All men are sinners: which doctrine is contained from the 18 verse of the first chapter, to the 19 verse of the third chapter.

Againe, That the workes of the Law iustifie none. That faith alone iustificeth.

All which propositions, as they doe proue the principall scope; so the verses wherein these propositions are set downe, must yeeld these doctrines, and the words must be applied, to proue the

the same. For wee cannot infer, by a true immediate consequent, the principall proposition out of them, which haue a more particular scope. Againe, this is to be marked, that many things come into a discourse by the way, in handling of a matter, which are carefully to be obserued, and taken heed vnto, which neither serue to proue, either the principall scope, or the lesse generall doctrines; but comming in by way of preuention, or vpon other occasions haue (as I may say) their indiuiduate scope; and so their like distinct and seuerall doctrines by themselves, as *Rom.* 3. 1, 2. where the scope is not, that all are sinners; but to shew by way of preuention; that though the Iewes, aswell as the Gentiles, be vnder sin; yet haue they their preferment before these; there is the scope differing. the doctrine must differ also. So the ver. 3 and 4 proue not the

the prerogative of the Iewes, the scope of the two first verses; but are brought in, by occasion of the Apostles owne words to preuent them. The purpose wherof is, to shew that God is true and iust in his word and promise (though some doe not beleeeue the same) and is not without effect.

Thus we see scope vpon scope, in handling one chiefe poynt; where also wee vnderstand how the generall is approued by the speciall; the speciall by the words which containe the same; so also will the words of an indiuiduate proue the scope, and proposition gathered from thence, as for example.

An exam-
ple.

Acts 15. 21. For Moses of olde time hath in euery Citie, them that preach him, being read in the Synagogues euery Saboth day.

Which words containe reasons, why the beleeuing Gentiles
in

in some things, should restraine their liberty, for the weaker Iewes sake, who might be easily offended; and hardly yet bee drawne to their liberty in Christ, by the impediments herein declared; it is the speciall scope of these two verses, 20. 21. differing from that which went before.

The doctrine is this: *That the stronger is to beare with the weaker in indifferent things, when they see reasons, that as yet hold them in their weaknes, till they bee better instructed.* Euery word containeth a reason to enforce this lesson to bee receiued of the Gentiles, in the Iewes behalfe.

1. From the authority of their opinion, *Moses* the man of God.
2. From the antiquity of it.
3. From the generality thereof, in euery City.
4. For that there be Preachers and Vpholders of the same.
5. They haue the letter plainely, for that they hold.
6. They

6 They see yet a present publique obseruation of *Moses*, eue-
ry Sabaoth. Therefore sithence
they haue such pull-backes, rea-
sons yet to with-hold them, they
are a while to be borne withall;
and the liberty of the stronger,
for feare of offences, to bee re-
strained.

The scope thus we see, and the
words to containe reasons and
arguments to enforce the same;
out of which arguments many
doctrines may bee gathered a-
greeing vnto the scope. As thus,

*Opinions of great persons once ge-
nerally receiued, are of great
authority to binde men vnto
them, and hardly can they bee
induced to forsake the same.*

*That antiquity, and so custome, in
any religion holds so Professours to
like thereof, as they will hardly see
their errours, & yeeld to a manifest
truth of late come to light, & known
but to some. And so of all the rest
of the former reasons, may thus
lessons*

lettions bee gathered fitly, to informe our iudgements from the scope.

5. *From the manner.*

From the manner of deliue-
ring the words. First, by a Gram-
maticall Ellipsis, note the cele-
rity of affection, or breuity ther-
of, as *Genes. 11. 4. Acts 5. 34.*
Exod. 22. 23. Psal. 6. 3. And
so also the vse of Grammaticall
figures approued.

2. By Enallage of Tense, note
the certainty of the thing. *Gen.*
10. 3. Esa. 9. 6. and 21. 9.

3. By iterating of Nounes
Substantiuies in the same case
sheweth either :

{ An Emphasis. *Psal. 133. 2.*
Luk 6. 42.

{ Or a Multitude, *Gen. 32. 16.*

{ Or a distribution, *1 Chron.*

{ *16. 13. L. 17. 3. 2 Chron.*
19. 5.

{ Or else diuersity & variety.

{ *Psal. 12. 13. Pron. 20. 10.*

3. By iterating the same sub-
stantiuies

From the
manner of
deliuey.

stantiues in construction, in the singular number, they note an Emphasis and certainty, *Exod* 31. 15. *Michas* 2. 4. In the plurall an excellency. *Psal.* 136. 2. *Eccles.* 12.

4. By repeating of the Verbe may be taught an Emphasis,

Or Vehemency,	}	<i>Gen.</i> 2. 17.
		<i>Esa.</i> 50. 2. & 56. 3.

Or Certainty,	}	<i>Psal.</i> 50. 21.
		<i>Psa.</i> 109. 10. & <i>Ier.</i> 12. 16.

Or Celerity,	}	2 <i>Kin.</i> 8. 10.
		<i>Pro.</i> 27. 23.

5. By repeating of Adiectiues is shewed an amplifying, encreasing, or extolling of the thing. *Ier.* 24. 3. *Esa.* 6. 3. *Exod.* 34. 6. *Ier.* 7. 4. and 22. 29.

6. By iterating of a Coniunction, vehemencie. *Ezech.* 13. 9.

7. By repeating of a sentence is set out either

A Distribution, as *Ezech.*
46. 21.

Or Emphasis, *Exod.* 12. 50.

Psal. 145. 18 and 124. 1.

Or it is for Explanation,
Psal. 2. 3.

Or for confirmation of the
matter. *Psal.* 33. 11.

8 By an Ironical speech, a
reprehension and the use thereof.

9. By Interrogation, a vehement
affirmation. *Gen.* 47. *Iosua*
10. 30. *Iudg.* 4. 6. *Iob.* 4. 35.

Or Negation, *Genes.* 18. 4.
Mat. 12. 26.

Or Prohibition, *Psa.* 79. 10.
2 Sam. 1. 22.

Or diuers affections, as admiration,
pity, complaint,
Ier. 14. 19. *Mat.* 23. 37.

Or reprehension, *Psal.* 8. 10.
Esa. 1. 21. *Psal.* 22. 1.

So doth an Exclamation
note as much.

10. By Concession, note a
negation and reprehension,
2 Cor. 12. 16.

And

And by all these, the vse of Rhetoricke is confirmed. Also from promises or threats conditionally delivered, and the end therefore. Out of all these (nothing in Scripture being in any manner vainely vttered) some good obseruation may be made.

From the order and placing of the words or parts one before another.

6. *From the order.*

From the order of the words, as they bee placed (either one part of the diuision or one word) before or after another, as,

Acts 26.18. To open their eyes, and to turne them from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Opening of the eyes set before turning, doth teach, that knowledge goeth before repentance. But here the nature of the thing is to bee considered, and other reasons of so placing the matter, whether

whether naturall order bee kept, or no. For, as nothing is spoken idly; so nothing is placed rashly by the Pen-man of Gods Spirit in the Scripture. We in ordinary talke, seriously speaking and wisely, will neuer mis-place our words wittingly in weighty matters. God disposeth of our words, *Prov. 16. 1.* Much more of the canonickall and holy Writers pen.

7. *From coupling of words and sentences.*

From the coupling of words, and sentences; by copulative coniunctions, shewing the parts to bee both true together absolutely, and not separably in that matter or circumstance, as,

Eccles. 12. 13. The feare of God, & keeping the Commandements are inseparable. *Psal. 34. 21.* Both the parts true. See *Psal. 33. 17.* *Matth. 10. 1.*

From disiunctive Coniuncti-

M ons,

From
coupling
of words
or parts
together.

From the
words
themselves
and how.

ons, shewing that but one of the words or sentences is true, or so to be in either, but not both, as the place intendeth.

8. *From the words themselves.*

From the severall words: for God puts not onely matter into the mindes of the writers, and directs them in the manner; but also guides them in setting it downe with words. *Ierem. 1. 9. 2 Sam. 23. 2.* Our Sauiore extends the truth of the word to an *Iota*, or a title. *Math. 5. 18.* So substantiall is euery thing, which therein is set downe.

Now this collecting of lessons from the words is diuersly done.

First, from the naturall and most proper signification and Emphasis of the Word.

Secondly, from the figuratiue vse thereof, containing some Metaphor, or other Trope.

Thirdly, from the Grammaticall adsignification of the number,

ber, as the Apostle doth to the *Gal. 3. 16*. So of the Case, Gender, & Tense, speaking in the Present, Perfect, or Future Tense. This is *Musculus* course, observing that hee sayth not thus and thus; but so and so, and thence collecteth lessons.

Fourthly from a Logically affection of a word, to another thing, as a cause, effect, subiect, adiunct, and so forth.

Fifthly, by making a question out of the words, and answering the same; which answer being proved, must stand for a doctrine, and may bee delivered in a proposition. This way was practised by the reuerend man Mr. Perkins.

9. *From the circumstances.*

From the circumstances. *First*, of the time, *Quando*, day, night, winter, summer, present, past, or future, fit, inconuenient, aduerse, or prosperous; *Quamdiu*, how long or short; once,

Doctrines
from the
circum-
stances.

or often. *Hebr. 12. 26. 27.*

*Secondly, from the person; God
Angels, Men; Devill, and ill
Angels, and Men; publique
and generall, as Adam, and A-
braham; or priuate; Ordinary;
or extraordinary; from the Sex,
man, woman; from the age, birth,
countrey, estate, place, or calling
in Church or Common-weale;
qualities of minde or body, good
or bad, elect or reprobate, &c.*

*Thirdly, from the place; Hea-
uen, earth, or hell; sea, land;
holy, prophane, large or straight;
common or proper, and so forth.*

But here note, in gathering
lessons from examples, to make
a difference betweene the person
of Christ and men. Our Sau-
ours example euer good for in-
struction; yet not in all things
inimitable, as what he did and
spake as God, and what apper-
tained to his proper office,
and Mediatorship. So men may
bee good, as yet often they doe
ill;

ill; we must therefore consider the act or speech of the person; and then the person himselfe, with all the circumstances of the same before noted; and so gather the doctrine, else may wee erre, and collect that, which by iudiciall examination, will not stand, nor be found and approueable.

10. *From the matter.*

From the matter contained in the words, Ecclesiasticall, Politicall, Domesticall, and so from the Ethickes, Naturall Philosophy, Mathematicks, and Arts or Science therein contained, as for example.

Psal. 72. 1. Give thy judgments to the King, ô God, and thy righteousness to the King's son.

Here, from *King*, to take occasion to speake of politique government. From, *ô God*, to handle that poynt of Diuinity concerning God. From, *Righteousnesse*, to speake of diuine,

From the variety of matter contained in the words.

What it is
to handle
a common
place.

morall, and Christian righteousness. From, *Son*, to speake of Oeconomicks somewhat. And so likewise out of any Text, to fall into a common place; which is to handle a thing by the definition, distribution, cause, effect, by the agreeableness with, or disagreeing from other things: all which are to be proued by Scripture, reason, and testimonies; and so must bee instead of doctrines; whereof vses must bee made, as of collected lessons; to conuince the false definitions and distributions; to instruct for practise, and correct vice by the same; and to comfort as the matter shall serue.

The common manner of proceeding into a common place, is by these formes (as) *Here let vs see what this is*; (or) *Wee haue occasion hence to speake of such a matter*, and so forth. But yet it is not conuenient, to take euerie where occasion to common place

place vpon any word ; but vpon such as the Text may wel afford, when the people need to be enformed thereof, as yet ignorant, being an vncatechized Congregation ; or when some notable vice is commonly committed, and necessarily to be corrected ; or some godly duty to bee commended, which happily is made then no account thereof, or contemned , as is the preaching of the Word, and such like.

11. From proportion and resemblance.

From a thing by proportion and resemblance to another, as, *Heb 11. 1. As Abraham* left his naturall country at Gods bidding , to enioy *Canaan* ; so must we this world, to inherit Heauen.

And such lessons may bee followed and vrged, where good reason may bee giuen of a true proportion between things compared ; as *Abraham* fully here

When and from whence to fall into a common place.

Doctrines from proportion and resemblance of one thing with another. An example.

may be for euery Christian; and Canaan was a true type of Heauen.

Of allegorizing.

Thus wee see, how wee may make an Allegorie, which is not simply vnlawfull; for the Apostle doth allegorize, 1 Cor. 2. 9. And it is but an argument drawn from a similitude, when the words are expounded mystically, otherwise than the literall sense doth afford.

How to
gather
Allegories.

But in gathering Allegories; *First*, gather them after the true and naturall sense bee deliuered, & not before. *Secondly*, let them not be too far fetched, strained, obscure, or foolish; but agreeing with the Analogie of faith, and other manifest Scriptures. The best allegorizing is, when the parts of the Allegory may bee referred to other Scriptures, speaking of the same properly, as, *Matth. 26. 36.* and so forth.

An exam-
ple.

Where Christ may resemble
euery

euery Pastour; *Peter, Iames, and Iohn*, Christian Professours. *Gethsamene*, the Congregation; their sleepe, sinne; *Iudas*, the Deuill.

The proportion then is this : As the Disciples in *Gethsamene*, though warned to watch and pray, till Christs comming to them againe, yet fell soon asleep; and had not Christ returned, and awaked them, *Iudas* and his traine suddenly had seized vpon them. Euen so, though a Pastor teach his flocke, and fore-warne them, and leaue them, but a while to themselves; they will soone fall to sin, and be suddenly overtaken of the Deuill and his instruments, if he come not eersoones againe to call them, and stir them vp to godlinesse. This Allegorie is true and apt: for Christ is called a Pastour; the three Disciples were Christians; sin is called sleepe; *Rom. 13.* and *Iudas* a Deuill: men are

apt to sin, as to sleepe; and the wilfull absence of a Pastour perillous. *Prou. 29. 18.* So as this agreeeth with other Scriptures, and the analogie of faith.

Thirdly, handle an Allegorie briefly, and vse them not too often.

Fourthly, let the vse and end bee for instruction of life; but not for any prooffe of doctrine.

Fifthly, let the ancient, graue, and wise collect them. It is not a safe way for young beginners, nor well exercized in the Scriptures, and grounded in the truth. Allegories are delightfull, and therefore you will (as I may say) *lasciuire*, soone wax wanton immoderately herein, and so instead of vsing, abuse the Scripture.

Allegories may bee gathered diuersly.

First, from names and significations, as *Beelzebub*, Prince of flies, the Deuill. Hence this
Alle -

Whence
Allegories
may bee
made.

Allegorie. As great flies, but easily blowing vpon flesh in warme weather, infects it, and makes it more and more crawl with gentles; so doth the Deuill, by blasting of our soules with suggestions in time of prosperitie, &c. But note herewith the nature and signification; consider the nature of that whence it is taken (as you see from this) and also the nature of that, wherunto it is applyed.

Secondly, from histories, taking occasion from the name, as *Luk. 8. 41. 49. Iairus* signifieth one enlightened; hearing of Christ, seekes to him in hope of helpe; but whiles he is praying, comes the Deuill or his Instrument, and interrupts, and would withdraw him to giue ouer; but that *Christ Iesus*, ver. 50. comforts him, and giues him encouragement to belecue, & so forth. In stories, where the places seem not to afford much matter, there
men

men haue accustomed to gather an Allegorie, as *Gen.* 27. 14, 15, 16, 17. *Luk.* 19. 2, 3, 4. and *ver.* 29, 30, 31, 32, 33, 34, and 45. and such like.

Thirdly, from those Scriptures where the words haue a shew of an vntruth in the letter, and must bee vnderstood figuratiuely, as *Psal.* 9. 13. which Christ, literally taken, neuer did. *Psal.* 118. 22. *Esa.* 11. *Matt.* 21. 44. and 4. 12. and such like: where the literall sense seemeth to infer an absurdity, as *Rom.* 12. 20, *Mark* 11. 13, 14 *Luk.* 6 29. 30. where the matter in the literall sense may seem, in regard of the basenesse therof, to derogate from the wisdom of the Pen-man; whose excellencie of vnderstanding & Calling, cannot but perswade vs of a farther and more excellent matter then the letter barely intendeth. Likewise *Iob.* 4. 35. *Rom.* 13. 11, 12. 1 *Cor.* 3. 12. So many places in the Prouerbs, as c. 24 30

cap. 6. 9. cap. 9. 1, 2, 3. &c. and 25. 16. Dent. 25. 4. All these haue a further meaning then the letter.

Moreouer, where the words be typicall, either in precept, as *Exod. 22. 18. 19. Leu. 12. 23.* or example as in *Abraham, Gen. 22. Iosua, Sampson, David* and others.

12. *From a Similitude.*

From Similitudes may Lessons bee gathered, and that two wayes.

First, from the drift whereto it is brought, and *then*, from the very Letter and thing it selfe, whence the Similitude is made without regarding the Similie, as if it were a plaine narration, as *Gal. 4. 1. 2.*

The scope is to shew by the Similitude, that the Law of God makes not free, but keepes in bondage; for it doth with vs as Tutors and Gouvernours doe with an Heyre being a childe,

euer

Doctrines
from simi-
litudes.

An exam-
ple.

euen keepe them vnder as a seruant.

The Lesson from the scope is,
*That the Law is seruitude and
 freeb not, neither can it more
 then tutors a child, but is at
 the fathers appointment.*

From the letter this Lesson. *That a wise and a godly
 father will bring vp his childe
 well, though hee bee his onely
 sonne and heyre, vnder Tu-
 tors and Gouvernours: for
 wee must know that the
 thing from whence the si-
 militude is fetched, is the
 same in it selfe, for which it
 is brought to illustrate ano-
 ther. If the wrath of a King
 be fearefull, as the roaring
 of a Lion (as Salomon saith)
 then a Lions roaring is fear-
 full.*

This collecting of Lessons
 from a similitude, is not onely
 when it is largely set downe, but
 euen contained in one word by

a Metaphor; as when a minister is called a Shepherd, and a beleever a sheepe; a wicked man a dogge; wee may note the nature of the thing whence the simily is drawne; and so farre as it may well agree to the thing to which it is brought; apply the same in seuerall properties to it as Doctrines, but then proue them in the application, and make vse thereof.

How to doe in Parables.

First, marke the scope, and the lessons thence, and then frō the letter: But yet beware wee gather not lessons from euery thing therein; so many absurdities might follow; neither intended in the scope & spirituall sense, nor in the letter true; as in the Parable of *Dives*, it is said, he speakes in hell, & hath a tongue, which is not true. Many things in Parables may bee supposed, as if it were so, to teach a truth by a feigned thing.

How to
teach out
of Para-
bles.

Typi-

Typicall places as Similies & Parables haue also a double sense; literall and spirituall. Many of the chiefest and heads of the Iewes were types of Christ. The Iewes in prosperity and aduersity, their blessing, and curses, and much of their seruice typicall to vs; and therefore double obseruations may bee thence made. And thus much how to gather Doctrine.

4. *What to consider concerning the Doctrine being collected, as is before shewed.*

Four
things to
be obser-
ued in a
Doctrine
propoun-
ded.

First are
the words.

When the Doctrine is drawn and to propound it & set it well downe, foure things are to bee obserued. First, *the words*. Secondly, *the matter*. Thirdly, *the forme*. Fourthly, *the manner of propounding and deliuering of it*.

First, the wordes of the Doctrine must bee euer deliuered in proper, significant, perspicuous, plaine, vsually knowne words and phrase of speech apt,
and

and fit to expresse the thing spoken of to the vnderstanding of the hearers without ambiguity. As these Doctrines.

*Iesus Christ is both God & man.
Lone is the fulfilling of the law.
The soule that sinneth shall dye
the death. Mans heart is de-
ceitfull.*

Thus to doe, keepe the words and Phrases of Scripture, the v-
suall and common termes of di-
uinity vsed by Diuines, and our
mother the Church of God.

Heere then is to be auoyded:
First, obscure words darke to the
common vnderstanding which
hinder edification. *Secondly* ob-
solet words worne out of vse, or
new coyned, especially which
may breed error or heresie, this
is no way to bee allowed in Di-
uinity; for as one well saith,
*Quicunque in sacris myst-er-ys, no-
uas phrases fingunt ab eisdem nouas
res fingi; nam mutato dicendi gene-
re, nouum docendi genus introduci-
tur.*

What
words to
bee auoy-
ded in deli-
uery of a
Doctrine.

tur. Thirdly, ambiguous termes, lest either the matter be not vnderstood, or mistaken. If any not purposely, but either of necessity or at vnawares, vse any obscure, obsolete, new coyned, or ambiguous words, let him expplane himselfe to take away the obscurity, the ambiguity, and so the occasion of error or mistaking.

The second
is the mat-
ter.

Secondly, the matter of the Doctrine must be true & sound. 1. *Tim.* 4. 6. wholesome words according to godlines, 1. *Tim.* 6. 3. vncorrupt, *Tit.* 2. 7. profitable, *Tit.* 3. 6. The forme of sound wordes in faith and Charity, 2. *Tim.* 1. 13. Agreeing with the Principles of Religion, of Nature, of common experience with the holy Scripture, as these for example.

The dead shall certainly rise againe. This is agreeing with a Principle of our Religion.
Parents haue a true affection

to their children. There is a God. The light of nature giueth this, & the instinct, the other. Death is the way of all men. Common experience telleth vs this. The wisdom of God is enmity with man. The words of Scripture. A Teachers ill life causeth the way of God to bee ill spoken of. This is necessarily gathered out of the Scripture. Rom. 2. 24. These doctrines are to bee receiued as truthe.

And heere concerning Doctrine let me set downe three rules deliuered by some learned men.

Three
rules con-
cerning
Doctrine.

First, that euery Doctrine deliuered in the words of the Scripture, or in the true sense & meaning of them, or is gathered by a good and necessary consequence, the same is to bee receiued, as sound and Orthodoxall.

Secondly, that euery Doctrine
re-

repugnant to the expresse testimonies of Scripture, or to the true sense thereof, or to that which by necessary and good consequence may thence be deducted against the Analogie of faith, or that which implies a contradiction in it selfe, is to bee reiected as false.

Thirdly, that euery Doctrine of Religion, which hath not expresse testimonie of Scripture, or the true sense of it, or a iust and necessary consequence to make it good out of the word, though it bee not repugnant to Scripture, is not of necessity to be beleued, nor bee to be iudged an heretique, which doth not receiue it.

Weake
grounds to
build a
Doctrine
vpon.

Then this being so, vnfound Doctrines may not bee thrust vpon a people vpon these weak, yea, and false grounds, as *mens bare assertions*, though many hold them, though they be learned also and holy without good prooffe,

prooffe, *Decrees of Counfels, the Churches authority, antiquity, vniuersality, consent, old custome, practise of the mighty and great in place of authority, carnall reason, a mans owne selfe perswasion, and conceite of the spirit,* without the sound warrant of the word.

Thirdly, the forme of the Doctrine, which is the right disposition thereof according to the rules in reason, as that Arguments agreeing bee affirmed; that contraries bee denyed; that the predicate be not stricter than the subiect; that things to bee conioyned bee not seuered, and so contrarily.

Fourthly, the manner of deliuering of the Doctrine, which must bee in a short proposition, the shorter the better; the fewer the words bee being proper, significant and apt, the better will it bee conceiued and carried away. And concerning the voyce, it must be audible, yet grauely, deliberately,

The third
is the
forme.

The
fourth is
the maner
of deliue-
ry.

liberately, and distinctly pronouncing the wordes. There is to bee obserued a different carriage of the voyce in deliuey of a Doctrine, and in the inforcing of the vse by exhortation. The nature of thinges must distinguish the action and pronunciation. To bee loud in Doctrine, and low in Exhortation, or alike in both, is very inconsonant, disgracefull to the speaker, and distastfull to the hearers. And thus much for these foure thinges in the propounding of the doctrine.

5. *Of the confirmation of the Doctrine when it is deliuered.*

It is not inough to deliuer a Doctrine; but wee must proue it and confirm the same by reason, except it bee a common Principle, or an vniuersally knowne truth by experience, which none, but mad men will doubt of.

Foure
waies to
proue a
Doctrine.

The prooffe of a Doctrine sheweth that the matter thereof is true. *First, from a principle in*

Di-

Divinity. It is a good prooffe, when that which is a meanes of the tryall (as before is set down) is brought in iustly and rightly to confirme the truth. *Secondly,* from a Principle in nature some time: now Principles in nature are vniuersall rules. *Omnibus hominibus natura ingenua et nota, quae ex se fidem & auctoritatē habent;* and need no prooffe, yea, so necessarily true, certaine, and vnchangeable, as neuer to bee doubted of; hence is this speech. *Contra negantes principia non est disputandum:* which Principles are Theoricke or Practicke, Theoricke which direct in the knowledge of things, and are for contemplation, as these.

There is a God: He is before all things. The cause is before the effect. There is but one truth. The same body cannot bee in two places at one instant time, and many such.

The Practicke are, which direct

rect in life and good manners,
as,

*God is to be worshipped. As wee
would that men should doe to
vs, so must we doe vnto them.
Vertue is to be imbraced and
vice to bee auoyded. Iniury is
not to bee offered to any man.
And such like, which the
minde of euery reasonable
man readily consenteth vnto.*

*Thirdly, from common experi-
ence and sense, which is euery
mans certaine knowledge of the
vse, nature, and quality of a thing
to bee euer one and the same;*
as,

*That the fire is hot. That where
life is, there is sense and mo-
tion. Death in time taketh e-
uery man.*

This experience vniuersall
hath these degrees, sense, obser-
uation, induction, and so infal-
libility of the thing.

*Fourthly, from consent of other
places*

places of the Scripture. Thus eloquent *Apollo* delivered this Doctrine.

That Iesus was Christ. This hee proved by the Scriptures, *Act. 18. 28.* *St. Paul* taught that *Christ* should suffer and rise againe: which hee proved out of *Moses* and the Prophets. *Act. 26. 22. 23.*

This prooffe must neuer bee wanting which is twofold. The first is sentences of Scripture, the second is Examples. Now in bringing any Scripture wee must consider: *First*, that the place be cleere and not obscure; if any obscurity bee, cleere it. *Secondly*, let the prooffe be in sense as well as in words. *Thirdly*, that both it and the example be apt for the purpose which will appeare by this, that they both will afford directly, or by necessary consequence the same Doctrine to which they are brought forth for prooffe.

What to
do in bring-
ing
proofes of
Scripture.

An exam-
ple.

As for example out of *Esay.*
45. 7. I gather this Do-
ctrine. *Whether it be well or*
woe that befalleth vs, all is
from the hand of God: which
is proued out of *Iob.* 1. 21.
Out of which place will a-
rise the same Doctrine. Out
of *Tit.* 2. 14. I gather, *That*
though all the earth bee the
Lords, yet some are onely his
peculiar people. Heere to con-
senteth *Dent.* 7. 6. & 14. 2.
which places will afford
the same Doctrine out of
them.

One, two, or three testimonies
are enough with the repetition
of the ground of the Doctrine,
out of the present place in hand
sometimes; by two or three wit-
nesses euery truth is confirmed:
If there bee not occurring any
pregnant place; then such as af-
ford the prooffe by a necessary
consequence. Heere note, that
in the Doctrines setting out the
acts

acts of God in either mercy, or iustice, or truth of his promise, or in any practicall Doctrine teaching any duty of man to God, to his neighbour, to himselfe, or setting out the nature of the wicked, or the properties of the godly, and so forth, pregnant examples are very good proofes; as for instance, these doctrines.

God often grievously afflicteth his children. Besides sentences of Scripture, these examples may bee produced: Israelites in Egypt, *Dauids*, *Jeremiahs* afflictions, and may also bee enlarged. *Gods* ly take to heart the Churches calamity, as *Nehemiah* and *Esdra* examples doe shew. A wilfull transgressor cannot indure reproofe. Example in *Amaziah*, *Ieroboam*, *Achab*, *Ioash*, *Herodias*, and others.

To these proofes if hee be furnished with them, and the Audi-

The Churches voice
is a good
witness.
Esa. 44. 8.

tory able to conceiue of them, and especially hauing also to deale with Aduersaries which stand vpon them; let him adde the *testimonie of Fathers, and famous Diuines, Decrees of Counsels, consent of Churches, the sayings of the Heathen and their practise in moralitie, and duties of common honesty, the confession of Aduersaries.* But in a common Auditory and Country congregation, there is lesse neede of them: Elsewhere, as is aforesaid, hee may more profitably vse them, prouided alwayes that *Hagar* outbraue not her Mistris *Sarah*, much lesse challenge precedencie of her, or contest with her, but carry her selfe as an handmaid and as an attendant on her. *Sacra enim sunt, etiam que sacris seruiunt.* Those who offend this caution are most deseruedly to bee taxed; for in effect they make man to bee more in esteeme and credit than God,

God; but diuine wisedome in the holy Scriptures, is truely honoured of all Gods people, who giue more credit to one sentence of Scriptures truely alleadged, than to all the sayings of all men not agreeing with it; for let God bee true and euery man a lyar, as the Apostle speaketh. And thus much for the prooffe of Doctrine.

The Reason, whether it bee one, two, or mo, differs from the prooffe; the prooffe auoucheth the Doctrine to be true; the reason sheweth vs also why that is so, which is deliuered in the doctrine.

As for example, *Prov. 15. 3.*

The eyes of the Lord are in euery place beholding the euill and the good. This is the doctrine of the Text. Places for further prooffe consenting herewith are these. *Heb. 4. 13. Psal. 33. 13. 14. Ier. 16. 17.* The reason; for the na-

Of giuing reasons of a Doctrine.

Examples.

ture of God is infinite, and so euery where present. *Ier.* 23. 24. Another example. *Gen.* 6. 3. Hence this Doctrine may bee collected from the Text. *God doth not destroy the wicked as soone as their sinnes deserue destruction.* This may bee proued by daily experience, and also from many other Scriptures, giuing vs examples of his patience, as to Iudah & Ierusalem, *2. Chron.* 36. 15. 16. to Ephraim *Esa.* 7. 8 and many others. The reason of this forbearance is: *First*, for safety of the godly, *Gen.* 19. 22. *Mat.* 13. 29. *Secondly*, to giue them space to repent, *Reuel.* 2. 21. to see whether they will become better, *Luk.* 13. 8. *Thirdly*, because their sinnes are not come to the full, *Gen.* 15. 16. By these Examples wee plainly see an appa-
rant

rant difference betweene
proofes & reasons of a Do-
ctrine.

This giuing of reasons is to
compleate the vnderstanding of
the hearers in the Doctrine, and
to assure their perswasion of the
equity thereof, and so make
them more ready to receiue it,
and more stable in beleeuing it.
Therefore as the Apostles pro-
ued their doctrines, as hath been
shewed; so they confirmed the
same by reasons.

Rom. 8. 6. Where the Do-
ctrine is. *That to be carnally
minded is death; the reason
which hee giueth is, be-
cause the carnall minde is
enmitie against God, 1. Cor.
2 14. The doctrine is: The
naturall man receiueth not
the things of the Spirit of God:
His reasons are: First, be-
cau'e they are foolishnesse
to him. Secondly, because
they are spiritually discer-*
N 4 ned,

ned, which spirituall discerning hee wants: Thus wee haue Apostolicall authority for this manner of teaching.

The reason of a Doctrine may bee fetched out of other Scriptures, which is most excellent when a reason is made to our hand by the holy Ghost.

Examples.

As for example, let this bee the Doctrine: *God will make his servants acquainted with his will*: the prooffe is *Gen. 18. 18.* one reason is there in *vers. 19.* because the Lord knoweth that they will teach and command others to practise the same; another reason is, *Math. 13. 11.* Because to them it is giuen to know the mysteries of the Kingdome of God. So also this Doctrine: *Christ after his resurrection ascended into heauen.* The prooffe is
an

an Article of our Creed : the Scripture also auoucheth it *Act. 1.* There *Stephen* saw him. *Act. 7. 56.* The reasons, why hee was to goe thither. *First*, for expedien-
cie, and for the churches be-
nefit, that the comforter
might come. *Ioh. 16. 7.* *Se-*
condly, for the future vility
to prepare a place for his,
Ioh. 14. 2. for these reasons
must wee make diligent
search in Scripture; in these
is life and power without
gaine-saying.

When wee haue none such
made to our hands (that we can
remember) then may wee draw
some our selues from the Do-
ctrine Logically, and to doe
this wee must consider of the
subiect and predicate of it, or the
Antecedent or consequent, and
marke what relation one hath to
another, whether *consentanea*, or
dissentanea, whether cause and

How to
giue a rea-
son of a
Doctrine.

effect, subiect, adiunct, or any other topick place, and so thereafter make the reason, which reason must bee the *medius terminus*, in a Categoricalall Syllogisme.

Examples.

As for example. This Doctrine. *Preaching is necessary to a Church planted.* The reason is because it is *causa conservans* of the Church to make vs grow therby: This may be framed into an Argument thus. That which cōserveth the Church planted is necessary. Preaching cōserveth the Church planted. Therefore Preaching is necessary to a planted Church. To confirme the truth more strongly, a prooffe of Scripture may be brought for the reason, as 1. *Pet. 2. 2.*

Another example. Let this be the Doctrine. *The denis- ses of the wicked against the godly*

godly cannot hurt farther then
God will. The reason: *First*,
because God can destroy
their counsells, and bring
their deuises to naught.
Psal. 33. 10. Secondly, be-
cause God is present euer
with his. *Esa. 8. 9. 10. Zeph.*
3. 17. Thus wee see the
reasons very pregnant, and
the proofes of Scripture for
the same.

And so much for this
Chapter concerning a Do-
ctrine, what it is, how to ga-
ther it, how to propound
it, how to proue and con-
firme it.

CHAP. IIIL.

Of the vse of Doctrine, and how manifold it is.

VWhen the iudgement is informed by Doctrine, the vse must bee made to gaine the affection. These two cannot in nature bee seuered, yet are they in themselves distinct. That precedes, this euer followes; the one is for the vnderstanding, the other is for the will, both for the bettering of the soule, and to build vs vp in the way of life.

What an
vse is.

The vse is a necessary conclusion drawne from a Doctrine, thus.

Faith iustifieth. Therefore euery one that wil be iustified, must beleene. So from this Doctrine. Gods chastisements are tokens of his loue. Therefore should wee not bee offended at them.

Now

Now to know how soundly the vse is concluded from the doctrine, let vs frame the Doctrine and Vse thus into a Syllogisme. *Tokens of loue none should be offended at. But Gods chastizements are tokens of loue. Therefore should wee not bee offended at them.* We see here, that looke, how the doctrine is deducted from the Text, as before is shewed, so the Vse is deducted from the Doctrine.

When the vse is to be deliuered, seeing proofes and the inlarging of them, and the reasons giuen for strengthening of the doctrine, take vp some time, let the doctrine bee briefly first called to minde, in these forme of speeches, or the like. *Wee see the truth and equitie of the doctrine,* and then name it, or thus. *Seeing the truth of this doctrine* (and here name it) hence followeth this or that vse; for so shall the memory of the hearer bee much holpen

holpen, and the vie made of the doctrine better discerned, and so will more worke vpon the conscience.

Vses are
foure-fold.

The vses which may be made of doctrines, are principally these foure: *The Vse of Confutation, Of Instruction, Of Reprehension, and Of Consolation*, as they be set downe in 2 Tim. 3. 16 Rom. 15. 4. Exhortations and Dehortations are Appendices to these.

1. *Of the vse of Confutation.*

Why this
vse is in
the first
place.

The vse of Confutation is in the first place, because if the truth deliuered haue any aduersaries, they must be confuted first: for, where the doctrine is gaine-said, there no other vses can be made; till it bee approued, and the errors or heresies be ouerthrown. This Vse is a solid reasoning for the truth, and the ouerthrowing of the opinions held against it, contrary to the truth of Faith, or contrary to the truth for practise, and the errors in both contradicting

tradieting either kinde of doctrine. And this is a Ministers duty: Our Sauour vsed it, *Mat.* 5. and 6. and 15. and 22. So the Apostles, *Acts* 9. 29. and 18. 28. And *S. Paul* requireth, that a Minister bee able to conuince gaine-sayers. *Tit.* 1. 9. And to doe this, hee must haue knowledge of controuerfies, and what errours or heresies bee held contrary to the truth, and bee also well read in them.

A Minister must bee well read in controuerfies, to bee able to confute an aduersarie.

An errorr may be thus confuted: *First*, from some principle of Diuinity, or of Nature and common experience. *Secondly*, from plaine and expresse Texts of Scripture, or by necessary consequence from the same. *Thirdly*, from Counsels. *Fourthly*, from the Fathers, interpreting so these Scriptures, which wee alledge, or from their assertions deliuered vpon the poynt in hand. *Fiftly*, from Lawes Ciuill, Canon, Common, and Municipall.

How an errorr may be confuted.

cipall. *Sixtly*, from testimonies
 in all ages. *Senenthly*, from the
 Confession of the Faith of
 Churches. *Eightly*, from the ad-
 uersaries themselves, and that
 two wayes: *first*, in bringing such
 of their side, as hold with vs, e-
 specially such as bee of note a-
 mong them, contradicting so
 one another: *secondly*, in shewing
 how some one or moe of the ge-
 nerall Tenents held by both vs
 and them, doe ouerthrow them.
Ninthly, from the opinion it
 selfe, which they hold, obseruing
 therein, how a contradiction is
 in it, ouerthrowing it selfe, and
 so is absurd. *Tenthly*, from the
 discouery of the weake and false
 grounds whereon they build, as
 these, *bare opinions of men, old cu-*
stome, Examples of many, deceined
Counsels, forged Testimonies, Testi-
monies of Fathers mistaken, or mis-
construed, pretended vnwritten Ver-
ities and Traditions Apostolicall,
Apocryphall bookes, erroneous tran-
slations,

Ten waies
 by which
 the aduersa-
 ries vp-
 hold their
 errors.

flations, or from the *abuse* of the *Scripture*, alledging words without the sense, or part of a sentence for the whole, or by adding to something. For by these ten wayes doe the aduersaries seeke to vphold their false and wicked assertions, which being discouered will ouerthrow them. Wee see here, by what wayes and meanes the aduersary may bee confuted. How many to vse, or how few at a time, I leaue to the wisdom of the Teacher, according to the necessity of the matter, the occasion of the time, place, and persons. In a common Auditory and daily Ministry the first two may suffice.

When the falshood is thus confuted, and the truth maintained: then is the Minister, first, to fall to exhortation, and here, to exhort two sorts; *first*, those which haue the truth to a constant profession still of the same, and this may hee doe by these motiues;

Exhortation to follow the defence of truth, and confutation of error.

Two sorts
to be ex-
horted;
what mo-
tives to be
vsed.

motiues; *First*, from the excellencie of truth it selfe, and profit thereof in generall: *Secondly*, from the necessity of holding the present truth propounded: *Thirdly*, from the benefit and fruit thereof to a mans owne soule: *Fourthly*, from the danger in giuing way to any errors: *Fifily*, from the difficulty to bee reclaimed from errors: and here examples of obstinacie in Heretiques and Schismaticques may be produced. With these, or such like reasons, may the exhortation be pressed.

Secondly, to exhort those to embrace the truth, which yet haue not made profession of it, from the necessity, and from the vtility thereof.

After ex-
hortation,
must fol-
low the
dehorta-
tion.

Hauiing ended the exhortation then is he to fall to the dehortation, to draw out such as be in the contrary error, whether they bee such as haue beene bred vp in it, or such as haue apostated
from

from the truth, and false into it. His endeavour must be to strike feare and terror into their hearts, by moving them to consider: *First*, of the euill of an erroneous iudgement in it selfe: *Secondly*, the euill it brings vpon the conscience, in misleading it: *Thirdly*, of the absurdity, or beastlinesse of the opinion: *Fourthly*, of the mischiefes, or inconueniences which might arise, or haue risen from it, to others, or the like, and here giue instances: *Fifthly*, what other errors it breeds, or nourisheth: *Sixthly*, the odiousnesse of men, found obstinate in errors and heresies, how they are to be auoyded: *Seuenthly*, what lawes of the Church, and statute lawes are against them, and how they be liable thereby to great misery corporally. And here must these, or the like reasons, be vehemently pressed against Apostates, which haue forsaken the truth; and their dangerous

The arguments to be used in the dehortation.

The
meanes to
be vsed,
which
may bring
men from
error and
wicked-
nesse.

dangerous estate, and how in-
excusable they bee. Yet heere-
withall shew them the way, how
they may get out of this error.
First, by abandoning their owne
will, their owne conceit, that
pride and obstinacie may bee
rooted out, which commonly
accompany heretiques & schis-
maticks: *Secondly*, praying hear-
tily for the guidance of Gods
spirit: *Thirdly*, they must vse the
best meanes: First, the searching
of the Scriptures, as the Bereans,
and to try the Spirits. Secondly,
to lay the opinions both of the
truth & of the error to the Ana-
logie of faith, & consider w^{ch} of
either agreeth best with it. Third-
ly, to confer with godly learned
in all humility. Fourthly, to liue
well, for Christ promiseth to such
as do his will, that they shal know
it. *Ioh. 7. 17.* This being done, let
the conclusion be with hope of
comfort & ioy. And thus much
briefly for the vse of cōfutation.
Yet

Yet, before I end this, two things let mee heere set downe: *First*, that hee deale faithfully and doe no wrong in contending with an Aduersarie, which that hee may doe, hee must obserue these things.

In handling a controuersie, not to wrong the aduerse party, and how hee may auoid it.

First, let him lay downe the errour truely and briefly in perspicuous and plaine tearmes in their owne wordes, and in their owne sense and meaning, as either they acknowledge it, or as their best approoued Writers interpret the same, if any obscurity bee in it, or ambiguity, for by this ingenuous dealing all occasion of cauilling is taken from the aduersary, and so, as it were louingly invited to take vp the defence of his owne cause, or at the very beginning to yeeld to the truth.

Secondly, hee must when hee hath layd downe the errour fully and plainely, beware of ag-

aggrauating it; by making it greater than it is, or by running vpon the person with virulent speeches; for such courses doe enrage the aduersary, doe blinde his vaderstanding, from beholding a sound contutation of his errors, and make him also more obstinate.

Thirdly, hee must yeeld to euery truth which the aduersary holdeth, and euen in that, as far forth as any truth is in it, to grant it, euer shewing consent, as farre as possibly we may goe. For this will plainely tell him, that wee loue the truth; that wee contend not of set purpose, nor wilfully dissent from him, which may procure better respect from him, and gaine somewhat his affection, and so prepare him the better to hearken to the truth.

Fourthly, where the dissent of necessity must bee, there set it apart, and onely against that dispute, and manifest it to be an error,

rou, and the contrary thereto, to bee the truth. And thus proceede after the confirmation of the truth: *first*, answer their objections against our reasons for the truth: *secondly*, ouerthrow their reasons, which they giue to maintaine the error: and *thirdly*, answer the objections, which they doe make to our reasons against their opinions, to giue full satisfaction, if it may be.

The second thing is, what caueats are to be obserued before a Minister, doth enter into any great poynt of controuerſie. The *caueats* are *four*.

First, let none fall to conuince error, except by extreme necessity they be vrged thereunto, before they haue for some time deliuered a certaine truth, and catechized the people. It is a preposterous course, comming to an ignorant people and superstitious, as most ignorant persons be, to beginne forthwith to handle contro-

Caueats to be obserued, before we enter into a controuerſie.

The first Caueat.

controuerfies; it breeds contention, it makes the common sort (who cannot iudge what is spoken for, or but objected onely against the truth to be answered, for further cleering of the truth) to thinke the Preacher teacheth contrary things, and to speake hee knowes not what. It were better to beare with many things (yet in the meane season, it is fit to tell them, that he would gladly informe them, wherein they erre; but for that as yet they are not able to beare what he would vtter) till they be taught the principles plainely and diligently, and after a familiar manner; winding the truth into them at vnawares, as it were, without controlment of their ignorant customes and manners for a while. *S. Paul* was some time at Ephesus, before he cryed openly out of the *Idoll Diana*.

The second Caueat.

Secondly, herein let none meddle farther, when they beginne, then

then may benefit the hearers, and themselves well able to deale with. It is good to raise vp no more spirits, by shewing the arguments of the aduersary, then may bee cunningly coniured downe againe; lest in seeming either to withdraw, or to keepe any from errour, such should confirme men therein, and put words into their mouths, to speake against the truth before vnknowne to them. A foolish Merchant is hee, who will so much make mention of other mens wares, as that hee thereby, though not intended, should ouerthrow his owne market. He is foole-hardy, that will challenge another into the field, bring him out weapons, and himselfe without skill to ward off, and so letting himselfe bee beaten with that, which hee brings. Controuersies require sharpnesse of wit, and some cunning to finde out Satans sophistry.

stry. Young Cockerils that be-
ginne but to crow, may not set
vpon the great Cockes of the
Game. There be many nouices,
who haue scarce learned the
A, B, C, in Diuinity, ignorant
in a manner of the common
principles of Religion, yet in
these dayes will be medling with
the chiefest controuerlies; some
crowing against the sophisticall
Bellarmino; some billing at that
profound and iudiciall Interpre-
ter *Caluin*, audaciously contro-
ling him, and foolishly despising
his incomparable learning and
skill. Some running into the
troublesom poynt of Discipline,
when hardly they know, what
the name meaneth; beleeuing
what they heare: but saying no-
thing what they see themselves
iudicially. A better way were it
to let them alone, till men bee
growne in iudgement, & able to
speake in these things profitably
and learnedly; and then also to
proceed

proceed wisely and moderately; and in the meane time, to bend our wits to such things, as tend more to edification, and building vp men in the common saluation.

Thirdly, let vs beware wee call not vp, or once mention, old, dead, and by-past heresies, out of all mens memories; this were but to keepe in minde, what were better buried in obliuion, neither deuise any new, which are not held, which were so to fight with our owne shadow, and to viter lyes, and offend against charity by slander; a wicked practice of the Papists against vs, and some of our owne brethren amongst our selues.

Fourthly and lastly, in confutation of any error, let these things bee looked vnto, for the better warrant. *First*, that the Text doe occasion it by good consequent, or directly speake against it; that wee seeme not to

The third
Cauca.

The
fourth
Cauca.

delight in controuerſies, arguing a vaine contentious ſpirit. *Secondly*, that it be ſuch a one, as at that time is abroad, or forthwith is like to come forth, and alſo dangerous to the Church. *Thirdly*, that alſo it bee neceſſary to bee mentioned and confuted before that Auditorie; and then alſo very conueniently. *Fourthly*, that it bee expedient to the edification of thoſe hearers preſent. It is altogether a fault, to ſpend in countrey and rude aſſemblies, the whole time, or moſt part of the Sermon, in ſome poynt of controuerſies; as ſome uſe to doe, without ſuch iuſt occaſion, or ſome ſo neceſſarie a cauſe. Theſe ſpirits benefit a little their Auditorie, and breed more contention then conſcience. And thus much for Redargutiue Uſe.

2. *Of the Uſe of inſtruction.*

This Uſe is a practicall con-
cluſion drawn out of a Doctrin,
to

What In-
ſtruction
is.

toe doe some Christian duty of holinelle towards God, or of righteousness towards man, or of sobriety towards a mans selfe. Here is required in a Minister, knowledge of all Christian duties to God and man, and the knowledge of the principall duties of men, in their severall and particular callings, that so hee may bee able to instruct them in the right course of their Vocations. As the Scripture affords plaine doctrines, proofes for them, and reasons to confirme them; so it helpes vs with Vses of instruction.

As for example, Doctrine.

God is a spirit. Ioh. 4. 24.

Vse. Therefore, must wee worship him in spirit and truth. Ibidem. Doct. Wee know not the day, neither the hower when the Sonne of man commeth. Matth. 25. 13. Vse. Therefore, Watch and pray. Ibidem.

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Doct. Wee know not the day, neither the hower when the Sonne of man commeth. Matth. 25. 13. Vse. Therefore, Watch and pray. Ibidem.

Doct.

What is required herein of a Minister.

Scriptures afford vses of Instruction.

Doct. Nothing after plentsfull feeding is to be lost. Ioh. 6. 12. Vse. Therefore must we gather up the fragments that remaine, ibidem. Doct. The harvest is great, but the Labourers are few. Matt. 9. 37. Vse. Pray therefore to the Lord of the harvest, to send forth Labourers into his harvest. ver. 38.

Infinite are the examples in Scriptures of this kinde; which Doctrines and Vses gathered into heads, and placed alphabetically in a booke, to which if the Doctrines and Vses of a mans owne gathering, or collected of others, be brought, great profit would arise thereof. But that we may not mistake, though I haue brought places of Scripture, where the Vse is with the Doctrine; yet wee must know, that Doctrines may also bee in one place, and Vses found in other places; as,

This

This Doctrine, Psal. 19. 7
The Law of the Lord is perfect. The Use is in Deut. 12. 32. Therefore, Whatsoever I command you, take heed, you doe it; Thou shalt put nothing thereto, nor take ought therefrom.

To obserue these vses, there is required more paines and more wilddome to find them out, being so in seuerall places.

If such Vses bee not at hand, wee may deduct them from the Doctrines our selues; as these examples shew.

Doct. *God is our Father.* Vses.

Therefore, Reioyce in his love.

Therefore, Let vs honor him.

Mal. 1. 6. Doct. *Christ Iesus is the onely Mediator between*

God and vs. Use. *Therefore,*

Let vs make him our onely Intercessour.

From practicke Doctrines in Ethicks, Oeconomicks, Politicks, and Ecclesiasticks, the Vses

of instruction will easily arise, as thus,

Doct. Justice giueth enery man his due. Vse. Therefore to bee heldd iust, giue euery man his due. Doct. Seruants are vnder the command of their Masters. Vse. Therefore must they be content to be commanded, and learne also to obey. Doct. Kings are Gods Vice-Gerents. Vse. Therefore must they rule for God, and let vs honour them, and for conscience sake obey them in the Lord.

Euery doctrine comprehending a duty, whether the generall of euery Christian, or particular of any condition and state of life in speciall callings, will afford easily the vses of instruction; as thus,

Doct. Christians are warriors. Vse. Therefore must we get our armor. Eph. 6. 13.

Wc

Wee must quite our selues like men. 1 Cor. 16. 13. Doct. Every sound Christian loneth one another heartily. Vse. Therefore if wee bee sound Christians, as wee professe to be, let vs heartily loue one another.

Doctrines from examples of godly practices, will yeeld vs these plentifully, as thus from Daniel.

Doct. A godly states-man will take time to serue his God. Dan. 6. Vse. Therefore let such as bee great in the world, follow Daniel herein, if they would bee held religious and godly. From S. Paul. Doct. A good man will beware of offending a brother in an indifferent thing, though his authority bee great in the Church. 1 Cor. 8. 13. Vse. Therefore must wee carefully avoid offences. Fro Abraham.

Doct. Good governours of families will instruct their children and household. Gen. 18. 19. Vse. Therefore should we that haue charge of a family, imitate Abraham herein.

Having gathered the Vse, a Minister is to come to the exhortation; wherein note *four* things to be obserued of him.

First, whom hee is to exhort; and these betwosorts: first, such as doe practise the duty, to perseuere: and then such as doe not, to set to it, and to make conscience of it.

Secondly, he must consider of the *motiues* to perswade and draw them to the practise, and to continue therein, such as these.

First, the Word of God commanding, or exhorting to the same.

Secondly, the Law of Nature, found in the writings of the Heathen, imposing the same.

Thirdly,

Motives
to be vsed,
in perswa-
ding to
the pra-
ctice of
any duty.

Thirdly, the examples, first of *Iesus Christ*, of God himselfe, then of practices of holy men out of Scripture, the practice of the Godly, gathered out of Ecclesiasticall Histories, Chronicles, or other writings of Christians; the practice of Heathen, in matters of Morality, in Ethicks, Politicks, and Oeconomicks, as farre as they agree with Scripture and common honesty. For the Law they haue in their hearts, and doe the things contained in the Law. *Ro. 2.* And here, for further pressing the duty, the dumbe creatures may bee brought in, which haue some shadowes of vertues in them, to moue men vnto well-doing.

Fourthly, the promises of God to such, both temporall and eternall, made to the perfor-

performers of such duties.

Fifthly, the examples of Gods blessings, powred out vpon such, according to his promises.

Sixthly, the punishments of God, for neglect of doing our duties, with examples for neglect of lesse duty.

Seuenthly, the equity thereof, it is that by our profession we be tyed vnto, and Iustice requireth at our hands, as due vnto others, so for their sakes to doe it, if not for our owne, and so the necessity layd vpon vs to doe it. *Paul* sayd; necessitie was layd vpon him to preach.

Eighthly, the effects therof, the vse and fruit, how it will redound to Gods glory, how beneficiall to others, and how we our selues may reap inward comfort, praise of a good name, and outward

ward profit perhaps, and with all this benefit, that the practise of vertue keepes from the contrary vice.

Ninthly, the easinesse to doe it, if wee would endeuour it through Gods blessing.

Tenthly, the euils which may ensue to Gods dishonour, to our owne persons, to others, to the Church, commonweale, to our owne household and so forth in neglect thereof.

Eleuenthly, the comparing it with greater duties, which wee doe owe, and haue performed, doe performe, or ought to performe, with examples of godly men in Scripture or elsewhere, what great things they did and suffered willingly for so doing.

Twelfthly, Similitudes which may bee taken from persons, things and actions to explaine the necessity, the equity

equity and easinesse of the practise vrged, & also they serue to win the hearers by such euident demonstrations. These will draw an assent to the Parable being propounded in the third person, and will cause them to giue sentence at vnawares vpon themselves, which being then wisely applyed, will greatly strike the heart; all which wee finde true in that of *Nathan* to *David*. *Saint Chrysostome* vsed in his Sermons many similies, by which hee taught, delighted, and much moued the Auditory; and Christs Sermons were full of Parables. Heere note that the similies bee not farre fetched, and so darke and obscure, beyond the capacity of the Auditorie; no such vsed in holy Scripture.

Third

Thirdly, in pressing this duty a Minister must consider how to moue and gaine the affections, and the hearers to a loue and desire to doe the duty, and to doe this.

First, let him bee moued in himselfe with compassion towards them, with loue & ioy in their spirituall welfare, and with sorrow for their sinnes, and feare of their damnation.

Secondly, hee must rule well his voyce with the carriage of his right hand and eyes, not stage-like, not in a foolish fantastlicke affectation, not onely after the rules of Art as Rhetoricians were wont to doe; but after the inward grace of the heart, according to his owne true loue, ioy, compassion, hatred of ill, desire of well-doing, sorrow for sin, feare of God, and feeling of the affliction

How a minister is to labour vpon the affections, and what hee must doe to moue his Auditory.

affliction of conscience. If such a man haue vtterance and voyce, with good matter, and sound reasons: Oh, how forcible shal his words bee! how full of power in the hearts of the hearers! Hee will speake with authority, and by Gods assistance preuaile greatly with the people, if not to the conuersion of all; yet to the binding of most to an outward ciuill behaviour.

Thirdly, hee must picke out of the former motiues some of the weightiest and most perswasive; as the consideration of the time, the place and persons may guide him therein, and these enforce & enlarge especially these: *First* the commandement of God, from the power of the commander, the equity of the commandement, the blessing to the obseruer, the curse

curse to the transgressors; how in obeying it wee bee in his seruice, what a grace it is that hee will vouchsafe to command vs, & so forth.

Then, the examples of such as practise it, what persons; man, woman, old, young, Christian or heathen: Of what condition, rich, poore, learned; vnlearned, high, low; when and at what time, what grace it is to them and so forth, with an application to the present Auditory, with a comparison as farre as wee may. *Thirdly*, the blessings of God, who plentifully doe follow the godly, sometimes outward, but euer inward, and the benefit of the eternall blessing. *Fourthly*, the punishments vpon the neglect of duties, vpon whom, in what manner, how long, with a comparison of such duties to

this

Of the vse
of figures
of Rhetorick,
and which of
them a minister
is chiefly to
vse.

this vrged, as being perhaps farre lesse in mans iudgement. These foure are commonly the most weighty, and will most worke vpon the minds of men: & therefore the most to bee stood vpon in the Exhortation. *Fourthly*, hee must make vse of the figures of Rhetorick, especially of these eight, which haue an incredible power of attraction, & pulling to them the affections of hearers, if they bee well managed, still from the grace of the heart, and by good iudgement brought in aptly in their due places. The Figures are these.

Exclamation, but this not too often, nor too vehement with *Stentors* voyce; but then, when either the excellencie of a thing, the greatnesse or strangenesse thereof requireth it: as *Esa. 1. 2.* *Ier. 22. 29.*

Inter-

Interrogation; made vpon occasion of time, place, and person, from the matter in hand, and the reasons vsed; it is in much vse in the Scripture; it enforceth the cōscienceto answer; it makes the hearers Iudges of the matter, and so causeth them wil they, nill they to goe on with the speaker.

Compellation, which is a calling vpon the hearers, to a consideration of the thing spoken; this stirreth vp attention, and fetcheth in again wandring thoughts.

Obsecration; this is making of request to the hearers in things hardly yeelded vnto, intreating the Auditory to yeeld somthing for their good; this argueth loue and humility, it winneth from the hearers by meekenesse and assent; but this is not to be vsed; but when the matter hath beene well beat vpon before, and enlarged so sufficiētly as they cannot deny so reasonable a request
made

made so earnestly for their owne benefit.

Oration; when wee fall to wishing, to declare our desire and good will towards them; it procureth good will.

Prosopopeia; the feigning of a person; when wee bring in dead men speaking, or our selues doe take their persons vpon vs, or giue voyce vnto senselesse things, as *Rom. 8.* this is very pathetical and moueth much, if it be rightly handled.

Apostrophe; which is a turning of the speech suddenly to some person or thing from that which wee speake of; it is to bee vsed in great matter, as speaking of Churches calamities, wee must forthwith turne our speech to Christ, to respect his spouse; or speaking of mans disobedience, wee might turne our speech to the earths obedience to condemne him.

Lastly, *Sermocinatio*, or *Dialogismus*;

logismus; which is, when a question is made, & forthwith readily answered, as if two were talking together; this figure, *St. Chrysostome* vsed much, but much more *St. Augustine*, it stirres vp attention, and makes the matter manifest with delight; this our Saviour vsed, speaking to the people of *Iohn Baptist*. Many more there are, but these are most in vse. And thus much of the vse of instruction.

The *fourth* and last thing, which a Minister is to doe (having thus pressed the duty) is to shew them the meanes which they must vse. *First*, to such as are not practitioners how they may come to bee doers; and heere first, shew what the meanes are, as dayly and reuerend reading the Scriptures, seruēt prayer, holy meditation, pressing of our owne consciences with the word of God, looking vpon the
good

good examples of others, and auoyding the hinderances there-to. *Then*, perswade to the meanes from the easines, from the hope of Gods assistance promised to such as labour to doe well, from the examples of others and their good successe therein, or in the like and so forth. In the next place, hee must shew the meanes to such as are practitioners, how they may continue as by prayer, daily practise, frequenting the company of the godly, auoyding the fellowship of the vngodly, & such like. And thus much for the vse of instruction.

3. *Of the vse of Reprehension.*

This vse is a reproofe of sinne either of omission or of commission, of what nature and kind soeuer, as of ignorance, of truth, whether simple or wilfull, of vnbeliefe reiecting truth, of obstinate vpholding error, heresie, or schisme, of vice and prophanesse. This vse doth not onely
arise

arise from a doctrinall proposition, as thus,

Doct. *The chiefest graces is loue.*

1. Cor. 13. *Vse.* This repro-
ueth those which boast of
knowledge, faith, hope, &
such like, and yet make no
conscience of the duty of
loue: or thus. Doct. *The*
soule without knowledge is not
good, Prov. 19. 2. Vse. There-
fore such as seeke not know-
ledge, and such as refuse it,
are iustly reprobued for their
folly and wickednesse; but
also from the contrary to
the vse of instruction; as
thus. Doct. *A man fearing*
God will shew pity to his friend
in aduersity, Iob. 6. 14. Vse of
instruction. Therefore, as
wee feare God, shew com-
passion to our friends in af-
fliction: this wee see our
duty. *Vse of reprehension.* If
this bee so, then they are
iustly blamed, they deserue
reprooffe

The vse
doth arise
from a do-
ctrinall
propositi-
on.

And from
the con-
trary to
the vse of
instructi-
on.

reprooffe, and are to be condemned who doe neglect their friends; who turne to bee their enemies, and increase their misery, as too many in this false age doe.

What a Minister must know to bee able to make this vse.

This vse of reprooffe hath warrant in the holy Scriptures, from the Prophets, from Christ, and his blessed Apostles, as wee may see euery where in the Bible, *Esay 1. & 5. Ier. 2. & 9. Ezech. 8. & 13. Hosea 1. & 2. & 4. Amos 4. Mat. 23. Act. 2. 36. & 3. 14. 15. & 13. 10. 1. Cor. 5. & 15. 34. Rev. 2. & 3.* A minister to vse this, must know the sinnes, w^{ch} cleaue to mens natures, the sins w^{ch} cleaue to mens callings, the sinnes of the times, to be able to lay them open, & to reprove them iustly.

How to proue a sin to be a sin.

After the collection of the vse thus, if any may bee thought to call into question the sin reprovued, whether it bee a sinne or no,

no, it shall not be amisse to cleare that, and to proue the same to bee a sinne by some of these wayes following.

From the definition of sinne,
by some commandement
forbidding it, dehortation
disswading from it, by the
opposite vertue, or duty im-
posed, by threats against it,
by examples of some so
confessing it, by some pu-
nishment inflicted, by an ac-
cusation or taxing of any
for it, by these proofes it
may bee manifested to bee
a sinne.

Heere it shall not bee amisse
in reading the Scriptures to
note the sinnes, as one shall find
them, & gather them into heads
according to the commande-
ments, that so a pregnant prooffe
may bee brought against that
euill w^{ch} in the reproofe is found
fault withall.

The sinne being made mani-
P fest,

fest, hee is to come to the dehortation, and here dissuade such from it as live therein, or forwarne such as bee ready to fall thereinto. The reasons to withdraw them are these.

What reasons to use to draw from sinne.

First, Gods prohibition by the negative commandement, or dehortation.

Secondly, the light of nature in heathen, common equity, common honesty.

Thirdly, examples of the godly opposing it, or having fallen repenting of it. The Heathen abhorring it; yea, and the dumbe Creatures by naturall instinct.

Fourthly, the ill fruits and effects thereof, to a mans selfe, to others at home, or abroad, in name, estate, body, yea, and life it selfe.

Fifthly, the holy profession of a Christian teaching the contrary.

Sixthly, our Vow in Baptisme,

risme, and the bewailing of sin in receiuing the Lords Supper and daily crauing pardon in the Lords Prayer.

Seuenthly, the danger of liuing in any one sinne wittingly and wilfully.

Eighthly, the threats in Scripture against it.

Ninthly, the punishments inflicted immediately by God or by his law commanding to be inflicted the punishment appointed by the lawes of the Land, by the Ecclesiastical lawes, yea, and the punishment thereof among the Heathen. And heerein to bring in the examples of punishments inflicted by God and by men, either in Scripture, or in true stories, or instances at home by obseruation, or knowne to vs by faithfull relation. Heere presse eter-

nall punishment in Hell.

Tenthly, the comfort of conscience that would insue in ouer-comming the freedome of spirit, to goe vnto God being set free from sin; the assurance of a mans saluation, repentance being a fruite of faith.

Eleuenthly, from comparing it and the like sinnes together, or it and lesse sins, how seuerely punished, how many condemned, as *Salomon* doth theft & adultery together.

Twelfthly, set out by Similies the vglincesse and nature thereof.

In these and all our reasons wee must labour to worke in the guilty parties these sixe things.

First, shame and detestation of the fact, by noting the filthinesse of the thing committed by such a man of those

What things are to bee wrought in a guilty person.

those qualities, of such authority and age, before such and such, in this or that place, at such a time, and urge the presence of the holy Angels, and of God himselfe standing by, and beholding the same to make the fact odious to him.

Secondly, compunction of heart by shewing our slavery to the Diuell, the curse of the law, the strangenesse and greatnesse of that sinne, the fiercenesse of Gods anger against sinne, in giuing the law, in punishing without respect all sorts, the horror of an accusing conscience, the agony of death, his short time of life, apt to sudden death, the terrour of the last iudgement, hell-fire, the eternall torture.

Thirddly, louing and true compassion to themselves,

and others, by shewing the
escaping of these dangers,
& procuring to themselves
and others much good,
if they repent.

Fourthly, true repentant
sorrow, even with teares, by
vrging their misery internal,
externall; places inuiting to
repentance, examples of
Prophets and Christ speak-
ing with teares, examples of
repentant sinners lively
brought forth, mourning
and lamenting.

If by these they bee not
moued, then lay before
them Christs dying for sin,
his agony in the garden &
crying vpon the crosse; his
vnspeakable loue to bring
and free vs from sinne; and
lastly, the outcryings of the
dampned in hell, their weep-
ing & howling and all too
late.

Fifthly, true and reuerend
feare

feare of God, and hatred against sinne, by his threats, his holy nature, his punishments for sinne. Hatred of sinne will bee wrought by considering it the greatest enemy, defacing Gods image; procuring losse, depriving men of all good, & such like.

Sixthly, hope of mercy by Gods promise and oath, by his readinesse to forgiue, examples of forgiuenesse, &c.

For a Minister to bee forcible in the dehortation; let him obserue, for mouing affections, what is taught before in the vse of instruction, as to bee moued himselfe, to rule his voyce, and to picke out the most forcible reasons, and to make vse of the figures of Rhetoricke.

After all these things, hee must shew the way and meanes

to come out of such a sinne, according to the nature thereof, and also how one may prevent falling into the same, which may bee the same noted in the vse before. And thus much for the vse of reproofe.

4. *Of the vse of Consolation.*

A twofold
end here-
of.

This vse is a conclusion made from a Doctrine for a double end.

First, for encouragement to the obedient and godly repentant, to goe on in welldoing, and to strengthen them against all terrors and feares whatsoever. *Moses* vsed this.

Exod. 14. 13. *Esa*y the Prophet, 2. *Kin.* 19. 6. *Esa.* 37. 22. 33. Our Sauour Christ, *Mat.* 5. 2. 11. *Luk.* 6. 20 21. 22. The Apostle. 1. *Thes.* 4. 18.

Secondly, for comforting the afflicted conscience labouring vnder despaire, not know-

knowing what to doe to bee fa-
ued.

Of this *Peter* had care. *Act. 2.*
37. 38. and *St. Paul, Act.*
16. 31. 2. Cor. 2. 6. 7. Eu-
ry Doctrine almost will af-
ford an vlc of cōfort to the
godly, who through Christ
haue a right in God, in
his word, workes, ordi-
nances spirituall, blessings
temporall, and eternall.
As thus. Doct. *The Lord*
ordereth all things. Vse. Com-
fort to the godly; seeing
God is their father in whose
hands are all things. Doct.
*Faith and not workes sancti-
fies vs. Vse.* Comfort to the
godly, that they are not vn-
der the Law, but vnder
grace. Doct. *Wee bee all by*
nature children of wrath. Eph.
2. 3. Vse. Comfort to the
godly, that they are not
in their meere naturall e-
state.

Whence it
may bee
drawne.

Vses of comfort may bee drawne from the consideration of evils auoided, or good things attained vnto in almost any Doctrine, though not so fitly concluded, but onely where the les-son aimeth thereat, as in these, and such like.

Doct. *Iust is God of his word.*

Vse. Therefore comfort to relye vpon his promises.

Doct. *Where two or three are gathered together in Christs name, hee is there amongst them.*

Vse. Comfort for the Godly to meete together to serue him. Doct. *No condemnation to those that are in Christ.*

Vse. Singular comfort against the curse of the law and the wrath of God against sinne to all true beleeuers and penitent sinners. Thus wee see, how vses of comfort may bee gathered for the godly, if the doctrine teach either faith,

or

or charity; because they are endued with both, shewing the fruits of both, and so haue a right in the promises made to all beleeuers and louers of God and their neighbours.

Reasons for comfort and encouragement must bee framed according to the particular discomforts and discouragements, whether inward or outward, publike, priuate, in body, goods, good name.

Generally, for comfort these may beeuerged.

First, that God seeth and ruleth all things in heauen, and earth.

Secondly, that all things worke together for the best to those that bee his.

Thirdly, that none shall be tryed in any thing aboue that which they shall bee able to beare.

Fourthly, that God is one and the same to his, whatsoener be-falleth

How and
by what
reasons to
comfort
the afflict-
ed.

befalleth them in this world, no separation from his loue, *Rom. 8. 38. 39.*

Fifthly, the way of vertue is euer the safest, though it be neuer so full of crosses.

Sixtly, the way of wickednesse is most perillous, though for a time it haue all the outward successe that heart can wish.

Seuenthly, that one day there shall bee a full end of all their troubles, and an eternall crowne of glory for a reward, when the wicked shall goe into hell and bee punished euerlastingly: These well digested, truly beleeued, and well remembered, will giue comfort in well doing, and encourage without feare, in the midst of the greatest crosses: for comfort to particulars; See my little Booke intituled, *The Staffe of Comforts*, wholly gathered out of the Scripture.

To comfort such as labour vnder despaire, these reasons may be vsed.

First, that God can pardon any sin. *Secondly*, that hee hath promised to pardon euery Penitent. *Thirdly*, that hee which hath but a desire to leaue sin, to please God, and doth grieue also, that hee cannot doe as hee would, hath the beginnings of true grace, and that God accepts the wil for the deed. *Fourthly*, that feare to offend God, though there be doubting of saluation, is yet some signe of saluation. *Fifthly*, that true faith and doubting may stand together, it argueth onely the imperfection, not the falsehood or annullity of faith. *Sixthly*, that all the sinnes of the Elect are veniall; for no condemnation to those that be in Christ. *Seuenthly*, that
the

How to
comfort
such as la-
bor vnder
despaire.

the matter of our iustification is in Christ, and not in our selues. *Eightly*, that iustification is not to bee iudged after the feeling of our sanctification, because this is perfect in none, and is wrought in our selues, the other perfect and is in Christ. *Ninthly*, That God before he calleth his, knoweth them, findeth them in their sins, yet vouchsafeth to shew them mercy; and will hee for infirmities cast them off? we may not imagine it. *Tenthly*, that God will not breake the bruized reed, nor quench the smoking flax. *Eleuenthy*, that assurance of saluation is not to bee iudged, as men feele assurance in affliction; but then from former comforts and tokens of grace; and now in trouble of spirit only from the stability of Gods

Gods promises in Christ, and onely from a desire at the present to belecue. *Twelfthly*, that Gods deere children haue beene in the like case, and how yet in the end, they haue had a comfortable issue; And here instance knowne examples.

Here is required, that a Minister bee well studied in the cases of conscience, to be able to giue satisfaction to the weake and tender-hearted.

There is vse here of the former figures of Rhetorick; and here the things which wee are to labour and bring to passe in the hearts of those, whom we would comfort and encourage, is faith, hope, patience, and ioy in the Holy Ghost.

And thus much for these foure Vses of the Doctrines. They be thus set asunder here, for better direction, but may all be concluded sometime from one Doctrin, as thus.

Doct.

What is required of a Minister herein.

Doct. *It is not lawfull to make an image of God in any respect.* Exod. 20. Deut. 4. 15, 16. Esa. 40 18. *Use of consutation.* The Papists erre grossely which teach contrary to this truth, and against the Scripture. *Use of Instruction.* Gods true worshippers must therefore detest such abominable representations, & take them away. *Use of reproofe.* This serueth to checke and to condemne the madnesse of Image makers, such also as will cause them to be made, and such will not suffer them to bee pulled downe. *Use of comfort.* The Godly may bee glad, that they are deliuered from such abominations, and should bee encouraged still in the dislike thereof. So againe, Doct. *The deereſt of Gods children haue beene afflicted;*
The

The examples of *Abraham, Isaac, Jacob*, his people *Israel, Moses, Aaron, David*, shew it : euen because hee loueth them, *Prov. 3. 12. Ren. 3. 19.* This confuteth such as hold a life of all ease, pleasure, honour, and full of worldly contentment, to be the marke of Gods loue, and that to be afflicted and crossed in this life, is a token of Gods wrath. But if this be so, that euen the deereſt children of God suffer here afflictions, then they erre which hold the contrary ; And this teacheth such as bee Lords, to prepare for their measure of afflictions, & when they come, to take them well. This reſproueth ſuch as firſt profeſſe themſelues Gods children, and yet doe fret againſt afflictions, and would none of them ; but deſire rather to
liue

live in all ease and rest. Lastly, let this comfort the Godly in their afflictions, that they haue a marke of Gods loue on them, and that he dealeth no otherwise with them, than with such as haue beene deere to him; yea, than with his Son *Iesus Christ*, in whom hee is euer well pleased.

Thus wee see, how they may all bee gathered from one Doctrine, and beeeuery one persecuted, according to the rules set downe; but whether from euery Doctrine it bee necessary, to collect all at all times, it were meet to bee well considered of. I suppose such onely fittest to be gathered, as the Doctrine from it selfe will afford, as a firme conclusion, as before I haue shewed, and such as shall bee most for the profit of the present Assembly. And so much for these foure Vses.

CHAP. V.

*Of Application of the Vses
to the Hearers.*

THE Vse being made aptly, next and immediately followes the Application, which is not simply the vsing of Doctrins to seuerall estates: for Vse and application so are made almost one, which in nature are plainly distinct. But application, here meant specially, is a neerer bringing of the Vse deliuered, after a more generall sort, in the third person, as spoken to persons absent; to the time, place, and persons of what sort soeuer then present: and vttered in the second person, or in the first, when the Minister, as often the Apostle doth, will include himselfe with them.

This is liuely set forth vnto vs in the speech of *Nathan* and *Dauid*

What Application is, & how it differeth from Vse.

An instance of Doctrine, Vse, and Application.

uid together: *Nathan* comes with a Parable, and shewes thereby a thing done, which is the doctrine. *David*, hee makes an vse thereof, and speakes in the third person: and *Nathan* makes Application of that Vse made from the third person to the second, *Thou art the man*, 2 *Samuel*, 12. 7.

The Minister ought to make Application.

This is the Ministers dutie, *Eesai*. 61. 1. *Ezechiel* 34. 15. 16. 22. 23. *Luke* 4. 18. *Tims* 2. 2, 3, 4 It was the Prophets practice: *Nathan* to *David*, the Prophet to *Achab*, 2 *Kings* 20. vers. 42. Our Saviour vsed it, *Matth*. 15. 6, 7. *S. Peter* to the Iewes, *Acts* 2. vers. 36. And *Stephen* to those that heard him, *Acts* 7. 51. This home-speaking is the sharpe edge of the sword, the Word of God; this bringeth the Vsēs to their proper places, as salues clapt to the sores of such Patients, as Ministers then haue in hand.

The excellent profit of applying.

This

This indeed is it, which makes faithfull Ministers teaching, vn-sauourie to carnall and euill men: And by this they are sayd to name men in the Pulpit, and gall some personally: when no man is named: but the vse of correction of some vice is made in the second person to the hearers.

This makes a great difference of mens Ministeries, why some are iudged so plaine, and other so plausible, and why some moue one way, or other, to bring men to bee better or worse: others onely informe, but reforme not, because they speake too generally, and preach as if they meant other persons, and not their present Auditory.

If they make Application of Vsēs, its but of instruction and comfort, which the wickedest man can away with. For instruction presupposeth vertue, and flirs vp to good life, which the
worst

What
kinde of
applicati-
on is most
liked of
the wic-
ked, and
what not.

worst would gladly haue a name of; and so for praise and reward sake, will listen to it: the other is comfort and preaching of peace; which none will refuse. And this kinde of Application is common with some, as all that consider of their courses may plainly obserue. But the Application of the Vse of conuincing, but especially of Reprehension and Correction, the wicked will at no hand abide, because those words sound like *Micheas* Prophecies in *Achabs* eares, neuer good. Which makes many mealy-mouthed, become so full of discretion (winding vp foule offences into seemly termes) as this discretion hath almost destroyed deuotion, policie hath in a manner thrust out pietie: and we see by this meanes, sins so reproued continue, by such plausible preaching, vnreformed.

Applica-
tion ne-
cessarie.

Application in this sort must needs be vsed: No plaister cures, when

when we doe but onely know it ;
nor the vse when it is heard of :
but the particular Application
to the fore doth good, and then
it is felt and moueth. It is not
the sight of a treasure, nor know-
ledge of the vse whereto it ser-
ueth, which moueth much the
beholders ; but if one come and
tell them it is theirs, this Appli-
cation workes vpon affection.
Some men say, that this kinde of
applying is not for all Audito-
ries, because some are so wise, as
they hearing the Doctrine and
Vse, can make application ther-
of themselves. It is not what
men can doe, but what they will
doe : nor what they will doe nei-
ther, but what is our office, and
discharge of our duty ; wee may
not presume of other mens
doings, and neglect that wee
should doe by the Commande-
ment of God, and practise of
the Prophets and Christ him-
selfe.

Obiect.

Resp.

For

How to
make Ap-
plication
profitably.

For a Minister to make Application to his hearers, to doe it profitably, he must *First*, preach to them from knowledge out of himselfe, feeling the corruption of nature, and being able to decipher out the old man : *Secondly*, also from the knowledge of his Auditory, what errorrs are amongst them, what practice of vertue, what vices generally, or in particular Callings, who comfortlesse or discouraged, and need consolation : *Concionator* (saith one) *debet concionari ex praxi sua, inprimis autem auditorum* : that like a Physician skilfull of his Patients disease, hee may fitly administer a right potion : or like a wise Counsellour in his Clients cause, hee may giue sound aduice for safetie and defence.

To haue this knowledge, it is fit for the Pallour to be resident on his charge, to conuerse familiarly with his people, seeing and obseruing

observing them, and to haue helpe also of the house of *Cloe*: that so *Paul* may by faithfull relation, heare from others (but in this poynt bee not light of beleeve) what by himselfe alone he cannot come to vnderstand.

In application there must bee had a due regard, discerning aright, to giue every one his portion: in which that exhortation of the Apostle taketh place; *Studie to yeeld thy selfe approued of God, a worke-man, not to be despised, duly diuiding the word of truth.*

The ignorant and docible erroneous, must bee informed in iudgement, with the spirit of discretion and meeknesse; the vertuous exhorted to constancie, and encouraged; the vicious reproued after the nature of the offence, and the qualitie of the offender.

In which poynt, because there are *Iohns* and *Iames*, who in their zeale may forget themselues,

2 Tim 2.
15.

How to
speak zealously, and
yet in moderation.

Q

selues,

selues, I will deliuer a few rules for the moderation of zeale, to speake words with authoritie; and to keepe within compasse; that as wee may not offend in plausible termes, to sooth vp sinners; so with I wee should not, in sharpe and bitter reproofes without sufficient ground: Else sin may bee disgraced, and Epithets may bee giuen to the sinner, according to the transgression, without iust imputation of rayling: for so we may read in *Esay* and other Prophets: wee haue the example of *John Baptist*, yea, our Sauiour Christ and the Apostle to the *Galat. 3. 1.*

Tit. 1. 13.
Act. 13. 10

First, bee
mindefull
of our
selues.

1. Consider thine owne selfe apt to the like sin, *Galat. 6. 1.* or guilty thereof, or of some as ill; that then in all thou doest speake so to them, as also to thy selfe, which will make thee moderate: yet this is true, that what a man fees to be ill in himselfe, if hee be truely penitent, and would be freed

freed from it, the hatred to it, will make him earnestly speake against that sin, when occasion is offered.

2. Weigh what an one thou art, young or old, one held illiterate, or learned, vicious or of godly life, beloued and honoured, or hated, and in contempt; for after the acceptance of the person, so are his words esteemed: youth and ignorance procure small approbation: dislike will receiue no counsell, much lesse admit of reprehension. As thou art in estimation, so mayest thou proceed: howsoeuer, speak that which thou oughtest, and be circumspect in the manner, to speake as is meet.

3. Neuer speake with partiall affection against any in a spleen, euill will seldome speakes well: hate sinne and no mans person: and speake for amendment with the witnesse of thine owne conscience before God. The Pulpit

Secondly,
consider
thy person.

Thirdly,
beware of
partiall
affection.

is not a place, in shew to bee zealous against sinne, and intend nothing but reuenge of priuate wrong from inward grudge; this is rayling and abuse of the Word.

If a party offend, hauing done thee wrong, being thine aduersary, and yet his sinne of necessity deserues reproofe: thou mayest reprehend the crime, but beware of the least shew of priuy malice, and preuent by all means conceits therof. In all reproofes and checks, shew that they come of loue, and not of hatred, in this manner. *First*, by vsing before friendly appellations. *Secondly*, by praising fully the good in them worthy commendations: so doth the Apostle to the Corinthians before hee reprehend them. *Thirdly*, beware in aggravating the offence, or long standing thereon: suppose the cause to haue been ignorance, and restifie hope of their amendment.

How to
manifest
our loue in
reprehensions,
without
hatred of
the persons.

1 Cor. 11.

1.18.

Acts 3.17.

If it bee of obstinacie, note it lightly, and shew what an euill it is: but withall, if iust occasion bee, suppose it growes not from the offenders disposition, wisdom, nature, and former experienced tractablenesse; but rather from some froward persons, euill Counsellours: and these censure deeply, laying the sinne vpon them, and in their person, condemne the trespassour thorowly; for reprehension will so be better borne with, than when its direct, and plainly turned vpon a mans owne person alone.

Fourthly, in conclusion, manifest thy dislike and grieve to bee constrained to take this course with them, and excuse thy selfe. *First*, from the necessity of thy calling, vpon a fearefull penalty, and the Commandement binding thee thereto. *Ier.* 1. 17. *Ezec.* 33. being Gods Commandement also, *Esa.* 58. 1. *Secondly*, the safety of their soules: and therefore thou doest it

Gal. 5. 10.

15.

How a Minister may allay the bitterness of his sharp reproofes. *Alst.* p. 677.

from loue and compassion towards them. *Thirdly*, vse louing termes, with milde exhortations, to heare with patience, and to iudge afterward. *Fourthly*, promise by their amendment, to giue ouer, and that it shall bee onely long of themselues, if euer the like course bee taken with them any more. *Fifthly*, end with promises of Gods mercy, good acceptance with the Church, and their inward consolation, if there bee any amendment. If by this meanes, they take not well thine admonishments and reproofes; they are inexcusable, and thou hast wisely and faithfully discharged thy duty, to thy comfort.

Fourthly, weigh the sin, to keep measure in reproofe.

4. Consider the fault committed, or duty neglected, an error or heresie maintained, the party offending ignorant or obstinate, a publique person or priuate, &c. and accordingly proceed, as time, place, and occasion in

in godly wisdom shall bee thought fit; offences are not equall, neither all persons alike, *Iude vers. 22. 23.* and of this speakes S. Gregorie in his Pastoral: *Non ea inquit, & eadem exhortatio cunctis competit, quia nec cunctis par morum qualitas, saepe alij efficiunt, quae alijs prosunt, & lenis sibilus equos natigat; catulos instigat, &c.* Those that fall of infirmity, restore with the spirit of meeknesse, *Galat. 6. 1.* Speak to the elder men, as to Fathers; to the younger, as to brethren: shew evidently what sin is to all; but haue compassion to the parties, and with patience expect their amendment, *2 Tim. 2. 25, 26.* for priuate offences, take a priuate course: but open transgressors reprove openly, *1 Tim. 5. 20. Galat. 2. 11. 14.* yet first more generally, omitting circumstances: if this preuaile, then cease to reprehend, and blesse God for their repentance: shew

some example of repentance in that kinde, how acceptable it is to God, and cause of reioycing to all ; but if not, then come to them more particularly by circumstances, that they may, will they, nill they, take notice of whom it is spoken ; but without nominating of the person, till the Churches publique censure of excommunication bee iustly pronounced against him. The obstinate being great persons, the greater they be, are the more roundly to be dealt withall. For by how much hee is mighty, by so much his sinne is the greater ; the more odious to God, and dangerous to other. Therefore wee read, how the men of God dealt very personally with Kings, Princes, false Prophets and Priests, as *Elijah* with *Achab* ; *Elisha* with *Iehoram* ; *Jeremy* with *Pashur* ; *Amos* with *Amaziah* ; *Iohn Baptist* with *Herod* ; our Sauiour with Scribes and Pharisees ;

lies; *Stephen* with the high Priests and Elders; yea, *S. Paul* with the Apostle *Peter*, and the same Apostle with *Elymas* the Sorcerer, who was reprehended vehemently, and with most bitter speeches, as could in a manner bee deuised. But wicked policy holdeth this no good course now adayes: fearefull spirits dare not so discharge their duties vpon such brazen wals; because they, by sinne, are deeper in offence to God, and more scandalous than other. Their subiection to the Word, is example to others. Round, but wise dealing with them, is terrour to others. The neglect whereof appearing to the world, and instead thereof, fined plausible speeches, to please, brought in, causeth much preaching to bee, but performed for fashion: Religion to be held meere policie: Preachers themselves to bee but as other men.

Gal. 2.
Act. 13. 10.

What hurt
commeth
for want
of plaine
dealing
wisely
with the
mighty.

Especially, to keep moderation in reprehensions attend to the words uttered.

5. And lastly in bitter reproofes (to set an edge thereon, and yet keepe thy person in authority, and words in regard) vse no speeches of common reuillings, but such as haue proceeded out of the mouth of God, against sins and sinners in generall, or against those euils, or such like offenders, as thou art speaking against set downe in the Scripture.

Againe, bring in the Prophets or Apostles, speaking in their owne words: as if we would reprehend bribery in great ones, wee may say: I will not reprove this sin, but *Esay* he shall tell who they be, and what to be compared vnto, and so bring in his words; *Esay* 1. 23. So against wicked Shepherds, bring in *Jeremie* cap. 23. 1. 11. 14. *Lam.* 2. 24. Our Sauour against hypocrites, *Matth.* 23. and so of other sins: Also the sayings of ancient Fathers, as speaking for vs: which

which will much helpe, to make the reprehension more acceptable : and will prevent the reproch of rayling and intemperancie. We must in this crooked generation be as wise as Serpents; so, that we keepe the innocencie of Doves.

And thus much for Application : which as it is distinct from Vse, so haue I seuered the precepts of both, for better vnderstanding therof. Neuerthelesse, Vse and Application in Preaching, may bee conioyned in one speech : the Vse being deliuered in the second person, to the Auditory present, as an applied Vse : except it be such an Vse, as fits not to bee applied at that time : Application is to be made of all such Vsēs as serue for conuincing, correcting, instructing, and comforting the present Auditorie.

How to
ioyne Vse
and Appli-
cation in
one, and
when.

CHAP. VI.

Of prevention of Obiections.

Men neuer
rise vp to
defend
themselues
against the
Minister,
but in Ap-
plication.

Why and
how to
preuent
obiection-
ons.

AFTER Application, followes
Preuention of Obiections:
for men are no sooner spoken
vnto, but if they dislike any
thing they will speake against it:
if disobedient or erroneous, and
reproued, they will stand vpon
their defence, and will obiection
against vs, for their wayes and opi-
nions. If exhorted to good
things, they haue their excuses;
all which must bee taken away.
Thus did our Sauour Christ, as
Luk. 4. 23. It furthers much the
matter, and cuts off the occasion
of cauils. *First*, it is done either
by propounding what might be
said and answered, as in the place
of *Luke*, our Sauour doth. *Sec-
ondly*, or else to answer an obie-
ction, which might bee made
closely, without mentioning of
it, as the Apostle *S. Paul* doth
often in his Epistles.

In this, 3. things are necessarily
to

to be considered. 1. When it is needfull to make obiections & to preuent them. 2. What to object and answer. 3. How farre it is needfull to proceed heerein.

Three
things
needfull
heerein.

1. Its needfull; *First*, when the word of the Text it selfe affords plainly an obiection of necessity to be answered. *Secondly*, when either a Doctrine gathered causeth any, or a mans own words in following a matter, occasioneth an obiection as it often may do: and therefore great care must be had, and wee must weigh our speeches to preuent euer (if any thing slip vs, as not wel or doubtfully spoken) mens cauilling at that, which we vtter. *Thirdly*, if you speak before a captious company, & that thou art perswaded such there bee, who will dislike some particulars w^{ch} thou art conscientiously to deliuer. 4. When a controuerisie is to be handled in a learned auditory, against the common aduersarie. In w^{ch} respects,

When it is
needfull.

What
things to
be preuen-
ted,

preuention of obiections is to
bee vsed.

The obiections either open-
ly to bee made or closely to bee
preuented, are such, as the omit-
ting thereof, might occasion in
thy speeches either conceit of
error, some approbation of sin,
or some senselesse absurdity: also
whatsoever may bee a let and
hindrance to the receiuing of
that which is taught or exhorted
vnto must by this meanes bee re-
moued. For alwayes there must
bee vnderstanding to know both
what wee say for and against any
matter, or also what may be said
with or against, on the contrary
by any other; els the matter will
not succeed so well as we would
desire.

What the
Pastor is
to consi-
der of to
be able to
preuēt ob-
iections.

2. Heere for the Minister, to
be able to answer obiections, &
to preuent what may bee said,
must in exhortation to vertue,
consider carnall excuses and im-
pediments, which may keep men
from

from the entertainment and practise of that vertue. In dehorting from vice, what shew of reason men make from pleasure, profit, honour, custome, and example to detaine them still therein.

In conuincing of errors, what arguments the aduersaries haue; what obiections against our reasons, to answer & ouerthrow them. Lastly, in comforting, weigh what the afflicted may say; to repell comfort whether their affliction be inward or outward; and thereto answer. By this meanes we may become skilfull in this necessary point in preaching.

3. For the measure heerein, how farre to proceed, stands in the wisdom of the speaker, in the knowledge of the hearers, and the necessity of the matter in hand. All matters are not alike difficult or of hard receipt: neither all cōgregations learned, able to make obiections, or to

How farre
to proceed
in this mat-
ter.

vnderstand betwixt an obiection and an answer: and therefore lesse care of preuention is to bee had and vled amongst such in doctrinall points.

Whatsoever the matter or auditorie is; wee are not to continue making so many obiections as either wee can deuise or finde written from others, so should wee make no end; and such a course as soone maketh doubts as resolues them, breeding in some mens heads an humour of contradiction, and to others occasion of contention rather than to the hearers sanctification and edifying. What thou in thy wisdom shalt hold to be sufficient for the matter, convenient for the time, place and persons; so farre proceed and no further. If any bee not fully satisfied, let them bee intreated to enquire further in private conference. For it is not fit, yea it is very hurtfull to make the

the Pulpit a place for a continuall and full handling of controversies in a common Auditory.

CHAP. VII.

Of the conclusion of the whole Sermon.

After all these followes the conclusion, and knitting vp of the point handled, and of the whole Sermon.

But in all this which I haue spoken, my meaning is not that in Preaching a Minister after he bee entred vpon his text, should euer say: This is the Doctrine, this is the prooffe, this is the vse: now to the reasons, now wee will make application and preuent or make obiections: which is, I confesse a plaineway to a rude cōgregation, easie to be conceiued and written of such, as attend and will take the paines: but it interrupts the course of the speech, and it is too

Note.

*Artis est ce-
lare artem.*

too much a disioynted speech, and lesse patheticall. Therefore albeit for the vnderstanding of the things distinctly by them, I haue made seuerall Chapters; yet the Preacher which will follow this course may in speaking knit them altogether in a continued speech after the manner of an Oration, keeping the method to himselfe: passing from the Doctrine to the prooffe; from the prooffe, to the vse; from the vse, to the reasons thereof; from thence to the application, and to preuention of obiections: and finally to conclude euery Doctrine: and one finished passe by transitions, vttered sometimes in one tearme, sometimes in another, to a new Doctrine in like manner, and so in all to the end of the Sermon: the finall conclusion of all.

How long
time con-
uenient or-
dinarily for
a Sermon.

Touching the finall conclusi-
on of the Sermon: it must bee
made within the compasse of
the

the houre or immediately after, except vpon extraordinary occasion: neither is this to bind Gods spirit to an houre: but to follow the order of the Church, and therevpon the expectation of the hearers, and their infirmity; which who so regardeth not, knoweth not well, how to keepe measure in speaking: neither hath discretion to see what is conuenient. Many for want of obseruing time, and commonly going beyond the customary space allotted thereunto, doe make their labour to their daily hearers tedious, themselves to bee condemned of pride, louing to heare themselves talke; or of folly without wit to keepe a meane, or to know that as much may be vttered in an houre, as can bee of any almost rightly vnderstood and well carried away. Heereof riseth the occasion often of the contempt of some such mens endeouour, this
scan

The discō-
modity of
passing o-
uer com-
monly the
appointed
time.

scandall also, as if the publicke assembly is made *Auditorium, non Oratorium*: that such Preachers are not painefull, to compact things substantially together, but talke at randome, & *quisquid in buccam venerit proferre*.

What must
be done in
the con-
clusion.

In the Conclusion must bee, First a short repetition onely of the principall Doctrines and vses of the whole Sermon, especially if the Preacher bee a stranger, and doth but make one Sermon: else in ordinarie exercises continued, the repetition may bee deferred vnto the beginning of the next Preaching: and very fitly to bee as well a renewing of the old, as teaching of new.

In conclu-
sion to bee
most pa-
theticall.

Secondly, a pithie, forcible, and louing exhortation to moue affection and to quicken the hearers to vnderstand: to hold the truth taught: to detest the errors conuincd:

to

to loue the vertues, and imitate the examples : and to flie the vice it selfe and persons committing the euill spoken against. Comforting and encouraging such as neede : picking out some one speciall Doctrine and vse (scarcely mentioned before, and thought most chiefly now to bee vrged vpon them) from amongst all that, which hath beene spoken, and reserved to this conclusion : that it may bee more fresh in memory than the rest: And this enforce and exhort vnto linely, to make it more effectuell : but stand not long vpon it, and end of a sudden : leauing them moued, and stirred vp in affection to long after more : for as one saith : *Omnia tunc bona sunt, quando clausula est bona. Ex per oratione noscitur concionator.*

Lastly, thus all finished, end with thankgiuing, and prayer also for a blessing vpon that which

Knit vp all with prayer againe & thankgiuing.

which hath beene spoken, mentioning the especials therein: *Atque sic ut a precatione exordium sumpsit concio sacra, ita in eandem pie desinet iuxta dulcissimum dictum, ἀρχὴν ἀπαιτῶν καὶ τέλος ποιεῖ θεός.* The Prayer ended, after the Psalme bee sung, put vpon the people the Lords blessing, and end with *Numb. 6. 24.* or this Prayer of the Apostle, *Hebr. 13. 20. 21. 1. Thessalon. 5. 23. 24.* or else, *2. Corin. 13. 13.* which are Apostolicall benedictions indited by the holy Spirit of God.

The fruitfulness of this kind of teaching.

And thus much for this method, and the seuerall parts of a Sermon, particularly and distinctly, which if wee can well put in practice, wee shall proceed religiously, handle matters methodically, teach soundly, confirme beleeuers, resolue them that doubt, conuince gainayers, reprocue the wicked

ked, comfort the afflicted, pre-
uent caills, and euery way be-
come profitable, to Gods glo-
ry, the hearers edification,
and our owne comfort,
in this great and mi-
raculous worke
of conuerting
soules.

(:.)

THE



THE
SHEPHEARDS
PRACTICE:

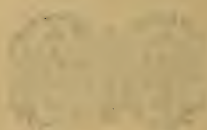
O R,
His manner of feeding
his Flocke.



LONDON
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1 6 2 1.

THE
SHEPHERD'S
DAUGHTER

OR
THE HISTORY OF THE
LIFE OF THE
DAUGHTER



BY
MRS. MARY WATSON
1784



CLARISSIMO

VIRO D. IOHANNI

FAVOR, *Sacræ Theologiæ*
Doctore, Magnæ illius Vicariæ
de HALIFAX Pastori vigilan-
tissimo, suoque Amico inte-

gerrimo, R. B. *suam hanc*
praxim Pastoralem dis
cat, consecrat, omniaq;
precatur optima.

* * *



Adsum (Vir doctissime)

& gratus & observans.

Benivolentiam tuam ag-
nosco non vulgarem. Pe-

rit quod ingrato; sed non quod facis
grato unquam. Munusculum te-
stem mitto & Epistolam: est hæc
brenis, illud exiguum; utrumque
tamen sincerè ex animo. Te quo
studio colam hinc scias, & qua tui
memoriam religione conservare ve-

The Epistle.

*lim. Inter minimos tuorum ego for-
san numerandus : à Maximorum
tamen nemine me sinam (qua in re
potero) superari. Ditiorem sine
dubio habeas beneuolum, fideliorem
autem proculdubio nunquam. Hoc
qualecunque quod impresentiarum
tibi offero, perpetuo erit eius rei pig-
nus. Oro igitur accipias (vir colen-
dissime) eo hilari vultu, quo amicos
semper soles, rem oblatam. Sio enim
intelligam in me nouum beneficium
collatum. Habes me deuinctissimum;
perge igitur, precor, tuum amare
Bernardum, cui te diu Deus Opt.
Max. conseruet incolumem. E.*

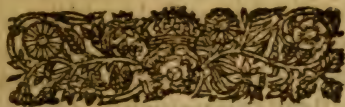
*Museolo nostro pauperi-
mo Worlopiæ.*

Octob. 12.

Tibi ad omnia paratiss.

In Chr. Iesu:

RICARDVS BERNARD.



THE
SHEPHEARDS
PRACTICE:

OR,

His manner of feeding
his FLOCKE.



I was (beloued in the Lord) a singular commendation in the Thessalonians, that they heard the word and received it, not as the word of men, but as it was indeed the word of God: whence it came to passe that God vouchsafed to speake vnto them effectually: for as men esteeme of

A Preface
to prepare
the hear-
ers.

1. Thes. 2.
13.

R 3

the

1. Sam. 3. 4.
10.

of the word, euen so ther after becommeth it profitable. Whilest men doe imagine Gods word to bee, but mans voyce, the Lord will not reueale his will. Of this his dealing see instance in *Samuel*. God spake once and twice to him, he supposed it had been *Elies* call: and so tooke the voyce of God, as the voyce of man. And till hee gaue ouer that conceit, God held backe from him his secret counsell: but when the Lord spoke the third time, and *Samuel* had learned to discerne of the speaker, and knew that it was God, saying, *Speake Lord, for thy seruant heareth*: then God made knowne his will, and acquainted him with his purpose concerning the house of *Eli*. You see then (Brethren) in comming to heare, what account you ought to make of the word in hearing. It is man now that speaketh, but it is Gods word which is taught. You behold one like
your

Th
fuln
this
teac

your selues: but if you reuerently attend, you may perceiue another ayding his owne ordinance; through whom the word spoken by man is effectuell to euery true beleeuer, the power of God to saluation: yea, the saueur of life vnto life, or the saueur of death vnto death. Heare then (beloued) but yet take heed, how you heare the word of the Lord, as it is written by the Prophet *Hosea* in the fourth Chapter of his Prophecie, and the first verse: the words are these:

Heare the word of the Lord, yee children of Israel; for the Lord hath a controuersie with the inhabitants of the Land; because there is no truth, no mercy, no knowledge of God in the Land.

This portion of Scripture is a part of that, which the Prophet *Hosea* spoke vnto the People of Israel, the tenne Tribes to whom hee was sent and Prophefied in the daies of *Ieroboam* the second,

Rom 1.16.
2. Cor. 2.16

The text
out of the
Canon of
the Scrip-
ture.

The Au-
thor of the
words.

The occasion and cause of the Prophecie.

An apt text for these times.

The
fuln
this
teach

when Israel was freed from exceeding bitter affliction, & now flourished in prosperity for a time: yet for all this did they not cease from their wickednesse, so that God againe changed his workes of mercy into dreadfull iudgements to their subuersion, & vtter ouerthrow at the length: of which the Prophet was sent to forewarne them, to shew to them their wickednesse, and so by manifesting to the people their sins, and laying to them Gods iudgements for the same, they might either be brought to repentance, or left inexcusable in the day of Gods wrath and vengeance. This Scripture is not vnfit for these our times; it may bee a looking Glasse to all the Inhabitants of this Land, to whom as *Osea* said to Israel, all the Ministers of this Land may say: Heare the word of the Lord, yee people of England: for the Lord hath a controuerſie with the inhabitants of this

this Land: because there is no truth, nor mercy, nor knowledge of God in the Land. Therefore hearken therevnto, as being the words of the eternall God; this Propheſie of *Hoſea* being authenticall, for that is alleadged by Chriſt & his Apoſtles in many places of the New Teſtament. And conſider alſo, how it cometh to paſſe that the mouthes of Gods Prophets are filled with words of wrath, and that they become accuſers of men, and publiſhers of offences: euen for that people will needes ſinne, to prouoke the Lord to anger: for this cauſe doth God ſend his meſſengers with wordes of re- proote and threatning, by ſhame and feare to reclaim them, or elſe to haſten Gods iudgements vpon them to their confuſion. If this dealing be ſharpe and that you cannot away with it, blame not God, finde no fault with Gods meſſengers, who muſt tell

Jacob

The uſe
heereof
from the
Author the
occaſion
and cauſe.

Mat 2. 15.
& 9. 13.
Rom. 9. 25
1. Cor. 15.
55.

Esay 58. 1.

Jacob of their sinnes, & the house of Israel of their transgressions, and denounce iudgements too, except they amend: but cry out of your selues, search and try out your own ill wayes, and condemne your selues: cease you to sinne, wee will not accuse: repent, and wee will not meddle with iustice: seeke peace by wel doing, and wee will publish the comfortable promises of mercy: otherwise as you cause wrath, so must wee contend with you: for as you your selues are, even so wil the glasse of Gods word present to vs your picture, after which onely must wee decipher and set you forth.

The coherence and method in the Prophets teaching.

The words in this verse, with the rest of the Chapter, fully accordeth with that which goeth before: for from the verse 14. of the second Chapter, the Prophet hauing spoken of Gods great goodnesse & mercy to his faithfull and chosen people truly penitent,

The
fuln
this
teach

nitent, for to comfort them, lest they should haue beene discouraged by that which before hee had spoken against the house of Israel: hee here againe changeth his stile, ceasing from words of consolation, and returneth to speake againe to the wicked and impenitent of matter of desolation, that is, of their sinnes and iudgements due for the same: which hee doth to preuent their flattering of themselves with hope of mercy, from the Prophets wordes which hee had so comfortably spoken to the godly, for feare that thereby the disobedient should haue taken more occasion, vainly deceiuing themselves, to haue grown more presumptuous in sinne, as the manner of the vngodly is; who neither know themselves altogether debarred of mercy; till they amend, neither know the vse of mercy, to bring them to amend, when they enioy them.

The scope.

And

A Paraphrase
plainly
shewing
the coherence with
the drift of
the words;
by which
the grounds
of the doctrines
to be gathered
doe more evidently
appear.

Esa. 57. 21.

The
fulness
this kind
teaching

The doctrine from
the coherence and
method.

And it is, as if the Prophet had said: Thus much concerning the comfort belonging to the obedient, and the publishing of peace to the poore in spirit: Now I returne againe vnto you the wicked and rebellious Israelites: Israelites in name, but not indeed. Israelites after the flesh, and so the children of Israel, but not the Israel of God, the seed of *Abraham*, after the Spirit: know you, that whilst you so stand out against God, you haue no part nor portion in the mercies of God towards the Saints: *For there is no peace, saith God, vnto the wicked.* Look you, yee gain-saying people, looke you for iudgements iustly deserued, for the Lord hath a controuersie with you; because you haue no truth, nor mercy, nor knowledge of God among you.

From the Prophets method, and order of proceeding to a
mixt

mixt people, we may learne the patterne of true preaching, and of right diuiding of the Word, that is, the Law and Gospell, vn- to a mixt Congregation. The Law to the stubborne, to breake their hearts; and the Gospell to the repentant, to comfort their spirits. The reason is, for that they haue their seuerall operations, as the wicked and godly are diuers by nature and grace: the one obstinate, and wilfully rebellious, the other humble and of a contrite spirit. And therefore though mercies do belong, and are to be preached to the penitent: yet iudgements are the portion of the impenitent. This the Apostle witnesseth in the second Chapter to the *Rom.* in the verses, 7, 8, 9, 10. where hee diuideth to the one and to the other a like due. For he saith, that to such as doe well, belongeth *glory, honour and peace, in the 10. verse, and euerlasting life, verse 7.* but

A reason
of the Do-
ctrine.

A Scrip-
ture allea-
ged to
proue it:
with an il-
lustration
thereof,
shewing
how it
proueth it.

Example
instanci-
ng
the same.

Generall
vse of in-
struction
to Mini-
sters.

Reasons
to enforce
the vse.

The fr
fulnesse
this kind
teaching

but to the disobedient, indigna-
tion and wrath, tribulation and an-
guish vpon the soule of euery one
that doth euill; of the Jew first, and
also of the Grecian, in the 8. and 9
verses. Of which doctrine wee
haue in this our Prophet a plaine
practice, and that princely Pro-
phet *Esaia*, in the 8. Chapter of
his Prophecie, and in the 9. of
the same. And therefore is this
Doctrine to be embraced, as the
truth of God, from whence aris-
eth this Vse of instruction:

That all the Ministers of
Christ must learne this poynt of
godly wisdom, thus to diuide
Gods Word aright vnto their
Auditories; to preach mercy to
whom mercy belongeth, and to
denounce iudgement freely a-
gainst the rest. This course the
very nature of the Word bindeth
vnto, if we consider the Law and
the Gospell: the necessity of the
Hearers, being now a mixt com-
pany of good and bad, of Elect,
and

and Reprobate, and of true *Nathaniels* and *Ananiaffes*, sincere and hypocrites: for it keepeth the one sort from presuming that they securely perish not in sinne, and the other from despaire, being humbled truely for sin. This is that, which the Apostle doth exhort vnto, *2 Tim. 2. 15.* which maketh a Minister approued before God in the worke of his Ministry; this establissheth the hearts of the Hearers; and by thus dealing the Word faithfully, it becommeth the saour of life, or death, vnto the liuing and the dead.

2 Tim. 2.

15.

Therefore are wee of the Ministry here present, to make conscience in deliury of the Word, thus wisely and faithfully to dispense the same. For it becommeth vs to bee faithfull, *1 Cor. 4. 2* now this is a poynt of faithfulness, to deale vnto eue-ry one his own portion. We do stand in the roome of God: wee must

Application to the present Hearers. Ministers, with reasons also.

1. Cor. 4. 2
 Jer. 1. 17.

Preventi-
 on of ob-
 jections.

Jer. 17.

must speake as he would speake, and as he commandeth *Jeremie*, saying; *Thou therefore trusse vp thy loynes, and arise, and speake unto them all that I command thee.* Me think, I heare you say, you could willingly preach the words of comfort to the repentant; but not so threat iudgement to the impenitent. And why so (my Brethren) I pray you? what, are your Hearers mighty? feare not their faces, lest God destroy you before them. Are not you the Ambassadors of the Almighty? Remember your office to fulfill it, leaue the successe to God, call to minde the courage of the Prophets, they shranke not for feare. Thinke of Christ, of *Iohn Baptist*, of the Apostles, how the spirit of the Lord came vpon them, and how constant and bold they were to speake the truth in the name of the Lord. The euill-disposed cannot goe as farre as they will: but as God is pleased.

Luther.

Luther, our late Apostle, as I may so call him, fought with the Dragon, & withstood the power of the Beast, and reprov'd even Kings with constant courage, yet did he dye in peace. Wherefore let vs not be daunted, let vs not doe the worke of the Lord deceitfully: it is necessary that the people know their sins, and the iudgements deserued for the same: the Word bindeth vs to this duty, reason perswadeth, as you heare. Examples are before to encourage vs, which if we doe follow, and yeeld obedience vnto, we may certainly looke for a blessing.

Secondly, from the Doctrine wee see, are iustly reprov'd such Ministers, as doe not faithfully discharge their Ministry, as by the Prophets example they are here taught: and these be of two sorts: One which taketh the one parts, the words of peace, and preacheth alike plausibly to all, onely

The conclusion.
Ier. 48. 10.

The vse of correction with application.
The first sort.

Gal. 1. 10.

Preuenti-
on of ob-
jections.Meanes to
amend.

onely to please men: but if any of vs be such, know that you are not the seruants of Christ, as the Apostle saith. It was the practice of false Prophets: It argueth no zeale to the truth. It is true, you may liue so in peace, may bee held peaceable men, get also commendations, and fauor with aduantage. But woe to that peace, which deprieth a man of true peace. Woe to that praise and profit of men, which will depriue vs of the praise of God, and the profit of eternall happinesse. Oh (my Brethren) what shall it aduantage you, to win all the world, and to lose your owne soule? Such are like to them that professe skill in curing, but haue onely one salve for euery sore, which often doth poyson more, than it healeth. To amend this, stroue to be zealously affected, to haue the spirit of discerning, to bee desirous to see fruit of your labours, and you cannot continue

The
ful
thi
tea

nue in this euill course, how peaceable soeuer it may seeme vnto you. Remember, that Christ came to bring a sword, and not peace: not that a Minister should set his people together by the eares; but that hee should speake the Word so, as by Gods blessing it might make a spirituall diuision amongst them. The other sort of Ministers are they, which inuert the Prophets order, threatning and accusing the Godly, and applauding the wicked and vngodly. These are in their practice, contrary to their office; these are re-
 proued by the Prophet *Ezechiel*, chap. 13. 19. 22. verses, reprehending such as promised life to those that should not liue, & for making sad, whom the Lord had not made sad, & so strengthened the hand of the wicked, that he should not returne from his wickednesse, by promising him life. And of such an vngodly practice

The second sort
 reprobued.

Ezech. 13.
 19. 22.

Ier. 23. 17.

The exhortation
and conclusion.
Esa. 61. 1. 2.

practice of the false Prophets, doth *Jeremy* complaine in his time. These are the false Teachers, who tread in the steps of false Prophets, seducing other, themselves being seduced by that lying Spirit, who preuaileth in the wicked, and is a Lye in the mouthes of all false Prophets. Let vs hereof beware. This course is not after the Spirit of God, who is in his, *To preach good tydings to the poore, to binde vp the broken hearted: to preach liberty to the captiues, and to them that are bound, the opening of the prison; to preach the acceptable yeere of the Lord, and to the wicked, which goe on in their sinne, the day of vengeance of our God.* For indeed the Lord abhorreth the wicked, hee will not fawne vpon his enemies, neither ought such as speake in his name that way lewdly to abuse his Word. Hee neuer healeth the rebellious that repent not with
his

his Euangelicall plaisters, the promises of life, vntill they bee wounded, and come loden with griefe of sinne, desiring refreshment: neither will he breake the reed already bruized, nor quench the smoking flax with Legall compunctions, with threats and terrours of his iudgement. To conclude, let it grieue vs, if wee herein any way haue offended, and returne to God by repentance, and amend, so shall God bee with vs, peace remaine for vs, and wee shall escape the curse due to false Teachers, who mislead the people to their perdition.

And thus much for the Doctrine of the Prophets order and coherence. Now the drift, as you haue in part heard, is to bee called againe to your remembrance, which was to preuent the wicked, from supposing the comforts deliuered to the godly, to haue been spoken vnto them,
and

Doctrin
from the
scope.

Reason of
the Do-
ctrine, and
illustrated
by exam-
ple.

1 King. 21.

27.

Jonah 3.

and so to haue presumed of mer-
cy, when there is no cause, which
here he endeouours to take away,
by denouncing iudgements a-
gainst them. Whence wee doe
learne, *That the threatning of
Gods iudgements in a mixt Congre-
gation after mercy, is a forestalling
of wicked mens presuming of mercy.*
The reason is, for that threat-
nings are dependances of the
Law, and therefore haue the force
of the Law, which is to binde
the conscience of the obstinate
sinner, to answer at the barre of
Iustice, and so taketh away con-
ceit of mercy, except he repent:
wch evidently appeareth by the
effects therof in hearers, making
sad the hearts of them, and cau-
sing them to humble themselues
at the hearing of iudgements for
sins, and the same layd open vn-
to them, of which we haue preg-
nant examples in *Achab, Ninis-
nites, Felix*, and of the Iewes ap-
prehending iudgement in the
know-

knowledge of their sin, which made them to cry, *Men and Brethren, what shall wee doe ?* And therefore Ministers knowing their Auditory, and hauing knowledge of the people, that with the Godly there be wicked and obstinate persons, they are in preaching mercy to the penitent, to intermix iudgements for sins, to preuent the peruerse and wilful, for taking hold of mercy, before it bee duely offered. For it is the nature of the Law accusing man for sin, and the threats of iudgements for the same, not onely to forestall the apprehensions of mercy, but also to beat downe the pride of their hearts, and imagination of their supposed happines, Conscience Gods internall Accuser, being thereby enforced to speake against them, and to make them to take notice of sin, and with feare to apprehend Gods dreadfull displeasure for the same.

Act 24.25.
& 2.37.
Vse with
reasons.

Now

How to
doe, to
forefall
the obsti-
nate.

Preuenti-
on.

Now to keepe downe the rebellious, that they may not presume so audaciously, by laying open their sins, and by shewing the iudgements deserued, wee of the Ministry must be furnished, and come so armed vpon them, that if it bee possible, by all the meanes weemay, they hearing sinne so layd open, and iudgements so vrged by expresse threatnings of God, and by fearfull examples of his vengeance executed for the same, may become thorowly ashamed of sinne, and bee euen confounded in themselves for feare of Gods heavy plagues, and fierce indignation against them, so as they inwardly shall not dare in their wicked course of liuing, to go on in presuming of mercy. And let not any faithfull seruant of God doubt to finde the fruit heereof; for God will assist his owne ordinance, and as hee hath appointed euery thing; so shall it worke.

Mens

Mens hearts shall bee made to bend to Gods word, and *Achab* shall bee forced to humble himselfe, though hee hate to heare *Eliab*, and doe account him his enemye. What if threats do not worke their proper effects euer in the wicked hearers to make them stoope? Shall we therefore not goe on to vse our endeouour? shall we beleeeue that it is not the meanes to temper them? Not so. It only belongeth vnto vs to do what we are commanded, & for the successe to leaue it vnto God who best knoweth when, where, and how to worke vpon euery one to his owne glory. And therefore let vs resolute heerevpon, & make ready our weapons against the enemye, and so contend with them by Gods iudgements denounced, that the loftiest lookes of the presumptuous sinner may bee humbled and brought low.

As wee see heerein our duty,

S

so

Vse to the
people ap-
plied.

so also is it your part the Hearers, when you heare of sinne and iudgements, to apply them as corasives to eate vp the sinne of presumption by which they worke wickednesse and yet hope of mercy. For how can you ; heare of your sinnes and what sinne is, what euill it doth ; how it maketh a wall of separation betweene God and you, how it subiecteth you againe to the bondage of the Diuell ; how it is a despising of Christs sufferings ; a treading vader foote, and accounting as nothing the shedding of his precious bloud ; how it prouoketh God to wrath, to depriue vs of all blessings, as the Angels were of Heauen, *Adam* of Paradise, *Cain* of Gods presence, *Reuben* of his birthright, *Salomons* children of their fathers glory, all *Israel* and *Iudah* of Gods protection ; yea, how it maketh vs in our state worse than

than beasts, more accursed than dogs, more filthy in Gods sight than swine, and more vnhappy than the miserablest creature, that euer God made to liue vnder the cope of Heauen? How can you heare of this and not sigh in your hearts for your sins? how can wee presume of mercy, so damnably liuing and deseruing death? Wherevnto if you doe apply the threats of iudgements deserued, as wee shall denounce them against sinne; that God will bee auenged on such; that his plagues shall consume them; that his curses shall follow them, in what they put their hand vnto, as *Moses* telleth vs, *That hee will not bee mercifull to such, but his ieaousie shall smoke against them, all the plagues that are written in his booke shall light vpon them, and so will root out their name from vnder Heauen. The Sea shall drowne them as Pharaoh was, the fire burne them, as*

Deut. 28.
ca. 29. 19.

Israelites were; the earth swallow them vp quick, as *Corah* was with his company, and all the Creatures of God, the Lords host shall stand euer armed against them, and at the Lords bidding shall pursue such, till they bee utterly consumed. Can your eares heare these things and your hearts not tremble? Oh Adamants! Can you blesse your selues with hope of peace, and yet heare out of Gods mouth, that all the plagues in his booke shall light vpon you? O mad imagination! Cease (Brethren) if any sparke of Gods feare bee in you, to hope vainely of mercy, whilst you goe on in sinne. Apply to your selues these things.

Preuen-
tion.

What though it bee fearful heere to behold sin in his monstrous shape, and Gods ireful indignation against you for being so linked with sinne? Le

it not grieue you heere to bee grieued, neither bee troubled for that heere you shall feare; so as your grieve and feare doe worke a break-neckc of sinne, the dread of Gods iudgements will easily bee removed: and the more you behold sinne, the lesse you will like it, by Gods grace; and the more you grow in displeasure with your selues for it, the farther are you from wrath, and neerer euer to assurance of mercy. So as albeit by this grieve and feare, you seeme to goe to hell; yet indeed it is but as it were a sailing thereby, and the passage to heauen, so bee it repentance with amendment doe follow. Therefore be willing to take notice of your sinnes: thinke not vpon other mens faults, whilst your owne iniquities are laid open. Contrition is wrought vpon the acknowledgement of your own offences, and not by beholding the euils of other men. With

Conclu-
on.

confession of sinne apply the iudgements threatned against such sinne, yea, imagine your selues vnder the plagues denounced, and your selues to bee made the very example of such in Scripture mentiōed, as haue beene punished for the like euills as you finde your selues guilty of: so will thereby a deeper impression of them bee wrought in you, and you the more humbled, sin truly detested, and the plagues which you feare certainly auoided, which the blessed God of Heauen, and the father of all mercy and consolation grant you, for his sons sake, *Amen*. And thus much for the doctrine with the vses also from the scope and intendment of the wordes in generall.

What the text, and text is, and the generall parts therof.

Now we come to the diuision of the text, which hath beene read vnto you, the words whereof in the beginning are an exhortation, *Hear the word of the Lord,*

Lord, yee Children of Israel, which is the first part. The second part is a reason to enforce the exhortation, in these words: For the Lord hath a controuersie with the Inhabitants of the Land. The third part is a reason of the reason, in the last wordes: Because there is no truth, nor mercy, nor knowledge of God in the Land.

These wordes, Hearc the word of the Lord, yee children of Israel, are, as hath beene said, an exhortation, which the Prophet prefixeth before his matter following, to prepare the people by way of a Preface, and to stirre them vp vnto attention, to harken to that which followeth, q. d. O yee sonnes of Iacob, yee children of Israel, I doe exhort you in the name of the Lord, to withdraw your minds from other things: listen and attend vnto the message, euen the word of the Almighty, which I his messenger am commanded to deli-

The
ground of
the Do-
ctrines fol-
lowing;
which be-
cause they
bee but by
the way
are but
briefly
touched.

uer vnto you. Whence ariseth from the Prophets practice these two lessons.

Doctrines.
The reason of it.

Esa. 1. 2.
Ose. 5. 1.

Use with
reasons to
enforce it.

First, that it is fitting to vse words of preparation to stirre vp attention. For men are dull of hearing and vnapt as ill ground, except they bee made ready to receiue the seede of Gods holy word. Therefore haue the men of God vsed preparatiues to make their hearers to listen, as wee may see in *Esay. 1. 2.* and in the next Chapter of this prophesie in hand; so also in *Act. 13. 16.* and this not onely in the beginning, but also vpon some occasion, at some speciall point, euen in the midst of the Sermon, as in *Iam. 2. 5.* Let vs of the Ministry then as wee see cause prepare our hearers, that they may listen and attend to that which wee shall speake. Wee see it the practice of the men of God, the nature of man is vncapable and needeth it. It will argue our care

to

to haue the Lords cause reuerently heard, and that the people should benefit, and wee not lose our labour in speaking to the wandring minde, the drowlie spirit, or the sleepy head, wch are euer as farre from attention, as prophane *Esaus* are from deuotion. Therefore let vs say with the Prophet heere in this place, *Hear the word of the Lord:* with *Paul* sometime, *Men of Israel and you that feare God, hearken:* and with *James*, *Hearken, my beloved brethren:* that so they may bee kept waken in their spirits, and held attentine to the word, which is spoken.

A&A. 13. 16.

Iam. 2. 5.

Secondly, that it is not only the Ministers office, by doctrine to informe the iudgement of his people, but also to vse the words of exhortation. For a Minister is euery way to edifie the soule, by Doctrine to enlighten the vnderstanding, & by exhortatiō to quicken affection:

Doctrine,
and the
reason
thereof.

for

1. Tim. 6. 2.
Vse with
arguments
to enforce
it.

for heereunto is exhortation appointed, and for which cause the Apostle cōioyneth them. Therefore let vs vse wordes also of exhortation with Doctrine, because wee are so exhorted, 1. *Tim.* 4. 13. It is necessary, because it serues for mouing and winning of the heart, without which vnderstanding will neuer come into practice. For though vnderstanding must euer go before to guide affection, lest there bee a practice beyond knowledge, in a preposstrous zeale; yet must the affection be quickned to pricke on knowledge; lest the minde know without any thing doing, or turne religion into policy in euery point of practice. The godly doe looke for it, as a speciall thing wherein they delight, as in *Act.* 13. 15. where wee see all that which was to be spoken, is called by the name of exhortation, so much was the Church then affected with the same,
and

and the Apostles also much v-
sed it, *Acts.* 2. 38. 39. 40.
which is indeede the princi-
pall meanes, to inflame the
heartes of the Hearers, and
to make the people zealous:
wherevpon it is no doubt,
that the Apostle ever towards
the ends of his Epistles, ha-
ving before plentifully taught
the sound truth, hee useth
to conclude with many exhorta-
tions. But for Ministers to
doe this powerfully, by the
aid of Gods spirit giuing vs this
guift, wee must have feruent
zeale of Gods glory, great com-
passion towards the people to
saue their soules, vnfained ha-
tred of sinne, and a sincere de-
sire to haue the truth intertained
and exprest by a religious pra-
ctice, else will not the words of
exhortation carry that life to
the hearts of the hearers, as were
to bee wished, and as indeed ex-
perience doth declare.

Meanes
prescri-
bed.

In

A subditi-
 tion of the
 first gene-
 rall part
 by circū-
 stances.

In the Exhortation, *Heare the word of the Lord, yee children of Israel*; wee may obserue these circumstances, the matter of the Exhortation, and the parties exhorted. The matter is to heare the word of the Lord; the parties are the children of Israel.

Heare the word of the Lord: Heere the Prophet, as it were maketh an O yes, and craueth audience to his message, declaring as a reason to moue to attend, that it is the word of the Lord, which hee bringeth vnto them: and it is, as if he had said; *Hearken* (O yee children of Israel & listen vnto me, for I come not vnto you as doe the false Prophets with the dreames of mine owne head, nor with any rumor or a scattered word of any vncertaine Author, not knowing whence it is; nor with the word of any man, nor Angell: but with the word of the Lord, the eternall

Para-
 phrase.

eternall God, and therefore ought yee to heare. Whence wee doe learne; That audience is due to Christs messengers, which doe bring his word, and such may boldly claime it at the peoples hands. The reason is, for that such doe stand in Christ his stead, and the receiuing of them is the receiuing of him, as the despising of them is the despising of him. For which cause the Prophets boldly commanded the people to hearken; euen because they spake onely that which God did speake and alleaged no other reason, as it is euident in *Ierem.* 13. 15. yea, the Apostle vpon the truth of his message, that he spake onely to them Gods word, and gaue them commandements by the Lord Iesus, telleth the Thessalonians, that hee which despiseth the things which hee taught them, despised not man but God.

Doctrin.

Reason.

Math. 10.

40.

Luk. 10. 16.

Example.

Ier. 13. 15.

1. Thes. 4.

2. 8.

There-

Use to Mi-
nisters.
Reasons.

Tit. 2. 15.

Prescription.

Therefore let vs of the Ministry, whilst wee come onely with the word of God, charge our auditory to giue their attendance and to hearken. By the Lord wee haue warrant to speake his word with all authority, *Tit. 2. 15.* and whilst wee onely teach his word, wee haue euer an argument in our mouthes continually vrging them to attend: God speaking by man to men: The Creator by the mouth of his Ambassadors, to his Creatures: the Lord to his seruants, and the King to his subiects. Why should wee then feare to say, Heare Subiects, the voyce of your Soueraigne, hearken you seruants to the will of your Lord, and giue eare, you Inhabitants of the earth, to the great God, the Creator of Heauen & earth? We see, how bold men can be which come from earthly Kings, with a charge from them,

to their subiects, to command such as they be sent vnto, to giue eare to the message, and this dare they doe to the greatest subiect: and what is mans word and authority, to worke such confident boldnesse, in comparison of the word of the eternall God? Therefore let vs, considering in whose name wee speake, and the word that wee speake, euen the power of God to saluation, not bee afrayd to command silence to e- uery subiect, bee hee neuer so great, and to hearken to the word of his Soueraigne, as they feare his wrath. Not to dare to bid hearken, where men should, and doe not listen, is to be possessed with a slavish feare, and to yeeld an vn-sufferable indignity to bee offered to the message of the Almighty. Indeed, if men come with the word of their owne mouth, and mens inuentions; bee they neuer so ancient and learned, in stead of Gods word, then

Conclu-
sion with
an exhor-
tation.

then as the people need not to attend, so haue such no authority from God, to command any to hearken.

Vse vnto
the pro-
ple.

Reasons.

Againe, as this Vse is to vs of the Ministerie to bee bold to claim audience; so is it your duty all of you the people present, to giue audience to the Word. It is the Lords Commandement, *Iam. 1. 19. Matth. 13. 9. Reuel. 2. 11. 17. Prou. 2. 3.* It is the meanes to beget faith in you, *Rom. 10. 14.* It is a mark of Gods childe, *Ioh. 8. 47.* and of your spirituall kindred with Christ, *Luk. 8. 21.* And is of more estimation with Christ, than if you should entertaine his person with costly cheere. *Luk. 10. 40.* And therefore bee ready to hearken, when the Lord speaketh vnto you. But if you will not, but rather neglect or despise it, know you, that God will call you to an account therefore: You breake his Commandement,

Reprooffe.
Reasons.

1 Theff.

1 *Thess.* 5. 20. You are not of God, but of the Deuill, *Iob.* 8. 47. 1 *Iohn* 4. 6. God will plague you without mercy in the day of his vengeance, *Pro.* 1. 24-27. And it shall bee easier for *Sodom* and *Gomorrah*, in the day of destruction, to enter into glorie, than for such accursed Miscreants to enioy saluation. And therefore feare you scorners, and arise out of the seat of the scornfull.

Mat. 10. 14
15.

Hearc. By hearing is not meant a bare hearing: but a hearing with attention, and vnderstanding to obedience: The force of the word will carry thus much in the originall: and wee may read, that the Holy Ghost ioyneth attention with hearing, *Ier.* 13. 15. and vnderstanding with hearing, *Matt.* 7. 14. And condemneth hearing without obedience, *Rom.* 2. 13. *Iam.* 1. 22. Therefore it is, as if he had sayd, *Hearc*, but so as you listen well to

Expositi-
on with
reproofe.
וְשָׁמַעַתִּי

Para-
phrase.

to vnderstand, that you may become in the purpose of your hearts obedient thereunto.

Doctrine.

We hence learne, that not e-
uery kind of hearing the Word,
but such a hearing as is declared,
is that which must bee lent to the
word of God, because God set-
teth downe such a hearing as hee
is well pleased with; and that
kinde of hearing must we afford
him, so hee commandeth: and

Reason.

such a hearing did the Godly
yeeld vnto the Word. It is said,
that shee heard the words of our
Saviour, and pondered them in
her heart. Here this Doctrine
affordeth the Vse of Correction,
and reproofe to many, euen all
sorts of vnprofitable hearers, the
vaine headed, the drowlic *Euty-
chus*, the carnall worldling, and
such as come into the Congrega-
tion, of forme and fashion, but
without any deuotion: whose
minde are darkened, they stran-
gers from the life of God, such

Deut. 5. 27.

Prou. 2. 2.

Example.

Vse but
only men-
tioned for
breuity
sake.

as

as the God of this world hath blinded, and made them carelesse of their saluation, to their vtter destruction, except they amend: but for breuity I passe them ouer: and so come vnto that which followes.

The word of the Lord: The Prophet here you see telleth them, that that which hee was to deliuer, as you haue heard, was not the word of any, but the word of the Lord: By which we learne; That the Prophets and holy men of God, came euer and only with the word of God in their mouthes, and therewith did rest themselues contented. Because they were directed wholly by Gods Spirit, 2 *Pet.* 1. 21. And were willing to bee subiect to the guidance of the same: as wee may see in all of them. *Esa.* 1. 2. & 2. 2. *Ier.* 1. 2 and so of the rest, *Heb.* 1. 1.

Therefore if wee will bee the Ministers of Iesus Christ; let vs come

Doctrine.

Reason.

Prooffe.
Example.

Vse.

2 Cor. 4.

Act. 17. 2.

& 26. 22.

Ioh. 12. 49

1 Ioh. 4. 1.

Act. 17. 11

& 10. 33.

Deut. 5. 27

come to our people onely with the Word of God : So are wee commanded, *Matth.* 28. 20. where also he promifeth to fuch his prefence. Our office requirerh fo onely to doe, for that we are in Chriffs ftead, and Ambaſſadours; now Ambaſſadours ſpeake onely what is giuen them in commiſſion; the end of our labour tyeth vs onely to the Word; the end is, either to conuert or ſtrengthen men in religion, which no other word can do, but the Word of God. Therefore the Apoſtle *S. Paul* came onely with the Word, diſputed by the Word; and taught onely what was written: yea, our Sauiour ſayd, that which he taught was not his word, but the word of his Father. Laſtly, the people elſe may take iuſt exception againſt vs, and are not bound to regard vs farther than wee come with the Word. Therefore let vs ſlicke vnto the Word.

Thoſe

Those that cannot content themselves with the word of God, iustly are here reprov'd, and condemned; they shew themselves not to bee Christs Ambassadors, they dare doe more than either true Prophets or Apostles durst do, yea or that our Saviour would doe. Such doe not seeke the conversion of soules, nor regard to be faithfull in their message, or obedient to Christs Commandement: Such are knowne by their fruits, for so may they bee knowne, as our Saviour teacheth. And thus much for the matter of the exhortation.

Reprehen-
sion.

Matth. 7.

Yee children of Israel. The parties exhorted, Yee children of Israel: in which words is a double figure, a Synecdoche, Children of Israel, onely the ten Tribes; and a Metonymie, children for the posterity of *Iacob*, which came of his children.

Ground of
the Do-
ctrine.

Rhetorick is an Art sanctified
by

Doctrine.

Vse.

by Gods Spirit, and may bee lawfully vsed in handling of Gods word: there may bee giuen, and are already by learned men set downe instances of all the parts of Rhetoricke out of the Scripture. And therefore the Art is to be approued, and only the abuse thereof to bee condemned.

Para-
phrase for
laying
open the
ground of
the do-
ctrine.

Yee children of Israel. To these was the Prophet sent, and therefore hee calleth them by name, and to them directeth his speech. q. d. If it be demanded to whom I speake, and whom I exhort to heare the word of the Lord: I speake not to the Heathen, to another Nation, but to you the posterity of *Iacob*, to you the children of Israel, to whom I am sent, to make knownen to you the will of the Lord.

Doctrine.

It is the office of Gods Messenger, to make known to whom he is sent; and that hee speaketh to them: Therefore doth the Lord

Lord shew to his seruants not onely what to speake, but also to whom by name, *Esa. 58. 1.* and so the Prophets spake not only, what God commanded, but also vnto such as they were sent, calling vpon them by name, whether speaking of iudgement, as here, or of mercie, as in *Ierem. 45. 2.*

Therefore must wee, Gods Ministers, call vpon our people, to whom wee are sent, that they may know, we speake vnto them. It will argue our faithfulness. The people cannot auoyd, but of necessity must take notice of, that which is spoken, to force them to obedience, or to leaue them altogether inexcusable. Neither doth there want examples for this euery where in the booke of the Prophets, who sometime called vpon their Elders, Princes, Priests, Prophets, and Kings, and vpon euery estate to whom they were sent,

like

Vse.

Mich. 3. 1.

5.

Mal. 2. 1.

Ier. 21. 3.

Osea 5. 1.

Ier. 22. 2.

4
—
Mat. 13. 13.

Vfe
Ier. 1. 17.
Reu. 21. 8.

Par
phr
lay
ope
gro
the
Ctri

Do
Doctrines

Ioh, 8, 47.

like as did also our Saviour
Christ, as wee may read in the
Euangelist. What should there-
fore let vs to speake vnto our
people plainly, and not as doe
some, so in the third person, as if
they intended some other, than
the people to whom they then
speake before, and ought to
speake vnto also: as if they were
afraid of their faces? but let
such feare, lest God destroy them
before the other; for the feare-
full shall haue his portion in the
burning lake of fire and brim-
stone, which is the second death.

Ye children of Israel. He cal-
leth the posteritie of many gene-
rations, the children of one fa-
ther, for that they came all of
Iacob, which was called Israel.
By which wee may learne, that
many discentes doe not extin-
guish father-hood & child-hood
in consanguinity. Whereupon
it was, that the Scribes and Pha-
risies held themselves, the chil-
dren

ren of *Abraham*, and him
 their Father, and our Saviour did
 not deny it after the flesh.

Therefore such as of vs bee
 truly of one bloud, must behaue
 our selues as children of one fa-
 ther, and liue as brethren, nou-
 rishing one another, even as the
 sap from the root doth the main
 branches, and these also other
 sprigs, by which the tree flouri-
 sheth, and spreadeth abroad it
 selfe. There is a naturall instinct
 for this, if men would follow it.
 Wee see, if one bee in a strange
 nation, & but meet with a coun-
 trey-man, hee is in heart much
 affected towards him. Shall the
 soyle combine, because we there
 were borne, and shall not the
 participation of the same bloud,
 wee comming from one stocke,
 knit our hearts together? The
 Iewes held an vnity vnder the
 name of brotherhood; it was
Abrahams reason to *Lot*, to cease
 from contention, and also of the
 T Prophet,

Vse.

2 Chro 28.

11.

Vfe.

Paraphrase
laying
open
the
Christ

2 Tim. 3.3
The second part
of the
Text, the
reason of
the exhortation.
Paraphrase.

Doe

Prophet, to stay the cruelty of Israelites against the Iewes, by the name of brethren: so available was it then to hold them together, for that they were of one blood. But now it is farre otherwise, for brethren nighest in blood, hardly regard one another, so voyd are wee of naturall affections, an euident signe that we are in the last daies, and liue in perilous times, as the Apostle foretold. And thus much for the exhortation. The reason thereof, which is the second part of the Text, followeth in these words: *For the Lord hath a controuersie with the Inhabitants of the land.* As if the Prophet had sayd, There is great cause, why you should hearken diligently to that which I say vnto you; I speake of no light matter, nor of any meane person, but of a great controuersie between the Lord, the Almighty God of Heauen and earth, and of all you the Inhabitants

habitants of the land ; you have thought heretofore lightly of the matter, as having but controuerſie with vs his meſſengers, but know now, that the controuerſie is with the Lord, who himſelfe will arreſt you by all his great and fearefull plagues, to make answer vnto all that, which hee ſhall lay to your charge ; becauſe there is no truth, nor mercy, nor knowledge of God in the land. The words containe both a reaſon, why they ſhould heare, and alſo ſetteth forth the matter what they ſhould heare : out of which, as from the exhortation, many leſſons may be gathered, both from the drift of the words, as alſo from the words themſelues, which I will but onely name at this preſent, and ſo conclude.

For, a note of a reaſon given of that which went before: ſufficient reaſon may euer bee given, to induce an Auditory to heare,

and particularly a reason from Gods displeasure against them, as in this place.

The
ground.

Lord, the word is his name, which he shewed to *Moses*, *Exod.* 3. when hee would deliuer Israel, by which name hee before was not knowne: Now the Prophet vseth it, when hee will punish the Israelites. That God, which was the Lord in shewing mercy, is also the Lord in shewing iustice, Againe, as God the Lord contendeth for his people; so will that same Lord also contend with his people, when they rebell against him.

Ground.
Doctrines

A Controuersie. A word taken from men in politicall affaires, and applyed vnto God in Heauenly matters, to teach, that as there is contention betweene man and man, so also it falls out to be so between God and man; but euer the fault is on mans behalfe.

Ground.

With the Inhabitants of the land;
the

the parties with whom the Lord will contend, with such as possesse the land, which he had placed them in, so as he had a right in them, they being the Lords Tenants. Whence we do learn, that where God will contend, he hath iust cause so to do. Againe, this generall summoning of all shewes the miserable defection of all, and that therefore God will spare none, as he is no acceptor of persons. Lastly, from all we may learne, that though with men God hath beene pleased; yet if they rebell against him, he can be displeased with them, and will call them all to a reckoning, that doe not repent: he feareth neither their might, nor their multitude. And thus we see what Doctrines arise from hence, which might haue been proued, and Vses made therof as before: but that time will not suffer, and that which is wanting for a time, may be supplied in time.

Doctrines.

The con-
clusion of
the Ser-
mon con-
taining the
Doctrines
deliuered,
with an
earnest ex-
hortation
to put
them in
practice.

Vfe.

Para-
phrafe
laying
open
groun
the do
ctrine

Doct

You haue heard, beloued, out of this portion of Scripture feuerall lessons, and the vses thereof, as might best serue at this present for your edification. Bee not forgetfull Hearers, call what you haue heard to remembrance, that albeit mercies belong to the penitent, yet iudgements are onely due to the impenitent. And therefore let not presumptuous sinners vainely presume of mercy, for to you that are such, belongeth no part of the portion of the faithfull, your due is death, and if you persist, your part is damnation; and although this be vnfauoury, and that your wicked hearts cannot away to tast such sower sauce whilest they are drawne away with the sweetnesse of sinne, yet haue you beene taught, that the laying open of your sinnes, & denouncing deserued iudgements for the same, is a meanes to make you know your selues,

and

and your miserable estate; and therefore must wee publish the same, and you must learnethereby to know your selues, that you may bewaile your misery and seeke for deliuerance. Prepare your selues to heare, as you haue beene taught, and suffer the words of exhortation, as our duty is, to speake vnto you. Audience must bee giuen to the word; and not euery kinde of hearing, but such a hearing, as may bring obedience with it through vnderstanding and beleeffe. If wee speake to you the word of the Lord, as you feare the Lord, you must listen. To you (Brethren) haue I spoken, & vpon you I call to take knowledge of your wayes, for assuredly the Lord, the great and mighty, euen the God of Heauen and Earth hath a controuersie with vs now the inhabitants of this Land: the Lord hath striven with vs by his mercies, but
wee

wee haue not amended, hee hath summoned vs by iudgements great and fearefull, yet may I say with *Amos*, yet haue wee not turned vnto the Lord. Will you, (O dust and ashe) will you contend with your God: shall *Pharaoh* resist, and not bee confounded? Consider, O consider, I beseech you what you doe, hee is mighty to overthrow vs, hee is wile to preuent vs; if hee proceed in iustice and wee prouoke him to wrath, that iustice shall damne vs, and that wrath shall viterly consume vs. The sencelesse creatures shall rise vp in iudgement against vs. See, see, how the mountaine did shake at Gods fearefull voyce in giuing of the Law: behold, how all the *Israelites* tremble and *Moses* the seruant of the Lord. Oh you people of God, accuse vs not! O earth and mountaine shame vs not! doe not you rise vp in iudgement against vs; for
wee

wee haue heard the Lord thundring with iudgements and executing his fierce wrath amongst vs, and yet haue not yeelded nor submitted our selues vnder this mighty hand of God. Will you continue? Shall God consume vs? I hope better of you. Lord Iesus make intercession for vs: O father in Heauen, be mercifull vnto vs; to whom as wee begun; so let vs pray, and therewith conclude in the name of his blessed Sonne and our Saviour, to whom with the Father and the Holy Spirit, be all praise & glory now and for euermore.

Amen.

FINIS.

A patheticall ending and that e a sudden, whilst
fect ones
are moue
to leaue
them with
a desire.

*Christian Reader, in my absence
many Errata haue passed,
which I pray thee friendly
correct.*

P Ag. 2. line 5. for Coromdem, read
Coronidem. pag. 6. lin. 13. for Gen-
leman, read Gentyleman-like. p. 23. l. 6.
is fine, be is wanting, and put out in. pa. 56.
l. 2. for Christian, read Christians. p. 57.
l. 3. for in, read of. p. 59. l. 3. for Ortho-
doxum, read Orthodoxus. p. 71. l. 8. for
Iuins, read Iunius. p. 77. l. 7. for vtrumq;
read vtcunq;. p. 87. l. 2. for ad, read ab.
pa. 96. l. 6. these wants. pa. 97. l. 12. for
duris, read durus. pa. 100. l. vlt. put out
p. 8. & 9. 10. p. 136. l. 15. occasion is left
out. In p. 147. blot out l. 6. 7. 8. 9. is fine,
as twice printed. In pag. 77. l. 6. and
p. 78. almost wholly is repeated againe
in pag. 87. l. vlt. and in pag. 88. l. 18. and
in p. 89. because in some place they fol-
lowed the written copie, and in some
place the printed, and neglected to con-
sider where to leaue off. For want of a
guide in my absence, more faults may
be, which I leaue to thy amending and
friendly censure.

THE
BIBLE-BATTLE.
Or

The Sacred Art Military.
For the rightly wageing of
warre according to Holy Writ.

Compiled for the vse of all
such valiant *worthies*, and ver-
tuously *Valorous Souldiers*, as vpon
all iust occasions be ready to as-
front the Enemies of God, our
King, and Country.

By RIC. BERNARD Rector of
BATCOMBE SOMERSETSHIRE.

IOAB the Generals speech.
*Be of good Courage, and let vs play the
men, for our people, and for the Ci-
ties of our God, and let the Lord doe
that which seemeth him good. 2 Sam.
10. 12.*

St. PAULS encouragement.
*Watch ye, stand fast, quit your selves like
men, and be strong. 1 Cor. 16. 13.*

Printed for Edward Blackmore at the
Signe of the Angel in Paules Church-yard.
1629.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON
IN THE SEVENTEENTH CENTURY

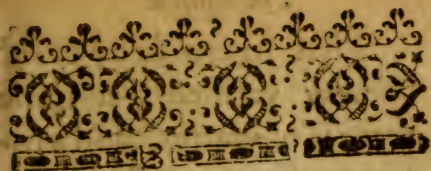
BY JOHN DE LAET
OF THE SOCIETY OF LONDON
AND OF THE ACADEMY OF SCIENCES
OF PARIS

TRANSLATED FROM THE
FRENCH BY

JOHN DE LAET
OF THE SOCIETY OF LONDON
AND OF THE ACADEMY OF SCIENCES
OF PARIS

IN TWO VOLUMES
THE SECOND VOLUME

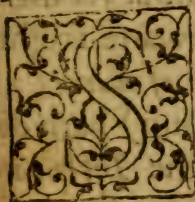
PRINTED BY J. STURGEON
AT THE SIGN OF THE SHIELD
IN ST. MARTIN'S LANE



TO THE MOST
HIGH AND MIGH-
TY MONARCH CHARLES

*King of Great Brittain,
France and Ireland, De-
fender of the Faith.*

Puissant Prince.



STRONG be
Your *Armes*,
and victorious
Your *Armies*,
the Lord of
Hosts be with You, and the
mighty God of *Jacob* Your
Refuge.

¶ 2

That

The Epistle

That foretolde by *Christ* is now verified : a noise there is of warres, and a rumour of warres : *Nation* riseth against *Nation*, and *Kingdome* against *Kingdome*: and now, as *John* saw in the vision, is the *Holy Citty* trodden vnder foote. It must be so for a time. On they goe; & haue prevailed: but yet there is hope, if we warre aright. The great *Man of warre* (as *Moses* calleth him) hath directed vs in the *Bible battells*; vsfull I hope, for these times : but yet I leaue this to Your Majesties Heroicall wisdome to iudge. Into method

thod and order I haue collected them: and am bolde in all humility of heart to present them to Your Sacred Person. Your Highnesse the Saints looke vnto for safeguard. The poore distressed Churches cry aloud for help. Is not their habitation become *Aceldama*, the field of blood? Many Valorous Courages doe attend the opportunity of time; many valiant *Martialists* expect direction, and all hearken after but onely a word of command. Disconsolate Princes craue aide: Religion it selfe saith to her Defender, let forward. The

¶ 3 hearts

The Epistle

hearts of the people, readie with purse, I hope, will appeare, as now they pray, generally for the *Churches* safetie.

Stand therefore (ô King) in the *Forefront* of the *Lords Battailes*; though not in person, yet in the power of Your Might, to suppress the insolencie of high hearted *Enemies*. And the strong arme of the *Subduer of Hosts* be with you, that this great name of *Charles the First*, amongst our famous *Kings*, may become renowned by wisdom and piety, Prowesse and Victory, throughout the *Christian world*.

world. This be the prayer of
all faithfull Subiects, and e-
ver mine.

*Your Maiesties humble and
and most loyally devoted
Subiect and Servant :*

RICHARD BERNARD.

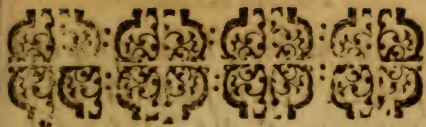
TO

TO THE
MAGNANIMOUSLY
HEARTED READER,
to every heroicke spirit, of wor-
thy Resolution, and whosoever
is generously affected to Milita-
ry Profession, and well deser-
ving the name of a Soul-
dier, and place in so
honourable an
employment.

Wisdom, valour and victo-
rie attend ever their service
for God, for Religion, for
his Church, for their
King and Country.

Amen.

Now



Noble Worthies



*OW is the time
to shew wisdom
and courage, for
acclamatur v-
biq; ad bellū:
yet to rush vnadvisedly into
Battaile, is not the way for vi-
ctory. I here in my labour doe
not so undertake to prescribe
Rules, as to write an History
of Holy Warres. Here is a
Patterne from Gods people, who
fought many set Battailles, and
commonly got the day; for God
was with them. They stood out*

To the Reader.

floutly for him, his worship and service. Their footsteps if you follow, you shall surely speed the better. Let none say that this Treatise will not suite well to these times. For the true differences are not many heretofore and now in the Universall Course Military. But whatsoever the differences be therein my principall aime in the Use of Armes is to bring into the Campe the Practise of Piety. For the ill (though an overtrue saying) hath beene, *Rara fides, pietasq; viris qui castra sequuntur.* These seeming exiled Vertues I desire to be welcomed amongst you Valiant Worthies;

thies; and Vices sent packing
from e-very true Souldier with
detestation. To this purpose tend
my endeavours with full cur-
rent. To follow this Streame
is to make your Armies strong,
and your selues victorious.

And here I haue a Sute to you
(ô you Sonnes of Valour)
In going forth, consider what
you be, against whom you
fight, and for what. Remem-
ber that Great Brittain is in-
feriour to no Nation; and that
by the prowesse and valour of
English and Scots, glorious vi-
ctories haue beene obtained. You
cannot you may not forget the
valiant acts of Generall No-
rice

To the Reader.

rice in the Low Countries; of the worthily honoured Lord Grey in Ireland, of the never dying Names of Drake, Furber, & Hawkins, of the right famous Earle of Essex, of the deservedly eternized Veres, of the invincible-spirited Greenfield, of the noble Cicill, with many others worthy of an everlasting Name: Be courageous still, and cease not to uphold the renowne of this our Name and Nation.

Weigh your Enemies. They prosper you will say; oh that our Sinne & Slacknesse were not the cause. Their successe is but now of late, consider you
the

To the Reader.

the former times; stay and wonder at our incredible victories: we may yet hope well, if we would do well for our selues. They are in their height of Pride, and their downefall is neere. Courage then, and expect the issue.

Our cause is iust, though God please a while to afflict vs. Set the worth of our Religion before your eyes: Its the truth of the eternall God. The Scriptures command it; and thereby our consciences bound, doe tie vs vnto it. It hath beene confirmed by the blood of Martyrs, Reverend Bishops, and godlie Divines, learned Lawyers,

To the Reader.

yers, and innumerable others.
Our Kings haue establiſhed it;
good Lawes are inacted for it;
peaceably we haue enioyed it:
Miraculous deliverances we
haue had, ſince we profeſſed it.
And what ſtill maintaines it?
Power or Policie of man? No,
no ſuch thing; but the hand of
the Almighty. Who it was
that delivered vs from the in-
tended Invaſion; who it was
that prevented the helliſh
Powder-plot; who it was that
freed vs from the many Trea-
cheries and Treasons practi-
ſed againſt vs.

Remember theſe things
(ô yee true-hearted Engliſh)
ſtand

stand ye (ye Valerous Minds)
crosse to the cause of God. Fight
under his Banner against
these Enemies of our Faith,
our King, and Kingdome:
goe on so, and prosper; and the
Arme of Iesus strengthen you.

Doe not marvaile (Honou-
rable & honoured Martialists)
that I, Vnus de multis in
ter Obscuros, & not de mag-
nis inter Notos, should thus
presume to speake vnto you. I
hope you will rather consider the
worth of the matter, then weigh
the defects of the man. Neither
let me be blamed, that being by
profession Vir Pacis, Minister
Ecclesiæ Anglicanæ, should
thus

thus thrust my selfe into Campum Martis. The Sacred Bible, my daily studie, gaue mee the grounds; my delight in Histories of this subiect enlarged my meditations. That I finde in holy Writ, I thinke I may write of: Hoc instituto meo alienum esse non putavi. The Priests of God went out with the Lords Hosts in former times, and that by his appointment. Iohn the Baptist spake vnto Souldiers; they asked him what they should doe; and he aduised them in some things. I haue laboured for your good, bonâ saltem intentione: I pray my endeavour may not be recko-

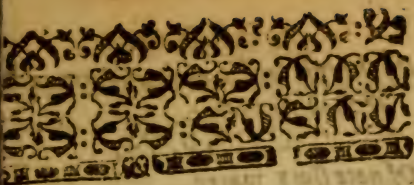
knowned minoris pretii, quia
o Minister. The worth of a
e Souldier I haue ever ho-
ured; I prize at an high rate
Man of valour, and hee well
serues it. I wish ex animo
at illustrious eminency may e-
r attend him, that is by Ver-
e Valiant.

I doubt not therefore, but
at this Work, from the work
not hitherto published by any)
ill be fauourably accepted of
u. That if it make you not
ouldiers according to Men,
ecause perhaps more you know
ready by practise and experi-
ace) yet am I sure it may make
ou Vertuously Valiant, and
Good

good men according to God.
And being so, then, though you
die here in Battell, you may
hereafter live in blessednesse.
Which I heartily wish you may
attaine unto, there to triumph
for ever.

**Yours in his prayer, and
at command in all Chri-
stian Services,**

R I C H : B E R N A R D.



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CHAP. XXVII.

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CHAP. I.

*Of the excellencie of the Historie
of warres in Holy writt.*



Most that delight to
reade, or almost all,
so delighted, do spend
their time in peruse-
sing over humane sto-
ries, and do highly extoll the histo-
ries of the warres of *Heathen Com-
manders*, as o' great *Alexander*, of
Julius Caesar; of *Pirrhus* the Epirote,
of *Hanniball* the *Carthaginian*, of *Sci-
pio Africanus*, and many other praise
worthy Cherrtaines in warre: but
doe lightly price the Scriptures Hi-
storie of warres, the right art mili-
tarie indeed, which was command-
ed to bee penned by that great man
of warre, (as *Moses* stileth him) the

Exod: 15.

A

whole

2 The Bible-battells.

whose name is *the Lord of Hosts*.

And yet this Sacreed story surpasseth al other, and is aboue them to be commended for many things ; as first for the vndoubted truth in all and every thing therein delivered.

2. For the antiquitie thereof before all other extant in the whole world.

3. For the great authority thereof, divine and heavenly. 4. For the

short and pithy relations. 5. For

such admirable things as be therein recorded, not else where to be found.

If withall the certaintie of such things be considered ; as

I. The Lords most valiant and religious General, never to be matched for fame and glorie. Who can

compare with *Iosua*, judged to be one of the Nyne Worthies ? Who

can match with some of the Iudges, as *Shamgar*, who slew 600 men with an Oxe goad, or *Sampson*, that slew a

1000 with the jaw bone of an *Asse* ?

Iudg. 3. 31. Or who can compare with *David* the King, another of

the Nyne Worthies, for wisdom, valour and piety ? Or who hath ex-

celled

celled a third of the nyne worthies,
Judas Macchabeus for courage, for
 magnanimitie of spirit, and vndaun-
 tednesse of heart ?

II The Captaines and worthies
 as *David* had, who among the Hea-
 then like *Adino*, that in one battell
 slew 800 men with his owne hand ?
 Who could breake thorow an whole
 host of armed men, as did only three
 of *Dauids* worthies to fetch some
 water for *David* to drinke ? Then
 worthy Acts are recorded in the 2.
Sam. cap: 23. and 1: 11. whereto I re-
 ferre the Reader, not to be paralleld
 among the true histories of any Hea-
 then or Christian.

III The set Battels therein men-
 tioned, in number found 37 ; what
 one Historie hath the like number
 in so compendious a relation ?

IV The huge Armies set downe :
 The Armie which *Gedeon* foughe
 with was very great, for then aboue
 120000 were slaine : The Army of
 Israel against *Beniamin*, was 400000 :
 The Army of the *Philistins* at one
 time was 30000 Charets, 6000 hors-
 men

1 Sa 11 8.

2 Ch.

Jud. 8. 10.

men, and footmen as the sand for multitude; *Saul's* first host, which he levied against the *Ammonites*, was 330000: *Amaziah* against *Edom* had 300000: *Sbisshake* the King of *Aegypt* came against *Judab* in *Rehoboams* dayes with 1200 Charets, 60000, horsemen, and footmen without number, *Ieroboam* & *Abiyah* brought into the feild at one time 1200000, the one 800000, the other 400000: *Zerah* the *Ethiopian* came against *Asa* with 1000000, and *Asa* mett him with 580000, so there was that day in the feild fiteene hundred & four-score thousand men to fight, striving who should overcome, and be victorious: Greater armies I never read nor heard of in any Historie, saue only that of *Xerxes* the *Persian*, and that of *Tamberlain*, and *Bai-zett* the *Turke* and *Tartar*, if the relation of the numbers be true, as we are sure these all be.

V. The storie is rare, In respect of the incredible slaughters in those dayes in one foughten feild: *Gedeon* in his warrs did sleay of the enemyes
120000,

120000; *David* slew 40000 horse-^{2 Sa. 10. 18}
men in the *Syrian* hoast; with their
Generall, and the men also of 700:^{2 Ch. 3. 17.}
Charets in one battell; *Ieroboam* lost
50000 chosen men in his fightings
against *Abijah*: *Abah* slew of *Benhadad's*
Army 100000; besides 27000^{1 K. 20. 29}
that perished by the fall of a wall, and
Pekah King of *Israell* destroyed in
one day of the men of *Iudah*, 120000
and tooke captiue 200000 priso-
ners.

VI. In regard of the most strange
and vnheard of victories; some mira-
culous, as when God sett the sword
of the enemyes of his people against
their owne selues to slaughter and
kill one another; as hee did the *Mi-
dianits* and *Amalakits*, so the *Philisti-
ans* and likewise the *Moabites*, and
Edomites and *Ammonites*, when they
came against *Iudah*.^{Iudg. 7. 22} Some other
though not such, yet so prosperous,^{1 Sa. 14. 20}
by Gods protection and ayding po-
wer to overcome, as the like is no
where recorded, to omit the victo-
ries of *Iosua* against *Og*, against *Sihon*,
against all the Kings of *Canaan*, the

6 The Bible battells.

Indg. 1.

victories of *Indab*, of *Ehud*, *Baruk*, *Iephth*, of *Saul*, of *David*, *Afa*, *Ahab*, *Amaziab* and others. I will mention but that one levied host of *Israell* in number 12000 only, which went out against *Midian*; and slew five Kings, burnt all their Citties, and goodly Castells with fire, and tooke prisoners 32000 persons; brought away for bootie and spoyle, besides Jewels of gold, chaines, braccletes, rings, earings, and tablettis, 675000 sheepe, 72000 beeves, and 610000 Alles; and yet lost not one man in obeyning this victorie.

Numb. 31. 5
8. 10. 32.
25. 50
Verse 49.

VII. To these former may be added, the great number of the valiant and matchlesse men, not in any Nation vnder heaven to bee found, at one time so many as was there. There came to *David* to make him King at once 1222, Captaines, and with them in number altogether 339300, all men of warre very many thousands of them commended to be famous, mightie men of valour expert in warr, able to keepe ranke and to sett the Battell in aray. Be

1 Ch. 12.
28. 32. 34.

side

sides these, there were in valour peere-
 lesse, all the 37 worthies of *David*,
 with many other mighty men, such
 as could vse both the right, and left ^{2 Sa. 2. 23.}
 hand, for hurling stones and shooting ^{1 Ch. 11,}
 arrowes out of a bowe, yea men of ^{& 12.}
 might, fit for warre, that could han-
 dle sheild and buckler, whose faces
 were like the faces of Lyons, and as
 swift as the Roes vpon the moun-
 taines. Afterwards when *David* was
 settled, and *Ioa* commanded to
 number the people throughout the
 12 Tribes, besides *Levy* and *Benia-*
min, there were found 1570000 men
 that drewe sword: and yet that Na-
 tion was not about 200 miles long,
 and 50 miles broad, not neere the
 halfe of *England* by much. Yea when
 the Tribes were divided, and onely
Judah & *Beniamin* made a kingdome,
 as much perhapps, as two or three
 of the lesser shires of *England*, yet
 could *Abiiah* raise vp of chosen men
 400000; *Asa* had an army of 580000
 all mighty men of valour; to say no-
 thing of *Amaziah* his host of 300000
 nor of the 2600 chiefe of the Fa-
 thers ^{2 Ch. 26.}

2 Ch, 17

thers very valiant men, vnder who
was an army of 307500 which made
warr with mightie power to helpe
King *Vzziah* against the enemy. In
the raigne of *Iehosaphat* was an host
of 1160000 men, mightie men of
valour. Of what Nation so little
hath been, or can be the like truly
spoken.

Lastly, the Nation was ever in mi-
litary exercise by reason of continu-
all warres at home or abroad; In the
dayes of *Iosua*, of the *Iudges*, of *Saul*
and *David*, after the peaceable dayes
of *Salomon*, *Israel* & *Iudah* being divi-
ded, then began warres, and almost
perpetuall betweene the two king-
domes, besides the warrs of forraigne
Enemyes, the *Egyptians*, *Moabites*,
Ammonites, *Edomites*, *Philistines*, *E-*
thiopians, *Sirians*, *Assirians*, and *Ba-*
bylonians, vntill both kingdomes pe-
rished, and were led away captiue:
So as this people could not be but
good souldiers, for number many, in
skill by dayly vse exquisite, in va-
lour incomparable, in braue leaders,
cheife Captaines and commanders,

not

not to bee matched. And therefore why may not much art of Souldiary and military knowledge be collected hence at least in many maine points, as well, yea why not better, then from other humaine writers? Seeing the relations are most true, matter to worke vpon plentifully administered, the warrant from God, the examples from the people of God, which being set for examples before them, will put souldiers in minde of the wayes of God, to moue them to seeke helpe and ayd of God, as those did against their enemyes, when we goe out to battell.

The II. CHAP.

Of the wars of God with man.

WARTE is the opposite to peace, and is by the Prophet called evil; being the fruite of sinne, the punishment for sinne, yea so fearefull, as *DAVID*

1 Sam. 24. once put to his choice, desired rather the pestilence, then the sword of an enemy: It bringeth with it for the most part innumerable evils, even as well to the Conquerours, as to the Conquered.

This warr is either of God with man, or of man with man: before I speake of the latter, I thinke it very fit to say something of the former in the first place; that men may consider of another kind of warre, then usually they dream of.

God hath warre with man, yea he hath some where sworne, that with some sorts, hee will haue warre from one generation to another, even for ever; there is no peace to the wicked; God therefore is pleased to be called *vir belli a man of warre*, the *Chaldee* expresth the title thus, *the Lord and victour of warres*; he causeth warres, and maketh an end of them, at his owne will.

Hence it is, that he is sayd to be armed, *Esay 59.17.* and to haue his Armourie, which he openeth, that hee bringeth forth the weapons of his indig-

designation, the *Chariots* and *horse*,
 the *Army* and *power*, that he rideth
 upon horses and charets, that he *mus-*
treth his host, and *marcheth* against
 his enemies, with assured victory :
 for he hath power to help himselfe,
 and to cast downe such as will resist
 him, his counsell doth ever stand ;
 what he purposeth, that he can bring
 to passe, and he will doe all his plea-
 sure : for hee is strong and mightie,
 even the Lord mighty in battell.

Hos. 2. 13.
 Ier. 50. 25.
 Esai. 43. 1.
 Hab. 3. 9.
 Iudg. 4. 4.
 Esay 13. 4.
 2 Ch. 25. 8.
 Esay 46.
 Io. 11.
 Ps. 24. 8.

Therefore hath hee the title of
King of Kings, of *King of glory* and the
Lord of Hosts, a name given him by
Esai and *Ieremie*, aboue an hundred
 times, and mentioned in the old Te-
 stament aboue 240. times, so did the
 Lord, in those times, (if I may so say)
 giue himselfe to warres and thereby
 vexed the Nations and destroyed
 them for their sinnes.

Now Gods host or army is either
 more *generall* or more *speciall*. The
 more *generall*, consists of *four* *Regi-*
ments. The two first fall vpon his e-
 nemies covertly, sodainely and at
 vnawares ; but the other openly in
 the

the veiw of the eye.

Gen. 32. 2. The first is of good Angells, cal-
 Luk. 2. 13. led for the great numbers, Gods host
 2 K. 19 37 for their quality heavenly souldiers,
 2 Ch 32. 21 of which (such is their power) even
 one was able to slay, in one night,
 185000. and amonge them all the
 mighty men of valour, leaders, and
 Captaines, in the campe of the *Affi-
 rians*.

Pf 78. 45. The *Second Regiment* is of bad *An-
 gels*, with which hee plagued the
 Iud 9. *Egyptians*, amonge whom he sent
 these wicked & evill spirits. By one
 2 Ch. 29. of these he vexed and set at odds *A-
 23. bimilech* and the *Sichemites* to seeke
 1 Sam. 14. by a furious and bloody rage the vt-
 20 ter ruine, and destruction of one a-
 nother: And by these it is very
 Iud. 7. 22. like, he wrought the deaths of great
 Armies, when they slew one ano-
 ther, the Lord setting euery mans
 sword against his owne fellow,
 throughout the host.

The *third* is of all other his crea-
 tures, except man, this is a very
 mighty strong and vnresistable Ar-
 mie: with these hee goeth forth in
 battell;

battell; He set the starres in their
 courses to fight against *Sisera*: with
 hunder, lightning, raigne and haile
 mingled with fire, he let vpon the
 Egyptians: with great stones from
 heauen hee slew the *Canaanites*,
 which traile stones he reserueth in his
 treasury against the time of warre,
 with blsing windes, with fire, with
 Earthquakes he consumeth, over-
 throweth and deuoureth vp his ene-
 mies: He shooteth out his arrowes,
 hot thunderbolts: with these hee
 smi us them through; yea saith the
 Prophet, with thunder, earthquake,
 great noyse of storme and tempest,
 with the flame of deuouring fire he
 will rise vp against them; and shew
 the lighting downe of his arme, in
 the indignation of his anger, with
 scattering and tempest and haile-
 stones. Hee commeth foorth with
 his great hosts, as *Isaiah* calleth them
 Canker-wormes, locusts, Cater-pil-
 lers, and palmer-wormes: He ar-
 meth the teeth of the beasts and
 Lyons to fight for him, and vseth
 the poyson of serpents to vex and
 slay

Exo. 9. 23.

24. 34.

1 Sa 7. 10.

Ios 10. 11.

Psal. 11. 6.

Iob 38. 22

23.

Amos 4. 9.

Hag. 2. 8.

Num 16.

35. 31, 32.

1 Sa. 14. 15

Pf. 18. 14.

Esa. 29. 6.

& 30. 30.

Isa. 2. 25.

2 Kin. 17.

Deu. 32. 24

Isa. 24. 12. slay his enemies. Hee sendeth out
Exod. 8. frogges, flyes, and very lice to plague
his enemies, and hornets to driue
them away before him; so as he want-
eth no meanes to annoy, no po-
wer to worke the destruction of
such as hee shall arme himselfe a-
gainst.

The *fourth Regiment* is of men out
of his Church; these are his armies
or campe, as they be tearmed, as also
the weapons of his indignation.
These he calleth forth and mustereth
them; ouer whom he hath appoin-
ted his generalls, as once ouer the
Babylonians his Lieutenant and ser-
uant *Nebuchadnezzar*, and ouer his
host of Medes and Persians his Lie-
utenant and annoynted *Cyrus*.

These his armies of men hee im-
ployeth diuersly as he pleaseth;
Sometimes seuerall Nations of them
one against another, as the *Babyloni-
ans* against the *Assyrians*, *Egyptians*,
and other Countries: the *Medes* and
Persians against these, the *Grecians*
against them, and the *Romans* against
all: So hee armes the *Turke* against
the

the *Persians*, and so to fight one against another: for when Nations rise against Nations, and Cities against Cities, Gods hand it is that exeth them, saith a Prophet.

Sometime hee letteth them agree together, euen severall Nations and Kings, to gather together against the Church, and then sends an ill spirit among them to fall together by theares one with another, and vtterly to destroy one another, as the *Moabites*, *Ammonites* and *Edomites*.

Sometime the Armie of one and the same Nation he sets at oddes, and the sword of euery man against his owne fellow, as fell out in the great host of the *Philistims*, and those enemies against which *Gideon* went forth.

But this his host he doth not thus onely imploy one against another, their owne selues, but he vseth them against his owne people, as appeareth by many examples in sacred storie; Note this, and heerein consider,

I. That

Toel 3. 11. 1. That though these enemies
 seeme to come of their owne ac-
 cord, or are gathered together by il-
 instruments, such as the vnclean
 spirits like frogs be in *Ren. 16. 14.* or
 by the diuell set on as Gog and Ma-
 gog. *Ren. 20. 8.* yet know wee must
 Iud. 4. 7. that God also gathereth them toge-
 ther, where and whither he will. He
 did draw *Sisera* with his Charets and
 multitude to come forth to the riue
Kishon; Gods hand (though the ene-
 mie thinkes not so) is in their con-
 duction.

Esa. 13. 4 2. The number of the enemies is
 not at their own will to come forth
 but the Lord numbereth and muste-
 reth them, and so knoweth, to a man
 how many hee sendeth forth against
 his people.

3. These enemies of his Church
 yet his host, he gathereth together
 he numbrell and mustereth them
 and bringeth them out against his
 people, for seuerall ends.

Sometime onely to terrifie his
 people to make them feare befor
 him to humble themselves with fa-
 stin;

ing and prayer, which being performed, he will set himself against those their enemies, and destroy them; as hee did the three Nations which came against *Iehosaphat*: and as he did the proud *Spaniards* in their great Armado coming against *Queene Elizabeth* in the yeere 88. to their owne shame; and the confusion of their conceited invincible power.

Somerime its to giue his people some glorious victory ouer their Enemies, to let them see his power, mercy, and preservation of them, to tirre them vp to a more zealous seruice of him, as he did in the dayes of *Afa*, when the dreadfull host of *Zabab* the *Ethiopian* his tenne hundred thousand came against *Iudah*, and were viterly discomfited.

Often the Lord hath hardened these enemies hearts against his people, that those enemies might be overthrowne; so he hardened *Pharaoh* and his Egyptians to follow after *Israel*, that he might drowne them in the sea: So delt he with *Og*, and *Sibon*,

2 Ch. 20.

2 Ch. 14.

Exo. 14.

Num. 21.

Ios. 11. 19.

20.

2 Sam. 5. &
8. 10.

bon, and withall the King of Canaan that his people might vttterly destroy them. Inlike sort hee dealt with *Dauids* enemies who made war with him, but to their owne ruine and ouerthrow, and to the infinite enriching of *Dauid* and his people the Israelites.

But some other time he gathereth these Enemies to this end, that they may indeede afflict and punish his owne people, yea to rule ouer them making them to serue with rigour cruelty and great contempt; Thus he sent out the King of *Assyria*, and gaue him a charge to take the spoyle, and the prey; yea and to tread them downe like the mire in the streetes.

Esa. 10. 6.

Yet obserue in this hand of God.

1. That the Enemies preuailing against the Lords people, as from God himselfe: He selleth them into the enemies hands, he strengthneth the enemies to get the victorie, and if people be weake, fearfull, fly away, be overcome & spoyled, it is he that doth

Jud. 3. 8. &
4. 2. & 3:
3. 12.
Leu. 26. 36
37.

both it; He turneth backe the weapons of warre in their hand, it is hee that giueth *Jacob* to the spoyle, and *Israel* to robbers, for hee fighteth sometimes against them with an outstretched hand and a strong arme, in anger, furie, and in great wrath.

2. That all this happeneth for sinne, because his people rebell and vex his spirit, doe euill in his sight, and will not obey nor hearken to his commandements. For Idolatry and despising Gods message by his Prophet was *Amaziah* ouerthrowne in battell: *Rehoboam* for his Idolatry was spoyled by *Shishake* King of Egypt; for *Isaiah* his Apostacie and his murder of *Zacharias* was a very great host deliuered by God into the hands of the *Sirians* a small company; For his wickednesse was *Ababb* brought low, and at length *Isaiah* led into captiuity by *Nebuchadnezzar*.

3. That although the Enemies be thus the rod of Gods anger, and his indignation, the very staffe in his hands to punish his people, for their hypo-

Jer. 21:41
Esa 42:24
Jer. 21:5

Esa. 63:10
Jud. 3:12
Leu. 26:14
15, with 7,
17, 36, 37

Esa. 42:34
2 Ch: 25
& 12
2 Ch: 24:24

Esa. 10:5

hypocriticall service; but not to de-
stroy them viterly: yet because the
enemies thinke not this, that they
are onely Gods rod and staffe; nor
that their power is from him; be-
cause his people haue sinned; but are
proud, glorying in their owne wise-
dome and strength, and intend in
their hearts to destroy the Lords in-
heritance, he will at length turne his
wrath vpon them.

For marke what the Lord saith by
his Prophet; when the Lord hath
performed his whole worke vpon
Mount Sion, and on Ierusalem hee
will punish the fruit of the stout
heart of the King of Assyria, and the
glory of his high lookes: And this
is Gods manner of dealing, when he
hath humbled his people, then to
bring vpon their enemies a day of
vengeance, and a time of recom-
pence as he did vpon the Assyrians
first, and next vpon the Babylonians
for their mercilesse cruelty against
his people.

The Lord now afflicteth heauily
his Church, her enemies preuaile
mightily,

Esaï 10. 13.

Verf. 12. 16

37. 24, 27.

Ier. 46. 17,

18, 2, &

51. 11.

Amos. 3. 6

9, 11, 13.

lightly, and thinke to deuoure her
 by false friends vndermine her wals,
 open enemies assault her and tread
 her vnder foot in many places; but
 when God hath performed his
 whole worke, he will take his time
 to gather them together to their de-
 struction, and this he foretellet vs *Isa. 3. 2. 17*
 mainly in *Reu. 16. & 19. & 20.* In
 the meane space, let vs humble our
 selves vnder his mighty hand; bee
 warned by our former great losses,
 by our brethrens calamities, by the
 signes from heauen, by the extraor-
 dinary stormes and tempests, winter
 thunder and lightning so often and
 vnusall, by plagues and other pu-
 nishments fallen vpon vs; and if we
 turne and repent, then let vs beleue
 and wait with patience, yea then
 hearken what is said, stand still let vs
 not feare, but behold the saluation
 of the Lord which he will shew vnto
 vs, undoubtedly in that day; Amen.
 And thus for the generall hosts of
 God, and the armies of his power
 in heauen and in earth.

Now the other more speciall host,
 of

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of this Lord God of Hosts is his *trained souldiers*, the Armie which he hath in his Church for defence thereof, or to send out against their enemies, and his also for their sake. This Armie was the Israelites coming out of Egypt which are called *Gods host* and *Campe* who went *with barmessed*; their resting places were called *encampings*, and their lodging was in *Tents*; The Lord caused a *muster* of them and to be numbered, and found among them to bee 603550 able men to draw sword all that were 20. yeers old and vpward. Hee set them in order in marching, and appointed them *standards* and the severall armies to attend the same. This host was the host of God, Christ their Prince and their Conductor. His Lieutenant generall *Moses*, who was as a King among them. After *Moses* he set vp *Iosua* to be general after him *Iudges*, then *Saul*, and *David* the King, whom the Lord girded with strength to the battell, teaching his hands to warre, and his fingers to fight, so as by hee could by his

armie

The Bible-battells. 23

mes breake a bow of Steele. Thus
e trained him vp to fight his battells

This Army of his people is called
e host of the living God, and the ^{1 Sam. 17.}
ords host, with this ^{36.} he taketh part, ^{Ios. 5. 15.}
and for it fighteth as a Lyon; with ^{Esa. 31. 4.}
is he goeth to fight against his ene- ^{Deu. 20. 4.}
ies, for the battell is not theirs but ^{1. Sa. 17. 47}
e Lords, and therfore the Lord was ^{2 Chr. 20.}
r them, to giue them many glori- ^{15.}
as and incredible victories ouer
eir enemies.

And as the Lord was glorified in
ctories by these, so will he assured-
be now also for his Church in his
wne good time. For albeit the beast
ust warre with the Saints, and for a
me ouercome, *Ren. 11. 2. & 13. 7.* yet
length shall the lambe with his e-
ct, called, and faithfull preuaile, *Ren.*
7. 14. He shall ride vpon the white
orse with many crownes vpon his
ead, the armies of heauen also fol-
owing on white horses, as trium-
hing ouer all their enemies, for he
the King of Kings, and Lord of ^{*Ren. 19.*}
ords; And thus of the warres of ^{16.}
od with man,

The III. Chap.

Of the warres of man with man,
and of the lawfulnessse
of such warres.

WARRE is the contenti-
on betweene Princes
or States by armes or
force of men, vnder order and good
gouernment to obtaine victory, and
for the conquering and subduing of
the Dominions, bodies and goods of
one another, to liue the better af-
terwards in peace and honour. For
saith a Father, the true seruants of
God make warres, that the wicked
may be restrained, and good men be
releued.

Warre vpon iust cause vndertake
is vndoubtedly lawfull: And this is
necessary to be knowne and belee-
ued of all that vndertake warres. For
there is nothing more for encourage

S. Augustin
Bonifac.

ment

ment in any action then to have conscience satisfied in the lawfulness thereof.

Some, as the Anabaptists, hold it not lawfull for Christians vnder the Gospell to make warre; but such are out drea pers; for

1. God is pleased to be called a *man of Warre*; now he neuer admit-
teth a title of a thing vnlawfull. *Exo. 15. 3.*

2. He hath given commandement to his people sometimes to fight: *Numbers 31. 3. 1. Sam. 15. 3. Dent. 20. 10. 15.*

3. Hee made lawes for direction to them, when they went to warre, *Dent. 20. 10. 15.*

4. Holy men of eminent place and graces haue made warre, as did *Abraham, Iosua, David,* and others. *Gen. 14.*

5. God would send his spirit vpon them to encourage them to the warre, as he did vpon *Gideon, Ehud, Sampson*, as we may read in the book of Iudges.

6. God raised vp some Prophets to comfort, and set forward his peo-

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Jud. 4.
2 Ch. 20.
14, 15.

ple to warre; thus he moued *Deberab* to call *Baruk* into the warres: and *Iabaziel* to encourage *Iudab* to goe against their enemies.

Pf. 144. 1.
& 18, 39.
40.

7. God taught *David* to play the part of a valiant Captaine and souldier; he made his hands to warre, and his fingers to fight, and made his arme strong to draw a bow of Steele, as before is shewed; for which *David* rendered thanks to him: yea *David* often consulted with God aforehand and had answer from God, with promise to giue him victorie in battell before he went out, which he would not haue afforded him in an action sinfull and vniawfull to be done.

2 Sa. 5, 19.
23.

1 Ch. 5.
20.

8. In Battell, when his people rested vpon him, and cryed to him, he did helpe them and made them Conquerours.

2 Ch 20.
Ier. 8 10.

Lastly, war against Gods enemies, and the battle fought against them, is called *the Lords battle*, and his work which they do, which God so alloweth of, as he denounceth a curse against them that shall doe it deceitfully or negligently.

Thus

Thus we see what warrant warre hath from the Lord of Hosts in the old Testament. But they will grant this to be so in that time, for then God shewed himselfe a man of warr, and was as it were delighted with the title of Lord God of hosts so often giuen to him, and seldome hardly once the name of the God of peace.

But in the new Testament the case Iam. 3.4. is otherwise, for hee is but once or twice at most called there the Lord of Hosts, more often *the God of peace*: wee be now vnder the Lord Iesus the Prince of peace, and doe professe the Gospell, the word of peace, which should mooue all Christians to liue in peace and haue waies, battell, and slaughtering of men.

Its very true, that all men should Ps. 34. 14. seek peace and ensue after it, as a blessing of God: yet iust and necessary warre is not to be condemned, for as a Father saith, it is a part of iustice by warre to defend our Countrey and confederates, and such as need ayde Ambros de Of. from spoylers and oppressors. N. i.

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ther doth the New Testament disallow of war to it be iust.

Mat. 24.
Reu. 19. &
17. 1. Our Prince of peace telleth vs of warrs, and is pleased to be set out as a Captaine of an Host riding on horse backe, and subduing his enemies; and making a slaughter of them. Hereby shewing that his Church shall have warrs, and he will take their part and helpe to subdue their enemies, as he hath often done and yet will doe.

Luk. 3. 14. 2. When the souldiers asked *John Baptist* what they should doe? hee did not will them to forsake their calling: but admonished to doe violence to none, to accuse none falsely, and to be content with their wages, as allowing the calling, but reformatting the abuse.

Mat. 8. 8
Act. 10. 1,
2, 3, 4, 7. 3. We find religious souldiers in the new Testament, the religious Centurion, *Cornelius* a Captaine, and a souldier fearing God that waited on him.

Heb. 11. 34 4. Saint *Paul* maketh it a fruit of faith, to be valiant in battle; if the lawfulnessse of warre had been out of date

date vnder the Gospell, the Apostle would have left that out, as now no fruit of faith.

5. God hath now appointed Kings to vse the sword: not onely Rom. 13 4. to punish offenders vnder them; but also to defend their subiects from violence and wrong at home and abroad.

6. The Lord in calling the Gentiles to the Gospell made choise in the first place to begin with one of this calling before another: even a Captaine called *Cornelius*, to whom he sent his Angell, and after Saint *Peter* to instruct him, and to make him and his, the first fruits of the Gentiles, so far was he from disesteeming of the calling.

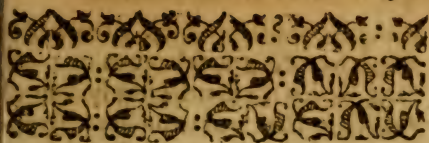
7. We must know that the Gospell taketh not away the law of nature to defend our selues by forcible meanes against violent enemies: yea with a good conscience may wee take vp armes when there is no safety but in armes. And what hindereth Princes and States to recover what is iustly their owne, if otherwise not

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to bee gotten but by force of Armes?

8. Hereto adde the practise of all Christian Emperours, Kings, Princes, and States in all ages vsing vpon iust cause armes. *Militare non est delictum*, saith Saint *Augustine*, but abuse it: yea saith *Ambrose*, a worke it is of righteousness when the cause is iust. Therefore from all these sayings and former reasons we may conclude warre, if not abused, to be lawfull.

CHAP



IV. CHAPTER.

*Of a right souldiers Honourable calling and im-
ployment.*



Right souldier in his vo-
cation well qualified,
and behauing himselte
worthily like a true
souldier indeed, liveth
in a course of life worthy Ho-
nour, and his employment in
warrlike affaires is very honourable;
for,

1. God himselte is pleased to car-
ry the name of a souldier; God is a
man of Warre, saith *Moses*; and Gen. 14.3.
the Sonne of God professed him- Ios. 5.14.
selte to be a Captaine of the Lords 15.
B 4 host,

host; Now titles which great persons beare, graceth much that calling which these titles imply though formerly that vocation had been neuer so meane and base in esteeme.

2. The most renowned in holie Writ, and in humane stories have attained to great fame and glory by their valiant Acts and feats of armes as we may see in *Iosua*, in *Gideon*, *Ehud*, *Baruc*, *Sampson*, *David*, and his Warriours. What speeches are there of the Nine worthies, whereof *Iosua*, *David*, *Iudas Machabees* are three. is it not all for their valour and victories in battell? By warres the fame and memorie of *Iulius Cesar*, of great *Alexander*, of *Pirrus*, of *Themistocles*, of *Scipio*, and *Hannibal*, of *Scanderbag*, of *Charles* the first remain immortall, with innumerable others both in prophane and diuine storie.

3. Whence came all those so greatly affected titles now in the world? rose they not from valour, prowess, militarie employments and exercise of Armes? whence came

Equire,

Esquire, but by being Armiger of bearing weapons of warre, an armor-bearer. VVhence came a *Knight* of old? not by scraping of wealth, and buying the title, but by being *Miles* a souldier: whence a *Noble man Esquires*? but from a generous spirit and being a man at armes. The title of an Earle Comes was a Lieutenant or Prouost Marshall. A *Duke, Dux* came of leading a Company, a chiefe captaine in the field: yea whence came the highest name of dignity the name of *Imperator* Emperour, but from honour in the field bestowed upon him that knew how to rule and command an host of men? And if I may guesse at the name of our yeomen in Latin *valēti*, what were they but stout men *ob valorem electi*, chose for their valour and courage to doe their country seruice.

4. *Salomon* the wisest King that euer was, held such as were men of warre, to be more honourable then to be imployed in seruile work, such as he imployed strangers in, and the people of Canaan the Hittites, Amo-

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rites, Perizzites, Hevites, & Jebusites. These accursed and base people were not worthy to be men of warr, the function was too honourable for for them, as it is for to many admitted now into it, more fit for Stocks, Bridewell, Gaole, Gallies, or the very Gallous, then to bee enrolled among the honorable, and men truly worthy the name of souldiers, if the wotth of a true souldier were well weighed.

1. Sam. 14.
52.

5. In old times the best in Nations, as Kings, Princes, Nobles, were men of warre: the best in stature, the properest and tallest men, as the three sonnes of *Ishai*; the best that surpassed other in excellencies, in courage, valour and strength, such as *Saul* chose, were commonly men of war.

6. By the profession of armes many have attained from meane conditions, to great honour; *David* from a shepheard to be a King of Israel, was not *Iephte* base of birth, yet by valour became a Iudge in Israel? *Isocrates* the Athenian who was Lieutenant to *Antaxerxes* was hee not a Coblers sonne?

sonne? *Eumenes* one of *Alexanders* Captaines was a Carters sonne, *Servius Tullius*, who triumphed three times, was the sonne of a poore servant, whence he was called *Servius*. *Dioclesian* though a bloudy persecutor of Christians, yet a valiant man, who obtained the Empire by his prowesse and valour, and yet but a Scriveners son. *Nicholas Piccinnino* the great Captaine and Commander of the Armies of the Potentates in *Italie* was but a butchers son, *Ochiali* of a poore Marriner for his valiant service, became Admirall of the Turkes Nauy, and one of his Counsell. It were too long to relate the number that have risen and have become renowned by wars.

7. The famousest Nations of the world, the *Romans*, who subdued Kingdomes, never held any profession worthy so great honor, nor ever rewarded any so much as they did, valiant men, generous spirits, noble courages, adventuring their lives, & obtaining thereby praises to themselves & glory to their Nation, as their histories do shew.

8. That

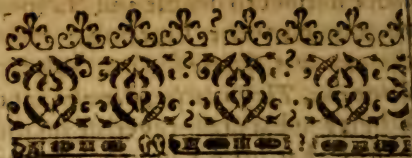
That Calling must needs be honourable which requireth so many honourable parts and praise-worthy endowments requisite to make man deserving to be admitted in militarie profession, as to be a man of understanding, of sharpe and quick apprehension; of a stout and vndunted courage, and yet not foole hardy but prudent and patient; of an able body, yet no lubber of a lustish and sluggish Disposition, but nimble and Luely, to execute designments, and crowning all this with true religion and zeale towards God with a loyall and faithfull heart to his King and Country.

9. For the honour of this profession, how great volumes are written of men of warres, their valiant deeds & memorable acts haue caused them to be registred to all posterities; by the pen of the learned, which cannot be read, but with both great delight, and great profit, even to make valarous and couragious spirits emulous of their fame and glory.

Lastly, what profession procured
more

more honour to people and Nations,
 then men of warre haue done? How
 famous was *Greece* for her *Achilles*,
Diomedes, *Themistocles*, *Pericles*, and
 others? what praises everlasting did
Epirus that little Country obtaine
 by her peerelesse *Pirrhous*, and that
 terrour to the *Turks Scanderbeg*? Re-
 maineth not *Macedonia* aliue by her
 great *Alexander*, *Troy*, by her valiant
Hector. *Rome*, by *Cesar*, *Pompey*, *Sci-*
pius *Horatii*, *Fabii*, and the rest: *La-*
cedemon by *Simon* and *Leonidas*, *Car-*
thage by her *Hannibal*, and so other
 places by their valiant worthies, well
 exercised and experienced Cheif-
 taines? And in a word who is more
 worthily honoured in the hearts of
 all vertuous men, then a man of cou-
 rage, so be it he be otherwise well
 qualified, that by some base conditi-
 on he wrong not himself, which true
 generosity of spirit will vtterly dis-
 daine to doe.

CHAP.



V. CHAPTER.

*Of the iust causes and true
grounds of making warre.*



AS we see the vnder-
taking of warre to be law
full and honourable, so
must it be ever therein
vnderstood that it also be
just; for the cause as it is either good
or evill, so is the warre, so may the
issue bee thereafter expected. The
warres vndertaken of the *Israelites*
by warrant from God prospered:
True it is, that vnjust warres some-
time may haue good successe, for the
iniquity of the people against whom
they

they are vndertaken : and therefore by the event, the iustice of the warre not to be ever judged; but by the iust cause thereof. Now in ancient times warres *defensius* and *offensius* haue been made vpon these grounds.

I. A warre iust, by reason, by the instinct of nature, and by custome of all Nations, and by religion it selfe, is that which is vndertaken in defence of our Country, religion, libertie and estate.

God alloweth to goe to warre against an enemy comming vpon vs; vpon this ground was the warres of *Iosua* against the *Amalekites*, of *Gideon* against the *Midianites*, of *Iephtha* against the *Ammonites*; of *Saul* against the *Philistines* and others spoyling them, of *Asa* against *Zerab* the *Ethiopian*, of *Abab* against *Benbadad* the *Syrian*, of the *Romanes* against *Hanniball*, and of the ancient *Brittaines*, here against the *Romanes*, *Saxons*, *Danes*, and *Normans*. A Heathen could say, *Iustum est bellum, & pia arma, quia nullanisi in armis relinquatur salus*: It is both just and godly, when
Num. 10. 9
Exod. 17.
Iudg. 6. &
1 Sam 14.
47, 48.
2 Ch 14.
1 K. 20.
Liv. 9.
otherwise

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otherwise we cannot liue safely.

II. It is just warre to bring vnder such as rebell, having formerly yeelded subjection; vpon this ground went *Chedorlaomer* with the ayde of other Kings against the King of *Sodom*, and the rest; so *Iehoram* against *Moab*, *Amazias* against the *Edomites*, *Nebuchadnezzar* against *Zedekias* whom he had made King, and taken an oath of; *Salmaneser* against *Hosea*, which conspired against him. Thus Kings justly make warr against Native Rebels, as *David* did against *Abisai*, and against *Richi*.

III. It is just war to helpe friends, Allyes and Associates vnjustly oppressed and wronged. Vpon this ground *Abraham* armed himselfe, and set vpon the foure Kings to recover *Lot*, whom they had carried away Captiue: *David* rescued *Keilah* from the *Philistines*, *Saul* *Iabesh Gilead* from the *Ammonites*; and *Iosua* the *Gibeonites* from the *Amorites*. *Iudas* and *Simon* his Brother helped the other distressed *Iewes*. The *Romanes* made war against the *Samaritanes* in the defence of the

Gen. 14.

2 K. 3.

2 Ch. 25.

2 K. 24. 20.

Eze 17. 15

2 K. 17.

3, 4.

2 Sam. 18.

& 20.

Gen. 14.

1 Sa. 23. 3.

& 11.

Ios. 10. 6, 7

1 Mach. 5.

10. 17. lib.

de Offic.

Bel. Gal. 7.

he *Campanians*, who had put themselves vnder their protection: This *Ambrose* saith is Iustice: *Caesar* gaue succour to his friends in *Gergo*. *Thucid. 1.*
Thucid. 1. for neglect hereof was held a kinde of treason, and it was just cause of reproach to forsake friends. Considerates, and such as should be holpen in their distresse: God willeth *Pro. 24. 11*
Pro. 24. 11 vs to see to this, alloweth of it, commanding vs to helpe in such a case.

IV. It is lawfull, (if otherwise peaceably it cannot be obtained) to make warre for passage of an armie, or get it by the sword, if passage be hindered. This made *Israel* to fight with *Sihon* King of the *Amorites*, and *Ogg* the King of *Basan*, for that they hindered their way to *Canaan*. This was the cause of the warre by *Necho* against *Iosias*, because he rashly went out against him, going against him, going against another Enemy the King of *Affyria*. For this thing *Judas* destroyed the Citie *Ephron*, and the Inhabitants ther of, because they could not be intreated to giue him
and

and his host passage peaceably, I
stopped vp his way.

V. It was lawfull to the *Israelites*
 Num 25. 1 for religion sake to avenge the Lo
 17, 18, & vpon Idolaters, which by wiles and
 31. 1, 3. inticements corrupted the people
 God. This is warranted by the Lo
 vpon this ground *Israel* sent an army
 against the *Midianites*, *Iosua* and
 the Elders held it lawfull vpon such
 a supposed ground, (had it been true
 Ios 22. 12. to make warre against the two Tribes
 33. and halfe. Also the Chiefe in a State
 Iudges 10. consenting to punish notorious of-
 fenders, if they cannot get such delin-
 quents liuered peaceably, by warre may sell
 vpon their maintainers, as *Israel* did
 vpon the obstinate *Beniamites*.

VI. Indignities vnjustly offered
 vnto Ambassadors, or messengers
 sent from one State to an other is just
 cause of warre, for this did *David* set
 2 Sam. 10. vpon the *Ammonites*, & handled them
 & 12. 30, with great severity. This wrong the
 31. *Romans* revenged vpon the *Fiden-*
 Liv. 4. *ians*, *Illirians*, *Veians*, and *Armorians*.
 Florus Cæs. *Charles Duke of Burgundy* put all the
 Com. Phil. *Castle*
 Comm.

Castle of *Nek* to the sword to the See Dr. *Sutcliffe* his
 word for killing his messenger. For practice of
 Ambassadors or Messengers are pri- the law of
 viledged by the Lawes of all Nations Armes,
 and suffered to passe safe among the
 coynts of weapons.

VII. Reproches offered and in-
 juries done to principall men in a
 State is just cause of warre: This cau-
 sed the warre betweene *Ieptah* and *Judg. 12. 4.*
phranites, who called the *Gileadites*
agitiues, whereof *Ieptah* was the
 head; The taking away of *Sampsons*
 wife, being a Iudge in *Israel* made
 him seeke revenge vpon the *Phil-*
istims. The *Rhodians* abusing the *Ro-*
manes with insolent termes when
 they took part with *Persens* cost them
 deare: *Frederick Barbarossa* besieged
 and tooke *Millan* for a scorne offered
 to him. *Gideon* for that he was con- *Judg 8.*
 demned & sleighted of the Elders of
Succoth and *Pennel* after his victorious
 returne did fall vpon them. For high
 authority is sacred, and the injurie,
 reproach or contempt offered there-
 to, is not to passe unpunished.

VIII. Vpon the injuries and
 wrongs

wrongs vnjustly offered and spoyl
made and subjects carried away, Prin
ces and States haue cause, by warr
to get satisfaction and recouer thei
right, if otherwise they cannot be
righted: This was *Dauids* warre with
the *Amalekites* to regaine from them
their wiues, children, & goods carried
away, and with the *Philistims* robbing
the threshing floores. The *Romane*
with sharpe warres prosecuted *Mi
thridates*, for that by one general
proclamation he had caused diuer
of their people to bee massacred.
They also warred vpon the *Sabins* for
spoyling the *Romane* Merchants.
This was the cause of the *Romane*
third warre with the *Carthaginians*
also with the *Hetruscians*, and othe
neighbours: for injuries done to sub
jects redoundeth to the Prince
which he is to right and to cause re
stitution to be made; which if rea
sonably offered, is not to be refused.

IX. Breach of Covenant and pro
mise hath beene cause of warre. Vp
on this, did *Ahab* warre vpon the
King of *Syria* to recover *Ramath* in
Gilead,

2 Sam. 30.

2 Sam. 23.

2, 25.

1 K. 22. 3.
& 21 34.

to *Beleah*, which *Benhadad* had promised before to restore to him : for this cause the *Romanes* began their warres with *Perseus* the King of *Macedonia*. Liv. 42.

X. To get peaceable possession of the Crowne justly claymed; as *David* did the Kingdome of *Israel*; therefore he warred against *Ishbosheth* and the house of *Saul*. 2 Sam 2.8
10. & 3.16

XI. To revenge olde injuries offered by predecessours, the same being continued in their posterities; upon this was the warre performed by *Saul*, and commanded by God against the *Amalekites*, for the evill they did to the Children of *Israel* comming out of *Egypt*. And least this might seeme to be something hard vnto the present generation against whom *Saul* was sent, we must know, that the *Amalekites* continued Enemies to Gods people, the Children living in the stepps of their forefathers from *Iosua* to the dayes of the Judges, and to the dayes of *Saul*; yea *Agag* whom *Saul* tooke prisoner had made many a childe fatherlesse, (no doubt

Exo. 17.8.

1 Sa. 15.3.

Deut 25.

17, 18, 19.

Judg. 3. 13. doubt of *Israel*) els olde *Samuel*
 & 6. 3. & would not haue so laid to his charge
 7. 12. nor so revenged it vpon him, as he
 & 10. 12. did. They were ever taking part with
 1 Sam. 30. the Enemies of *Israel*, as all the cited
 1. places in the margin shew. Now to
 take part with an enemy is just cause
 of warre: vpon this the *Romanes* war-
 red against *Philip* of *Macedonia*, for
 that he aided the *Carthaginians*, and
 2 Sam. 8. 3 joyned league with *Hannibal* against
 them.

1 Ch. 18. 3 XII. *David* made war vpon *Hadadzer* King of *Zobah*, (and some
 thinke justly) being jealous of his
 greatnesse, comming with a great
 Armie to establish his Dominion and
 to border so neere vpon him, as at
 the River *Euphrates*. It is wisdom
 for Princes to looke vnto the dange-
 rous attempts of high and aspiring
 spirits, over much seeking to enlarge
 their power and Dominions.

Lastly, warres haue beene justly
 made by *Israel* Gods people, at Gods
 command, to subdue Nations, and to
 possesse their Kingdomes as they did
 the Kingdomes of *Canaan*, and in he-
 rice

ted them. Thus also warred *Nebuchadnezzar* the Babylonian, *Cyrus* the Persian, *Alexander* the Grecian, and afterwards the Romanes to subdue people vnder them, and they vntooke it, and prospered: but whether they had, all of them, and in all those warres, that immediate divine warrant, and did it lawfully, I dare not affirme: and therefore much lesse to any aspiring spirits now take liberty to doe so.

1. The *Israelites* had a word of command from God to subdue *Sin* in the *Amorite*, *Ogg* of *Basan*, and all the Kingdomes of *Canaan*, and a word of encouragement to haue aid, to get them, as they had before a word of promise to inherit the country.

2. Concerning *Nebuchadnezzar* and *Cyrus*, to them was Gods will revealed, and they were foretolde of their successe to set them forward to the subduing of people, and to bring them vnder their Command; It was foretold *Nebuchadnezzar* in a dream and expounded

Deut. 2. 24.
Ios. 14. 6.
Gen. 15.
18. 21.

Dan. 2. 23.
31. 43.

Dan. 4. 19.

expounded by *Daniel* to him: and confirmed by *Jeremie* the Prophet to the *Iewes* in *Iudea*, and by *Ezechiel* in *Babylon*: whole words came no doubt to the eares of *Nabuch*: to whom God had given all Kingdomes, people,

Esaï 44. 28.

& 45. 1.

Eldr. 1. 2.

Nations and tongues. *Cyrus* the *Persian* was by name foretold hundreds of yeeres before he was borne, of his rising, rule, and Dominion, of which he had gotten knowledge, and ascribed his successe to be from the Lord God of heauen. This knowledge he might haue from *Daniel* who lived in *Babylon*, when *Darius* and *Cyrus* reigned: that subdued the *Babylonians*. How *Alexander* the *Grecian* Emperour, and the *Roman* knew of their power and Dominion assigned to them of God, is not so plainly recorded in holy: but it may be, that *Daniels* prophesie, and his interpretation of *Nabuchadnezzars* dreame, might goe abroad, and become knowne either by the writing it selfe, or by relation and tradition from one to another: or they might have it from the Oracles of their owne

2 Ch 36.

33.

wne imagined Gods, but indeed
 ivels, who well knew the Oracles
 f the true God, and so told the Gre-
 ans and Romans such things, as
 om themselves, promising to them
 stories, and dominion over Nati-
 ns, which the Scriptures of the
 rophets had foretold should surely
 come to passe. Now they finding
 iccesse according to the voyce of
 ose counterfeiting Oracles, they
 cribed all to the power and gift of
 ose Idol-gods and Diuels; and so
 eld it lawfull to hold those King-
 omes which they could subdue, as
 he Heathen did imagine, as appea-
 eth by the speech of *Iepthab* to the
 ing of the Ammonites.

Jud. 11. 24

Thus wee see vpon what grounds
 wars in ancient times have beene
 made to make them lawfull & iust;
 which is the first thing to bee consi-
 dered of. For as the cause is good or
 bad, so may wee expect the issue:
 howsoeuer a good cause will encour-
 age to battle, let the event be, as
 shall please God.

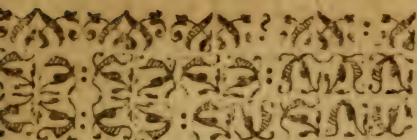
Vniust warres doe worke the Au-

50 The Bible-battells.

Exo. 17.
1 K 20.
2 am. 10.
16, 17, 18.
2 Ch. 14.
Jud. 20.
Ios. 7. & 8

thors confusion very often; as may be seene in the vniust warre of *Amaleck* against *Israel*, of *Sibon* and *Og* without cause, comming out against them, of *Benbadad* his warre against *Ahab*, of the *Syrians* against *David*, of *Zerah* with his ten hundred thousand against *Ara*; True it is, that iust causes have sometime an euill euent, for the sinnes of the people, and sometimes the vniust may preuaile, as *Benjamin* & *Gilead*, in two battells against *Israel*, for their greater ruine at the length, as it hapned to these *Beniamites*, and to the *Inhabitants* of *Ai*, and *Bethel*, though before they had made *Israel* flye before them.

CHAP.



VI. CHAPTER.

Of necessary Wars.



ITs not enough to look
 onely to the iustice of
 the cause in making
 warre; but also it is to
 be considered how ne- Pf. 68. 30.
& 140. 2.
& 120. 7.
 cessary and conuenient it may be.
 The evils of warr should make men
 not to be hastie to goe to warr: Its
 an euil quality to delight in warre;
 against such *David* speaketh and de-
 sires God to scatter them, as being Leu. 26.
25.
 euill men and violent, especially Reu. 20. 8,
9, & 16, 14
 when they make themselues ready
 to battle against such as be for peace.

52 The Bible-battells.

The sword is threatned as a punishment, and to shed bloud is the Diuels delight, hee it is that seduceth the Nations to make warre, and hee sendeth out the vncleane spirits, like croaking froggs to gather Kings to battle.

Besides these considerations, the calamities and miseries of wars are vnutterable, who can recount them? Lusts of vnrule Souldiers raigne, without respect of friends, or foes, many times. The battle of the warriour (saith *Esa*) is with confused noyse, and garment rolled in bloud; and hee telleth the people that the sword hath made the world a wilderness and destroyed Cities; yea children haue beene dashed to peeces, houses spoyled, Temples robbed, strong men slaine, and women rauished, and crueltie committed without pittie. The woefull effects of warre are liuely set out in *Ieremies* Lamentation, and in the book of the warres of the Iewes in the last destruction of Ierusalem, who can reade either booke without

teares,

Esa 9. 5. &
14. 17. &
13. 16. 18.

Lam. 1. &
2. & 3 &
4. & 5.

teares, except their hearts be of Adamant?

Yet a iust warre, if also necessary, forcing to take armes against an infesting Enemy, is to bee preferred before an vniust peace. That which hath beene vttered concerning the euill of warre is not to dishearten valorous hearts, nor to abate the courage of the valiant, who know that true fortitude is onely seene in perills, and borne patiently without daunt of spirit: but it is onely spoken to prevent rash warre, for *Dulce bellum inexpertis*; as also to aduise such to consider in whose power it is to make warre, that iust causes of warre bee not pretended onely, and ambition, desire of Soueraignty, and other motives sinister bee indeed the causes thereof.

Offensiuæ warre vpon iust and necessarie grounds is, lawfull both from command from God, and the practises of iust Princes, as wee may obserue in Divine and humane stories: But *Defensiuæ* warre,

magis est iuris natura & politici officij: yea and better becommeth the people of the Prince of peace; and indeed, the warres foretold in the Revelation, which the Church shall haue with the beast, the Dragon, the whore, the false Prophet, and with *Gog* and *Magog* are altogether *defensue*. For its ever said (a point worthy observation) that the beast made warre, the Dragon went out and warred, the spirits of diuells went out to gather armies to battle; the beast, the whore, and tenne

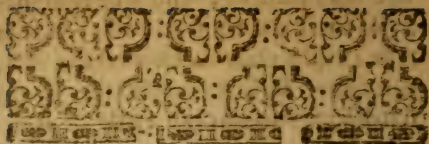
Note this.

Reu. 17. Kings made warre with the Lambe;
 & 12. 17. *Gog* and *Magog* gather together a-
 & 13. 7. & gainst the Saints, So that the *offen-*
 16. 14. & *sine* warre is on the enemies side,
 17. 14. & and the *Defensue* warre is altoge-
 19. 19. & ther on Christ and his Churches
 20. 8, 9. part, by which yet they shall ouer-
 come: would God this were consi-
 dered of; if the Enemy begin, let vs
 stand for our Religion and lives
 with courage, Christ will take our
 parts and giue vs a glortous victo-
 rie in the end. The Lord hath spo-
 ken it; if we belecue his Prophets,

We

wee shall prosper; and hee that be-
leeueth maketh not hast, if wee
take a right course, let vs stand still,
not feare, fight valiantly the Lords
battles, for and in the cause of Reli-
gion, seeking to avenge the Lord
on those Romish Midianites, and
behold then the salvation of the
Lord, which hee will shew vnto
vs in his appointed good time; even
so, Amen.

C 4 CHAP.



The VII. CHAP.

*Of the chiefe authority mouing
to war; and of Kings going out
with their Hosts, very v-
suall in ancient ages,
but yet euer arbi-
trary.*



Pon mature delibe-
ration, and well ad-
uised iudgment, the
iustice of warre be-
ing approoued, as
also that the same is
necessary (least men embroyle them-
selues in needlesse vse of the sword,
to their owne ruine) then is to bee
con-

considered in the next place by what authority this warre is to be vnder-taken; for a necessary and iust warre doth not warrant everic one vpon their owne heads to make warre, though they be able to gather a power together; but the first moover thereto must be the supreame authoritie in the State, whether it be *Monarchicall, Aristocraticall*, or any of the rest, by which the people of that state is governed.

The warres which God allowed, and so iust, which he also commanded, and so necessary were made ever vnder, and by the authority of such as he set ouer his people. Thus the warre against *Amalek* was commanded by *Moses*; so was that against *Midian*; in like manner Israel warred under the command of *Iosua*, after vnder the Iudges, and then vnder Kings, as vnder *Saul, David*, and the rest, who did in their owne persons goe into the warres.

And this same was vsuall in all former ages, even from the beginning of warrs mentioned in holy writ,

Exo. 17. 8.
Num. 31.

Exo. 14.
2 Ch. 12.
& 35. 20.
1 Kin. 20.

that Kings themselves went out to warre, as the foure Kings against the five in *Gen. 14.* *Pharao* in his owne person pursued *Israel*, *Sbifhak* King of *Egypt* came with his host against *Judah*, and so *Pharao Necho* went forth with his owne forces, *Benbadad* the *Syrian* came himsele, and with him thirty two Kings into the field.

Iofua 10.
Num 21.

All the Canaanitish Kings came themselves with their hosts, so the two mighty Kings *Sihon* King of the *Amorites*, and *Ogg* the King of *Bashan*. And thus did all the Kings of *Israel* and *Judah*: *Saul* went into the field continually; *David* was often there in person; so was *Ieroboam*, *Rehoboam*, *Abiam*, *Asa*, *Iehosophat*, *Amaziah*, and the rest; yea by the appointment of God some were appointed to order the battell themselves, as was *Ahab* against *Benhadads* host; This was the custome of great Monarches subduing the world to goe out in person; as may appeare in *Salmanezar*, and *Senacherib* the *Assyrian* Kings in *Nebuchadnezzar* the *Babi-*

1 K. 20. 14
2 K. 18.
9. 13.

Babylonian, in *Alexander* the Macedonian, in *Cyrus*, *Darius*, *Zerxes*, the Persians, in *Iulius Caesar*, and other Roman Emperours; in *Tamberlaine* the Tartar, and *Baiezet* the Grand-egneour; in *Charles* the great, Emperour of Germanie. This made princes famous, their warres to be maintained, the battells to be fought with more courage even to the utmost; and so a more speedy dispatch by any way or other to make some end, and to bring peace, the good and blessed conclusion of all iust warrs.

Though it seemed expedient unto Kings in those dayes to goe in person with their Armies; yet no doubt care was had of their safeties, that they should not bee suffered to expose themselves rashly into the battle, as *Ahab* did, and *Iosias*, which cost them both their lives; For the valiant Captaines would expose themselves desperately when they saw their Kings in danger, as *Abishai* did, who rescued *Dauid* with great hazard to save his life from the stroke of *Ishbi-benob* the Gyrant. He cup-

2 Ch. 35. 6.
Ier. 39. 5.

1 K. 22. 30.

2 Ch. 35.

22.

2 Sam. 21

17.

1 Sam. 26.

16.

- 2 Sam. 18. on it was, that *David* held *Abner* and
 3. others about *Saul* worthy of death
 because they had not kept more safely
 the King. Faithfull Subjects esteeme
 the life of a good King, more
 worth then ten thousand of them
 2 Sam. 21. selves; Princes may bee in the field
 17. but its not necessary to goe into the
 battle, least (as *David's* servants said
 1 K. 22. of him) the light be quenched, and
 the people be scattered, as vpon *A-
 babs* death.

Whether they goe forth, or stay at
 home (which is free vnto them, and
 may be done according to their owne
 pleasure) yet is this soveraign authori-
 rity that which must first moove to
 make warre; People may not if they
 would gather together to warre a-
 gainst an open enemy of their owne
 heads, for God hath punished such
 attempts as may be seene in the pre-
 sumptuous Israelites arming them-
 selves without command from au-
 thority, and were overthrowne by
 the enemy. Such was the attempt of
 one *Ioseph* and *Azarias*, who in a
 vaine-glory to get a name, would
 gather

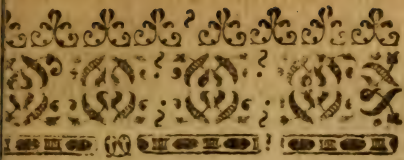
Num. 14.
 40. 44, 45.
 Deut. 1.
 1. Mach. 5.
 56. 60, 61.
 67i

gather troupes to fight against the
 Heathen, and obeyed not *Judas Ma-*
chabeus; and therefore were over-
 throwne: and so were certain Priests
 slaine, vpon such a vaine vnderta-
 king. Among the Romanes those
 that thus offended, by their lawes
 were in case of treason. People must
 therefore have warrant; for other-
 wise even to spoyle or kill an enemy
 is theft, and murther; and the bat-
 tle on their part no better then a
 field of blood; and their doings, but
 disorder and confusion; except it be
 to represse a sodain rising of Rebels,
 or to withstand a violent and sodain
 comming in of an open enemy. O-
 therwise none are to bee accounted
 publike enemies in warre, but those
 whom publike authoritie so decla-
 reth to be: yea, and if any rise vp in
 rebellion, if authoritie know it, the
 Captaines are to await for command,
 before they gather power against
 such rebells: as may be manifest
 in *Abisai* and the rest, who moo-
 ved not the rebellion of *Bichri*, 2 Sam. 20.
 till *David*, who knew it, gaue com- 1-4. 6, 7.
 mand

F. ad L. ubi
 maiest. &
 L. vine C.
 vi armo-
 rum usus.

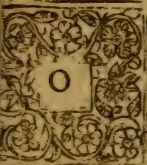
mand to follow him: But when men
have such warrant, then let them o-
bey readily, and be as servicable to
Ios. 1. 16. to their Leaders, as the Israelites pro-
mised to be to *Iosua*.

CHAP.



VIII. CHAPTER.

Of Presse-men, and Vol- untaries.

 F such as goe to warr,
there are two sorts;
such as be comman-
ded, and such as of-
fer themselves. The
former wee call *pres*. Deut. 33. 5.
; who without enforcement would
not goe, *Moses* was as King in Isra-
; and he waited not for Volunta-
es, but commanded *Iosua* to chuse
out of every Tribe a thousand, to
make an Host of twelue thousand to
be against *Midian*. *Saul* threatned
venge vpon those that would not
come

1 Sam. 21. come foorth to warre at his com-
 6,7. mand; and God did ayde his autho-
 rity by striking the people with
 feare of him. That authority was
 in *David* to assemble and gather
 power of his Subiects for warre

2 Sam. 20.4 without which command Prince
 could not haue waged battells so
 as they then did. And the Lord
 command to Officers to give some
 leave to depart, argueth their power
 otherwise, to haue reteined them.

Deu. 20.5. The other sort are tearmed *Volun-*
taries, which are either *Natives* or
Foreigners. That men may offer them-
 selues to the warres, and enter into
 the profession of a souldier, its not to
 be doubted. *Ebuds* souldiers were all
 Voluntaries at the sound of a Trum-

Jud. 3. 27. pet. So were the three sonnes of
 & 5. 2. *Iesse*, and such were *David's* worthies
 which came and offered themselves,
 and so was *Istai* the Gittite. Againe,
Deborah the Prophetesse praiseth the
 Voluntaries which came to help *Bar-*

1 Sam. 17. *ruk*; besides she complaineth of such
 13. as following their owne private busi-
 nesse neglected the warres: and with-

l cursed *Meroz* for not coming to helpe the Lord. Jud. 5. 14;
15, 18.

Moreover, that which may bee lawfull by pressing and compulsion, may as well be lawfull for Voluntaries, if there bee not very iust cause of impediment to hinder these. It is the iudgement of Churches reformed beyond the Sea; among whom some are trained vp for warre, to goe Voluntaries. We know that Princes doe helpe their associates voluntarily, what hindereth, but that others their due place, and within their power may also freely offer themselves? A lawfull calling may bee as well vndergone freely, as by compulsion circumstances and other considerations well weighed aforehand. And to conclude this, how should Princes and States doe, that haue not power to presse, if Voluntaries might in good conscience offer themselves.

But here Voluntaries must know, and be resolved of some things.

I. Of the calling of a souldier, that it is lawfull, and that a man may therein

therein live, and as well receive wages, as men doe for discharge of the duties in any other lawfull vocation

Luk. 3. 14. Be content (saith *John Baptist*) with your wages, speaking to souldiers therefore may they serve for wages.

2. Of the iustice and lawfulness of the warre into which hee thrust himselfe, seeing hee goeth not by command of supream authority, for this is another case, when men goe not of their owne pleasure and will, but when any so doth, if the warre be iust, a man may serve with a good conscience of his owne accord: but if it be apparantly vniust, let men beware that they embrew not their hands in bloud, going Voluntariely. If Princes command, the case is altered, for private persons may not looke and iudge of Princes actions, nor notoriously vniust as it was when Christian souldiers would not draw their swords against Christians vnder *Julian* the Apostate; though they served him vvolingly against other *Sauls* servants would not fall vpon them

th

the innocent Priests of the Lord to
 say them. But vvhether the fact, as in Liv. 12.
 contra
 such cases, is not notorious, a good Fausl. man
 ca. 7.
 man (saith Saint *Augustine*) may
 serue vnder a sacrilegious Prince: for
 the vniust command shall bind the
 Prince, vvhhen the duty of obedience
 shall make the souldier free.

3. They must consider of vvhhat
 Religion those be, that doe make the
 warre, and whom they goe to serue
 vnder: for *Iehosaphat* vvas in danger
 of his life, and reprooued by a Pro-
 phet of God for helping *Ahab* an
 Idolater, who was an hater of God as
 Idolaters be, though they them-
 selves thinke better of themselves.

4. They must haue the leaue of
 such as haue soveraigne authority o-
 ver them; for a subiect to one, can-
 not dispose of his owne person to 2. Ch. 19.
 the service of an other Prince
 without leaue: but he may put him-
 self voluntarily into the service of
 his owne Soueraigne, whose subiect
 he is.

5. Voluntaries are to weigh with
 themselves what special impediments
 they

they haue to vwithhold from going in respect of some particular calling requiring their owne person for discharge of the duties thereof: as some charge of a family, vvife and children depending vpon their personall being necessarily among them or vvwhether apparently their being at home may doe more good to their countrey, then their seruice is vvare.

6. Their end must be good, *Prolege & grege Christi*, as one saith, for defence of religion; & of the Church of God, for releeuing the vniust oppressed; for maintenance of right and such like, and withall to learne experience for the good of the country, but not to runne in vnadvisedly, out of malecontentednesse, nor of an idle humor, nor of foolish vainglory, nor of a bloudie disposition nor of a base mind for prey and booty; but as a man of valour, for more praise-worthy and better ends.

Lastly, that *Voluntaries* put themselves vnder the command of authority to doe seruice, and to be sub-

rule and discipline, obseruing order, keeping their places; from which they may not in certaine cases depart without leave of such commanders as they have submitted themselves vnto. For though they enter voluntarily; yet being under authority, they may not think themselves then free at all times to depart at their pleasure: For if they could, vpon necessarie service, such wandering starres would fall of and such straglers would vtterly faile in expectation of their Commanders.

Thus with these considerations men may be *Voluntaries*, and put themselves into military seruice and authority may admit of them as *Dauid* did of *Vriab*, of *Ittai* the Gittite, with his followers: And as others haue done, as histories shew. But there yet the *Generall* and others within must be cautelous, and weigh what voluntaries they entertaine.

I. Beware of such as flye from the Enemy, let them be tryed before they be trusted: for we may reade in histories,

70 The Bible-battells.

stories, that such sometimes have bin
sent of the Enemy to doe mischief.
Two *Spaniards* fained themselves fugi-
tives to the *Ventions* with a pur-
pose to kill *Alvian* their Generall. So
did certaine *Turks* with an intent to
kill *Scanderbar*. The *Mundians*
which seemed to forsake *Hannibal*,
and to fall to the *Romans* in the bat-
tle of *Cerna*, were a great helpe to
Hannibal to get the victory in turning
against the *Romans* vpon a sodaine.
This wisdom was in the *Philistines*
going to battell against *Saul*, they
would not admit of *David* and his
company.

II Not to goe too farr in admitt-
ing of friends and associates; but on-
ly to entertaine so many as the Na-
tives and naturall subiects are able to
command and euerrule; least they
take advantage of the Natives fea-
rfulness, and have them in contempt
and trusting to themselves, ma-
goad their owne secret designement
and revolt from them, as the *Gauls*
did from the *Romans*, because they
saw no strength in the *Romane* Ar-
my.

Guicciard.

History of
Scanderbar

1. Ch. 12.
19.

Ta cit. 3.

, but that which was of strangers.
 II. Never to hire, or receiue any
 contrary religion, *Amaziah* the
 King of Iudah was reproued for hi-
 re of Idolaters the Israclites to goe
 against him against *Edom*, whom hee
 commanded to cashier, for God
 is not with such as the Lord by his
 prophet told him.

Before I end this chapter, it may
 be asked, whether going into
 a Country may spyle the people of that
 Country against whom they goe to war,
 and many thousands of the people
 and families there liue harmelesly at
 home, and desire to be there in peace
 so forth? I answer; in a iust and
 necessary warre the conquered are
 in the hands of the Conquerours,
 their liues and goods are then at
 the Conquerours disposition, whatsoeuer they
 take or won is iustly theirs.
 I allowed Israel to take what they
 win in their iust wars; therefore
 they possessed the kingdome of *Si-*
don and of *Ogg*; they tooke the *Mi-*
ditan Prisoners, carryed away infi-
 nite spoyle, & burnt their towns and
 Cities

2. Ch. 25.

A quest.

Num. 21.
 24, 25, &c.
 31. 10, 11.

2 Sam. 8.
 11, 12.

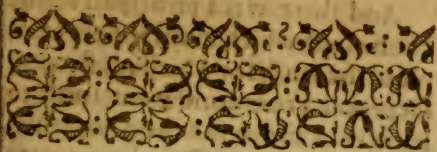
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Lib. de Offic
3.

Cities with fire. *David* spoyled the Nations which he subdued. It is accounted by the law of Nations a lawfull purchase and the practise of all people in time of warre. For nothing is proper by nature, but either by ancient possession or seisme, or victory, saith the Heathen Orator; The Enemy, & that State can no otherwise be weakened, but first in their Subjects; the hands of all which, though they be not in warre, yet are they in heart and in contributing: but if not neuerthelesse, they are one body, and therefore must bee content to suffer together till their Head make peace and satisfie for that, which the iustice of the warre doth require, and for which it vvas begun. But if any be as were the *Kenites* among the *Amalakites* consideration, is to bee had of them, as *Saul* had of these for their preservation and safetie.

1. Sam.
15. 6.

CHAP



IX. CHAPTER.

*Of mustering, and the choyse
of souldiers.*



When a warre is
resolved vpon
as both iust,
and necessa-
ry then must
souldiers bee
leuied, a mu-
ster and view
made of them and their armer.

The Kings in Israel were sometimes
at the muster. *Saul* gathered his soul-
liers together and numbred them. So
did *David*, 2. *Sam.* 18. 1. So *Moses*,
numbred Israel.

1 Sam. 11

4.

Num. 1.

19. & 3.

4. 2.

D

And

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Ier. 52. 25. And there was a principall Scribe of the host which mustered the people of the land: for which mustering, there was a command went forth to leuie men and to call them together, as *Saul* did; and as *David* appointed
 1 Sa. 11. 7 *Amasa* to doe: to this custome God
 2 Sa. 20. 5. alludeth in his word when he muste-
 Eesai. 13. 4. red his host.

In this, they considered of the num- ber, which were to go into the wars, sometimes more, sometimes fewer; *Moses* appointed but 12000 to go a-
 Num 31. gainst *Midian*: vwhatsoever the num-
 1 Sa. 11. 8, ber was, the custome was to num-
 2 Sa. 15. 4. ber them: as *Saul* did his in *Bezek*,
 1 Sa. 18. 1. and in *Telaim*; *David* in *Mahanaim*,
 with cap. *Ahab* in *Samaris*; *Iehoram* hee num-
 27. 24. bered his, and *Amazias* his Ar-
 2 K. 20. 15. mie: and thus did also the Hea-
 2 K. 3. 6. then.
 Ch. 25. 5
 2 K. 20.
 5. 26.

Now in sending foorth an Ar- mie, great care must bee had, what sorts of persons are to bee sent forth.

1. Let them bee Natiues and sub- iects liuing vnder that soueraigne au- thority that sends them out, though they

they bee of severall countries, yet
subiect to the same power, and it
were well that they had something
to take to at home, or friends of
whom they expect good. For these
souldiers are bound by the bond of
nature to the King, kinred, and
Countie. These are easie to bee cor-
rected, if they should happen to run
away. These wil therefore bee awed
in the fi eld, and for feare to be puni-
shed at home, become more obedi-
ent, endure more constant, be more
loyall, even when they feele want
of necessaries, and haue short pay,
then any other will doe, not subjects,
or hauing nothing, or no friends
that they care for; Israels hosts were
of Israel, and when the Tribes were
diuided into two kingdomes, either
state furnish'd themselves of their
owne subiects most vsually, as may
be seene in their battles.

II. Consider their yeeres; such
as the Lord held fit for warre, were
not frae 20. yeeres old and vpward; Num: 1. 45
& 22. 26
2 Ch: 25
and Much did *Amaziah* take: for
younger are hardly growne vp to
strength,

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strength: and about 46. except some old and expert souldier for skill, are not to be admitted, because strength decayeth, as saith a learned experienced souldier.

3. Touching their bodies in Israel were chosen strong men, able to goe to warre, men also of valour and courage; so they must be stout and strong of a vigorous and couragious mind, not fearfull; for such were put out of the host by Gods appointment and this did also that valiant *Indas Machabens*; for the fearefull the first in ranke of the damned crew, what good will they doe, but faile in performance, make others to bee faint-hearted, and so giue the victory to the enemy. Men of a sharpe countenance, sinowie armes and legges, promise both strength and courage, and not the great lusk, fleshie lubbers, though *Pyrrhus* and *Marinus* chose men of big and great stature. In Israel such as could runne well, were commended, men swift of foot; active and nimble, as was *Asabel* *Joabs* brother, and one of *Dauids* worthies;

Sa. 14.5
Ch. 17.
4.
Deut. 20.8
Jud. 7.3.

Mach.
56.

Rev. 21.8.

Sa. 2.9
23, 24.

worthis; This was also a commendation in *Achilles*, and in *Papirius*, who was called for it, *the Rinmer*. In the Tribe of Gad were men for strength *Curfor.* callen men of might, for courage to have had faces like Lyons, and for *1 Ch. 12. 8* footmanship, as swift as the Roes vpon the mountaines.

IV. For their skill in armes, raw and ignorant men are not to bee put sodainly to seruice: for not a multitude, but art and exercise getteth the victorie: for the ignorant souldiers may not onely endanger himselfe, but his fellowes too. Therefore the souldiers in Israel were very *Iud 20. 16* expert men. In *Beniamin* were 700. *1 Ch. 1. 40* choise men left-handed, that is, such *& 12. 35.* as were so skilfull, that they durst *1 Ch 12. 2* with their left hands vse their slings *ver. 32, 33.* against their enemies, and were so excellently cunning, that they would cast stones at an hayre breadth, and not misse. In *Asher* were choise and mighty men of valour apt for warre 1000: In *Sauls* time were many which could vse both the right hand and the left in hurling of stones, and

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Ch. 12.

12. 12.

12. 12.

shooting arrowes out of a bow. In *Issachar* were men of great vnderstanding, knowing what ought to be done, whose Chiefetaines were 200. In *Zabulon* such as were expert in warre, and could keepe ranke, 30000. In *Dan* expert men 28600. also in the three Tribes beyond Iordan skilfull men there were an hundred and twentie thousand. So they then brought no ignorant and raw souldiers into the field: Skill heart-neth a souldier, and encreaseth his courage, and striketh some feare into the enemye. A small number of skilfull men, and experienced in armes, will easily rout multitudes of others, as histories and experience doe tell vs. The *Romans* by their exercised souldiers got so great and so maine victories. *Epaminondas* by his exercised *Thebanes* ouerthrew the *Lacedemonians* at length; *Hannibal* at his comming into *Italy* at first, put to flight 35. thousand with a smal company of old souldiers.

V. Besides all these, it is fit that souldiers should be religious, yea ve

ry requisite, because they expose themselves so to the danger of death, vvhich none, but such as be religious can be prepared for. Besides, they may expect Gods ayde, they may fight with their hands, and pray vvhith their hearts, by which meanes, that renowned *Machabeus*, 2 Mach: 1 conquered *Nicanor*, and slew of his 26, 27. enemies 35. thousand. Let not the roaring boyes, the M. chavilian Atheists, the prophane *Esaus*, the drunken sonnes of *Bacchus*, the blasphemous swearers, nor the filthy Adulterers laugh at this: for God requireth, that all should feare him. Religion will make men valiant, never any in holy vvrit recorded for religious, but were indeed valiant, as *Abraham*, *David*, *Asa*, *Iehoidah* the high Priest, *Iosias* the religious king, all valiant men. And how can they be otherwise but valiant, when they know that God is reconciled to them, death, if it come, will be to them advantage. These onely haue faith in God, and so will be courageous. Who can doubt that these will

2 Sa. 23. 3.

See Doct. Sur. Deane of Exet. his b. of warre. pag 37, 38 mooving the Armie to be religious.

Ios. 1. 16,
17.
Mat 8. 9.

2 Ch 25.
13.
See the
reading in
the marg.

adventure life in the field for religion and a iust cause, that dare willingly yeeld their bodies to be burnt for their faith and profession? They adventure their corporall life, but with assurance of a heavenly life after: Whereas all other, (be what they may be) hazard the damnation of their soules, with the death of their bodies; a desperate attempt in carelesse wretches; The religious of conscience will be obedient as Israel professed to be to *Iosua*, and are like the Centurions servants going & coming at command, and not mutinous; they are of a quiet behaviour and temperate; not brablers nor drunkards, nor quarrellsome. They will esteeme of and loue a worthy Captaine according to his worth; who must be to them as a father, and they to him as sons; for in *Israels* language, they were called the *sons of the band*. Their prayers are of more force to preuaile with God to take their parts, and to vanquish an Enemy then all other means beside Israel fought, but *Moses* did procure the victorie by prayer.

And

And least any scoffing *Ishmael* should deride this care of the choyce of religious men, as having no patterne of warlike Chieftaines to follow. let them looke to the mightie man of warre, the Lord of hosts, the king of Kings, and consider what manner of souldiers he did chuse to fight his battles. The Commanders were religious, as *Ioshua*, the *Judges*, *Ehud*, *Gideon*, *Iepthah*, *David*, and others. His Armies mustered by the Lord, were called his *sanctified ones*, set apart by him to military employment; They were also mighty ones and strong, *Esa. 13. 3. Joel 2. 5.* they were skillfull to march, and did not breake ranke, keeping way and iust distance, not thrusting one another they cared not for wounds, though the sword pierced them: they were such as were runners, quicke and nimble in execution: and to conclude, they reioyced in the Lords highnes, and in his excellency, Such was the Lord muster and chuse for his host.

Exo, 15. 3.

Joel 2. 7.

8, 9.

But it will be obiected, that *Iepth-*

Jud 11. *tab* had in his campe vaine men:
 1 Sa. 22. 2. There gathered to *David* men in
 & 30. 22. distresse, in debt, discontented persons, ye and wicked men, and sons of *Belial*, who fought with courage, recovered their losses, and slew the *Amalakites*.

2 Ch: 12. It is very true: but these were some
 33. onely among the rest, the Commanders themselves, and other among them were well given. Againe, they had such as pleased to come to them in their distresses; but they did not
 Judg: 9. hyre such as the bastard *Abimelech* did, who hyred vaine and light men, a companie fit for such a Capitaine. Authoritie that may presse, may find fitter men for their seruice in a good cause, if they looke to prosper, then *sonnes of Beliall, Rogues, Loyterers, Pikars, Swearers, Drunkards, Bastard-breeders, Gaole-birds, Scurfe and Scum* of a people, held vnworthy to liue among honest men, very *Out-casts* of parishes, not to bee admitted indeede vnto the honour of beeing a Souldiour.

But

But some will perhaps say, that of these Routs of outcasts some have prooued very seruiceable, also many vncleane liuers, prophane swearers, whore-master, and Cup-Captaines haue shewed great courage in war.s; And its knowne, that Heathen men *Julius Caesar, Alexander, Hector, Achilles, Themistocles, Epaminendas, Pyrrhus*, and infinite others haue bin valiant souldiers.

First for these latter though Hea- then, yet morall vertues haue beene commended in them, and according to their Pagan profession they were religious; asking countell of their gods, without which they would not goe to warre, and they hearken- ed to their Priests, Diviners, South- sayers, Prognosticators, Astrologers, Chaldeans, and such as were Reveal- ers (as they thought) of the will of their gods. For the rout of outcasts it may be some very few of many haue beene seruiceable, but what haue all the rest beene? An Heathen could say, *That of a Company vnorderly and disorderly there is no use.* For the

*Xenophon
exp. Cyr.
Cicero de
nat. Deo. E
lai. 47. 12*

*the chur
Xenophon
other exp. Cyr.*

other that are held so valorous, true it is, that humane fortitude may be in an *Abimelech*, that murderer of his brethren, in an *Abner*, a *Isab*, as it was in those forenamed renowned Heathen, yea, in other most lewd and vicious, and most prophanely irreligious, there may be out of pride and ambition, out of a furious heat of heart, out of a resolved foole hardy desperatenesse, out of hope of spoyle, out of a vaine desire of getting honour, and out of some such like grounds, perhaps out of an inflamed spirit of the Battery, shewed a kind of valour.

But this is not Christian fortitude, such as was in *David*, and others accompanied euer with other laudable vertues. What desperate companions were the three seditious Captaines in Ierusalem and their followers, they prodigally shed the bloud of one another, and like Lyons fought with the Romans: but at length to their owne vtter confusion. And what becommeth of these sorts of such seeming valorous men?

what:

what commonly is their end? How prosper they? to say no more of them but this, let experience speake.

Happy were it, that Christian armies were gathered of religious, or at least of ciuill and morally honest men, that the commendations of them might be like *Scipio Africanus* Plutarch his Armie, the meanest of whose souldiers seemed to be a graue Senatour.

The souldiers then, as they now be were of two sorts; *Footemen* and *Horsemen*. For *horsemen* in *Isreel* there were none in the dayes of *Iosua*, the *Judges*, *Saul* (though he beset out like the Heathen Kings) nor in *Dauids* time, nor *Salomon*, to wit, horsemen for warre, indeede there is mention of *Salomons* horsemen and Charrets for magnificence (as it seemeth) but not for warre; as *Absoloms* Charrets Jer. 17.25. and Horsemen were, and others also. & 22.4
In *Iosua* his time they were com- Ios. 11.6,9
manded to hough the Heathens hor- 2 Sam. 8.4
ses, and burne their Charrets with
fire, and they did so, and in like man-
ner did *David* afterwards, least *Israel*
should

should trust therein. Yet afterwards in *Iehosaphats* and *Ababs* dayes we reade of hortes, which they had with them into the field; and in *Iehozas* his reigne, mention is made of Charrers and horlemen a few; but of mustering or numbring of them, we read not at all.

The Heathen Armies were ever very strong in horsemen and Charets, and also Charets of yron, Camels they brought with them for burthen it may seeme, and for their Kings to ride vpon, which had chaines of gold about their necks. They would bring in their host manie horses, as 60000. at a time; so did *Shishake* of Egypt; *Sisera* had 900. yron Charets. The Philistines came against Israel with 30000 Charets, and 6000 horsemen; *Zobab* had 40000 horsemen, with many Charets, their horses were not hackney lades, or meane cart-horses, but horses for warre, and mightie tramping and prancing horses, neighing erribly, very strong, pawing with their feet, as full of fiercenes and rage, and such as were trained vp, not to feare

feare the rattling quiver, the glittering speare, the sound of the trumpet, nor shout of an host of men; but durst goe on in their strength to meet the armed men, and not to turn backe from the sword: They had horses also that were very swift, and strong ones, whose snorting and neighing might be heard a good way off, the sound whereof seemed to make the earth to tremble. The Hea- then brought also Elephants into their battles, so *Antiochus* trained such vp for warre: how they vsed them, read the *1. Mach. 6.34* and *25.*

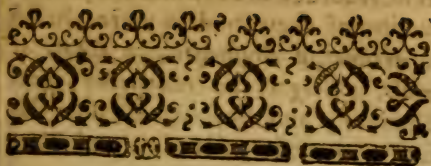
The chiefe Charriots and horsemen of Israel were *Eliab* and *Elisba*, and the hosts of heaven: The Armies of Israel were commonly footmen, these they did muster, and chuse to fight their battles, as is before declared.

In this mustering and choise, due care should be had of publike good without corruption; for the faithfull husing of fit men for the king and the country is a speciall seruice, a very weighty business, and of great importance.

Lib. 1. cap. 7 portance. For *Vegetius* affirmeth,
d: remilit. that the strength of the Roman Army, and the foundation of their Empire was in the first choyle and tryall of their souldiers. They employed in this choyle of men fit for warre; men of knowledge, gravity and honesty; and those that of favor or covetousnesse corrupted the right order in musters were punished. For this, one *Pedius Blasus* was with reproach put out of the Senat. They were by law forbid, either to admit or dismiss a souldier for mony. In *Traian* the Emperours dayes, one that made his son vnable to serve in the warres, was banished his country.

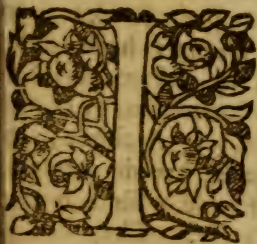
Val. Max.
lib. 6. ca. 3.

CHAP.



CHAPTER. X.

*Of the Armies in old times,
the view of them, and of
the exercise before
Souldiers goe to
Warre.*



N the muster
as the persons
are to be well
chosen, so
must the arms
be well loo-
ked to: what
they be now,
s well knowne to souldiers.

The furniture for souldiers in old
time

Gen. 14.

14.

Lev. 26. &

29. & 23.

& 34.

Guicciard.

li 8. & 11.

Dr. Sutchf.

pag 85.

p. 19. 20.

11. 12. 13.

14. 15. 16.

17. 18. 19.

20. 21. 22.

23. 24. 25.

26. 27. 28.

29. 30. 31.

32. 33. 34.

35. 36. 37.

38. 39. 40.

41. 42. 43.

44. 45. 46.

47. 48. 49.

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80. 81. 82.

83. 84. 85.

86. 87. 88.

89. 90. 91.

92. 93. 94.

95. 96. 97.

98. 99. 100.

uants, he armed his trayned servants to sit vpon the Enemies, as did *Scipio*, *Titus Sempronius*, *Cato*, and other Romanes. It is great folly to thrust an ignorant multitude into battle. And yet also its not good too much to trust vnto trayned Souldiours at home that neuer were abroad. For the Venetians making themselues too confident vpon their trayned bands, were ouetthrowne. And euill were the Florentines apaid in trusting to their trained men. For they may be as one faith, and though well instructed, yet neuer having scene warres, nor been in the field to skirmish and fight in good earnest, may faile the souldiours expectation. Ne verthelesse it is necessary that souldiours be made skilfull in the vse of armes, and exercised in feates of actiuitiy, to march, to keep rankes, to vse right their postures, and to be ready at command to doe what they ought doe. And this must be in time of peace, as no doubt the Israelites were, which made you so expert in
time

time of need. This care had *Cassius* *Tacit.* 12.
the *Roman*, and *Epaminondas* the *The-*
ban. And to say as it is, though there
were no enemies to be expected or
feared, yet cannot youths be better
employed, then in militarie exerci-
ses, and vse of Armes.

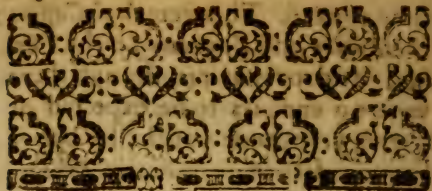
MANOIA

MANOIA

CHAP.

When David had numbered
the people likewise was
placed Commanders over them

When David had numbered
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XI. CHAP.

Of the Officers in War.



When there is a good wise and fit choyle made of the souldiers, as of men of vn-derstanding, strong active, and honest, and also trained well, then special care must be had of appointing such Captaines and Officers for them, as may be worthy of such souldiours, able to command in wisedome, and to rule them well prudently.

When *David* had numbred the the people, is likewise *Amaziah*, they placed Commanders ouer them. Of which

which some were ouer thousands. Some ouer hundreds, some ouer fifties, and some but ouer tens. They were called *Præfetti*, or *Principes*, the Officers of the host, Chiliarchi ouer thousands, Centurions ouer hundreds, Pentacoutarchi ouer fifties, and Decurions ouer tens: called they were Captaines and Leaders. The chiefe had command ouer many thousands, some ouer 280000, some ouer 30 000. All the sorts of them were choise persons, valiant men, men of might, skilfull in vse of armes, and fit for battle, tryed souldiers in the field, worthy their places. They were wise, valiant, and not of a double heart, not traiterously minded, not distaffing the State, nor the protested religion. They were such as set God before them, and in the service of warre, offered themselves to the Lord, as the learned Translator interpreteth the place, *Alacerrimo & promptissimo animo ad illa gerenda eius*, with most lustie courages, and most readily bent to fight the Lords battles.

Though

Num: 31:
14. 48.
1 Sa: 8. 1:
1 Mach: 3.

1 Ch: 13 1
2 Ch: 7:
14. 15-18.
1 Ch: 28
15: 20. 21:
32, 33 .

2 Ch: 17:
16

Though all were worthy praise, yet among them some excelled other some, and were more renowned, as 2 Sam. 23, were the *speciall worthies of David*, and that without pride in themselves not contemning others, and without enuy of the lesse famous, for any thing the Scripture speaketh of.

These Leaders, Captaines, and Officers were none of them yong stripling, raw and vnskilfull souldiers: but all knowne men of might, fit for battle. If a *David*, a yong man, a youth, a very stripling be advanced to bee Captaine over a thousand by *Saul*, it was *extra ordinem* indeed, because he was knowne, and had sufficiently and often shewed himselfe to bee a valiant man, a man of war, prudent in speech, and wise in his actions and behaviour. For he had slaine a Lyon and a Bare, and had overcome the Gyant *Goliath* before this his advancement. Such youths as he, if any such were, might well bee admitted to command. Otherwise, *Adrian* the Emperour is to be followed, who expressely forbade *beardless*

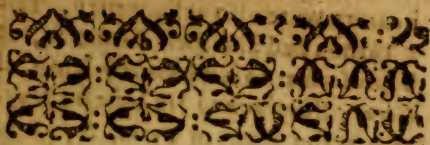
youths

youtbes to aspire to such a charge: *Alexander* in his expedition against *Darius*, chose such for his Commanders, as were experienced in his fathers service, and of ripe iudgment. Such as haue not attained to the grace of a manly countenance in such manlike services, cannot procure authority sufficient to command braue spirits. And such as procure their Places without desert, d serue to bee remooued. *Cesar* bring in *Africa*, dismissed some *Colonels* and *Captains* with disgrace, becaule they had got such places by fauour, and not by iust deserving. Buying and selling of places is base marchandizing, and such as so come in, will surely make poore souldiers pay dearely for it, if they be not prevented. It were a care worthy Soveraigne authority that for every place in campe, deserts should onely aduance all and every Officer, such as be valiant, loyall, diligent, men of skill, and ayming at publike good, true honour, and not chiefly or onely at profit, or at other courses vnbesitting a right

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souldier much lesse a sound Christi-
an. Worth in men advanceth the
worke intended, warres by Gods
blessing will prosper, souldiers will
be more obedient, and the whole
host be better governed.

CHAP



CHAP. XII.

Of the Generall over the Whole Armie.



Though as hath been
shewed, that Kings in
person vsually did
go into the field with
their hosts; yee did
they appoint one

2 Sa. 2. 8.

1 Ch. 11. 6.

Chiefe Ruler over all, called the Ge-
nerall, or Captaine over the host, and
Chiefe over all the rest, who had his
armour-bearer, as it seemeth, every
great Commander had, as well as
Kings. Abimelech had his, Saul his,
in which office was David at the
first) Jonathan his, which Armour-
E 2 beaers

2 Sam. 23.

37.

1 Sa. 14. 7.

Iud 9. 34.

1 Sa. 16. 21.

& 14. 1.

1 Ch. 19.

16.

1 Mach 7.

8 & 4. 100

bearers were also valiant men. The
 I. e. eathen had also such Generals, as
 Phicol was: to Abimelech King of
 Gerar, Shaphach to Hadadizer, Naam
 man to the King of Syria, Sisera to
 Jabin, Bacchides to King Demetrius,
 and so others to other Kings. And
 when there was no King in Israel, the
 Lord made Iosua his General to fight
 his battells, and after him he raised
 vp Othniel, Ehud, Barak, Gideon, Iep
 thah, and other Iudges. This hath e-

D. Sutcl ca. ver beene the constant order, for pre
 4. pa. 51. servation of vnitie. None had equall
 authority with them, though others
 were of great place, as was Abisbai
 and Itai vnder David, who divided
 his host into three parts, one to Ieab,
 another to Abisbai, and the third to
 Itai. In LeboSophats time there were
 then foure that had divided among
 them into distinct numbers 1160000
 a million an hundred and threescore
 1 Mach 8 thousand. Sometime we reade how
 the Heathen vsed two together
 as Antiochus with Nicanor, Gorgias as
 an adviser and a man of great expe
 rience.

The *Generals* appointed by God were ever assisted by his spirit, to become wise, valiant, and religious. Kings choose their *Generals*, sometimes, as nigh to blood; but ever worthy men, as *Saul* did *Abner* his vncle one wise and hardie: So *David* did chuse *Ioab* his sisters sonne, but it was vpon his desert. For if such be chosen, as be without due desert; valorous spirits in heart disdain them; whence disorders, contentions, disgraces, and ill successe. The *Enemie* being a wise Commander despiseth the power of such a Leader; So did *Cesar* even the old Company of the *Spaniards*, because he knew *Petrenus* and *Afranius* their Commanders to be men of no worth. Braue *Generals*, if God be not against them, further the victory mightily, like *Marcius Coriolanus* leading the *Romanes* to them the victory over the *Volscians*; but after taking the *Volscians* he made them Conquerours over the *Romanes*: Its better of the two, that a Lyon lead an armie of harts, then a fearfull Hart an Host

1 Ch. 11. 6.

De bellis ci-
vili.

Liv.

Plutarch.

3. No Civ. 5 of Lyons: For *Cæsars* invincible souldiers were by their cowardly *Sabinus* their leader overcome. So as Princes had need of worthy Generals well qualified.

I. They should be *religious*, for if this be required of all the souldiers, if possible; much more of the Chiefe-rayne, the Generall that commandeth all. Such God who is to be followed did chuse; such a one was that valiant *Iosua*, valiant *Iudas Maccabeus* and others, and they prospered.

Ecclesi. 10.
10. 13. I Sa. 18. 13
14, 15. I I. They must be *wise*, for wisdom, saith *Salomon*, is profitable to direct, and a wise mans words are gracious. A *General* should be as *David* behaving himselfe so wisely that his Enemy may feare him, his friends loue him and honour him. And the Wiseman saith also, that *wisdom* is better then weapons for warre: for consideration and well foreseeing, and wise managing of an Armie, and finding out of stratagems may prevale, where mere force cannot. *Pyrrhus* the *Epirote*, and *Scanderbag* and *Hannibal*

nibal by wisdom and forecast obtained great victories. Courage and strength hath gotten many a glorious day, but policie hath the preeminence. It was by policie that Prince *Edward*, King *Edward* the thirds sonne with 8000. overthrew the French Army of 60000. & by policy *Henry* 5. prevailed with 15000 against all the power and Nobilitie of France likewise; cunning contriving of matters winneth often, where strength would faile. So wise should a *General* be, as that he should not need to be tyed to particular instructions, but to be able to proceede wisely with a large Commission, and to vse it according to present occasions, and difference in the times, and variety of things falling out for advantage to him: which he may lose by bridling instructions. *David* wise and valiant prescribed not to *Ioab* what to doe, how, when, nor where in particulars: nor did so the Roman Senate to their Generals, they were not limited: see for the commodities herein, and yet the cautions withall,

Cap. 4.
part 4.

in Dr. Sutecliffes discourse of warre. in

III. *Generalls* should be, as religious and wise; so also very valiant men, such as God chose were valiant, the Angel called *Gidron* a valiant man, such a one was *David*; Among the Heathen, the *Generalls* were found to be vallant; *Alexander* the great performed many valiant Acts against the *Persians* and *Indians*; and so did *Julius Caesar* against the fierce *Nervii*, and at the battell of *Numidia* he shewed himselfe most valiant in leaving his horse, and setting himselfe foremost in the front of his foote, to stir vp their courages. *Scanderbeg* was wise and valiant, so was *Pirbush*: for the fearefull soone turne Cowards; and in Cowards is no trust: for they will betray King, Country, Gods Cause, even true Religion, and all, for bodies safety. So hatefull are Cowards, and the fearefull as they are the foremost in the ranke of the damned crue going to Hell.

Rev. 21, 8.

IV. *Generalls* should be courteous and affable to their souldiers, not proud, nor disdainfull, courteous behaviour,

haviour, in a wise, valiant, and worthy Commander stealeth away the hearts of inferiours, and knits them to him; How did *Abſalom* win all hearts in a manner to him: which I note, for the Courtesie, not for his Craft therein, which a Generall must be farre from; least he proue a Traitor, and find the Reward of such a one. The affable Courtesie here intended is the gaining of the hearts of souldiers to obey from love, rather then of force. *Cesar* would call vpon his souldiers, and terme them by the name of companions and friends. Disdaine is proper to a dunghill Knight; *Mithridates*, *Cyrus*, *Scipio*, yea great *Alexander*, were very couteous, and respectiue to their souldiers, so also was *Charles* the fifth.

V. *Generals* should be faithfull of their words, to performe what they promise, or what others by their warrant doe promise for publick good: this was the valiant worthy, the religious *Iosua*, very carefull of, even to the deceitfull *Gibeonites*, as also after-

Ios 6. 22
23. & 9.

Jud. 1. 15. wards to *Rahab* according to the
 1 Sam. 30. word of the spies, and their promise
 35. vnto her; and in like manner with
 the man of *Luz* the spies kept their
 word: So *David* performed what he
 promised vnto an *Amalekite*.

It is much derogatory to the ho-
 nour of a *General* to be found false on
 his word: *Alexander* being advised
 by *Parmenio* on a time to breake his
 word, said, if I were *Parmenio*, I should
 perhaps doe so, but its not lawfull for
Alexander so to doe. The *Romane*
Commanders were most praise-wor-
 thy in this. A *General* to be a trea-
 cherous *Triphon* to a *Jonatban* is odi-
 ous to any noble and valiant heart;
 and he detesteth to be a fedifragous
 1 Mich. 12 *Hamilcar*; the faith of a souldier
 43. 49. should be inviolable.

VI. *Generals* should be temperate, sober
 & chaste, vertues ever accompanying
 true graces: we never reade of any of
 the valiant worthies, such as *Iosua*,
Ehud, *Othniel*, or *Dauids* worthies to
 be given to gluttonie, drunkennesse,
 or to filthy lusts of Adultery and for-
 nication; where reade we in *Israel* or
 in

in *Israhel*, of valorous spirits to haue
beene drunkards, or to haue ravished
women or maydens? Indeed this was
the course and custome of the Hea-
then; and of some idolatrous *Elab*,
who in his drunkenesse lost his life,
as did drunken and lustfull *Holofer-
nes*; *Israhel*, though otherwise bad e-
nough, yet we doe not reade of any
drunken humour in him, nor to be
addicted to filthinesse, nor yet his
valiant brethren. Indeepe *Sampson*
was something given to lust, but he
payed well for it, even contempt,
losse of his eyes, imprisonment, and
death. This sinne of lust and drun-
kenesse in Captaines and souldiers
is heathenish, which yet some Hea-
then haue so detested, as they may
rise vp in iudgement against many
called, but vnworthily Christians.
Great *Alexander* vsed the wife and
daughters of *Darius* and other beau-
tifull women of *Persia* very honou-
rably, without any suspition of vn-
chast behaviour, yea so he hated
lechery lusts, that when two souldiers
one *Damon*, and an other *Tymotheus*,

1 K 20. 16.

Lam. 5. 11.

1 K 16. 9

Joel 3: 3.

Iudeth 13:

under

vnder *Pärmenio* had forced mens
 wiues he commanded them to be put
 to death as brutish and wilde beasts.
 Young *Scipio* the noble Romane, not
 then about 22. yeare olde is praise-
 worthy in this also, who comman-
 ded (as *Plutarch* recordeth) that wo-
 men taken in warres should not be
 defiled, and when a beautifull dæmo-
 sell was at a time presented to him,
 he did not onely conteine himselfe
 from violating her chastity, but sent
 her to the Noble man to whom she
 was betrothed, with an enlargement
 of her dowrie: behold these your
 Commanders. It were too long to
 enlarge every worthy quality requi-
 red in a Generall: briefly therefore
 for the rest, he should be without en-
 vie, not an envious *Saul* to see a *Da-
 uid* doe well, and haue his deserved
 praises, but rather rejoyce thereat,
 and be like the noble *Mutius Scevo-
 la*, who to match the good service
 of *Cocles* done for *Rome*, adventured
 into the *Ætrurian* Campe to kill
 their King in his tent. He should be
 like *Fabius* the Romane besieging
Fidena,

Fideni, who when a School-master perfidiously betrayed his Schollers, Children of the chiefe Citizens, into his hand, refused the advantage thereby to gaine the Citry, and sent the Traytour bound, and caused the boyes to whip him againe into the City, by which he wonne the affection of the Citizens, and wrought them by this act to become Tributaries to the Romanes. He should be *watchfull*, as the eye of the whole host, and very *painfull*; *Intus Cæsar* may be a patterne herein to such as please to reade his Commentaries. *Alexander* the great to keepe his souldiers from sloath, in the intermission of warres, exercised them in hunting wild beasts which were of fierce natures, and he himselfe fought with a Lyon very dangerously, a Eudemonian Ambassadour beholding the combat. By industry and great paines taking. *Hannibal* and *Jugurthe* vexed the Romanes. He should be *temperate in diet*, as was *Alexander*, for when a Prince he called *Medeus* sent him delicate dishes of meate, he sent her

her word againe, he knew not what to doe with them: for his Governour appointed him, said he, for his dinner to arise before day, and to march in the night, and for his supper to eat but a little at dinner: a spare diet for a King. A braue Commander saith, one should more feare a wanton banquet, then a bloudy battell: For after *Alexander* gaue himselfe o-
ver to effeminate delicacies, he lost his honour and life. The conquering Romanes so hated belly cheere and voluptuousness, that when *Lucius Pius* got the *Sarmates* by his often banqueting them, to submit to the Romanes, and he coming to *Rome* demaunded to triumph, they did not onely deny it him, but in detestation of his belly-victorie, they put him to death, set an Epitaph of reproach vpon his tombe, and set the *Sarmates* free from them againe as dishonourably wonne to their obedience. The General must be tenderly respectiue to the life and health of his souldiers: and a liberall rewarder of the worthy: this was *Cæsars* excellency,

cellency, who said to *Mamillus*, that
 he held himfelfe in nothing more
 honoured and happy, then in liberal-
 ly rewarding the well deferving, and
 mercifully pardoning the Enemie:
 for the one will make fouldiers reso-
 lute in execution, and the other will
 allure the enemies to yeeld and not
 in a desperate obstinacie stand out,
 as they will doe in feare of a blou-
 dy Tyrant, a Turke, a Tartar,
 and a proud Spaniard.

CHAP:

CHAPTER. XIII.

Of Counsell for warre.



O *General* is so well qualified, though with the best endowments of bodie and minde; but needeth counsell and

Esa. 58. 5.

advise. Counsell and strength is for warre. *Hezekiab* a wise King tooke counsell with his Princes and his mighty men to withstand *Senacherib* and to hinder him, as much as he could: *Absolom* would proceed by advise in his rebellion to aske counsell, though God in his wrath confounded it, by *David's* friend. in his mercie to *David*. *Gedaliah* not hea-

*2 Sam. 16.
20. & 17.
7.*

ring

ring truth, nor receiving advise when
timely offered, was trayterously slain
by *Ismael*; The King of *Syria* tooke
counsell to proceed in warre against
Israel. To warre without advise is
not good: without counsell, saith
Salomon, purposes are disappointed.

2 K. 8.

1 Mach. 5.

67.

Pro. 15. 22.

The *Romanes* had their Counsell-
lours with their *Generals*. *L. Furius*
in his warres against the *Gaules* had
five, *Cæsar* against France ten, *Pompey*
against *Pirats* had more.

And as good Counsellours were
appoynted, so the wise would take
their advise: as did *Camillus* before
he fought with the *Gaules*: *Curio* in
Afrike, *Scipio* before he set vpon *As-
druball*. So did *Cyrus* before he char-
ged *Artaxerxes* his brother; *Zeno-
phon* refused not to heare the counsell
of a meane souldier. *Antonius Pius*
would doe nothing, but first he ad-
vised, And where good advise is
heard and wisely followed good suc-
cesse often followeth thereupon. But
where one will do all alone, as *Charles*
Duke of *Burgundy* did, he may soone
overthrow his estate as he did: Such

Guccard.
ib. 19.

a one was *Lantreck* who brought his forces of *France* to ruine before *Naples*, because he would hear no counsell nor be advised. The high conceit of himselfe that was in *Lewis Sforce* to rule all after his owne apprehension, brought him to a tragicall end, as *Guccardine* relateth. Counsellours must yet be first taken heed of, to wit, such as are envious, such as think through pride their owne counsell best, are not easily to be followed; nor those to be Advisers who are Pensioners to the Enemy, as some English were vnder *Edw. the 4. to Lewis of France the 11.* such Pensioners are Traytours to their Prince and Country.

Concerning Counsellours, their qualification must consist in these 4 things, *number, equality, ability, and good honesty.* For the first, in the multitude of Counsellours is safety, saith *Salomon*, and purposes are by them established. To be led by one is vnadvisednesse; many eyes see more then one, though that one be very wise. In the *number* one may not ouerway the

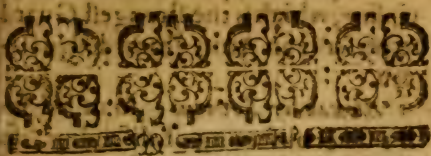
Prov. 11.
14 & 15.
22 & 24. 6

the rest in superiour power, for then
one is all, and the rest are Cyphers to
make vp the number, but are not of
value, many in name are there, but in
effect one is the substance, and they
all in him: Therefore in some sort e-
quality is necessary, & freedom with-
out feare to advise for the best. They
must be wise men able to giue coun-
sell, from knowledge and experience.
Emilius Paulus hated those which Lib. 44.
would be counselling in that which
they vnderstood not. The Counsel-
lours of the Romane State in *Judas* & *Mach. 8.*
Machabees dayes were many, among
whom was neither emulation nor
envy, nor any one of them that domi-
neered over another. They were for
wisdom & age called *Senators*, and
for loving care of their Country, *Fa-
thers*. *Severus* the Emperor had many
in Countell of warre, but all of them
ancient experienced Souldiers in
Armes: Altho it they be schollers, good
historians, able to relate their reading
in military matters, they may do much
good. Whatsoever their number be
or their equality, or their skill, its
most

Prov. 12. 5.

most meet principally that they be honest, that is, faithfull in their Counsell, fearing God, and detesting treachery and all falshood: for the Counsell of the wicked are deceit, neither are flatterers, & fearfull to be iudged good Counsellours. Also their honesty must binde them to faithfull secrecy; there must be no false brother, so discover their Counsell; Such a perfidious wretch if espied, is to be made an example to other with terrour.

CHAP.



CHAPTER.XIV.

Of the disciplining of an Army, and orderly government thereof.



N Army gathered, a
the Generall appoin-
ted, and well deser-
ving Officers cho-
sen, and by good
counsell, the warre
established, yet all
is nothing without
military discipli-
ne: which is the very
bell; The Lord therefore, when hee
brought forth his host of the Is-
raelites from Egypt, vnder his Gene-
rall

raſ *Moses*, he appointed a ſtrict diſcipline, which is the ſtrongeſt Guard to preſerve an Army from deſtruction.

Alexander Severus, ſo called for his ſtrict obſerving of diſcipline, ſo held diſcipline the preſervation of the Common-wealth, as the letting of it ſlip, ſhou'd be loſſe both to his name and Empire, *Scipio Africanus* ſo obſerved diſcipline, as his ſouldiers ſeemed Senators, as *Plutarch* witneſſeth. The cruell Turkes obſerve diſcipline, and that to our admiration, by which they haue mightily preuailed againſt vs Chriſtians, who may be athamed of our ouermuch looſenes herein.

Hiſt. peregr.

The well ordering of the hoſt of *Iſrael* by the Lord, ſtood in theſe things.

I. In the making of excellent lawes for good government: for his lawes were ſo righteous, as no Nation could come neere them, nor had the like: as *Moses* told them. Good lawes are the foundation of order and diſcipline, the guide of mens actions

ſunt. 303.

4.

Deut. 4.8.

actions, and preservation of an Army, without which there would be nothing but disorder, and so confusion.

I I. In the execution of these Deut. 5. 32
Laws, from which none might turne either to the right hand or the left. The life of all Laws is to see them observed, and strictly obeyed, for else Laws be made in vaine.

I I I. In not allowing any privilege to any one, or any dispensation to any person to transgresse the lawes. *Moses* the *Generall* was a strict observer therof, and so his Deputy Num. 10. 12. 24.
Lieutenant Iosua, and if *Moses* himselfe offended, he tasted of the kings, the Lord of hosts displeasure. Though *David* for iust causes forbore *Isab* his *Generall* for a time, yet for his breach of lawes he tooke order to haue him punished after his desert. *Moses* was so iust and strict a Iusticer, that in iust proceedings hee would haue none spared, not the heads of Num. 25. 4.
the people, nor any to spare his brother, nor his companion, nor his son. Exod: 32. 27. 29.
Sau

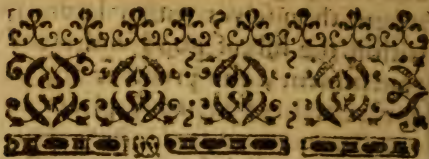
Saul would have put *Jonathan* to death, for not keeping the charge which he imposed vpon the whole host. And the *Romans* without respect of persons, punished offenders. The Consul *Titus Manlius* caused his owne sonne, for breaking the law of discipline, though otherwise his act in slaying an vpbraiding enemie, was both honourable, and to the *Romans* beneficiall to be beheaded. None in a campe may think themselves free from observing order, no not the *Generall*, for he that commandeth others must order well himselfe, or his command will grow in contempt. This made *Rapin* to purpose the death of the *Generall* of his horse, because hee fought without command, though he returned victor. *Alexander* the great would desire of his souldiers the obseruation of no stricter lawes, then himselfe would vndergoe; *Adrian* the Emperour was singularly prayse-worthy for this, and so was *Scipio*, *Seuerus*, *Pyrrhus*, with others.

IV. In promising rewards to the
obc-

obedient, grace and favour to such as kept themselves within bounds, within the lists of good order and government, the promises are set downe at large in many places by *Moses*, and were faithfully performed to the well deserving, as to *Caleb*, to *Iosua*, to *Phineas*, and others. This will procure loue to the lawes, make them more remarkable, and take vp the minds of the well disposed with a watchfull care, to obey them. For as impartiall execution of lawes terrifieth some, so the reward promised and performed, putteth life and courage into the hearts of other so ne, to doe worthily.

Num 14.
24.38.

CHAP.



CHAPTER. XV.

*Of the evils to be avoided
in a campe, and to bee
sharply puni-
shed.*

Deu. 23. 19,



Here is nothing displeasing to God, but sinne, and sinne it is which prevents Gods blessings, and causeth ill successe. Therefore speciall care is to be had, to auoid sinne and euill: as *Moses* exhorted *Israel*, & as *Aurelianus* the Emperour said to his Generall in a military epistle of his, *if thou be a Tri-
bune: yea, if thou wilt live; keep
back*

backe the soldiers hands from doing e-
vill.

I. Evill to be taken heed of is *A-*
theisme, deriding of God and Reli- Lev. 24. 16
gion, cursing God and blaspheming 10.
his name; this God punished with
death; for where God and Religion
is contemned, what can prosper?

2. *Fabius* a Heathen imputed, the
calamity which befell the Romans
in the ouerthrow of *Flavimius*, to
be the neglect of Religion, and the
onely meanes said he, to recover
Gods favour was to reuerence Reli Iiv. 22, &
gion, and to haue a care to please 5.
God, should then a Christian deride
God and Religion? what came of
Rabsakab and other blasphemers,
God did slay in his host, 85000. *Jul-*
ian the Emperour after he apostated
and became Christs enemy, he soon
came to destruction, and *Julian* his
Vncle, who in contempt of Christ
and the Sacrament, pressed against the
Table before he dyed, hee fell into
such a disease, as made his entralls
rot, and hee to voyd filth at his
mouth.

Exo. 32.

I I. Euill is Idolatry ; this greatly provoketh God to wrath , maketh people naked of his protection, and to leaue them. This ouerthrew *Ieroboam*, with his 80000. Valiants in fighting against *Iudah*. This overthrew the Armies of *Ioaah*, fighting against the *Syrians*, & by this was *Amaziaks* host beater, by the Israelites, the ten Tribes. God will not bee with his people that shall have Idolaters with them. So the Prophet told *Amaziah* going against *Edom*.

2 Chro.
25.7.

Zach. 5.3.

II I. Euill is the *Abuse of Gods name* by horrible swearing, and damned oathes, the Lord telleth vs that a curse remaineth vpon them, & he threatneth to cut them off, yet some hold themselves no souldiers til they can gracelessly, as a grace to them, thunder out bloudy oathes: common swearing maketh one apt to forsware himselfe, which is a fearfull sinne not left vnreuedged of God in great persons, as in *Zedekiah*, king of *Iudah*, giuen captive into the hands of *Nabuchadnezzar*, with whom hee had broken

2 Ch. 3.6.

broken his oath, for this was the power of *Vladislans* vtterly ouerthrowne, and hee slaine by the Turkes vnder *Amuratb* the Grand-Signeour: with swearing and forswearing, must be abandoned, execrable cursing of others, and of themselves. For which many fearfull examples may be produced, which might cause men to tremble; some haue bene possessed with the diuell, by wishing the diuel to take them, some hanged, by vsing this forme of execration, I wish I might be hanged if I doe this or that; some drowned in a Privie, as by a corrupt custome they vsed to wish, some rotting before they dyed, according to their cursing.

See exan:
in the
Theatre of
Gods iudg-
ments,

I V. The ill use of *muck gaming*, a thing that was not in vse in Gods host; and good it were that it were lesse in vse in our Campe; for God is dishonoured, monyes wasted, and many evils happen thereupon; our enemy the *Spaniard* in time of ser-vice doth banish al vnlawfull games. In the siege of *Poytiers* the *Admirall* caused a certaine *Ensigne* to bee han-

*Historia de
troubl. de
Fra. li. 8.*

ged for that he was found playing at cards, while his company did watch in some perill: Manly exercises should be appointed them, and such as can reade, to get histories of warre and other good bookes to reade and discourse thereof, thus the mind and body will be well employed. It may be some souldiours would be so well exercised, if there were Commanders like *Cesar*, who read much, and did write his owne warres, or like *Pyrrhus* the famous Martialist in his time, who wrote many books; and as *Hannibal* in whose tents were found many bookes which he studied: braue and generous spirits should be delighted either to reade, or heare read the acts of valiant warriors, and scorn base play, and childish gaming.

Rev. i. 10.

*Num. 15.
32. 36.*

*2 Mach. 8.
37.*

V. *The prophannation of the Sabbath* the Lords day; as now Saint *Iohn* calleth it. God punisheth this in the campe of Israel; the valiant *Iudas Machabees* tooke speciall care to keepe the Sabbath with his host; when *Nicanor* King *Demetrius* Generall would in contempt of God fight

fight with *Judas* on the Sabbath day
 there were slaine of his men 35000.
 and he killed, his head stricke off,
 his tongue cut out for his blasphemie,
 and his right hand which hee
 had stretched out against the Temple,
 with his head sent to Ierusalem
 to be hanged vpon a Tower. One
 of the Kings of *Denmarke* contrary
 to the distillutions of Divines, would
 needs ioyne battle with an enemy
 vpon the day of Pentecost, but hee
 lost the field, and his life withall. All
 vaine sports on the Lords day, are to
 be abandoned in a Christian host.

Ca, 14. r.
 27, 28.

Eccel. hist.
 Cent. 12.

VI. Is *Rebellion* against lawfull authority: this the Lord punished, yea
 he extraordinarily plagued Rebels,
 making the earth to open and swallow
 vp some, and fire to deuoure
 some others; Rebels can looke for
 no good end, see it in *Absalom*,
 though he had most of Israel to take
 his part. Let the end of him, *Babris*
 and *Zimri*, make men take heed of
 rebellion.

Num, 16.
 31, 11, 32,
 33, 41, 2,
 49.

VII. *Treasonable practises* and con-
 spiracies, and secret working with
 F 4 the

the enemy are to be carefully looked vnto, and to be prevented, and the parties found out severely to bee punished, for good *Gedaliah* beeing warned, and not making timely inquiry was by trayterous *Ismael* cruelly murdered. So one *Quintilius Varus* for being too slacke to search out the Treachery of one *Narminius*, of which he had intelligence, was slaine with all his company. Of such was *Nehemiab* in danger, but his wisdom prevented them; and *Indas Machabers* had a *Rodocus* among them, a discloser of secrets to the enemy: but he was found out: *Cyrus* the younger executed one *Orontes* which went about to betray him to the enemy. *Marcellus* executed many in the City *Nola*, for treason, having had secret talk and intelligence with *Hannibal*. For such worthily deserue death.

VIII. *Is Mutinie*. God punished the murmurings of his people, and their malecontentednesse, such as cause sedition; and stirre vp others to grow rebellious are to be punished;

Jer. 40.

Neh. 6.

27. 12.

2 Mach

13. 21.

Liv. 24.

Num. 11.

1, 9, 21. 5, 6

shed, *Scipio* vpon a mutiny of his souldiours in *Spaine*, put to death the chiefe moovers, and so pacified the rest; so did *Tiberius* when his did mutinie in *Pannouia*, but it is hard measure to poore starving souldiers, for comming and demanding their pay in extreame need, to be held mutinous, and that onely for this, Captaines should hang some to make others willing to dye rather for hunger, then any more to complaine. *Ob vnechristian cruelty, and merclesse inhumanity.*

Liv. 28.

Tacit. 1.

IX. *Disobedience* to command, and to make attempts vpon the Enemy without warrant, or when a charge is given to the contrary, this God suffered not to goe unpunished in the presumptuous Israelites. *Mantis* Num. 14. as his dealing with his sonne is before noted, and *Papirius* his purpose and intent towards the Generall of his horse. Men vpon their owne heads without command of authority to fight with the enemy, seldome prooue successfull: which the *Romans* found at the siege of *Vey* with

losse of their souldiers: yet *Jonathan* and his Armour-bearer secretly set vpon the enemy and prospered, and was honoured for it. But such an example is extraordinary; as souldiers are not to presume upon their owne heads without command; so being commanded, they might readily obey; els all Military order would decay and die. We may reade in *Livie* that a Generall of the Romans slew an *Ensigne-bearer*, for refusing to advance himselfe forward towards the enemy, as he was commanded; yea the *Isaelites* held him worthy death that would refuse to obey the iust commands of their Generall *Iosua*.

X. Is *envy* and *pride*, and words of reproach the fruits thereof, tending to provoke to the breach of peace, this God punished in the Prophetesse *Miriam*, this envie, pride, and words of contempt are pestilent evils, and cause much mischief. Hence arose the bloudy civill discord and warre betweene *Israhel* and the *Ephramites*, of whom were slaine

42000.

Liv. 4.

Ios. 1. 18.

Num. 12.

9, 9, 10.

42000. Hence the slaughtering and killing one another betweene *Abimelech* and the *Sichemites*, caused by the reproachfull and disdainfull words of *Gaal*, these things should be prohibited, and sharply punished.

XI. Is *murther* and the killing of one another; God gaue a very strait charge against bloud-shed. *Isaiah* the Generall being guiltie must die for it, even at the Altar: God never allowed *Ayles* for murtherers, and men of bloud, *Captaines* may not like rash brained and bloody men, disorderly kill souldiers; hee that shall so doe among the *Spaniards* dyeth for it: the *Romans* put to death such as stroke their fellowes with a word, if they offered other violence as to throw stones at them, such were displaced with shame; *Quarrels* and *Challenges* thereupon with acceptances thereof have beene the losse of many *lives* vnworthily; hereby *Princes* loose their subjects, the *archie* is weakened, the enemy hereby advantaged. Souldiers lives should be

Jud. 12.
Jud. 9.

1: Kin. 3.
30: 31.

In l. 18: 25
19. 3. C de
remili.

be precious one to another, their bloud should be spilt in the publike cause against the enemy, and not in private quarrels, no not if a man put the *lye* vpon an other; *Iehu* a right valiant Captaine, marching furiously, did not quarrell with the Captaines in his companie, when they said it was false which he spake, so putting the *lye* vpon him, neither held he it such a disgrace, as now men doe judge. *Jeremie* said to a

2 K. 9. 12.

Ier. 37. 14.

Captaine of the Ward, vniustly accusing him, that it was falsehood or a *lye*, as it is in the Hebrew Text, which he spake. *Gedaliah* put the *lye* vpon *Iohanan* a Captain, a high and proud spirited man, and valiant too, yet none of these offered to any of them the stabbe, nor did make a quarrell thereof, nor did beastlike more then manlike, rush vpon one another, and kill one another: for these quarrelsome fellowes, and Spadassiuers (as one calleth them) are not ever the best men. Drunkennesse, whoring, swearing, and no doubt but hereupon forswearing, are no

Ier. 40. 16.
Note this.

mat.

matters of disgrace to them, but forthwith the tearme *ye*, by which the father of all lies deludeth them, to make them straine at a gnat, and swallow Camels, to seeme to detest a *ye*, and yet in their vicious courses to be faithlesse to God, and their owne soules; Away, away with this delusion of Sathan, you that are truly valiant, and right Christian Souldiers, and suffer not your selues to be transported with this conceited disgrace to seeke revenge, and so be guilty of bloud; a crying sin before God.

XII. *Is carelesse negligence, and slothfulnesse*; this is to be punished, Jer: 48. 16.
the Lord pronounceth a curse vpon ^{1 K. 20.}
him, *that doth his worke negligently,* ^{39, 40.}
and keepeth backe his sword from blood,
when he may slay the Lords enemies.
It was ~~deas~~ by negligence to let an
enemy put into a mans custody to e-
scape: so for a watchman not to give ^{Eze. 33. 6.}
warning, the watchman which suffe-
^{Liv. 5.}
red the *Gaules* to enter into the Ca-
pitoll, while he slept, was thrown from
the rocke of the Castle, and so puni-
shed

Plutarch.

shed with death for it, the valiant Commander *Epaminondas* the *Theban* going the round slew the watchman whom he found asleep; by the Roman Law it was death: But this is to be meant in time of most necessary watching, because of the enemy, but not els, God forbid, that the blood of poore souldiers should be needlessly shed.

XIII. Is cowardinesse, when a souldier dare not for feare performe his charge, this is to be punished. Cowards God put out of his campe, when he sent him to warre, and so did *Machabews*. *Appius Claudius* did behead those souldiers that throwing downe their armes fled from their enemies: *Licurgus* made a law among the *Spartans*, that no man should retorne home that turned his backe upon his enemy. *Cesar* put certaine Ensignes from their places, because they lost their ground in an encounter with *Pompey* at *Dirrbachium*; The Coward doth not only helpe the enemy, but disheartneth his friends; The *Lacedemonian* women would deliver shields

Liv, 2.

shields to their sonnes, exhorting them going to warre, cyther to bring them againe, or to dye valiantly; There was among them one *Damatria* who hearing that her son had not fought like a *Lacedemonian*, when he came *slew him*, so much did women there detest a cowardly spirit.

XIV. Is flying away out of the host to the enemy; this is worthy severe punishment: such base and traiterous spirits among all the souldiers in Israel I never read of to my remembrance; not in all the warres of *Iosua*, nor of the Iudges, nor of *Saul*, nor of *Dauid*; The Romans punished such with death, *Caius Marius* comming *Florus* out home from the army in Spaine, without leaue, was beaten under a gibbet, & sold for one piece of money, to signifye the base esteeme of such a fugitive; to flye to the enemy is to further them very much, by discovering to them the present state of those from whom they run, and therefore is to be very sharply punished.

XV. Is Fornication, Whoredome, and
fleshy

Num 25.

ly filthineſſe in any kind, nor to be ſuffered. God for this ſinne ſlew in the campe of Iſrael in one day 24000. Phineas in his zeale for this ſlew *Zimry* and *Cozbie* a Prince and Princeſſe. *Scipio* the younger baniſhed women out of his campe. Before is ſhewed how *Alexander* puniſhed this beaſtly filthineſſe in ſouldiers. This ſinne is yet nothing now in the thoughts of unbridled luſtfull ſouldiers; which yet ſome haue well payed for. The *Sicilians* enraged againſt the *Gariſons* of ſouldiers, for their adulteries, whoredomes, and rapes, in the reigne of *Rodolphus* the Emperour, tooke armes, and vpon *Eaſter day* ſet vpon them and ſlew them all. The Emperour *Aurelianus* cauſed a ſouldier for committing adultery to be tyed by his feet to two trees bent to the earth, which being let goe rent him in peeces, halfe of him hanging on the one, and the other halfe on the other tree.

Nic. Gil.
Vol. 1.

XV I. Diſcontentedneſſe with the allotted portion convenient, and luſting after belly-cheere. This euill the great man of warre, and diſciplinor of Armies,

mies, the Lord God of hostes, punished in his Campe. Nothing lesse befits a souldier then the loue of his belly and ease; some are like summer locusts, which are all belly, and live of spoyle; strong in warme months, but in pinching cold they are gone, pined away, and dy; you haue heard before how basely *Lucius Pius* was esteemed of by the Romans, for his gaining of the *Sarmates* to obedience with belly-cheere.

XVI. Is theft, filching, rapine, robbery, and sacriledge; God punished *Abimelech* these; yet these are too common with souldiers now. For many base fellowes fitter for the Gaole, yea the Gallows then the warres, are no sooner prest, and in the Kings service; but are bold to lay hands vpon other mens goods, which they carry away with many a bitter curse, yea a curse is vpon the theefe and the swearer, who also bringeth a curse vpon others as *Acban* did; That one theefe caused the overthrow of the Armie; oh, what euill will then a multitude of theeues doe in an host?

Great

Great care must be had of committing sacriledge, and robbing of Churches; *Crassus* the Roman for robbing the Temple of Ierusalem, was soone after ouercome by the *Parthians*. *Cambyses* the King of Persia his armie, was destroyed by a tempest, going to rob a Temple. *Thest* by *Draco* the *Athenian* Lawgiuer was death; So among the *Hetrurians*, and *V. cecilians*; The *Lucians* put out the theeves eyes; *Aurelianus* the Emperor would not suffer his souldiers to take a pullet or chicken from country people, his friends. *Tyberius* made one of his Guard to be put to death, for taking a Peacocke out of a mans yard. *Tamberlaine* caused a souldier to be flaine for taking a poore womans milke and some cheese, and not paying for it; The Romans vnder *Marcus Scaurus* were so disciplined, that they would not pluck the fruit of one tree, as they passed by it, and left it vntouched. *Pescennius Niger* would haue put to death diuerse souldiers met together feasting themselves with that which they had stollen, though tho-

row intreaty their lives were spared, yet they were punished, and their punishment was to *lye in Tents during the warre without fire, to live onely with bread and water, and to make restitution to the husbandmen*; and the reason given of this severitie was, because, such acts did tend to rebellion. *Aurelian* writes an epistle to Tribunes and souldiers, to keepe their hands from other mens goods.

But *theft* is not onely to be restrained in souldiers, but also in Captaines and officers which they may many wayes commit.

I. in false musters robbing so the state, by having pay for more in the roll, then be in service. This abuse was the ruine of *Francis* the first before *Pavy*, they that give in false numbers by the Lawes in France, suffer death. The Romans payd every souldier by the poll; so at musters do now the Spaniards. Guic. l. 15.
Liv. 28.

Secondly, in robbing poore souldiers of their pay, *Caesar* was severe against this villany: so as two of his Captaines of horse, *Roscellus* and

and *Agrus* having defrauded souldiers of their pay, fled to the enemy, as soone as they knew that *Cesar* had notice thereof. Its an indelible Character of infamie, saith one, to defraud a poore souldier of his due.

Thirdly, in taking from a souldier that which is his owne, as his weapon, or horse, &c. *Theophilus* the Emperour of the East, banished a Commander out of his Dominion for taking a souldiers good horse perforce from him, for want whereof he was afterwards slaine in battle, and withall bestowed the Commanders possession vpon the souldiours widdow, albeit that Captaine had bestowed the horse vpon the Emperour himselfe, vnwitting to him, till the widow claimed him, as the Emperour rode on him. As Capitaines and Officers may not wrong souldiers, so souldiers may not rob one another. *Modestinus* iudged him worthy of death that stole his fellowes armes. To conclude, great care must bee had that souldiers doe no spoyle, nor rob such, by whom they

are

Of Capt.
abusing
poore
souldiers,
reade Sir
Ioh. Smiths
epistle to
the Nobility of
England.
136. *quis*
alsina F. de
remista.

are permitted to passe by peaceably, nor such as bee *Merchants* and *Vitnallers of the Campe*, but such must be suffered to goe and come very securely: The Army of the Prince of *Orange* besieging *Florence*, had like to haue beene famished, through the disorder onely of three or foure souldiers which robbed the *Merchants* and *Vitnallers*, which came and went from the *Campe*: but those were therefore hanged, and then plenty was brought in. The punishing of this sinne in *Tamberlaines* Campe made his huge Army of many hundred thousands to bee plentifully served.

XVII. And last is, the spreading of rumours, raising of false reports, to dishearten an Army is worthy death. This the Lord of hosts punished with death, and sent the plague vpon them, that brought vpon the land an ill report, which daunted the peoples hearts for going forward: it set them in a rebellion. A false imagination conceiued and rumoured in the host of the *Syrrians*,
(to

Num. 14

37.

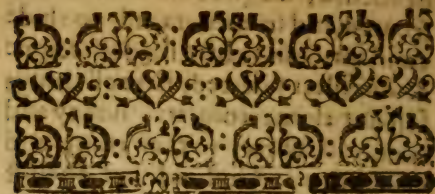
(to wit, that *Iehoram* had hyred the Charriots and horses of *Pharaoh* to come vpon them, when they besieged *Samaria*, and in a manner had won it) *made them flye suddenly*, none pursuing, and to loose the victory, yea and what els they had running away as for their lives. Rumours of falshood are often vttered of the enemy to worke feare, and so to daunt mens spirits, which rumours therefore are not to be beleeued.

These are those sinnefull evils, which principally in an army are to be suppressed and punished, yet in proceeding against offenders, as need must be taken of to much leuitie, so also beware of too great severity. *Lucilius* vndid himselfe by this and was forsaken of his souldiers, who went to *Pompey*, to whom they prooued most faithfull and constant. Rigour may rule, but gaining affection by clemency causeth true obedience, yet offenders must not goe vnpunished. For by suppressing disorders, God is honoured, the Army strengthened, the enemies disheartned

heartened, neighbours and friends
secured, and so encouraged to abide
constant; but vwhere sin doth reigne
& disorders suffered, there all things
fall out cleane contrary, misery and
want will follow, to their ruine and
overthrow : God will bee against
them, and friends will abandon them
as vnworthy of aide.

CHAP. XXV

CHAP.



CHAP. XVI.

*Of a convenient armie, and
of necessaries prepared a-
forehand to main-
taine the
same.*



*Egetius exhortet
those that purpo
to begin wars care
fully to weigh an
consider their sto
and charges; At*

*prouision is to be made long before
for in action then to prouide w*

be too late. The Kings of *Judah* made in the dayes of peace great preparati-
on for warre, and had souldiers in readinesse to withstand sudden invasions. As may be seene in the reigne of *Asa*, *Iehosaphat*, *Uzziah*, and other Kings. It is the saying of one, That *Longa preparatio bellu celerem facit victoriam*, Long preparation by good deliberation maketh quicke dispatch in the execution, and speedily getteth the victory.

In going to warre, first the number convenient to be employed, is to be considered of: both for horse and foot, for powers both by sea and land. The number is yncertaine; sometimes *Moses* will appoint but twelve thousand, the least number sent forth to be helped well; sometime *Iosua* must take all the strong men of warre to fight with the enemy as need is, so must be the number.

The heathen in former times had ever mighty hosts, some hundred thousands: the Midianites, Philistims, Canaanites, Ethiopians, *Holophernes* host was an hundred and seventie
G thou.

2 Ch 14.8
& 17.21
& 26.

Num. 31.
3, 4.
Ios. 8.1.

Ios. 10. &
11.4.

Judg. 6.5. thousand, and twelve thousand Ar-
 & 7.2. chers on horsebacke : now according
 3 Chro. 14 to the power of the Enemy, so must
 Luk. 14.31 we goe out against him, if we bee a-
 ble, as Christ reacheth in his Pa-
 rable.

To subdue enemies it is ever very
 necessary to have a full army if wee
 looke for victory : for

Touching a handfull or small num-
 ber 3 or 4000 these doe rather injury
 themselves then the enemy, they ra-
 ther kindle and nourish warre, then
 end it ; and doe rather hearten the e-
 nemy, then strike him with feare :
 anger him, then hurt him. What got
 Israel vnadvisedly by sending a small
 number 2 or 3000 against Ai? It was
 but losse to themselves, and encou-
 ragement to the Enemy. The *Lacede-
 monians* could do no good against the
Athenians as long as their numbers
 were smal, but did hurt to themselves.
 But now for a full power, and to vse
 our best strength to obtaine the victo-
 ry many reasons may perswade.

1. God taught *Iosua* to doe; when
 his small number was overthrowne,
 he

he commanded him to take all the men of warre. Ios. 8. 1.
Tongid 1.

2. The heathen Oracle consulted with, by the Lacedemonians, before the Peloponensian warre, to know by what meanes they might best prevaile, gave this answer, that the meanes to overcome was to vse their full strength.

3. Thus ever did *Saul* and also *David*, and other Kings in Israel and Iudah: when they went against an enemy, they led out mighty forces, *Saul* against the Amalekites conducted an host of 310000: *David* sent against the Ammonites all the host of mighty men, which were many thousands. 1 Sam. 11
8. & 15. 4.
2 Sam. 2
10. 7.

4. The Romans in their warres sent forth strong Armies against their enemies 50 thousand, or 24 thousand the least, 15000, or 12000, as their stories shew.

The benefit of a strong Army is great, it striketh feare where it cometh, and if not presently resisted, it enricheth it selfe with spoyles; if it get the victory, it will maintaine it

it selfe vpon the enemy, and abide without feare. *Cesar* maintained his warres in *France* vpon the *French* nine yeares; *Hannibal* his Army vpon *Italy* sixteene yeares; *Scipio* his host vpon *Spaine* all the time of his stay; a strong power prevailling gets confederates, to giue ayde and to help with supplies; yea through feare it gaineth from the enemy, many falling off from him to the strongest side as the *Kings* which were servants to *Hadarezer* did, when *David* overcame his host. One victory got with a full army is the winning almost of a Country. *Cesars* victory at *Alexia*, drew almost all *France* to him: The *French* by one victory recovered the Kingdome of *Naples*. Its necessary therefore to put to our strength in waire, if we hope to prevaile, and not dally with our Enemy, to our owne hurt: but yet we must avoide two evils.

1. Not to presume of our great strength against a weake enemy, as *Benhadad* the king of *Syria*, and his 32. Kings with him did, when he

came

2 Sam. 10.

12.

2 K. 10.

came against *Abim*: which great host
of his was overthrowne; so was *Ze-
rab* with his ten hundred thousand.

And how soone was the *Armado* of ^{2 Ch. 14.}
Spaue called invincible, scattered and ^{Anno 1588}
brought to naught here in our coasts? ^{1 Mach. 3.}
^{16.}

For victory standeth not in the multi-
tude of an host, but strength commeth
from heaven.

2. Not utterly to despaire if we
be enforced to fight with a small po-
wer against a proud boasting enemy.
For in such cases God strangely gi-
veth victory, as shall be declared,
Chap. 18. Thus much for the num-
ber.

Now when an Army of men, for
the number is resolved vpon,
necessaries must be provided answer-
ably thereto.

I. There must be great store of
armes; such of *Zebulun*, *Reuben*, *Gad*, ^{1 Ch. 12.}
and *Idanasses*, as came to helpe *Da-* ^{33. 37.}
uid, were furnished with all instru- ^{2 Ch 26.}
ments of warre for battle. King *Da-* ^{14.}
uid provided for his men of warre
throughout their hosts weapons of
warre, such as were then vsed, spears,

shields, bowes, slings, and other Armes. *Gorgius* host was strong and well harnessed, as the story relateth.

1 Mac. 4. 7 *Scipio* going into Africke against the
 12. 29. *Carthaginians* made exceeding prouision of Armes.

II. *Provision of victuals*, Of this

Jud. 20. 10 the Israelites had care, before they
 warred vpon *Gibeah*; *Holophernes*
 Jud. 2. 17, his great host had plenty of victuals,
 18. and carriages for all provision; that

they might not want, for, indeede hungry bellies can neither fight, nor observe order. *Saul* by his rash restraining of his Armie from taking food, made them to faint, and after

1 Sam. 14. through hunger to flye vpon the
 24, 30, 32, spoyle, and by eating bloud, to sinne
 33. against God, *Fames severior est bello*,

Hunger is more sharpe then the sword. Alasse, how can they have courage, that pine with hunger?

How can they stand against an enemy, that want strength to goe vp-
 2 K. 3. 9, 10 right? Good leaders should take to

heart the distresse of their companie in such a case, as even Idolatrous *Ic-*

berams

horam did. But some are like the
Amalekite, who left his poore weak 1. Sam. 30.
 Egyptian servant to helpe himselfe, 13.
 or to dye for hunger. Alas what ser-
 vice can poore hunger-starved soul-
 diours doe? or how can they bee
 made obedient when belly hath no
 eares? Therefore famous Generals Bel. Gal.
 have ever seene to this. *Cesar* Liv. 29.
 would not once moove towards
 the Enemy, before hee had provi-
 sion. *Scipio* landing in Afrike, had
 his store-houses filled with provisi-
 on. *Cyrus* in his expedition against Xenoph.
 his brother had, besides his ordina- exp. Cyr. 1.
 rie Carts, foure hundred Waggon,
 loaden with victuals, not to be spent,
 but in time of necessitie. Where pro-
 vision is not to prevent famine,
 there the host is overcome without
 dint of the sword: To have victuals,
 bring store, be moderate from the first
 day in the vse, give free & safe pas-
 sage to Marchants and Victuallers to
 bring, and make ready payment;
 what is gotten from the Enemy,
 store it vp, procure from confede-

confederates fauour to make supply in this kind ; and to summon, as a strong Army goeth along the Townes and Villages to bring in victualls and provision, vnlesse they would be ruinated.

III. There must be sufficient money to helpe every way all wants; money is the sinewes of warre. *Holoernes* with plenty of food, had very much gold and silver. King *Antiochus* opened his treasure, and gaue his souldiers pay for a yeare ; Souldiers well payed have the better courage; counsell and money preuaile where force cannot effect. By gold *Tacitus* the Captaine of the *Sabines* got the Capitoll of Rome, *Asdrubal* with money *Celtiberians* from the Romans. Money may hire souldiers, buy victualls, and supply what is wanting for the most part ; therefore wise warriors were not in this carelesse, the *Carthaginians* had in their new *Carthage* in *Spain* a treasure to serue for the wars there. *Cesar* had for his store in *Noviodunum*, For his warres in France.

But though there be store of money, yet

Judeth 2.8
1 *Mac.* 3. 28

How to
make pro-
vision for
money,
reade Dr.
Sunliff his
booke of
war., ca. 2.
pa. 18.

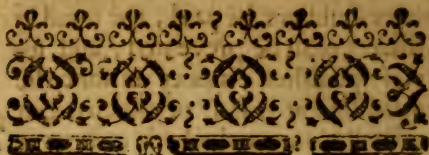
yet must the Generall see to it, that poore souldiers be paid, the fraud in Officers must be prevented, and severely punished; money is not to be turned into provand, of which deceit a skilfull Commander hath written at large. Neither should Captaines be paymasters to souldiers, least they be, as they have beene notoriously abused, *Scipio* in Spaine paid his souldiers man by man; *Po sen* Commander of the *Hetruscians* stood by while every souldier tooke his owne pay, and so were they such that every one had his due; see what evils haue hapned by non-payment, or slacke paying of souldiers in Dr. *Suscliffe* his booke.

See Sr. I. In
Smiths pre-
face to his
booke of
this cou-
senage.
Liv, 28. & 2

Pa. 74. ch. 4.
part. 9



had bodde their owne, ayde from o-
ther, and had confederates ioyning
with them: *Charles* had Kings
and souldiers, *Henry* had souldiers
and souldiers, *James* had souldiers



CHAPTER. XVII.

*Of meanes abroad to be v-
sed before the warres
begin.*



O Prince, nor Nation,
may presume vpon
their owne strength,
worth and power;
The Kings of olde
time making warre,

Gen. 14.
1:24.

had beside their owne, ayde from o-
there, and had confederates ioyning
with them: *Chadelaomer* had Kings
with him: *Abraham* also had *Aner*,
Ejcal, and *Mamre*, assistants with
him

him in his warre. The Kings of Canaan did helpe one another; and the *Ammonite* procured helpe of the *Syrians* to fight against *David*. The *Syracusans* by the helpe of the *Spartans* withstood the *Athenians*. Yea, the Romans themselves sought for helpe of others against *Philip* of *Macedonia*. Ios. 10. 3.
& 11. 1.
2 Sam. 10.
6:
Thucid 3.

But here let not an *Amaziah* take ayde of Idolatrous Israel, least they be his ruine; nor let a *Iehosaphat* help an *Abab* for it pleaseth not God; secondly, let not wise men rest vpon the helpe of Confederates, but have evermore of their owne, both to resist the enemy, and command ayders; as *Tullius Hostilius* had; for confederates may prooue Cowards and false: the *Switzers* which came to ayde *Lewis Forxe*, sold him at *Navarra* into the hands of *Lewis* the twelfth. 2 Ch. 25.
2 Ch. 19 2.
Guecas.

Next is to make peace with such as may be iniurious, when we goe to warre with others. Israel in their hot warre against the *Philistims*, had Peace with the *Ammonites*. This

156 The Bible-battells.

1 Sam. 7. 14
Esa. 37 2.

This is necessary, least while wee set vpon one, we be invaded by another; as it happened to *Senacherib*, who whilest he invaded *Iudah*, had *Tirhakah* king of *Ethiopia*, coming foorth to make warre with him.

The third thing is, to entertaine intelligence from the Enemies friends and subiects; to gaine them from them, to cause division betweene them. The Romans before they transported their forces into *Africke*, they assured themselves of the Kings of *Numidia*. Before they set vpon *Philip* of *Macedonia*, they caused a revolt of many from him. The disioyning of the hearts of such as be at one with the enemy, is a great weakning of his power, and a way more easily to get the victory.

To make a rebellion, and to cause civill warres, is the ruining of the Enemies state, and a ready passage to attaine our owne purposes; for they that stand for their owne safetie at home, cannot well agree to resist the attempts of forreigne powers. They
may

may like the seditious Captaines in
Ierusalem ioyne together to fight a-
gainst the Romans, but by slaying af-
terwards one another the Enemy shal
at length prevaile, and they come to
destruction.

CHAPTER XIX

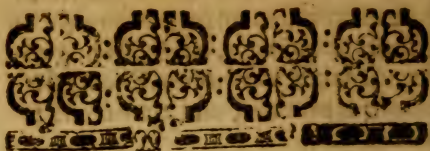
Then the Host
is prepared

And the
Lord shall
be glorified
in the
Heaven
and the
Earth

And the
Lord shall
be glorified
in the
Heaven
and the
Earth

And the
Lord shall
be glorified
in the
Heaven
and the
Earth

CHAP.



CHAPTER. XIX.

*Of the religious preparation
before the Armie
march.*



When the Host
is prepared and
ready to march
forward, be-
fore it be mo-
ved in former
times; a-
mong Gods
people these things were observed
and done.

I. There was a divine exhortation,
or as we call it, a sermon appointed by
God before they went forth, to bee
prea-

preached to them by an ordinary Teacher; sometime they had extraordinary men raised vp to encourage them. The Priests goe into the warrs, and sounded Trumpets, *Elisha* followed the Campe of the three Kings, going against *Moab*. And *Deborah* a Prophetesse went downe with *Barak*. It's no question but Ministers may go into the wars, its necessary to have men of good gifts to preach to souldiers, but they must be good and conscionable to give example, zealous in reproofing, and gracious in prayer, that as *Moses* did, while the other fight they may pray, and helpe forward the victory. If such were in a Campe and revered, the Armie would prosper the better. *Abiah* gathered courage by having the Lords Priests with him when he set the battle in aray against the Idolater *Ierobam*. The prayer and sacrifice of *Sa- muel* furthered Israelites against the Philistims. The French had an Archbishop in their host when they fought with King *Henry* the fifth. The Spaniards have their Priests with them,

Deut 20.

2, 3, 4.

2 Ch. 20.

14, & 13.

12.

2 K. 3. 17.

Jud. 4.

Exo. 17.

2 Ch. 13.

12.

2. Sam. 7. 9

and

and doe punish those that in word or deed doe offer them iniury. Why should our Armies goe forth without good Teachers. King Henry the first had with him Priests whom he commaunded to pray whilst hee fought the glorious battle at Agen-court.

¶ I. The people of God in former times humbled themselves, not those onely which were at home, but the host of men which went out into the warres, they fasted, they prayed, and fought the Lord with teares, offering Sacrifices to God, and asked counsell of the Lord before, so did the *Israelites* going against *Beniamin*. So did they in the dayes of *Samuel*, whom they intreated to pray earnestly for them. So did *Iehosaphat* when hee went out against his enemies. In like sort did *Idahu* and his people with him, they fasted, read holy Scriptures, and prayed fervently vnto the Lord for helpe. King Henry the first before the battle of Agen-court with great devotion made prayers and supplications with his Priests and people vnto

Ind. 20. 13

23. 26.

1 Sam. 7. 8

2 Mach 3.

44. 47. 50

to God and prospered. For what is it for vs to pray for those who in the meane space neglect prayer, despise it, and preaching, and give themselves instead of fasting and humbling themselves, to swearing, drinking, and whoring, filching, and other villanies, by which they call for vengeance against themselves? The Emperour *Orho* when he was to have a set battle with the *Hungarians*, proclaimed a fast, and commanded to call vpon the name of God before, that God might goe with them. The Romans before they began warre sacrificed to their gods, and prayed for successe; as is evident in their attempts, against *Hannibal*, and in their warres against *Philip* of Macedonia and *Antiochus*; yea they imputed their ill successe to the neglect and contempt of Religion not seeking to appease the wrath of the gods and to winne their favour before. *Scipio* going against the Carthaginians, made a prayer for successe, expressed in *Livie*, *Archidamus* bringing his army before *Platæa* began with sacrifices crave helpe of the gods.

Liv. 22. 31

*Xenop: in
exped: Cyr:
Cic. de nat:
deorum 3.
Liv. 29.*

Thucid 2. gods. Among the Lacedemonians,
Plutarch. when their King went to ioyne battle, he first offered sacrifice. *Isaac Bassa* going against *Scanderbeg* would not moove forward, before hee had made his prayer to God for successe. All which condemneth the Atheistical Commanders and souldiers which in these dayes dare contemne these religious duties which are to be performed vnto the Lord God of hosts.

III. They had a strict charge to keepe themselves then from every thing : and withall to put away wickednesse, especially Idols, and to punish foule offenders as *Iosua* did *Achan*, before he went the second time against the Enemy, and to separate Idolaters from them, whom God hateth. *Salomon* telleth vs, that wisdom is better then weapons of war, but, saith he, one sinner destroyeth much good ; If wisdom and weapons cannot save where there is but one vile and notorious ill liver, how shall we imagine that they shall prosper, where almost there are an whole host

Deu. 2 3. 9.

1 Sa. 7. 3, 4

Ios. 7.

2 Ch. 28.

7, 8.

host of them? Some are swearers, some beastly drunkards, some filthie whoremasters; and not a few contemners of Religion; and many of them the scumme and out casts of Parishes: How can we expect God to be with them? or for vs, by them without reformation? That worthy *Scipio* in going to give battle to the *Numantines* abandoned all Bawdes, Whores, Cousenars, Coggers, Diviners, and Figure-flingers, Should the Heathen cleanse their hosts of such wicked ones, and shall Christians make no conscience hereof?

IV. They laboured for faith and confidence in God, *Iehosaphat* pressed this hard vpon the people, when they went forward: *Aisa* had his eyes vpon God, and its said the victory was given to *Abiiah* and his armie, because they relyed vpon the Lord. This confidence in God delighteth him, and they shall prosper that trust in him.

To rest vpon any meanes is vaine, though the best is to be vsed, and not neglected; For, though a horse bee prepared

2 Ch. 20.

20. & 24.

11. & 13.

18.

1. Ch. 5. 20.

Pro. 21. 31 prepared for battle; yet is he a vaine
 thing for safetie, neither is a King sa-
 Psa. 33. 17 ved by the multitude of an host, nor
 Psa. 33. 16. the mighty delivered by much
 strength: *Trochims* with his 800 thou-
 sand lost the battle. The Persian *Xer-
 xes*, who had his tenn hundred thou-
 sand by land, and ten hundred thou-
 sand ships by sea an incredible host,
 yet was vanquished and overthrown
Amurath the Turke, comming with
 seven score thousand against the poore
 Prince *Scanderbeg*, was wearied in
 warring, dyed in the voyage, and so
 the army returned with shame; A
 great King saith *Solomon*, may come
 Eccles. 9. against a little City, and not be able to
 14, 15. winne it, though few be in it; being
 governed by the wisdom of a wis-
 man, though but poore. Its folly ther-
 fore to relye vpon strength and mul-
 titude of men, but vpon God alone in
 the vse of all lawfull meanes.
 Neither though their strength was
 small, and their power weake, did
 they faint, when they had warraunts
 from God to fight. For the Lord
 people know, that God can deliuer
 and

and safety is from him. It is nothing
 with him to helpe, either with many,
 or with few which haue no power.
 He it is that hath power to helpe, or
 to cast downe, to make to stand in
 battle, or to flye and runne away. One
Sampson shall beat downe a thousand
 sometime; By two, *Iorabab* and his
 Armour-bearer, the Lord can dismay
 an host of 30 thousand Charets, 6000
 horsemen, and innumerable foot. By
 200 *Gideon* that godly valiant man, he
 an affright a huge multitude of which
 there were slaine on hundred & twen-
 ty thousand with their Kings in one
 day. By 318 men he gave *Abraham*
 and his confederates victory over
 nine Kings and their Armies, who
 before were conquerours ever five o-
 ther Kings and their hosts. By 7000
 conducted by a wicked *Abab*, he put
 to flight the host of *Benhadad* with
 12 Kings. By 12000 he made Israel
 subdue the Midianites, to slay five
 Kings, to take prisoners 32000 per-
 sons, the prey and spoyle of 72000
 keeves, 61000 Asses, and of sheepe
 75000, and all his glorious victory
 obtained

Pro. 21. 31.
 2 Ch. 14.
 11.
 1 Sa. 14. 6.
 1 Ch. 25.
 8. 3. 18.
 Lev. 26.
 37.
 Psa 89: 43
 1 Sa 13. 5.
 & 14. 13:
 Iud. 14. 15
 Iud. 7. 12.
 & 8. 10.

Gen. 14.

1 K: 20.

Num 31.
 5. 49.

Warres of
the Iewes.

2 Mach. 8.
20.

1 Mac. 4.
28. 29.

obtained without the losse of one man. The Iewes fighting with *Casti-
us* the Roman, slew of his host 516
horse, and 27. thousand foot, and lost
but 22 persons of their owne. And
least men might thinke these to bee
rare and extraordinary, and not the
like helpe now from God to be expe-
cted; let such consider of after vi-
ctories given of God. For though
some of these were miraculous, yet
other some of them were such, as
God in after times hath shewed the
like. *Indas Machabeus* with 8000
destroyed an hundred and twentieth
thousand; at another time with tenn
thousand men he vanquished one *L.
sias* with sixty thousand chosen foot
and five thousand horse. The like v-
ctories God by his ayde and prov-
dence hath given to the Heathen
Milciades the Noble Captaine
the Athenians with 11 thousand
vercame above an hundred thousand
horse and foot, sent by *Darius*, son
Hisdaspis to invade Grecia, *Lernis*
with an handfull of Lacedemonians
slew twenty thousand Persians. Gr

Al

Alexander with an Army of thirtie two thousand, conquered the world, and subdued mighty Opposers. Among Christians incredible victories have beene gotten by the lesser number; *Charles Martell* father to King *Pippin* fought with a very few against foure hundred thousand Saracens, of which hee slew three hundred and twentiethousand. *Zisca* that everlastingly renowned Bohemian, in eleven set battles, and blind in three of them, went away victor over all the powers that the Emperour ever made against him. But to speake of our owne, and almost vnmatchable victories in France; King *Henry* the first with 15 000 men at *Agencours*, overcame the whole power of France in army of 52000, and slew one Archbishop, eight Earles, twenty six Barons, fiftene thousand Knights, and above ten thousand others, with the losse of onely sixe hundred on our side, and onely two of great note, the Duke of *Yorke*, and the Earle of *Sussex*. Great and glorious was the victory gotten at *Poschyers* by *Edward*

his sonne, who with eight thousand
weari'd souldiers vanquished King
John of France, whom he tooke pri-
soner, and scattered his Armie of 40
thousand, of which tenne thousand
were slaine: in which victory were
taken prisoners besides the King,
Philip his sonne, seventie Earles, fifty
Barons, twelve thousand Gentlemen,
so they tooke and slew more, then
they were themselves. The battle at
Cressy was wonderfull; for there were
but of English commanded by King
Edward himselfe one thousand, one
hundred and eightie, yet preuailed
they against the French King and the
King of Bohemia, who had a host of
seventy thousand, in which were
slaine the King of Bohemia, eleven
Princes, eigh. ie Barons, one hundred
and twenty Knights, and thirty thou-
sand common souldiers. So as we
may see how that glorious victorie
hane beene obtained by handfulls of
men in comparison of the conquered.
When God will have men to pre-
vaile, neither wisdom, nor counsel

nor vnderstanding can be against
his will, no nor power be it never
so great; For many are the devices
of man; but the counsell of the
Lord, that shall stand; as hee hath
thought so shall it come to passe, and
as he hath purposed, as the Prophet
speaketh, so shall it be.

Prov. 19. 21

Esay 14. 24

Therefore let all the care be to haue
God on our side; for it he be with vs
who can be powerfull against vs?
Surely none. *Xenophon* that worthy
Philosopher, and noble Caprain be-
ing but a heathen when his men
were in distresse encouraged them
thus, willing them to put confi-
dence in God; for that (saith he)
he was able to saue a few out of the
hands of many, in what danger so-
ever they were; he can strike feare
suddenly into the hearts of almost
Conquerours, and make them run
away and none pursuing them, as
he did the Syrians; he can set the
sword vpon the necke of one ano-
ther, and cause them to kill one a-
nother; as he did the Philistims, Mi-
lianites, and the armies of three

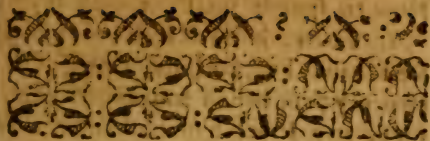
Xenoph.
exp. Cyr. 3.

2 K. 7.
Jud. 7. 22.
1 Sa. 14. 10
2 Cro. 10.
23. & 32.
21.

H Kings;

Kings; he can send an Angell to
kill an host of mighty men of va-
lour, even an hundred and foure-
score & five thousand in one night.
In a word, he can doe what he will
in Heaven and in Earth. Therefore
let vs thus prepare to meet him, to
make him our Captaine, our Guide
and Commander, then shall we have
good successe, and prosper, as others
have done.

CHAP.
he did the Syriani; he can let the
sword upon the necke of one ano-
ther, and cause them to kill one a-
nother, and the armies of three
Kings;



CHAP. XIX.

*Of laying good grounds afore-
hand to speede well, and of
a peaceable and a lawfull
proceeding against
an Enemie.*

Here is nothing
more desired in
making war then
to prosper in the
enterprile: This
all wish, and with-
out some hope of
this, who would adventure to enter
battell? Therefore men should study
aboue all other, this point chiefly.

H 2

Now

Now to speede well the way is,

Psal.

I. To hearken to Gods voice, and serue him. For, saith the Lord, Oh that my people had hearkened vnto mee, and Israel had walked in my wayes, (marke now what would haue followed) I should soone haue subdued their Enemies, and turned my hand against their Adversaries.

2 Cro. 33
12.

II. To haue him with vs, and to fight for vs; *Abijah* said, beholde, God himselfe is with vs for our Cap-

2 Cro. 33.8

taine: And it was *Hezekiah* his comfort, with vs is the Lord our God to help vs, and to fight our battells;

Exo. 14. 14

Feare not, stand still, saith *Moses* to *Israel*; and why? For the Lord, saith

Deut. 20. 4

he, shall fight for you: He goeth with you against your enemies to saue you: when God went out before *Dauid* against the *Philistims* he smote their host and subdued them.

1 Cro. 14.
23 26.

Oh but it will be demanded, How may we haue God with vs, to fight for vs, and giue vs victory?

1 Cro. 5.

Surely if 1. the warre be of God, just and warrantable: in this warre he helped the *Reubenites*, and other Tribes.

Tribes, and cast downe their enemies. 2. That it be taken in hand with good advise, and be established by counsell. 3. That such a holy preparation be made, and such duties performed, as before is set downe in the last chapter, for such prospered. 4. That they rest vpon God, trust in him, relye vpon him, and goe out in his name against the enemy; for who ever trusted in God and were confounded? Its said that by faith he valiant subdued Kindomes; So much is ascribed to confidence in God. To this, and for resting vpon God the Scripture ascribeth the happy successe of *Asa*, of *Abijah*, of the *Reubenites*, and other, against their many and mighty Enemies.

But if men will needs goe to war, and God not with them, the warre vnjust, the attempt rash, as in the Israelites, in *Amaziah*, yea and in *Iosiah*, the wicked sonnes of *Eli* in the host, drunken, whoring, profane priests, sacrilegious *Achan* unpunished for his sacriledge; and no pious preparation vnto so weighty a work,

Pro: 10:18

1 Cro: 5:20

2 Cro: 14.

11. & 16.8

& 13.

Heb: 11.33

Deut: 1.41

2 Cro: 25.

& 35.

wherein so many thousand liues doe lye at the stake; But open prophane-
 nesse, boasting of our owne strength,
 vaunting of our valour, resting on
 the Generals wisdom, the courage
 of Captaines, disesteeme of the Ene-
 my, as *Benhadad* did of *Ababs* army;
 to goe poorely provided with small
 provision, with a Company of raw
 and vnexperienced fellows, but ripe
 enough in wickednesse, without or-
 der, without government, what good
 successe can be looked for? How
 can God goe out with such rebels a-
 gainst him, seeing he hateth iniqui-
 ty, and abhorreth presumptuous
 Transgressours.

If good grounds be laid as afore-
 named, then may an host goe for-
 ward with good courage; but yet
 before the force of Armes and hosti-
 lity be shewed, God (who hateth vn-
 necessary bloodshed, and abhorreth
 men of violence) commanded *Israel*
 to offer peace first; for it may be the
 matter may be ended without blood
 shed: The *Israelites* before they went
 against *Gibeon* and *Beniamin*, sent to
 haue

Ps. 5. 6.

Deut. 20.

10

2 Sam. 10.

18, 19.

haue the sonnes of *Belial* delivered to them to be punished, if they could haue obtained it. *Jephthah* before the warre began, sent messengers againe Iud: 20. 12
and againe to the King of the *Am-* 13.
monites, to prevent bloodshed, if it Iud: 11.
could haue bene prevented.

In ancient time those that first began warre, used to speake before they did strike, and shewed the cause of their taking vp armes. *Machabees* desired passage through *Echron*, first, 1 Mach: 6.
Cesar minding to assault *Arriovistus*, 48.
sent him a defiance aforhand; the Lib. de Bel-
Lord himselfe intending to punish to Gal. 1.
rebellious mankind, alludeth to this
course, and acquainteth them with
his determination, to come against
them; and therefore he speaketh as a
man of warre, commanding to blow
the Cornet in *Gibeah*, and the Hosea 5. 8.
Trumpet in *Ramah*, and to cry a-
loud at *Bethaven*. Because the *A-* Exod: 17. 8
malekites came stealing vpon Israel,
to fight with them, the Lord reuen-
ged it severely vpon them, and would
haue a booke of remembrance writ-

Deut: 25.
17, 18.

ten against them, to haue vvarre with them for ever.

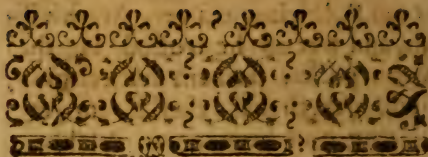
Its wisdometo demaund right, and to propound conclusions of peace, with a prepared host. Thus proceeded *Israel* against *Beniamin*, & *Leptab* against *Ammon*; for if so, peace take place, it is well, if not, the party wilfull may consider what he certainly may expect: yet in honestly intending peace, take heede of circumvention, in dealing with a dishonest and subtile Adversary, who vnder shewes of treaties of peace intendeth nothing lesse, as did *Scipio* with *Sypbax*, and *Metellus* with *Inguith*, and the false-bearded Spaniard with the vpright minded *Queene Elizabeth*. By his treaties hee onely sought to make her secure, and to distrust nothing, till he had suddenly invaded her land; He that cateth with such a diuell had neede of a long spoone: while plaine-meaning *Abiiah* was speaking honestly to *Ieroboam*, he craftily laid an Ambush in the meane space, for to overthrow him,

2iv. 29.

salus.

him; whence note, that an idolatrous Politician, is a very Machivillian, and not to be trusted. He that vpon policie frameth his religion, and maketh that a cloake, forgetting and keeping an earthly state, he is no more to be trusted then a diuell.

MS. CHAP.



CHAPTER. XX.

*Of marching forward and
encamping.*



When peaceable meanes
cannot prevaile, but
that the cause must
needes be tryed by the
dint of sword, then must
be considered and care had of mar-
ching on. The Lord himselfe set an
order in going forward, and in mar-
ching to his people: first, he him-
selfe went before them in a cloud by
day, and a pillar of fire by night, to
leader their way: but when the ene-
my with a mighty host was behinde
them, then the Lord got himselfe
betweene his people and the Egyp-

Exo: 13. 21

ant, to overthrow them; for as a
 General he cared for the safety of his
 Army which he had brought out of
 Egypt with a powerful hand. 2. He ap- Exo: 14. 19
 pointed that Captains chosen should 24.
 guide the people. 3. That the peo- Deu: 20. 9.
 ple should set forward every one af- Num: 2. 34
 ter their families according to the with verse
 houses of their fathers with the Ba- 2 Num: 2.
 gne thereof, the cloud being taken 17. Joel 2.
 up. 4. Before they marched the drum 7, 8.
 was sounded, and in marching they Chro: 12.
 kept ranke, observing order; the 33. 3. 5.
 weakest went hindermost. The See the
 Heathen also did see to this: They margin,
 could march every one in his way, Deut: 25.
 not breaking ranks, not thrusting 18.
 one another, but every one walking
 in his path; so they kept an equall
 distance from one another; If they
 were too neere they were troublesome to
 themselves that they cannot use
 their weapons; if too far alunder they
 make way for the Enemy to breake
 upon them; disorderly marching
 may not be endured. *Scripto corrected* Flor: exis.
 such as hee clipt out of ranke; Liv: 58. &
 so did Gog who would strike them 34.
 with

with his leading staffe, and commanded the Captaines to chastise them.

In going on, spies were wont to be sent forth before, to discover the Enemy; This did *Saul* when he went against *David*; *Iosua* sent spies into the land before him to know how the people were affected. For to heare of feare and terrour in the Enemy is a great heartening to goe forward. This whetted on *Gideon* to set vpon the *Midianites*, and much strengthened his heart. This sending forth or going to learne somewhat from the enemy, was commanded *Gideon* by God himselfe. So *David* sent out spies to vnderstand what *Saul* did. And *Machabees* sent spies into the host of the Enemies, and so did *Jonathan*. Its wisdom to haue some with the Enemy to discover his purposes and designements, if it may be, as *David* had *Hushai* with *Abso- lom*, and men secretly in *Ierusalem* to bring him newes. *Gabriel* the Athenian Captaine said, that he deserved not the name of a Generall, that vnderstood not the estate of his Enemies.

1 Sam: 13.

22, 23.

Ios: 1. 1. 9.

Iud: 7, 10,

21, 13

1 Sa: 26. 4

1 Mach: 7:

38: & 12:

20

Plut. Argo-

theg:

Liv: 22

mies. *Livie* reporteth that *Hannibal* vnderstood what was done in the Enemies Campe, as well as they, partly by espials sent into the Campe, and partly by his owne diligence. God ^{1 K 6. 9.} himselfe sometime by his Prophet did extraordinarily reveale the secret counsel of the Syrian vnto the King of Israel to prevent mischiefes. From God and man Generals are taught to learne, and see, and vnderstand what their Enemies doe.

When they march and doe secure themselves from ambushments, and dangerous passages, they must consider well where to encamp; as the Syrian King did warring with Israel. The encamping of Israel by the Lords direction was fouresquare; and the Tabernacle in the midst with Priests ^{Num. 2.} and Levites to attend their office. There were foure standards pitched; the first of *Judah* Eastward, the second of *Reuben* Southward, the third of *Ephraim* Westward, and the fourth of *Dan* Northward. To every of these belonged two Tribes, so as three Tribes was vnder one standard, and

the

the whole host of all three numbred together; Then were there ensignes, which were pitched also by the standards, which were the ensignes of their Fathers houses. In marching they kept this order: 1. the East side went forward, and then the South-side, then the West, and then the North; before all which went the Arke, to search out a resting place for them; and when it set forward, or rested, a holy speech was uttered by *Moses* either time; this was the manner of encamping, and marching in the wilderness.

But they had also another kinde and forme of entrenching which was round, as appeareth by the manner of speech according to *Innins* and *Tremelius* translation; *David* is said to come, *ambitu planstrorum*: so as they lay it may seeme intrenched round with carts. They had a cart to lodge safely by intrenching themselves. *Gorgias* campe was strong compassed about with export horsemen. This *Cesar* had speciall care of, he would not neglect this work at

any

Num: 10.
5, 6, 14, 18
32, 35.

Num: 10
33. 36.

3 Sam: 17. 30

1 Mach. 4.
7.

any hand, nor bee deterred by his
 enemies, sending to offer battell to
 hinder the same. *Fulvius* the Pro-
 consul neglecting this was sudden-
 ly set vpon by *Hannibal*, and o-
 verthrowne and all his company.
 So was *Lodowike Nassa* brother to
 the Prince of *Orange* slaine, and most
 of his company, through idlenesse,
 and want of skill withall, to en-
 trench well themselves. In *Israel*
 the Generall was ever in the Camp.
Saul was alwayes in the Campe; so
 was *Moses*, and *Iosua*, *Ioab* in the
 host, and *Gorgias* in his Campe.
 Heroicall hearts should disdain to
 follow pleasure, though lawfull,
 when they should be in the field; this
 contempt of pleasure was in *Vriab*,
 one of *Dauids* Worthies, because the
 General and the host lay in their
 Tents.

They did encampe in as conveni-
 ent places as they could, by wells of
 water, and trees, as *Israelites* did, and
 as did the *Philistines* by a fountaine;
Jideon by the well of *Harad*, and
Timothew the wicked Heathen, and

*Bel. Gal. 2.
 Civ. 1.*

Liv. 27.

Anno 1560

2 Sam. 2. 11.

1 Mach. 4.

4.

Num. 22.

Exod. 15.

27. & 16.

13. 15.

1 Sa. 29. 8.

Jud. 7. 2.

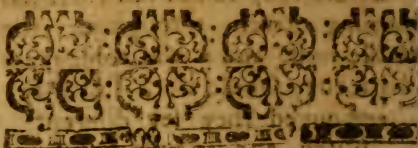
1 Mach: 8. *Jonathan* at the water of *Gennesar*,
 37. & 11. vpon or by a hill or mountaine, as
 67. *Moses* with *Israel* did; and *Saul* vpon
 Exod: 18. 6 *Hachilah*, and on Mount *Gilboah*,
 & 19. 1. Also in vallies and plaines, as *Israe-*
 1 Sa: 26. 3. *lites* did in the valley of *Zared*, and
 & 28. 4. & in the plaines of *Moab* neere *Jor-*
 31. 1. *dan*: and in *Iorbab* a land of rivers of
 Nu: 21. 18. water. The host of *Midian* pitch-
 & 22. 1. ed in the valley of *Iezreel*, and the
 Deut: 10. 7 *Philistines* in the valley of *Rephaim*,
 Judg: 6: 33. which a strong host may dare to
 & 7. 8. doe.
 1 Chro: 11. 19:

Whereſoeuer they encamped, they
 had their tents to lye in, every one
 2 K: 7. 7 had his tent; not onely *Israelite*
 1 Mach: 9: 2 in their owne land, but also the
 & 4. 20 *Heathens*: ſo had the *Syrians*, and
 Judg: 7. 11 *Demetrius* hoſt vnder *Bacchides* and
 2 K: 7: 8: the lewd *Alcinus* and others. And
 10 in theſe tents they lay by ranks
 1 Mach: 4: by which they tyed their horſe
 33 and Aſſes, and in which they lai
 vp their victualls, treaſure, and ſuch
 things as they had; For in them
 were found golde, ſilver, rai
 ment, blue, ſilke, purple and great
 riches.

The Bible-battells. 185

Before they remooved there was Ios:1.10,
warning given throughout the 11. & 3:
whole host, and it was tolde them^{2,3,4}
what they should doe. Till they^{Iud:7:19}
remooved they set diligent^{1 Mach:10}
watch, and carefully keepe^{27,}
it, especially when they
thought an enemy
ready to set vp-
on them.

CHAP.



CHAPTER. XXI.

*Of ordering an host in drawing
neere to the Enemie , and
what is else to bee done,
and considered of be-
fore the comming
of the battell.*



2 Sa. 18. 2.

*Avid sending out an
Army to subdue his
proud rebellious son
Absolom, divided the
whole host into 3
parts, and set princi-
pall Commanders over the same. Ioadan
over one, Abishai over the other, and
Ittai over the third. So did Indas di-
vid*

vide his Army into three Companies ^{1 Mach 9. 33.}
 and sometimes into foure parts. A- ^{2 Mach: 8. 21.}
 gainst *Condebens*, he divided his men,
 and set his horse in the midst of the
 doore; because the Enemies horse
 were very many. *Bacchides* in his bat-
 tell against *Judas*, divided his horse
 into two troupes, and put his slingers ^{Ca. 16. 7.}
 and Archers before the host, and in
 the foreward were all the mighty
 men, and *Bacchides* himselfe in the
 right wing. Wise and experienced ^{1 Mach: 9. 11.}
 Commanders, know how to order
 and embattle their men. The Ene-
 my, the place, the occasion offered
 re in this matter seriously to be
 weighed; *Hannibal* ordered his Ar-
 my, sometime one way, and some-
 time another as reason led him; And ^{2iv: 30. & 31. & 23.}
 so did the *Romanes*, *Cesar* and others. ^{29.}
Paul set his battaile in aray against
 the *Philistines*, but the manner how
 is not set downe. ^{1 Sa: 17. 2.}

Before the joyning of battell fore-
 sight and great vvisedome is requi-
 ed. For 1. here lyeth at stake the pre-
 cious lives of men. 2. The least error
 our may bring great damage. 3. The
 due

due commendations of all former preparations, deliberations, and wary proceedings, is here retained or lost. 4. The victory procureth renowne, and causeth triumph and ioy. 5. But the overthrow bringeth sorrow, disgrace, and the prisoners taken captiue, to be at their enemies will; the very conceit whereof in some, hath beene so contrary to their minds, as they rather haue desired death then to fall into an enemies hand. This made *Saul* to kill himselfe, which he did (saith *Iosephus*) because he was a faint-hearted coward. *Zimri* did burne his pallace ouer his owne head. And *Razis* acted a desperate part vpon this ground. In *Numantia*, where 4000 souldiers, who held out 14 yeares against many thousand Romanes; yet wearied at length they resolved vpon a strange, and desperate end, which was to gather all their Armes, monies and goods together, and to set them on fire, and to burie themselves in the flame, that so *Scipio* might not haue any of them captiues to triumph o-

In the wars
of the Iews

3 Mach :
14.42, 46.

er. This maketh many stout courages in battell desperate, to fight like Lyons, and will not yeeld till the fatall wound come, and they be deprived of life.

Great consideration therefore must be had before a Generall put all to hazard. 1. Of his owne number and strength, and then of his Enemies. 2. Of the quality and condition of his souldiers, whether young and raw, or old and experienced; for its not number, but valour and skill which chiefly prevaileth. 3. Of their readinesse to fight, if it be after travell, when they be hungry, thirst, and weary, perhaps against fresh, lively, and a well prepared Enemy.

Emilius would not charge vpon *Xenoph.* in *Perseus* in *Macedonia*, because of his *exped. Cyr.* souldiers vnfitnes by travell, though they desired to fight, vntill the next day. *Clearchus* would not set vpon his enemy, because he perceived his souldiers to bee faint and hungry. Therefore the *Romanes* before they entered battell refreshed well their men with victuals, and rest, as *Vespasian*

Warres of *patian* did when he encamped a-
 bout *Iorpat* wherein *Iosephus* was
 So *Hannibal* would haue his me-
 dine well, to lye warme, and tak-
 rest before they fought with the
 Romanes at *Trebia*; Such common-
 ly as haue fought when their Army
 was wearied with travell for want
 of rest, or faint for food, haue mis-
 rably perished. As did *Asdrubals* ar-
 my at *Metaurus*, and so the *Gauls*
 by the Romanes. *Puigaliare* his me-
 were cut off by *La Nove*, when he
 would needes set vpon the *Proce-*
stants after two dayes and night
 continuall march. 4. The Gene.
 is to consider, whether feare po-
 sse the hearts of his souldiers: In
 a great hinderance to the victory
 is threatned as a punishment; sai-
 ting of heart seized vpon the *Cava-*
nites, and gaue courage and all-
 rance of victory to *Iosua*. A tre-
 bling through feare is a signe of
 struction. We never reade of *Sam-*
 a *sa*:28.5: daunt of spirit, and fearfulness
 all his many battells, but onely
 fore the last, in which he and

Historia de
 troubl. de
 Fra. li. 13.

Liv:26.37.

Ios:2.9.24.

a sa:28.5:

ere overthrowne; then its said, that
 e was afraid, and his heart greatly
 embled. Some feare may possesse
 e heart of a Commander sometime
 it a sodaine and vnwonted feare in
 General as *Saul* is an ill token, as it
 as in one of the Kings of Hungary,
 hen he put on his helmet to goe a-
 ainst the great Turk: In which bat-
 ll he lost his lif, and the chiefe Ci-
 of the Kingdome; A great feare
 ver a whole host at the sight of the
 nemy, foretelleth their overthrow,
 as it happened with the host of *Ti-*
mothens consisting of 120000 foote
 and 2500 horse at the sight of *Indas*
 with a handfull: and as it hapned
 to the Army of *Sigismund* vpon
 which fell a panick feare, when *Zisca*
 as but comming neere. Till feare
 as removed *Caesar* would not set
 forward against *Arriovistus* and the
 Germanes. *Indas Machabens* would
 needs fight, when many of his com-
 y was in feare, and conveyed the
 Iues out of the host, but it cost him
 his life.

2 Mach:12
 10,22.

1 Mach:9.
 6.10,18.

Therefore to prevent or remoue
 feare,

Dent: 3, 2
Ios: 13, 8 &
10, 8: & 11
6,
Iud: 6: 4:
2 Cro: 20:
Dent: 20:
3, 1:

feare the Lord himselfe spake to his
Generals, exhorting them not to feare
to *Moses*, to *Iosua*, to *Gideon*, yea he
sent his Prophet sometime to encourage
them; and appointed a sermon
or let speech for the Priests to deliver
before the host went out. Hence
was that Kings made Orations to
their Captaines and Souldiers, and
did other Generals. Histories humane
are full of them, and very many speeches
are recorded in the Bible, the
scope whereof was to remoue fear
& to encourage them to fight. In *Exo*.
od. 14. 13. 14. is *Moses* speech. In *Deut*.
20. 2, 3, 4. the priests: in *Iud.* 3. 28. *Ju-*
buds: in chap. 5. 14. *Deborahs*: in chap.
7. 15, 18. *Gideons*: in 2 *Sam.* 10. 1.
1 *Chro.* 19. 13. *Ioabs*: in 2 *Chro.* 20. 1.
17. 20. *Iehaziel* and *Iehosaphats*; in
Isai. 7. 4. *Esaiabs*; in 2 *Chro.* 32. 7, 8. *E-*
zekiabs: in 1 *Mach* 3. 18. 22. & 4. 8. 1.
& 2 *Mach* 8. 16. & 9. 44. & 11. 7. & 13.
14. & 15. 8-10. *Iudas Machabens* orations:
in 1 *Mach* 9. 44. *Ionathan* in ca. 13. 3. *Simons*. Out of which may
be gathered good matter for a General
to speake vnto his souldiers.

CHAP

CHAP. XXII.

*Of many things to further
the successe in the
battell.*

Here are not a few things which may greatly helpe to gain the day, if men must fight: but if thou dar'st not, then wise-
prevent it, or if the enemy will
ye, give him leave; King *John of*
France found the mischief in for-
cing the blacke Prince to fight; and
Charles the first lost his armie by
intercepting our *Henry the first.*
creupon *Them* *fooles* would not
I permit

permitted the Grecians to breake the
bridge over *Hellepont*, which *Xerxes*
caused to be made, least the enemy
having a desire not to fight, might
want a meanes to retire backe, and so
bee forced to fight against their
wills, which will make Cowards va-
liant.

1 Mach, 10
79.80. &
11-68,60:

But if it be resolutely determined
vpon to fight. I. Foresee the se-
cret traps layd, and ambushments
which may in the fight be obtained
come vpon the souldiers when they
be fighting. This *Jonathan* foresaw
and so got the day, though at another
time not wary enough, his host was
scattered by an Ambush. *Hannibal*
by such a subtiltie overthrew the
Romans at *Trebia*, and *Thrasame-*
bake, and was hereby much holpen
the battle at *Cannas*.

II. Not to trust too much vpon
Associates, least they faile as the *C-*
iberians did the *Scipios* in Spain
and the *Albanes*, *Tullius Hostilius*. The
Swizers which came in the ayde
Lewis Sforza sold them to his en-
emy *Lewis* the twelfth: secondly,

not trust fugitives from the enemies;
for two Spaniards in the warres a-
gainst the Venetians feigned them-
selves fugitives with intent to kill
the Generall of the Venetians called
Alvia, as before is noted. And 500
Numidian Horsemen at the first en-
counter betweene the Romans and
Hannibal, left *Hannibal* and fled to
the Romans, leaped from their hor-
ses, threw away their apparent wea-
pons and humbled themselves at the
feet of the Romans, who gaue them
credit and entertainment: but these
not now mistrusted having weapons
secretly, when the Romans were bu-
sie in fight, came vpon them behind
unexpected, and so mightily further-
ed *Hannibal* to get the victory at
Cannas. Lastly, trust not such as
may iustly be suspected, the Lords
of the Philistims had learned this,
and therefore would at 10 hand ad- 1 Ch. 12.
mit of *David*, and his companie, 19.
to goe into battle with them against
Israel.

III. To strive for advantages as
much as may be, as 1. of the place;
I 2 the

1 K. 20.

the *Syrians* imputed much to the place, making a great difference betweene the hills and the valliyes; our victory at *Newport* was much holden by the benefit of the place: secondly, of the wind behind them, as it was to *Hannibals* host at *Cannas*, but on the faces of the Romans, which being Southeast and somewhat strong carryed the dust into the eyes of the Romans, and so did them much hurt. By the wind God helped *Theodosius* against the Tyrant *Maximus*: thirdly, get advantage of the *Sunne*, if it be hot, and shining soorth, it is hurtfull to those that have it vpon their faces; it fainted the *Gaules* fighting with the Romans. Fourthly, take advantage of the discord when it hapneth betweene Commanders and Captains in the Enemies camp. By this the *Equians* prevailed against the Romans, This overthrew the *Athenian Army* in Sicile: this gave the victory to *Charles* the first over the Protestants, when the Duke of Saxonie, and the *Lansgrave* of *Hessen* could not agree.

*Theod. hist.**Eccl. Liv. 35**Liv. 4.**Thucyd. 6.**Slesian.*

Through

Through dissention of Captaines, the French lost Naples, and *Amurathes* the Turke got Nicopolis thorough the discord of the French and Hungarian Captaines. Fifthly, make advantage of the *Army parted*, or not the whole met together; This advantage *Indas Machabeus* tooke at *Gorgius* comming out from his campe. So the Romans set vpon *Asubal* to prevent his ioyning with *Hannibal* in Italy. Sixtly, when the enemy is out of order: seventhly, when he is setting his men in array: Eightly, in the time of encamping, then to set vpon them as many wise Commanders have done; These and such like advantages are to be observed, taken, and wisely pursued.

1 Mach: 4.
1.4.

IV. To vse stratagems, so did *Joshua*; yea the Lord himself wrought a worke miraculously, as the host of Israel was refreshed thereby, and the enemy strongly deceived, by the sunne-shine vpon the water: by stratagems *Hannibal* and *Scanderbeg* prevailed mightily, for inventing hereof they both were very subtle.

Ios. 8.

2 K: 3. 22,

23.

But stratagems must bee such as are not to the breach of oath, against godlinesse, against the law of nature and nations.

V. To vse meanes to make the enemy secure, that so they may bee surprized vpon a sodaine. Thus those of *Iabesh Gilead* did with *Nabash* the king of the Ammonites, till *Saul* came suddenly vpon them, and vtterly discomfited them.

VI. To vse good expedition, and suddenly to come vpon an enemy. as *Saul* did vpon *Nabash*, *Iosua*, vpon the five Kings besieging Gibeon; and so vpon foure Kings at another time. By this sodaine rushing vpon *Indas*, *Gorgius* hoped to haue prevailed, but was prevented. But *Indas* by a sodaine comming before day into the camp of *Antiochus* *Emper* which consisted of an hundred thousand foot, of horse, 5300, Elephants 22, & 30 Charets armed with hookes, he went to the Kings Tent and with his company slew 4000 men, and the chiefest of the Elephants, and so filled the campe with fear

fear and tumult, returned with good successe; *Hannibal* speedy coming from far vpon *Flactus*; overthrew him at Herdonea. *Syllas* by this meanes chiefly vanquished his enemies in Spaine. Liv: 26. 27

VII. To be all of one heart, for God, for their King and Country, and the safetie of the whole host, and so of themselves, faithfully endeavouring to performe the trust committed to them, every one in their place, to the helping of one another for obtaining the victory. The great host of 400000 Israelites were gathered together as one man; and were knit together as one. Israel came out to goe with *Saul* against *Nabash*, with one consent, as one man. The Canaanitish Kings and severall Nations of them could ioyne together as one, with one accord to fight against *Iosua*, *Ioab*, and *Abishai* consented to succor one another as need should require. We never read that the Commanders in Israel were at odds to hinder the good counsell of one another, but agreed as one man

I 4 against

against their enemies. Of discord and the mischiefs thereof, you have heard before. The Iewes, though their leader *Ionathan* was traiterously slaine, taken in a trap, by the false dissembling *Tryphon*, yet they encouraged one another, and went close together to fight, being of *Iudas* mind rather to die manfully for their brethren then to staine their honor.

1 Mac: 12.

30.

2 Mac, 9,

10.

2 Mac 8.

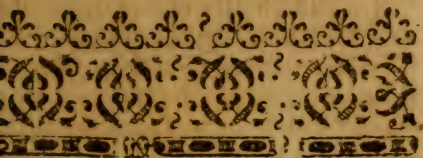
23 & 13,

15.

VIII. To have a watchword, as *Iudas* gave his bands, *The helpe of God*, and at another time, *victory is of God*.

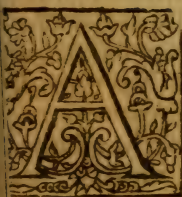
Lastly, be sure of a place of retrait for the wearied, to refresh themselves *Hannibal* even in *Afrike*, neglecting this, was overthrowne by *Scipio*.

CHAP.



CHAP. XXIII.

*Of such lets and impediments,
as are to bee avoided and
prevented, which may ei-
ther overthrow the at-
tempt, or hinder
the successe.*



AS there are ma-
ny furtherances of
good enterprises,
so there may bee
not a few hinde-
rances of the same,
which are carefull
to be taken heed of and preven-
t.

I. And chiefly take heed of sin and rebellion against God. This God warned his people of, when they went to warre, when the host goeth forth against the enemy, then keepe thee from every evill thing saith the Lord. Such sinnes as before in Chap. 15, are recorded; as also beware here of all heathenish feares, superstitious observations of dayes luckie and unluckie, of the flying and crying of birds, beware of divinations, inchantments and charmes; abhorre Wizards, Figure-casters, Southsayers, Sorcerers, Fortune-tellers, Stargazers, Astrologers, Prognosticatours, Interpreters of good and ill successe by casuall accidents: weare no superstitious vanities, as conceited hallowed crosses, Amulets, and such like heathenish trumperies. For God hath straitly forbidden all these abominations; they are the practises of the Heathen Idolaters. All such as vse them, are abomination to the Lord, saith *Moses*. And he hath punished it in the practisers. *Saul* sought to a Witch, but

Deut. 23. 19.

Lev. 19. 2.

Deut. 18.
10, 11, 12.Eze. 19. 3,
4. & 47:
12, 13 &
8, 9.

Eze. 21. 21

But did not hee then thrise the worke? did it not then cost him his life? Pompey by consulting with wizards, made way for his overthrow, for *Cesar* despising such things, made vse of his enemies superstitious feares and came vpon them at such times; what got *Inulia* the Apostate, or *Ricbard* the third of England, or *Iames* the third of Scotland, by taking advise of witches and wizards, and following their counsell? Certaine Jewes in *Machabees* his host, hoped by some superstitious vanities which they wore vnder their garments secretly, to haue auoyded death: but they were deceived, they died in battle. In the yeare 1502. when the French went against *Genena* some of them had gotten charmed Amulets about their neckes to saue them, but their trust deceiued them, for they were found dead in the field. *Scipio* though a Heathen man, of whom you haue before heard, hee consulted Diviners, and Figure-flim-gits out of his campe, and when he landed in Africa, it was his hap, as

soone

Deu. 18. 12.
1 Sa: 28. 3.
& 31. 3.
1 Ch. 10.
13.

2 Mac: 12.

soone as he came on shore, that he
 slipt and fell forward on the ground,
 which his company held to be omi-
 nous, and a signe of ill lucke, but he
 turned it another way, and willed
 them to be merry, because hee had
 therby taken possession of the coun-
 try.

I I. Great care must be had, to
 prevent all discord in the whole
 host, especia lly betweene Comman-
 ders, and to effect this the spirit of
 pride, envie, vaine-glory, boasting,
 wrath, secret grudge, and whatloe-
 uer else may cause dissention, must
 be vterly layd aside: euery one be-
 ing ready to heare one another, to be
 counselled one of another good; and
 no man to thinke himselfe at this
 time his owne; but now his coun-
 tries; but now the causes for which
 the warre is vndertaken: not now
 to doe after his owne will, but what
 sound reason, true religion, the ho-
 nour of his King, the necessitie and
 fitnesse of time and place, and the
 authoritie of the Generall vpon de-
 liberate aduise and counsell requi-
 reth

reth. Singular was the praise of vni-
 tie among the Romane Senators in
 the dayes of the Machabees; For
 though there were 320 which fate
 in counsell, yet was there neither en-
 uy nor emulation among them;
 nor any one in pride overtopping
 another, but all consulted for the ge-
 nerall good, and prospered. But af-
 ter through *Cesars* pride, and the e-
 vils that hapned through civill dis-
 sention, the Empire grew weake, and
 at length was overthrowne. Its an
 old saying, *Vniūita fortior, at partes*
in plures secta peribit, of which many
 examples are given before.

I I I. To prevent danger of death
 to the Generall to have care of his
 life, for the head cut off, the body is
 but a truake. *Ahad* rashly going into
 the host to fight was wounded to
 death, and so the people left the field
 and went home; *Absolom* slaine, the
 host was scattered; when *Nicanor*
 was cut off, presently his host cast a-
 way their weapons and fled. On the
 Generall the life and motion of the
 Army dependeth. For *Dauids* wor-
 thies

1 Mac: 8.
 14, 15, 16.

1 Mach. 7.
 43, 44.

2 Sa 18. 3.

thies had speciall care of his safetie; sometimes not to let him goe into the field; holding him to be worth 10000 of them, and if he did goe into battle and was in danger, rather then he should be flaine, *Abisbai* will step betweene death and him: so precious was the life of a Generall among the Romans; that when *Q. Petillius* the Confull was flaine in fight against the *Ligures*, the Senat decreed that the legion in whose front hee was flaine, should haue no annuall stipend; and there armes should be broken.

IV. To beware of conceit of strength with contempt of the enemy, such seldom or neuer prosper: this overthrew *Benhadad*, also *Dyslus* going against *India*, and thus brought the Citizens of *Calpis* to confusion. *Antiochus Eupator*, though he had a dreadfull Army, yet through light reckoning of his enemies & haughtines of mind in his owne strength, had ill successe. The insolency of *Sennacherib*, his blasphemy against God, and base esteeme of *Hezekiah* was punished.

nished

2 Sa 21.
16, 17.

Front. li 4:
ca. 7.

1 K. 10.
2 Mac. 11.
4, 11, 12, &
12, 13, 16.

Mac. 13,
12, 9, 15,
16.

nished by God from heaven.

V. Not to bee provoked to fight by any instigation of a subtle enemy, for he surely knoweth his owne advantages, as *Themistocles* did; who incited the Persian by his sons Tutor, called *Sicinus*, vnder the shew of secret friendship, to come and hemme in the Grecians, as fearefull, readie to run away, which he, which he accepted of vnaadvisedly, and so was overthrowne at Salamis. But if a heady, and proud enemy puffed vp vaine-gloriously will needs ptooke, as *Antiochus Demetrius* his General did, *Jonathan* may wisely encounter him, and humble his pride with his overthrow, as did also *Hannibal* proud *Flaminius*.

Plutarch de Themist;

1 Mac. 10, 69:32.

VI. Not to be circumvented by lights and policies of the Enemy, by false rumours of more succours coming to them, by feigned retreat, or counterfeite flying away, by seeming to intend some other course, by feigning sicknes, by pretences of feare, by colour of secret friendship, by treaties of peace, by vaine shewes, by false

See exam:
for some
of these in
Dr. Sucl:
his booke
of warres:
ca 14. of
Stratagem^s

1 Mac 1.

10. 27.

2 Mac. 14.

22.

1 Mac. 12.

43, 46. &

13. 23.

false fugitives, by secret intelligencers, and such like, which *Scipio* and other *Romans*, and *Hannibal* also practised: *Bacchides* and *Nicanor* used deceits; and vnder shew of friendship sought to have betrayed *Judas*, but he was aware of them, and also stood vpon his guard: but honest *Jonathan* was overtaken by *Tryphons* subtlety, in feigned loue, and flaine.

Jer. 40: 14. 1

1 Mac. 13

24.

VII. To take heed of an hyred *Ismael*, by whom good *Gedaliah* was cruelly and traiterously murdered: so also beware of hauing any *Rhodorus* that giueth secret intelligence to the enemy.

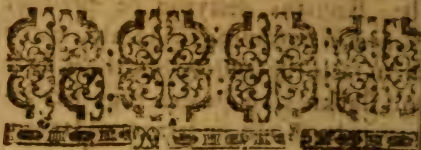
2 Sa 20. 6:

Bel. Gal: 2, 7

Lastly, make no delay vpon good resolved grounds to execute designments, for nothing is more hurtfull then delayes, when aduantage is offered and necessity calleth on. *Iosua* made no delay to helpe the *Gibeonites*, nor *Saul* labesh *Gilead*. And *David* vpon *Bichri* his rebellion, held delay very dangerous. *Cesar* his expedition prevented the *Belgians* in thir conspiracy, so did it the *French* at another time by his speedy coming

ning among them. On the contrary,
 the Romans delaying to prevent
Hannibal comming into Italy, made
 them feeble the misery of their folly
 and slacknes 16 yeares together af-
 terwards. To loose faire aduantages,
 which are not alwayes offered, may
 bring great losse to themselves,
 which being taken might presse
 lowne an Enemy. Delay is a traytor
 to opportunity : and such as either of
 purpose, or of carelesnes, or persua-
 sions of others, do make delaies, may
 be blamed much, and iudged some-
 time the sale-man of prosperous suc-
 cesse, and purchasers of much losse
 and sorrow. All these things are to be
 carefully auoided, if we desire to
 thrine in our attempts.

CHAP.



CHAP. XXIV.

Of going forth and ioyning battle.



The present going forward to charge the trumpets did sound. This by God was appointed the onely instrument; and the

they used in on sets, as did *Gideon* *Abinab*, *Machabens* in the time of the battle; in pursuite of the flying enemies, and in a retreat to call back from pursuing. The Heathen Romans also used trumpets; but some other Nations, as the *Indians* use Cymbals and Drummes; The *Sar.*

2 Ch. 13.

14.

Num. 10. 9

Iud. 7.

2 Chr. 13.

1 Mach. 4.

13. & 5. 31

& 7. 45.

2 Sa. 2. 28,

& 20. 22.

cons drums, the *Lacedemonians*, the flute and trumpet, the *Cretans* the harpe.

Besides the trumpet, they vsed their voyces, as shouting in the very sight of the Enemy, and first charge, vttering words sometime, as the host of *Gideon* did, saying, *The sword of the Lord and Gideon*. They did shout at the rooting of the enemy, and when they thought the enemy was come into their hands. Thus the *Philistims* shouted when *Sampson* was brought bound to them: and the *Romans* when they saw *Iosephus* taken taken and brought prisoner into their sight. In the on-set they also cryed with prayers for helpe vnto the Lord, when the Trumpeters sounded. When they went towards the Enemy before they came to charge they would sing Psalmes, till they came nere him, as *Iehosaphat* did, and *Isaiah* with him, yea the Heathen vsed to goe forward with trumpets and songs. And least this might seeme a mockery of a too ouer religious *Iehosaphat*, who was fore-

1 Sa: 17:

10. & 4, 5:

2 Ch: 13:

15:

1 Sa: 17: 5:

Warres of the Iewes.

Iud: 5. 14

2 Mac: 12:

26.

2 Chr: 13:

14.

1 Mac: 4.

13, & 5: 33.

2 Ch 20.

foretold that he needed not to fight, and therefore might well sing, or that it might be iudged an act of an addle-headed *Nicanor* not to be regarded, the renownest Lacedemonians vied it, the King after a sacrifice offered, commanded all his armie to crowne their heads; and the flutes to sound the measure of *Castor*, then he the King himselte, began the *Pæan*, a song proper to *Apollo*, and so went they on, as one keeping measure in a stayed pace cheerefully, and without astonishment.

It is to be observed, that *Iosua* in all his battles, gave the first charge, and so did *Saul*, *David*, and *Ioab* his Generall. It was the vse of the Romans commonly to begin the battle, as doth appeare in the warres of *Cæsar* in France, and *Scipio* in Spain, and one noteth it of the Protestants in France, that they alwaies preuailed more, charging first the Enemy, then abiding to be charged: which course as one saith, is the best, if there be a resolution to fight. It argueth in those that begin the more courage; They

2 Mac: 15.
25.

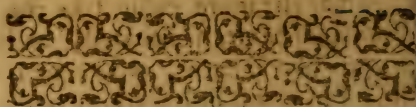
Cap. Bing.
on Elians
Tacticks.
pa. 70.

Hist. of
the troub.
of France.

Dr. Snell.
his booke
pa. 177.
ca. 22.

They may the more easily take the
advantages before mentioned, and
set vpon the Enemy, where he is
weakest; yet this first charging must
ever be considered thus, as that the
Army be able to wage battle with the
Enemy, els by first charging, they
may iustly be charged with folly, and
pay well for their rashnesse.

CHAP.



CHAP. XXV.

*Of that which is to be done
in fighting.*



He people of God
in their fighting
had mind of God
so as while the
strucke him with
hands, they prayed
to him in their hearts, and trusted
on him, and so procured a blessing
vpon their encounter. They had care
to vnderstand the mind and pleasure
of their *Generall*, whether manifested
by words or signes. Thus those
that were in ambush against *Ai*, ob-
served *Iosua* his stretching out of his
speare

1 Ch 5:20.
2 Mac. 15.
27.

Ios. 8. 18,
19.

Ios. 4. 7-8.

peare, vnderstood his meaning,
and speedily executed his will. For
they remembered his instruction, and
charge before given to them, being ^{Ca. 6. 10,}
ever obedient to him, doing as he ^{11, 16, 20,}
would haue them, as he himselfe did,
that God commanded him. In the
light they encouraged one another, ^{2 Mac: 12}
and kept close together, and were ^{50.}
eady to helpe one another, as need ^{2 Sa. 10, 11}
should require. Here I thinke it not
misse to bring in the words of the
Apostle spiritually intended, but
steeled from warfare, and the duty
of Captaines and souldiers in the bat-
tle against their enemies, which (co-
mitting the Apostles scope) I will
handle it after the letter very fitly to
his my purpose in hand. The Apo-
le 1 Cor. 16. 13. setteth down foure ^{1 Cor. 16.}
duties of souldiers there expres- ^{13.}
ed.

I. Is to watch, and this is 1. To
obserue and take the advantages gi-
uen by the Enemy, but withall to
be to our selves, to beware of mi-
stakes, least we giue them advantage,
carefully taking heed to prevent
this

this, or speedily to amend it, before the Enemy espy it, as wisely and quickly, as once *Hannibal* did.

Secondly, to take heed of the signal, cryer, trumpet, and the Commander for directions, the mind of the *General* may not be mistaken, as *Lieutenant Takesley* did *Generall* *Ven* at the battle at *Newport*. A good soldier must watch with the eye, attend with the ear, and obey with his whole mind.

I I. Duty is to stand fast. 1. To the Justice of the cause, the King and Country. Secondly, to the *Generall*, and to fellow souldiours in the battle. The *Athenians* took an oath not to leave their fellowes in the fight. Thirdly, to stand fast in resolution, rather to dy like a manfully, then to run away fearfully, or to yeeld cowardly, or which is worst of all, to fly to the Enemy traitterously, *Sunkely*, *Turks*, and others, Traytours, betrayers of our Country haue beene

II I. Duty is quit themselves before men: which consisteth in these things

1. In having the right use of reason for
circumspect carriage for their owne
safeties, without amazednesse through
bale and vaine feare: By this present
use of reason and circumspection did
Abishai saue *David* from *Ishbi-benob*
the Giant. 2. In a quick and prompt
alacrity of spirit manifested in a ready
discharge of every action, in duety to
be performed orderly and in due time
and place; detesting sloath and neg-
ligence, and to beware of a confused
distraction. *Joel* commendeth the
warriours which had a lively con-
rage, and were quick in execution of
service. And *Jerem* pronounceth a
curse vpon such as doe the worke of
the Lord in battell deceitfully or neg-
ligently. 3. In a ma like valour, a
heart not daunted in a present perill;
being like to *David's* Worthies, and
like those of the Tribe of *Gad* men of
might, skilful in Armes, and having
aces like Lyons; and not hearts like
fearfull hares.

2 Sam: 21.

16, 17.

Joel 2. 8.

Jer: 48. 10.

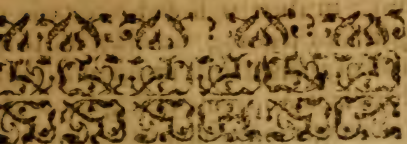
2 Sam: 23.

1 Ch: 12. 8

IV Duetie is to be Strong: This is
not only to be vnderstood of the bo-
dy when men are lusty & strong, and
well

well refreshed, as Hanniball men
were, before he fought with *Sempronius*
the Consul at *Trebia*; but this is
meant of the strength of the heart
chiefly. Be strong, saith God, to *Iosua*,
and to shew the meaning he addeth,
Be of good courage; which is, not
to be conquered in minde; but to hold
out to the last. A brave spirit should
be like *Shammah*, fighting til the hand
cleave to the sword; So that though
the hand be wearied, yet the heart
holdeth out, which may get the day
as it did our men in the battell at
Newport.

Such Souldiers and Captaines as
these are worth treasure, they that
thus discharge their duty, are no
mercenary and base fellows,
commonly false and faith-
lesse; A few of the other
are worth an host of
these, that make
pay booty, and
spoil their
onelic
ends.



CHAP. XXVI.

*Of the meanes how to haue such
as are valiant and of a
good courage into
the field.*

TO haue such as in the
former chapter are
mentioned, men that
will stand to it, and
quit themselves like
men, the way is,

I. To chuse such before hand as
naturally be hardy, which shew it in
countenance, in vse of manly exercises
which they be given, as leaping,

K 2

wrastring,

wraſtling, caſting the barre, and ſuch like: in their will and readineſſe to goe into warres; In their well ſet bodies, though little men, and by their hard labour in ſome calling not without danger ſometime, as workers in mines, and ſuch like ſort of men.

I I. Is traine vp ſuch well in armes for of ſuch it ſeemeth by the Hiſtory of their acts were *Dauids* Worthies. To be ignorant in armes is a great diſheartning and diſcouragement.

I I I. Is whatſoever the *Prophan* *Eſau*, mocking *Iſhmael*, and machi- vilian Atheiſt thinkes, to haue them religious: for in Scripture never any religious, but they were truly valiant. If any ſonnes of *Belial* ſay, that they finde it not ſo, No marvell, for no care is had of the choiſe of ſuch: but of the riſt, raſt, and ſcumme of the people. What religious man will goe with theſe, if he may chafe; where ſweat, ring and curſing are their prayers: their greateſt dangers; whoring and drinking, carding and dicing their be- exerciſes when they doe nothing. hoſts of ſpirits and devils, and not

Chriſt ar

Christians! Its pittie that any truly religious *Cornelius*, or pious *Centurion*, (and such there be) should be over them, or any fearing the name of God to be among such.

I V. Is as the Lord commanded *Moses*, to make proclamation, that if any be cowards, they should depart the Camp. Which rule *Gideon* followed, and *Judas Machabees*; But perhaps some will say, this were the one way to send away most of the Army. Surely no: For if as before it is observed, such be chosen as are naturally hardy, acquainted with the use of Armes, be at least in appearance, religious, they will detest the name of cowards; yea the Proclamation would make them put on a better resolution, men to take the benefit of departing, and bee ever after branded for Cowards: & if any such departed, whom shame would not retaine; better were their absence, then presence; For surely such would never fight with courage; and those shamelessly departing; good it should be, that an open brand of infamie should in their re-

Judg: 7. 3
1 Mach: 3
16.

(*Vilum quorum est de huiusmodi de rebus indicare.*)

turne home be put vpon them, with sharpe punishment.

V. Is when they are come abroad at the first to imploy them in light seruices, where hope is to come off with some encouragements; and not to cast them into a desperate actions; of great hazard at the very entrance, except extreame necessity compell therunto.

VI. Is to promise good reward for well-doing, with due and faithfull performance thereof; Thus the Lord of hosts encouraged his host prom

Deut 2 31

31. 8. 3. 2.

2 Sam. 5. 8

1 Chro: 11

6.

ising them *Canaan*, lands, houses, Cities, and inheritance for them and theirs. *David* offered honour to such as would and could preuaile again

the Iebusites, and he performed his

word faithfully to *Ioab*. This did

Romanes with their Souldiers; and

therefore had very valiant men: If

nothing more stirreth vp valour, than

due respect, and deserved reward.

De bello ci-

vili, l. 3.

Cesar so wonne, and tyed fast to be

the hearts of Souldiers by bounty

liberality, as many revolted from

enemies to him, but none could

drawne from him to them.

Tur

Turkes reward greatly worthy Cap-
taines, not regarding birth, but the
quality of the party and his deserts:
For one *Othali* a poore Mariner for
his valour and good service was made
Admirall of the Turkes Navy. The
Romans rewarded *Horatius Cocles* Liv: 2.
for repelling the *Hetruscians* with a
statue of Marble, and with lands. De. Liv. 7.
Cocles had a Crowne of golde, and eve-
ry souldier of double allowance,
and double apparell, for his and their
service. *Scipio* gaue Coronets of gold
to those that first mounted the walls
of new *Carthage* in *Spaine*. If Generals
and Captaines were chosen not for
Nobility, Gentry, friends, but for ve-
ry worth in them, and souldiers well
rewarded for their valour, we should
not want Armies of valiant men.

VII. And last is to punish cowar-
dise, treachery, disobedience, mu-
tinies, and other offences without
partiality. The other, to wit reward,
is not to be wanting, and this name-
ly, due punishment is not to be neg-
lected; For what the hope of re-
ward in some base spirits cannot ef-
fect;

fect ; yet the feare of this will
worke it in them. Feare made thou-

1 Sa: 11. 7. vnto Saul, to goe against the

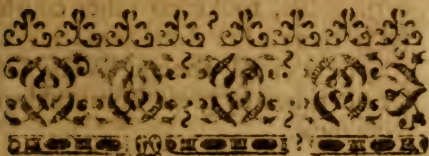
Ammonites : By these ef-

peciall meanes men

shall bee made

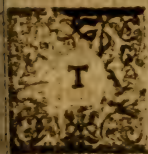
valiant.

CHAP



CHAP. XXVII.

*Of the meanes how to make the
basest spirits and Cowards in
battell to stand to it, and
if they doe flie away, how
to make some Use
thereof as some
haue wisely
done.*



T Hough never so good
choice bee made, and
meanes vsed, yet some
will be found faint har-
ted, God and good men

in the Bible, tooke no other course
with them, but dismission: but if
they be retained, the courses taken in
former times by great Commanders
were these.

I. To hemme them in, and environ
them with the choicest troupes, and
so perforce to holde them to it.

II. When they begin to shrink
back to cut off some of the foremost
for example to terrifie the rest; *Antiochus*
by killing the first with his owne
hand, when his souldiers gaue ground
made the rest to make head against
the Enemy. The Romane General
gaue charge to his men, that whom
they perceived Cowards; and to fly
to take them for enemies, and there
after to deale with them. For indeed
a Coward is a betrayer of his fellowe
and an encourager of the enemy, to
get the victory.

III. To take from them all hope
of helpe, though they should run a
way. And this sometime did wise
Commanders though they did not
leade known or suspected Cowards.
As General *Jesse* did send away all his

ships from shore at the battle at Newport. William the Conquerour, to make his to fight, and hope of no helpe but victory, landing here in England, he burnt the ships that brought them over. So did Tariff the Moore entering into Spaine. Charles Martell when he went to encounter the infinite host of the Saracens, commanded the City of Tours to keepe the gates shut, and to open them no more but to the Victors. The basest spirits have beene made thus to stand to it. But if feare sometime cease vpon better Spirits, as we haue done, then some rebuke may make them take heart, or feare of future shame; A speech and example of Cæsars valour withall withall in the last battell that ever he fought, which was with Pompeys sonnes in Spaine, when his souldiers began to shrink, encouraged them to a new onset, and so got the victory, onely he said but this, Remember that at Munda they had forsaken their Generall. The courage and act of the Commander will quicken the spirit of such as haue not lost all heart. Iudas Machabees

1 Mach: 16 *chabers* seeing his people fearefull to
 6, passe a brooke to the Enemy, led the
 way, and then they all followed. *Jonathan* when his company fled from
 him, yet standing to it, and something
 prevailing made the runaways, to re-
 turne and to pursue the Enemies. *Lucius Sylla* seeing the Legion to giue to
Archelaus the Commander of *Mithridates* forces, he drew his sword
 and made towards the battell; and
 said to his Souldiers, *If any aske you for*
your Leader you may tell them, that you
left him fighting in Boeotia. At which
 words they were stricken with
 shame, and went on to the Service.
M. Furius Camillus seeing his Army
 slacke to charge the Enemy, pluckt
 the Ensigne out of the hand of the
 bearer, and carryeth it himselfe vpon
 the Enemy; which the Souldiers see-
 ing with much shame set forward af-
 ter him. Thus valiant Leaders haue
 put courage into the hearts of their
 company; of which ranke with the
 old and ancient Generals may be rec-
 koned, the renowned *Norice*, the re-
 doubted *Vere*, and with these the ne-
 ver

ver dying *Sidney* as one calleth them.

Sometime trayterous spirits will dare in the face of the Generall to fly to the Enemy: whereof some wisely have made good vse. When *Lucius Lucillus* saw the Macedonian horse flying to the Enemy, he presently caused an adarum to be given, and so sent out other after them; by which the enemy supposed the former to make the onset, and the followers to bee ready to second them, whereupon the Enemy shot at the formost, and the Runnawaves seeing their course welcome before them, and the danger behind, fell in good earnest to fight with the Enemy, and so against their intended purpose, quit themselves as it were like honest men. So one *Damite* when he perceiued some of his flying to the Enemy, presently did follow after, and cunningly fallet to commend their forwardnes, that they would first charge the Enemy, which made them turne their minds, and to doe otherwise then they intended, even to make indeede the first onset vpon the enemy, cleane

con-

contrary to their former purposes.

To conclude this, if so be yet the feare happen, and that there be great insufficiencie to fight with the Enemy, one way also withall be made to auoyde the stroke; then it is best not disorderly to flye, yet to make a faire retreat, or a secret flight as many Roman leaders have done, or

2 Sa: 3. 17. penly to flye so it be orderly. *Abn:*
19.

after a fore battle did flye: That completely qualified Commander, General *Norse*, made a retreat at *Gaul*.

To flye well, as one saith, is as praiseworthy, as to fight well. For naturall reason, and religion too, doe conuert in this, that in a manifest perill to save life by lawfull meanes, is no disgrace but a duty. And what is desperate hazard when there is no absolute necessity to compell thereto, but a foolish hardnesse, a flouting of a prevaile enemy, a losse of serviceable men, and discredit to the Commander, who cannot but herein have this wisdom questioned.

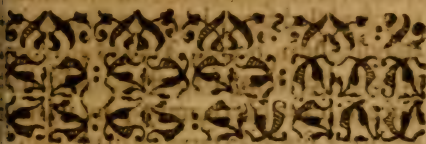
Quest.

But put case, men

flye, neither in any humane reason be
able to withstand the Enemy; what
should then be done? To answer
hereunto, there must be considered, *Answe.*
the nature of the Enemy; whether
true of his word, or false; whether
mercifull or cruell. Againe, whether
the conditions be honourable or base,
in which respect death is better then
life; for it may be, they may conditi-
on to renounce religion, or such a con-
dition as the Ammonite offered to the
men of *Isabell*; that so they might
bring not onely base shame vpon the
parties, but a reproach vpon the whole
nation; Its better to dye then to hear-
ken to such condition, or to such as
Benbadad propounded to *Abab*, *1 Sa. 11. 3.*
which made him adventure the
battle, as also did our blacke
Prince, with the King of France,
whom no reasonable conditions could
satisfie: moreover it must be weigh-
ed whether any succor may in conue-
nient time come, to helpe in such a
strait as the men of *Isabell* did; fur-
thermore whether by adventuring
more;

losse by selling to them their deatch
 more deare, then by yeelding and li-
 ving they may profit their country.
 These and such like consideration
 must be had before yeelding: but if
 the enemy be faithfull of his word
 and mercifull, the conditions reaso-
 nable, no hope remaining of helpe
 and the adventuring to fight it out, in
 all likelihood to procure little hurt to
 the Enemy, in reason it is better to
 save life, then to lose it. Very valiant
 spirits have yeelded sometimes with-
 out any dispaigement vnto them.

CHAP.



CHAP. XXVIII.

Of getting fully the victory, when the enemy is in part subdued.



NEnemy may seeme to be overthrowne when he is not: therefore to get a full victory,

I. Beware that the Enemies giving way and seeming to flye, be not a stratageme, as it was in the Israelites to the Beniamites; and *Isaiah* with his company to the men of *Ashdod*, and *Beber*; by which subtlety he did vtterly overthrow them; when they were too confident of the victory. *Stranderberg* that Prince of Epirus, thus

thus overcame *Amase* his kinsman that had fled from him, and brought against him 60000 Turkes, from whom he seemed to flye, and for feare to leave his country; by which apparent flight so farre he made them secure; and so after certaine dayes returned backe vpon them secretly, overthrew them, and tooke his trayterous kinsman prisoner.

LI. If the enemy be routed, then to pursue the victory as *Abraham* did in chasing his enemies, *Sidon* the many and mighty Kings with their hostes; *Saul* the Philistims, king *Alexander* sonne to *Antiochus*, *Epiphanes* king *Demetrius* host; and as *Judas* did *Gorgias*, and *Nicanors* host, *Cæsar* obtaining the victory over the Helvetians, so pursued them, as hee left them not till all yeelded; so having foyled *Sorcingetorix* he followed him till he got into *Alexia*. *Scipio* vanquishing *Asdrabal* pursued him to the vtmost coast of paine, *Hannibal* in not pursuing his victory gotten at *Cannus*, lost Rome; he had skill to overcome, but wanted wisdom;

Gen: 14.

Ios: 7. 25.

& 8. 11, 12

1 Sam: 14.

22.

1 Mach. 10

49, 50. & 4

15. & 7.

45.

De Bel. Gal:

1. 1. 7.

to vse well the victory.

III. Yet in the pursuite, 1. Beware it be not too heady, disorderly and scattered, least pursuers fall into Ambushments, or come to neer some garrison, or give so advantage to the flying Enemy to fall on againe, recover their losses, and become of Conquered suddenly Conquerours. *Philopemen* charging the Enemy, that too eagerly did chase his men, overthrew him. *Carnus* the Generall of *Segadans* having overcome *Quintus Fulvius*; yet by disorderly pursuing and too securely, lost his victory, was by the same *Fulvius* horsemen, charged suddenly, and so *Carnus* himselfe killed, and sixe thousand more put to the sword; *Gaston de foix* having foiled the Enemy at *Ravenna* by advancing himselfe too farre, and ill followed, lost his life. *Moses Scanderbegs* Generall with other worthy Commanders by too forward pursuit of the Turkes were taken prisoners; And by *Mahomet* the mercilesse Tyrant were sleied alive, and that by little and little, for the space of 15. dayes together.

Hist of
Scanderbeg

Se

Secondly, take heed of pursuing one part routed, that an other part of the enemy entire and strong remaine not behind to follow the pursuers: This oversight cost worthy *Machabees* his life.

1 Mach: 8

14. 18

Thirdly, not to follow too late, *Joab* followed *Abner* till night, and *Alexander*, *Demetrius*, but beware of darkness, it hideth many mischiefs, not to bee foreseene, nor prevented.

2 Sam: 10

49, 50

1 Mach:

10. 49, 50

I V. The Enemy once scattered is not to be suffered to recollect his forces: for thus *Pyrhus*, that Noble Warriour, yet once herein overseene, lost his victory over *Valerius Lavtanns*. The Carthaginians in Spaine after the deaths of the two *Scipios*, suffered the reliques of the Romans to breath and gather head againe, where hereby at length they were vanquished themselves, *Alexamenus* having slaine *Nabis*, yet suffering the Enemy to gather head and to waxe strong, was with all his company by them cut in pieces.

Liv: 24.

V. To abstaine from spoyle till the enemy

enemy be vitterly vanquished, driven away, and they secure from perill. Of this *Judas* forewarned his followers in chasing enemy: 'which charge they well observed. *Hannibal* lost a more full victory of the Romanes at *Trebia*, because the Numidian horsemen hastened too soone to the spoyle. The Dutch at *Gunigast* extorted the victory out of the hands of the French; which almost they had gotten, while they too hastily followed the spoyle. The Italians at *Taro* had foyled the French, but that at the beginning they fell to spoyle the baggage. The Germanes at the battle of *Erlam* in *Hungarie*, having thrice defeated the Turkes, were yet at last by vntimely falling vpon the spoile ouerthrowne.

1 Mach:
17.23.

Anno 1556

Therefore *Iehoram* King of *Israel* in the strait Siedge of *Samaria* by the Syrians, when hee heard that they were suddenly fled, and left great store of victuall and treasure behinde them (though the Inhabitants were almost all famished) yet

2 King. 7.

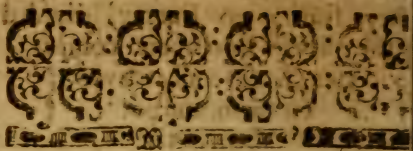
yet did he withhold them from falling vpon the spoyle, till he certainly vnderstood that hee might with safety doe so.

1 Sam: 30. V I. Having gotten a full victory, and none scene to make head against them; yet it is good not to be over secure; as were the malekites, when they had burned Ziggag, and carried away all the Inhabitants captive. For they, being carelesse, eating, drinking, dauncing, and not suspecting any pursuite after them so farre, were suddenly overcome by David. The Captives were rescued, the prey recovered, and all the Enemies almost slaine, and so David returned with ioy. Neyther may they vpadvisedly, while they be in their Enemies Country, divide their armie one part from another. This was the destruction of the *Cimbri*, who being together three hundred thousand, and having overthrowne *Adranus* and *Cepio*, two Consulls, *Marius* let them passe by his Camp quietly; but afterwards when for their

their easier march over the Alpes,
they (fearing no Enemy) divided
themselves into three compa-
nies; he severally set vp
on them, and put
them to the
sword.

CHAP. XIX.

CHAP.



CHAP. XXIX.

*Of using religiously the
Victorie.*



When God hath gi-
ven vs the victory, we
should doe as did the
Lords people in o-
ther times.

They did see and acknowledge the
hand of God therein, and togeth-
er blessed him for it; *Melchisedech* sa-
id to *Abraham* when he was returned
with victory, *Blessed be the most high
God, who hath delivered thine enemy
into thine hand.* So did *Moses* ascri-
be all to God; likewise *Iosua*, *Deborah*
& *15, 18* *Sampson*, and *David*. And this the
acknow

2 Cro: 20,

26

2 Mach: 15

29

Gen: 14 20

Exod: 15

2, 10.

Ios: 10. 12.

Iudg: 5 4.

acknowledgment and thankfulness
they expressed many wayes; to shew
it to bee true, heartie and vnfeig-
ned.

1. They made rehearfall of the
righteous actes of the Lord in parti-
cular. 2. They framed Psalmes, and
pious songs of deliverance, as did
Moses, *Miriam*, *Deborah*, *David*,
and the valiant men of *Machabees*
company. 3. They would sometimes
put a remarkeable remembrance vp-
on the place where the victory was
gotten giving to it a name as *David*
did, calling it, *Baal Perazim*, where
he overcame the Philistines: So
Iehosaphat called the valley, in which
they blesse God for the victory got-
ten, *Baracah*. 4. They would doe
outward worship and service to God
Moses built an Altar, vpon the ouer-
throw of *Amalek*, *Iosue* did so when
he won *Ai*, and so did the Israelites
when they vanquished *Beniamin*,
built an Altar whereon they offered
thanksgiving; They gave the Altar
sometimes a name, as *Moses* called
his *Iehoua Nissi*, that is, the Lord my

2 Sam: 22.
18. 30 40.
41. 48. &
12. 0. 0.
Iud: 5. 11.

2 Mach: 9
38.

2 Sa: 5 20.

2 Chro: 10
26.

Exod: 17.
14, 15.
Ios: 8. 30.
Iud: 21. 4

2 Cron: 19
26.

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banner. 5. They would repayre to
the Temple with great ioy and reioy-
cing: as did *Iehosaphat* and the peo-
ple and he before them; so did *Iuda*
and his army, carefully keeping the
Sabboth, yelding exceeding prayse
and thanks vnto God. Yea, the hea-
then Philistims would after victorie
honour their Idols, and had their
Priests to make speeches thereof, as
we now doe sermons vnto the peo-
ple in their Temples. 6. They by their
victories were the more mooued to
advance true Religion, and to root
out Idolatry, (marke this.) Thus did
Asa and *Iudah* with him, vpon the vi-
ctory obtained against *Zerah* the E-
thiopian; and after the Sermon prea-
ched by *Azariah* the Prophet the sonne
of *Oded*, they put away the abhomi-
nable Idols, they entred into couenants
to seeke the Lord, and confirmed
with an oath, and that with great ioy
and vprightnes of heart, *Asa* hereup-
on put downe *Maachab* his mother
from being Queene: because she was
an Idolatresse, whose Idol in a grove
he cut down, stampt it, and burnt it.

1 Mach: 4.

26, & 5.

54.

2 Mach: 8.

27.

1 Sa: 30. 9.

1 Cro: 15.

the fire, so dealt *David* with the Images of the Philistims after his victory; he did not foolishly as *Amazi-* 2 Sa. 5. 21.
ah did, who having subdued the Edomites, tooke their Idols and set them up in Iudah to be worshipped, both to his owne ruine and the destruction of the people. 7. They tooke of the prey and spoiles, and thereof first offered part vnto God for his service; the Captains of thousands, and Captaines of hundreds, in their great victory over the Kings of Midian, gave freely, besides 700 and odde head of cattle, of gold, jewels, eare-rings, bracelets, rings and such like, to the value of A shekel is 6750 shekels. *Ioab* *Dauids* Generall 2 B 6 B.
 dedicated something vnto God, and so other valiant worthies offered of the spoiles. So *David* gave to God 2 Sa. 8. 12;
 very much of his victories. In like manner did *Abraham* vnto *Melchise-* Gen. 14. 20
ech, the Priest of God. Thus these valiant warriours respected Religion and Gods service, and therefore offered for the maintenance thereof. As so for the Lords Priests and for the places wherein God was served, and

not herewith contented, wee may
 reade what care some had of the
 poore, for *Iudas Machabens* gave o
 2 Mach. 8. the spoiles to the maimed, to wid
 28. dowes and Orphanes; so these valo
 rous worthies spent not all they go
 vpon themselves in braverie of ap
 parell, much lesse any of it in glutto
 nie, drunkenness, whoring, nor did
 they basely hoord vp all to enrich
 themselves. To these courses valian
 1 Mach. 7. spirits in those dayes were very stran
 48, 49. gers. 8. And lastly, they kept some
 time a day of ioy and reioycing vnt
 the Lord for their victories obtained
 and kept it yearly; for we may an
 Psal: 58. 10 ought to reioyce ouer our enemye
 Pro: 11. 10. subdued, and with ioyfull triumphin
 Rev: 18. 20. praise the Lord our God. And thus
 Ier: 51: 48, should we vse religiously our victo
 49. ries.

CHAL

CHAP. XXX.

If the Generalls carriage to-
wards the persons conquered,
and towards their Countrey
when hee hath obtained a
full Victory.



Victorie as the hea-
then Orator saith,
Est semper inso-
lens, it maketh
mansheart haugh-
tie, if the Con-
querour dot h not
know how to subdue his corrupt na-
re, if he remember not the instabi-
le of things here below; that hee
which is to day victor, may to mor-

row be vanquished, if the great commander and Ruler of hostes bee so pleased to alter the course.

The people of God, sometimes dealt with the subdued enemies very severely; but this was vpon some special charge from God so to doe; as we may see in *Israels* dealing with *Ogg*, and *Sihon*, with all the Kings of Canaan and their people, as also in *Sauls* destroying of *Amalek*, these by Gods commandement were vtterly to bee destroyed. Vpon special reason we may read how *David* tooke a sharpe course with the *Ammonites* in putting them vnder sawes, yron Harrowes, axes of yron, and made them passe through brick-kills: because they had violated the law of Nations in abusing his messengers maliciously perverting his honest meaning: They also first prepared warre against him, gathering mighty powers, of the neighbouring countries against him causelessly they caused hereby warre between *David* and *Hadarezer*; they were abominable Idolaters in offering their

2 Sam: 12
31.

Cap: 10,
3-6,

Ver: 15. 18

their children to the Idol *Molech*; and therefore they wilfully standing out, till perforce the City of *Rab-
bah* was taken by the law of *Moses*, Deut: 20.
12, 13. their males were to be put to death, if their offence had beene no greater.

But commonly Generals after victory should not be without humanity; but shew clemencie and mercy. To be cruell is a signe of a savage nature. *Elisha* onely foreseeing the brutish cruelty which *Hazael* would use against the Israelites, made him to weep, yea *Hazael* himselfe 2 King: 8. seemed so to detest such inhumane carriage, as he asked *Elisha*, whether he held him to be a dogge or no. *Oded* the Prophet condemneth the mercilesse slaughter that 2 Cro. 28.
9. Israel made of *Judah* in one day. Pity and compassion is therefore to be shewed, and respect had to all sorts Ezek. 39. 11 both of the dead and the living. First for the dead, they were allowed buriall; so shall Israel doe to *Gog* and Ios. 10. 27.
& 8. 29 his multitude. The very Heathen Warres of
the Jewes. performed this to their slaine ene-

Appion.

Psa. 79. 2, 3

Amos 2. 1

Tact. in

Ann. 4.

lib. 20.

mles: for at the request of *Scipio*, *Asdrubal* did bury the Roman Tribunes. To cast out to dogges, and fowles the bodies of the slaine, and not bury them is inhumane cruelty. As it was in *Tyberius* forbidding to bury the dead, or to vse cruelty to their bodies, as the King of *Moab* did to the dead body of the King of *Edom*, which hee burned with fire in lyme, for which God threatned his destruction. Againe, concerning the dead, when they are looked vpon, it must be with humane compassion; The Israelites did weepe for *Beniamin*, because they were destroyed. It's recorded of *Epaminondas* the Theban; that when he came forth the next day after his victorie, at *Leuctra* among his souldiers, with a sad countenance, the cause being demanded, hee answered, that he did chastise himselfe for the bloud that was shed. *Agiselaus* the Lacedemonian, after his victory at *Corinth*, when hee saw a great number of the *Corinthians* and *Athenians* lying slaine, in sorrow cry-

ed out, woe is me for Greece, who
in civill combustion hath lost so
many brave souldiers. These men
were not like to *Charles* the ninth, in
the bloudy massacre in Paris, who
said, oh how good is the smell of the
dead enemies. An vnfit speech of a
Christian, but as hee delighted in
bloud, so came hee to a bloudie
end.

Now concerning the living.

I. There must be a reverend re-
spect had of men of the Church, e-
uer sacred by the law of Nations.
Nebuchadnezzar gave a charge to
ooke well to *Ieremy*, and to doe him
no hurt.

Ier. 39. 11.
13

II. To keepe good quarter with
all such as doe yeeld themselves, and
to whom faith hath beene promised
to give them life, and to vse them
well: when *Iosephus* was taken, ha-
ving yeelded to *Nicanor*, who in the
name of the Generall *Vespasian* pro-
mised him life, and some Romans
perswaded *Vespasian* to kill him, but
Titus reprooved them for it, and
eld it treason to moove *Vespasian*

Ios. 11. 20.

In the
warres of
the Iewes

to breake Cæsareal fidelitie as he called it. *Cato* accused *Galba* for slaying the *Lusitanians* after composition made. Faithlesnes & breach of word in this kind maketh men desperate, & to fight it out as one man to the death rather then to yeeld; as it did the *Jews* in *Iorpatā*, when the *Romans* were come into the Citie, not one yeelded, though *Iosephus* was fled, & the reason is given, because they had heard how a *Jew* had yeelded to a *Roman* souldier, who had sworne to give him life, and yet afterward slew him perfidiously. This vnfaithfulness caused also others so to deal with them, as did the Rebel *Eliazar* the prime Author of the last warre of the *Jews*, & their viter destruction with a valiant *Roman*, who had vpon *Eliazars* oath yeelded himselfe

III. To shew mercy to prisoners and Captives, and not to be bloud-thirsty: The *Israelites* did not slay such as they tooke captives: but shewed mercy and great compassion vnto the lame, poere, and wounded so mercy should be shewed to wo

3 Kings
6. 22

2 Chron:
28 15.

mer

men, children, and old folkes. To
 ſley all that are taken, as once the
 Lacedemonians did with the Atheni-
 ans, and the Athenians with them, is
 great crueltie, and inhumane, of
 which at length they will be made
 to repent, as thoſe two ſorts did, as
Thucidides writeth. To ſlay poore *Thucid.*
 priſoners in cold blood is a note of a
 ſavage and implacable nature. But
 here is to be excepted, ſuch priſo-
 ners taken as doe deſerve iuſtice to
 be executed vpon them, as did *Agag* *1 Sam: 15.*
 the King of the Amalekites, as alſo *32, 33.*
 ſuch great ones, as have cauſed re-
 bellion, as the Princes of Iudah did,
 who counſelled *Zedekiah* to hold out *Jer: 39. 5, 6*
 againſt *Nabuchadnezer*, contrary to
 his oath, and the word of God deli-
 ver by *Jeremy*: Theſe *Nabuchadnezer*
 tooke and gave ſentence vpon them.
 Alſo when there is treacherie found
 in the Captives, or iuſt cauſe of
 feare, if the Enemy ſhould make
 head againſt them, that then they
 would helpe to worke the Conque-
 rours deſtruction, in ſuch a caſe *Cae-*
ſars ſouldiers at *Munda* in Spaine *Hiſt. de Bel-*
Hiſpan.
 ſlew

ſlew their priſoners, and ſo did the
English theirs at Poytiers.

I V. Among Captives and priſoners to conſider perſons according to their qualities, and to reſpect them according to their place, as Prince *Edward* did King *John* of France his priſoner, attending him at his Table. And as *Tamberlaine* did *Baiazet* whom firſt he went out to meet, then brought him into his owne Tent, and ſet him downe to meat with himſelfe, and did him all the honour he poſſibly could, till the proud Tyrant provoked him to deale with him, as he would have done with *Tamberlaine*, had he been the Conquerour. Great Princes and Commanders ſhould conſider what may befall themſelves. It was Tyrant-like in *Adonibezek* to uſe kings as dogges, and cruelly to handle them, in cutting off their thumbes, and great toes: but he was rewarded thereafter. It was too great heighe of heart for King *Edgar* to be rowed over the river of *Dee* by ſeven Kings; *Tyrans* the King of Armenia,

nia, was too much puffed vp to make foure Kings to wait at his Table: but most vnmindfull of mutability and regall maiestie was *Sesostris* who made Kings to draw his Chariot: and most inhumane was *Albonius* a King of the *Lombards*, who vanquished *Cunemedas* a King of *Iepidi*, slew him, and of his skull made a quaffing Cup. We reade how *Iosua* commanded his Captaines to tread vpon the necks of Kings; but that was extraordinary, and it was vpon such as they were commanded to kill, whose posterity they were to roote out. *Nabuchadnezzar* did put out the eyes of *Zedekiah*, but he was a periured wretch having contrary to his oath rebelled, when *Nabuchadnezzar* had made him King.

After victory gotten in the Field over their persons, the Army being sufficient, and a Conquering host, the Generals in olde time were wont to make vse of their victories in the Country.

I. They tooke the Cities of the Enemies from them, as *Abyah* did from

from *Ieroboam* after the battelfought *Betbel*, *Ieshanah*, and *Ephraim*, with the Townes belonging to them. *Hannibal* should haue gone to Rome vpon his victory at *Cannae*. When *Scipio* overthrew *Hannibal*, he forthwith went to Carthage, which made presently composition with him.

1 Sam: 13. 3
& 10. 5. &
14. 3. 4.
2 Sa. 8. 6.

II. They set strong garrisons among them, as the Philistims did in Israel, and *David* did in Syria of *Damascus*, to keepe the people vnder; and while the army is abroad to haue places of safe retreat.

1 Sam: 13
29. 22.

2 Kings

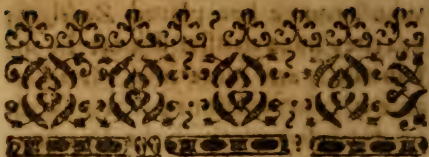
III. They disarmed them to keepe them from rebellion, when they intended to holde them in subiection. Thus did the Philistims with Israel, and *Cyrus* thus vsed the *Lydians*: for vpon such a course taken a lesse force may serue to holde the Country in obedience.

2 Kings: 23
33 & 34

IV. They removed their King sometime, and placed another over them; thus dealt *Pharas Necho* with *Iehoaiah* King of Iudah, he carryed him away Prisoner, and made *Eliakim* King in his stead. In like sort dealt

Nabuchadnezzar with *Iehoiachim*, in 2 Kings
 whose roome hee placed *Zedekiah*; 24. 17.
 yea they haue translated most the in-
 habitants, and sometimes placed o-
 ther of other Nations in their stead.
 So did *Salmaneser* with the *Israelites*,
 and set a collonie in *Samaria* and in 2 Kings
 Cities thereof. The *Athenians* ta- 17. 24.
 king the Island *Cythera* from the *La-*
cedemonians, removed the olde Inha- Thucid. 4.
 bitants, and peopled it vvith other
 their friends. By peopling of *Calels*
 with our owne Nation that Towne
 continued long in obedience to
 the English; if so *Rockell*, *Poyt-*
ers, *Burdeaux*, and other
 places had beene, we
 had not so lost *France*
 perhaps as wee
 haue.

CHAP.



CHAP. XXXI.

*Of the Generals carriage to-
wards his owne Armie,
State and Country.*

HE that is of an honourable disposition to others, he cannot but be worthily disposed towards his owne, and to the honour of his King and Country. A worthy Commander will take the summe of the host, to see who are lacking and not lightly passe it by, but at the death of valiant and serviceable men to doe them honour being dead, as *David* did

id Abner. And to cause that all the
laine be buried.

II. To have a great care in a spe-
ciall manner to the sick, maimed and
wounded, that they perish not, nor
being brought home, to be negle-
cted, so as they be forced to beg like
rogues, but that some convenient
allowance be provided, till they can
recover, and be able to live by honest
labour.

III. It was the manner of re-
nowned Christians to take diligent
heed that all their whole army did
behave themselves worthy the vi-
tory; *Charles* the great after victo-
ry, in the long warres against the
Lombards and *Saxons*, was pleased to
call all his Souldiers Nobles, and Kings
fellowes, charging them to carry
themselves as Kings over their owne
corruptions, which if they did as ge-
nerous spirits, he promised to main-
taine them, and account the injuries
done to them, as done vnto himselfe:
but if they did let loose their raines
to disorder, shame they should haue
or honour, and suffer punishment as

a due reward. *Frederick* the Empe-
rour after his victory over the *Guns-
arians* in Hungary, said thus to his
souldiers, you haue done a great
worke, my souldiers, but yet there
remaineth a greater, to overcome
your selues, & not become through
the victory, insolent, cruell, and re-
vengefull. They may not be given
to drunkenness, as *Elab* King of Is-
rael was, as was *Benbadad* with his
32 Kings, as was *Alexander* the great
at length to his everlasting disho-
nour, nor to Luxury, as *Hanibal*
was at *Capua*, by which he received
more hurt, then all the Romans
could doe him; neither defile them-
selues with women; nor abuse cap-
tiue maids, nor matrons.

IV. The worthy valiant and such
as haue done good service are to be
incouraged. 1. In giving them due
praises, as *David* his worthies had, e-
very one after his desert; and as *Da-
vid* himselfe had after his sleay-
ing of *Goliath*. 2. In rewarding them;
The Romans did many wayes re-
turne their worthy Valiants, as is
before

1 Sam: 13;
cap. 16.

before noted; Some had honour bestowed vpon them, some money and lands, some had places given them, some titles and names; great care was had by one meanes or other to reward the well deserving.

V. As care is to be had to reward the worthy; so the ill deserving, and such as be worthy of punishment should surely haue it; this the Romanes did not forget, when the wars were ended. The great Ones felt their displeasure; *Fulvius* was banished, because through negligence his Army was discomfited by *Hannibal*, at Herdonca. *M. Postumius* had a mighty fine set vpon his head, for that the Romanes at *Veii* were overthrowne through his default; *Rutilius* spared not his owne sonne, *Val. max.* who by his negligence lost the Castle of *Tarentum* in Sicily.

VI. A worthy General, is to haue care of dividing the spoile, and vsing of it aright. 1. That in it *iustice* be observed, that what belongeth to one, may not be given to another.

This

This care had *Abraham*, that w^h a belonged to his Confederates they should haue. *Scipio* restored diuerse things to the Sicilians, which he found in the sacking of Carthage, and had been taken from them. The Romanes tooke not that for spoile which did belong to their friends

1 Sam. 20. & Confederates. David had a care in this to order the spoile in giving to those that kept the stuffe, as well as to those, that went forth to fight. 2. That *charity* be shewed first vnto such of their owne as be in misery by reason of the warre, the wounded, and lame: Great reason is that these be pittied, and made partakers with the sound and whole in the spoile. Then to manifest charity also to such of the Enemies, as stand in extreame need, whom the General is pleased to send away, as did worthily the Nobles of Israel, to the miserable captiues; And after this to reserue some portion among them for their poore at home, poore widowes, Orphanes, and other impotent by age or sicknesse. As *Iudas Macha-*

1 Sam. 20.
20. 25.

2 Chro. 18
25.

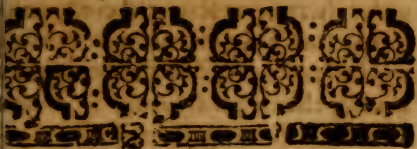
Machabees and his Army did, 3. To ² *Mac: 8*
 shew *gratitude* and *thankfulness* vn- ²⁸
 to friends, this is not to be negle-
 Red; *David* forgot not this; as you
 may reade in 1 *Sam.* 30. 26. to the
 end of the chapter. Thus did *Scanderbeg* send of the spoiles of the Tur-
 kish army led by *Isaac Bassa* which
 came with *Amase Scanderbegs* Ne-
 phew with 50000 Horse to subdue
Epyrus. 4 *Partie* may not be omit-
 ted, but that some part be for Gods
 service, as before hath beene noted,
 in the example of the Israelites: a-
 mong the Romanes to vphold their
 warres it was a custome for the Ge-
 nerals to bring into the publicke
 treasure of the spoiles, as did *Furins*, ^{Cap: 19}
Helvius, *Minutius*, *Cato*, *Scipio*, *Æ-*
milius Paulus, and others. ^{Liv: 30. 34. 35.}

Lastly, a General is to be wary
 and wise in dismissing of his Army,
 least he doe as King *Demetrius* did
 who procured hatred of his Fathers
 forces. Of which one *Tryphon* tooke ^{1 Mach. 3. 39. 40. 55.}
 occasion to lift vp young *Antiochus*
 against him, with whom against *De-*
metrius the foresaid dismissed forces
 tooke

2 Chr 27.
20-23

tooke part. A discontented Army set
at liberty may doe very much mis-
chiefe, as those of Israel did which
were sent home by *Amaziah*; they
fell vpon the Citties of Iudah, smote
three thousand and carryed away
much spoile. Therefore must
there be speciall wisdom
in this point, especially, if
there be spied any such
Tryphon among
them.

CHAP.



CHAP. XXXII:

*Of some things concerning
those that be vanquish-
ed, & how they should
demeane them-
selues.*

I T is an excellent
praise in such as be
put for the present
to the worse, not to
lose their wisdom
nor valour.

Their wisdom in flying must
teach them to watch advantages gi-
uen by the pursuer, to marke his, it
may

may be, over hasty following, or disorder therein, or scattered companies, or too suddenly, or vntimely turning to the spoile; or the slacke pursuing giving them that fly leaue to breathe and to gather together, that by some of these advantages, they may make head vpon the pursuers; and so perhaps turne the course of preferre-
loffe and defeature, into an vnexpected victory over the Victors.

Their wisdom must also teach them, when they haue escaped by flight, seeming farre enough, yet then not to be secure and carelesse, nor yet out of danger of an hot pursuing enemy, who may follow them farther then they would imagine; *Gideon* did the two Kings of *Midian*, *Zebah* and *Salmannah*, whom he followed to *Karkar*, where they at their host of fiftene thousand remained secure, which he vtterly destroyed, and tooke the Kings Prisoners, who might haue escaped had they not beene over carelesse not fearing any other pursuite
the

Judg, 8. 10.

...them after the slaughter of *Oreb* and
...*Reb*, and 120000 with them that
...new sword.

As they may not lose their wits; to
...as men amazed, distracted, and
...without vnderstanding; so may they
...not lose their valour, nor be daunted
...when they be taken, and fall into the
...Conquerours hands: Base dejection
...spirit befitteth not a souldier; the
...ruly noble heart will not debase him-
...elfe below his worth; drunken *Ben-*
...*hadad* foolishly proud in his prosperi-
...y did slavishly in adversity humble
...himselfe, in sending his servants clo-
...thed in sackcloth, with ropes about
...their heads in his name to begg life.

King *Persus* being taken by *Paulus*
Emilius, fell downe very basely on
his face before him, held vp his hands
and as one of a womanish heart with
teares cryed forgiuenesse; vpon
whom *Emilius* did looke with a
terne countenance, and tolde him,
hathe was a miserable man, indeed,
and more worthy to be a Captiue,
then a King, holding himselfe with-
out glory in conquering so vnworthy

M

an

1 Kings
20. 16. 31.
32.

an Adversary, and one of no wort
Iosephus tooke a Romane Captaine
belonging to *Vespasian*, and comma-
Warres of ded both his hands to be struck of
the Iewes. and he sent so to the enemy: but the
Captaine said to *Iosephus*, I beseech
theemy Lord, let me lose but one; for
which suite *Iosephus* and his souldiers
laughed him to scorne, and judge
him to be therefore no valiant man
nor of a haughty courage.

The chiefe Commanders taken
Prisoners should be of vnconquerable
spirits, like King *Porus*, that would
L. Curtius not acknowledge himselfe vanquished
by Great *Alexander*, though he had
lost the field, and almost wounded to
death: Or like *Cato*, who being per-
suaded to submit to *Cesar*, said, it was
for the conquered and delinquent so
to doe, but *Cato* had not behaved
himselfe so in all his life as one ever
either conquered or taken; Its recor-
ded of *Francis* the first, that being ta-
ken Captiue by *Burbon*, yet he shew-
ed such inbred maiesty in his coun-
tenance, speech, and behaviour, as
made his very enemies honour him
no

to lesse, then, as if he had beene in
the top of prosperity; such great
courage and magnanimity of heart
should be in a souldiers brest.

They may not lose their quiet pa-
tience, which is not a stupidity or
inselesnesse of the present misery;
but a willing constant bearing of the
burthen: They may not poyson them-
selves as *Mithridates* did, nor like a
cowardly *Saul*, (as *Josephus* held him
for that act) nor as his Armour-bea-
rer slay themselves; nor rage and
reare, and curse, foaming out the
fury of their furious natures, blasphem-
ing heaven it selfe for the over-
throw, as some haue done: Nor by
quaffing downe the cups, and potts
of strong drinke to make themselves
inselesse of their calamity, nor as *Va-
nce* the Emperour, flye vpon his re-
gious and valiant General, one *Tra-
n*, with base termes of cowardize;
nor as Israelites murmure against
God, and say, why hath the Lord
written vs this day, before the Philis-
tines? As if God had not just cause
to doe. Nor as *Cato*, foyled by

1 Sa:4. 3.

Cæsar, to say that a great deale of mi
was over the eye of divine prov
dence. Impatiency of losse should no
make men guilty of such blasphem
Christian souldiers should be relig
ous, as before is shewed, and in the
overthrow they haue need of it, t
worke this royall vertue of patienc
and to manifest other graces in the
defeature and overthrow; For no
religion requireth,

I. That they should acknowledge
their overthrow to be the very ha

Amos 3. 6. of God; as the Scripture teacheth
1 Sam: 2. 3 as the Lords people haue acknow
Jud: 4. 3 ledged; as God himsele said he
1 Sam: 4. 3 would doe; and did vnto them
Esay 43. 24 They are not to ascribe their losse
Ier: 18. 17. the Syrians did to the hills; nor
& 2. 7. the disadvantage of the place; nor
Lam: 2. 3. mans rash attempts or oversight, ne
1 Kings. to this mans sloath, and negligenc
20. 23. nor anothers treachery, nor to the
small number, nor to any secondar
meanes whatsoever, which yet
doubt may all concurre therein; b
vnto Gods hand vpon them. The
may not with *Cæsar* ascribe it to fo

Bel. Gal.

une, nor to chance as the Philistims
lid, nor to destiny as the Stoicks,
nor to Planets, as idle starr-gazers,
nor to any power, but Gods from
heaven. When *Xerxes* with his so
uge an host was overthrowne, *Mar-*
donius the Persian his Generall ascri-
bed it to Gods will, and said, what
God would haue done, none was a-
ble to avert.

II. In acknowledging it to bee Lam:3.32.
Gods hand, they must confesse it Num:1.42
to be for sinne; For otherwise, God 43.
both not afflict, nor grieue willingly
any of the Children of men. There- Esay 42.24
fore said *Esay*, the Lord gaue Iacob to
the spoile, and Israel to the robbers,
because they had sinned against him.
When *Valence* the wicked Emperour
blamed *Traian* for the foyle, *Traian*
was bolde to tell him, that it was his
varring against God, in persecuting
of good Christians that gaue his ene- Deu:28.1
miesthe victory. God threatens o-
erthrow in battell for sinne.

III. In confessing of it to be for
sinne, religion teacheth them to hum-
ble themselues for their sinnes; to ac- 2 Chron:
knowe 12.6.

knowledge God to be righteous,
did *Rehoboam*, yea and as did the
ell Canaanitish King, *Adonibezai*
who said, that as he had done, God
had rewarded him.

Jud. 1, 7

Jud. 10: 23
26.

Jos. 7. 6, 7

The people of Israel vpon the
losses received, humbled themselves
with fasting, prayers, and teares,
often as they had the foile: yea the
most renowned worthy valiant *Josiah*
when the Israelites were chased by
the men of *Ammon*. (though the losse was
small, only thirty men slaine) yet he
tooke it to heart, fell to humbling
himselfe, to fasting and prayer for the
same, with the Elders of Israel, and
when he knew the sinne for which
God was offended, he found out the
party and rewarded him with death
that had caused by his sinne; the death
of the slaine, and the Enemy to get
the victory. Thus should worthy
Generals doe; *Esaie* reproveth it;
an evill in the people, when the
strength of the battell was against
them, and they beaten, that they did
not lay it to heart. Alas for our times
wherein too many mock at such humi-
liations.

Esaie 42: 25

hiliations. scorne with disdaine to
 be so cast downe, for the liues of
 men. They know not, that this is in
 them, great contempt of Gods dis-
 pleasure: Its not so much the losse of
 men, which those Vallants bewailed,
 as for sinne, the cause of the defeate;
 for Gods absence from them in his
 anger, giving them into the power
 of the Enemy; for the Enemies pride
 and triumph over Gods people; for
 the dishonour which cometh to
 God therby: for these things, *Iosua*
 mourned, *David* wept, and other ve-
 ry valiant men lamented; and not
 onely for the death of the slaine. And
 yet in their sorrowes they neglected
 not to thinke of these as *David* did,
 even of his Enemy *Saul*, and his sons,
 with his faithfull friend *Ionathan*;
 being much grieved for the rejoy-
 cing of the Philistims, Gods Enemies
 when they should know thereof:
 This did he lay to heart; as we should
 the Enemies of God, his Church, and
 his people, glorying over vs at this
 day, as if God had vtterly forsaken
 vs.

2 Sam. 1.
 11. 17-26.

Ios: 8.

But there is hope, if we will seek Gods favour, cut off sinne, repent and be reformed ; for doe we not reade, how after *Iosua's* humiliation God was with him in the victory, and wee may find vpon the Israelites true repentance, their deepe sorrow with abundance of teares, their putting away of Idols ; and preparing

1 Sam: 7.

their hearts to serve God ; after their miserable overthrow, and the great slaughter of the people ; when *Hophni* and *Phineas* were slaine, the Arke taken, and 30000 put to the sword ;

Cap: 4: 10.

17

how graciously did God looke vpon them, tooke Israels part, and thundered with a great thunder vpon the Philistims, and so discomfited them,

Cap: 7: 10

that from that time they came no more into the Coasts of Israel.

Therefore to make a conclusion, Ob you valiant hearts, you truly valiant, you sonnet of the worthy, you undaunted spirits, yet religious, yet faithfull, yet chaste, yet just in your manlinesse, yet full of humanity, even to the enemye, and truly respectfull of your owne companions, yea, and common

common souldiers, fellowes naffi-
on, doe well, bee reconciled to
god. graue his aid and he beig with
you, goe forth with confidence,
and prosper. Even so
Amen.

FINIS.

ERRATA.

With for ~~was~~ page 3 line 14. Then
for ~~the~~ line 12 as for ~~up~~ p: 18. l. 11.
ue for ~~be~~ p: 27. li: 13. Atandian for Nus
tion p: 70. li: 7. Add ~~then~~ p: 75. li: 15. inf
r ~~infine~~ teisme for ~~teisme~~ p: 72. li: 7. arnic
r ~~ar~~ p: 68. li: 2. Put out And though p:
1. li: 15 you for ~~them~~ p: 9. li: 28. Narmi-
us for ~~Arminius~~ p: 128. l. 9. need for ~~heed~~ p:
42. l. 8. Put out ~~be~~ p: 58. l. 9. and ~~se~~ l. 11.
dde ~~all~~ p: 162. l. 15. hake for ~~lake~~ p: 94. l. 20
olden for ~~hslpen~~ p: 190. li: 4. ar for ~~up~~ p: 199.
24. nul for ~~Julian~~ p: 203. l. 3. Add ~~for~~ p:
104. li: 3. Put out ~~him~~ l. 3. One for ~~up~~ p: 230. l. 6
alaras for ~~Salemis~~ p: 107. l. 12. Numida
And ~~up~~ p: 104. l. 12.

Attest
The Clerk of the Court
In Testimony Whereof
I have hereunto set my hand
and the Seal of the Court
at the City of New York
this 10th day of June
1794.

FLYIS.

ERRATA.

W
In the first page of the
first volume of the
works of the late
John Jay, Esq. the
following error has
been discovered:
In the title page of
the first volume, the
word "Laws" is printed
instead of "Acts".
This error has been
corrected in the
second edition of the
works, and in the
present edition of the
works of the late
John Jay, Esq. the
word "Laws" is
corrected to "Acts".

