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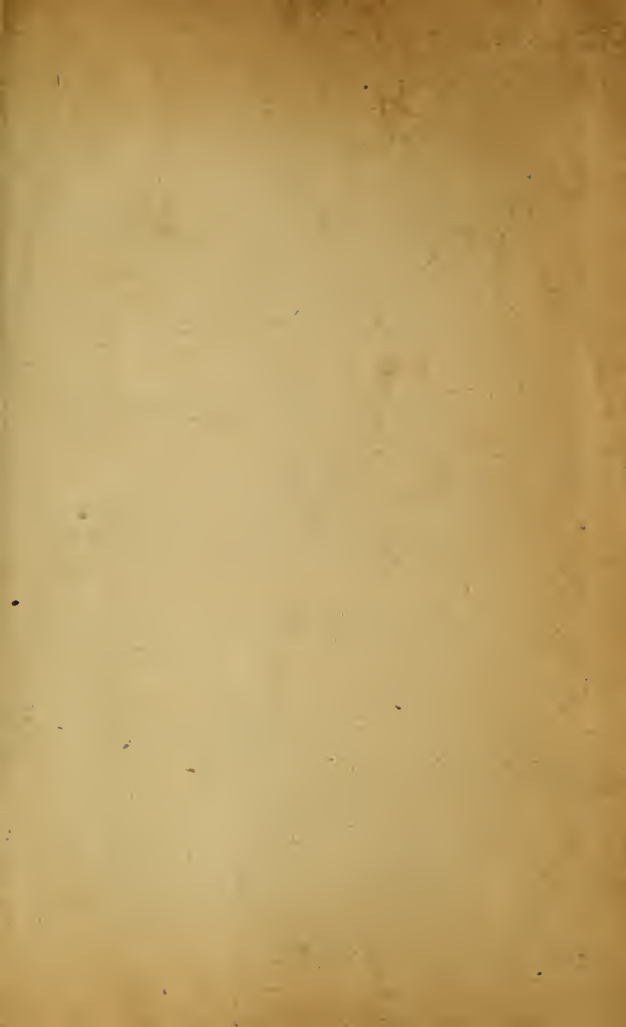
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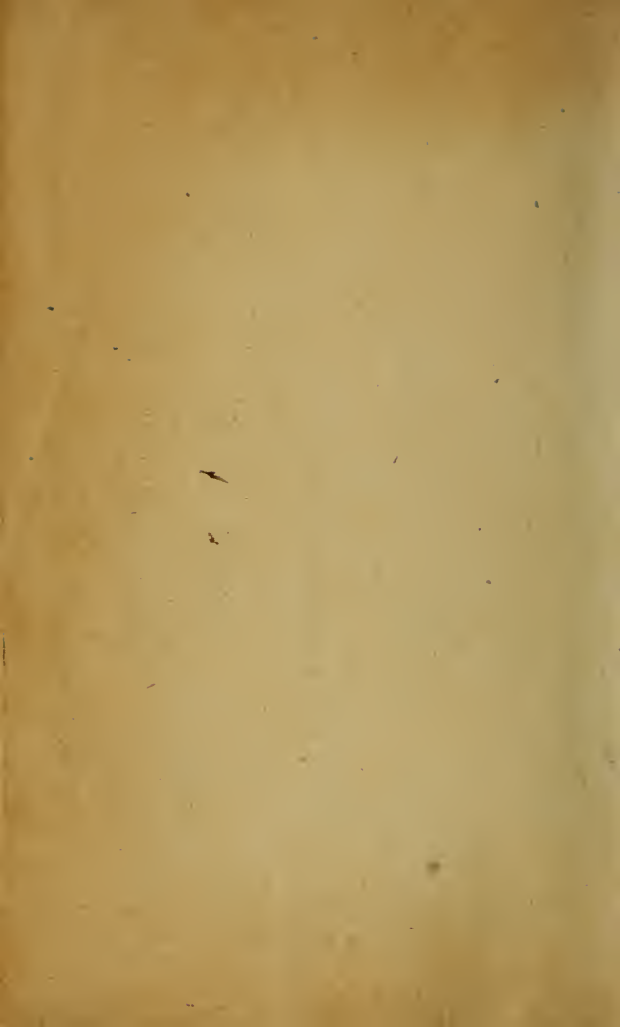
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Section

Number

SCB
10939





THE
COURT OF
CONSCIENCE:


OR,
JOSEPHS BRETHRENS
IUDGEMENT
BARRE.

BY
THOMAS BARNES.

2. COR. I. 12.

Our reioycing is this, the testimonie of our conscience, that in simplicitie and godly sinceritie, &c.

The guiltinesse of the conscience is the mother of feare. Chrysoft.

At Powell
212


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3

GOVERNMENT

THE SECRETARY OF THE
TREASURY
WASHINGTON

TO THE HONORABLE
MEMBERS OF THE HOUSE OF REPRESENTATIVES
AND SENATORS

IN RESPONSE TO A RESOLUTION
PASSED BY THE HOUSE OF REPRESENTATIVES
ON THE 15TH DAY OF MARCH 1868
RELATIVE TO THE
ACCOUNTS OF THE
GENERAL LAND OFFICE
FOR THE YEAR 1867



TO THE RIGHT
W O R S H I P F V L L

W I L L I A M T O W S E

Sergeant at Law, one of His
M A I E S T I E S Justice of Peace in
Essex: As also to the Right Worship-
full, the Lady K A T H E R I N E

B A R N A R D I S T O N, his beloued
Wife, both my much respected friends:

The Author wisheth the
blessings of this life and
the next.

R I G H T W O R S H I P F V L L,



I Was a saying of
one of the ² Fa-
thers, in an Epistle
to one of his
friends: TWO

*Ambr. ad
Constan. Duo
sunt tibi ne-
cessaria, con-
scientia &
fama, con-
scientia prop-
ter te, fama
propter
proximum*

things are needfull for thee,

The Epistle

conscience, and credite, conscience for thy selfe, credite for thy neighbour. And not without reason spake he this; for the one is an inward witness, the other giues an outward testimony of our doings. The one serues to breed inward consolation, the other to bring outward commendation. But notwithstanding the necessitie of both, yet the best of the two is least regarded, the Philosophers saying being most true: Many feare their credite, but few their conscience. So it fared (as it seemes) with those ten sonnes of holy Iacob, who did mis-use his beloued Ioseph: So they might hide that wrong they did their brother, and saue their credite with their father,

little

*Senec. de morib.
Plerique famam, conscientiam
autem paucis
seruentur.*

Dedicatorie.

little cared they (vntill distresse awaked them) how matters stood in the Court within them. So also it fares with the Secret sinners, and Ciuill liuers of our dayes. To keepe their name good amongst men they are very curious, but to haue a cleere witnesse in their owne conscience, they are nothing studious. That this euill might be somewhat helped, this Treatise haue I compiled; wherein my scope is to bring men to a care of their Consciences as well as their names, knowing the one to be as needfull to cleere them from blame before the Barre of heauen, as the other to keepe them from shame amongst men. For (if Salomon saith true)

A 3 though

The Epistle

though a good name be better then a precious oyntment c. Yet, A good conscience is a continuall ban-

^c Eccl. 7. 1.

^d Prou. 15.

15.

quet ^d. If any one aske the reason of this my drift: my reason is two-fold. First, because conscience is fearefull in accusing. Secondly, because conscience is faithfull in recording: which two things (amongst others, according to the tenour of the text) are principally and most largely handled in this Treatise. And good I desire all may doe in, and to the Israel of God.

To your Worships I thought good to dedicate the same: though wor-
thier papers were fitter for your Patronage. If I were not confident of
accept-

acceptation: I should not presume to present you with it. Albeit, indeede it had beene fit that my first friends, should haue had my first fruits, yet I hope my second publike labours in this kinde, will not be vnwelcome. Howsoever, I owe them, your Worships vnderferued fauours showne mee, challenge the same, and more at my hands. If you please to vouchsafe them the reading. I doubt not but you shall finde something profitable, though plainly deliuered in an homely stile. If you please to afford them the protection, being so simple and small as they are, you shall get me into stronger bonds, continually to wish to both your Worships, what Iohn did on the behalfe
of

The Epistle, &c.

of the Elect Ladie, and Noble Gaius, euen to your soules:

^e 1. Ioh. 3. Grace, peace and mercie^e:
to your bodies health and prof-

^f 3. Ioh. 2. peritie^f: For which he promiseth
to pray, who is

Your Worships at
command, in and
for the Lord.

THOMAS BARNES.

The Table of the first part,

I. Certaine Accusers touching whom note

In this text are two parts,

1. The occasiō that brought them in, in this word. **AND,** wherein.

2. What manner of persons these accusers were, They said one to another, where

1. The meaning, pag. 1.

2. The 1. Doctrine of the text, that affliction doth oft awake conscience, and mouue to confession, pag. 5. where

1. Prooffe. pag. 8.

2. Use threefold.

1. Reproofe. pag. 12.

1. To make a right use of affliction. p. 14.
2. To be patient in affliction. p. 19.

3. Informatiō of things,
1. Why God afflicteth his people. p. 17.
2. That God by affliction will haue glorie from the reprobate. page. 18.

1. The meaning, pag 6.

2. The 2. doctrine of the Text. That conscience accuseth. wherein

1. Prooffe. pag. 21.

2. An objection answered, pag. 23.

3. A doubt remooued, p. 26.

4. Use foure fold.

1. Consufation. pag. 31.

2. Consolation. pag. 35.

3. Terror pag. 42.

4. Exhortation both

to get and keep a good conscience, pag. 47. where are also set downe helpes.

1. To get a good conscience, and to be cured of a bad. pag. 30.

2. To keepe a good conscience, and to be kept from an euill. pag. 62.

THE
COURT OF
CONSCIENCE:

OR,
IOSEPHS BRETHRENS
IUDGEMENT
BARRE.

GEN. 42. 21.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soule, when he besought us, and we would not heare: therefore is this distresse come upon us.



OR to trouble you with any tedious Preface: this Scripture being given by inspiration (as all diuine Scripture is,) and written for our learning, doth

The summe
and scope
of the
Text.

B

com-

comprehend in it a Iudiciall act of *Diuine* prouidence, in bringing to iudgement that same mischieuous fact committed by ten of *Iacobs* sonnes, against *Ioseph* their innocent, and harmeleffe brother.

The diuision.

In which act (as it ordinarily falles out in Iudiciall cases,) two circumstances offer themselues to our consideration.

1. The accusers at this Barre.
2. The accusation it selfe.

The first is laide downe in the beginning of the verse. *And they said one to another.* The second in the clause of the verse, *we are verily guiltie concerning our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare, therefore is this distresse come vpon vs.*

The first part subdiuided and interpreted.

Touching the first (which wee must first handle) we may note two particulars. First the occasion that mooued

mooued the accusers to come in:
Secondly, the persons, who these
accusers were.

The occasion is gathered out of
the precedent verses, and coupled
to the text by this particle, so that
in this one word *AND*, the occasi-
on is intimated, which stands thus.

A great dearth in *Iacobs* dayes,
raigneth in all the lands about E-
gypt: And (as it is the lot of Gods
dearest seruants, to be common
sharers with other in common ca-
lamities) that good old father with
his whole family was pinched
with it, as well as other places. At
which pinch, hearing of a great
Corne-master in Egypt (little thin-
king it had beene his sonne *Ioseph*,
for whom he had laide aside his
mourning weede so long agoe) he
calles his ten sonnes vnto him,
commands them to hasten into E-
gypt, to this man: to buy and
bring

bring home some foode for his houlhold. At his command, thither they speede themselues; whether, no sooner were they come, but this Gouvernour (their brother *Ioseph*, whom they had once misused, though neuer dreaming it should be hee) seemes (in an holy policie to vse them harshly,^a chargeth them to be Spies, would not accept of the ^b Apologie they made for themselues, putteth them into Ward three dayes, ^c would not suffer them to goe home with corne (for which they came; but on condition, that one of them should remaine his prisoner, vntill the rest went home and fetcht their brother *Beniamin*, (whom they had spoke off) to bring him to him ^d.

^a Verse 9.

^b Vers. 10,

11, 12, 13,

14.

^c Vers. 17.

^d Vers. 15.

19, 20.

These brethren meeting with this harsh and vnexpected entertainment, begin to be somewhat

trou-

troubled in their mindes, and each one by his countenance (as it is likely) coniecturing, and guessing at the disturbed motions in anothers minde, by reason of these straights, fall to that parley amongst themselves, which is recorded in the present text. Now then if any shall aske, wherefore this word [*And*] serues in the beginning of the text, when as there is no sentence before, to be fitly ioyned to this speech. I answer, though it doth not ioyne words and sentences, or sentence and sentence together: yet it coupleth minde and mouth, fore-going thoughts, and follow words, implying that such thoughts as arose in their minds about *Iosephs* vsage of them, gaue the occasion, and produced those words of accusation which the text hath in it. So is the occasion: The parties who

The sense
of the word
And.

2. brought in the accusation (in these words, *They said one to another,*) you vnderstand already, to be the tenne sonnes of *Iacob*. *Iudah*, *Simeon*, *Leui*, *Dan*. and the rest, each ones proper conscience by this occasion, bringing in a seuerall inditement against himselfe, for the wrong formerly offered vnto *Ioseph*.

Hence then we haue two lessons to take forth.

1. *That afflictions are of notable vse to awake the conscience, and make a man confesse his faults.*

2. *That an euill conscience is an accusing conscience.*

For the first, it is as plaine in the text, as you would wish.

Doct. I.

Distresse doth occasion many times touch of Conscience, and confession of finnes.

These brethren of *Ioseph*, hauing dealt most vnaturally with him their brother, lay a sleepe in that sinne of theirs, so long as the day of prosperitie lasted, without any

*regresse of punishment so often being
made to the sight of sin.*

any compunction of conscience for it, without making any confession of it: But now when they see themselves in great distresse, pinched with penury at home, vsed hardy abroad, where they hoped for the supply of their wants, thrust into prison, charged falsely to be spies, could not (in their own thinking) be beleued, when they defend themselves; now I say that they perceiue themselves in these straits, they begin to buckle, the conscience is pricked, and the fault is confessed mutually amongst themselves; which before (as it is like) they were more ready to laugh at, then grieue for. Put a malefactor deseruedly vpon the racke, and you shall get that from him in confession, which otherwise he purposed neuer to haue reuealed. So let but afflictions racke the body many times, sinne will

A simile.

racke the soule, and the tongue will confesse the guiltinesse of the heart. Examples, both of Elect, and Reprobate, may be produced for the prooffe of this.

First, concerning the Elect, how afflictions haue thus wrought with them, the example of *Jonah* doth declare. So long as he was let alone, he disobeyed the voyce of God, fled from the face of God, and slept spiritually in the bottome of his sinne, as corporally in the bottome of the shippe; but when the Lord shook the shippe wherein he was, with the violence of the winde; threatned present destruction to him, and all those that were with him in the shippe; then he could cry out, and confesse, *for my sake, for my sinne, this great tempest is upon you*^a. Memorable and not vnknowne, is the story of *Masseh*:^b Who in the time of his prospe-

^a Ion. 1. 12.

^b 2. Chron.

33. from

the 1. verse

to the 14.

prosperity, reigning in his pompe,
rebelled against the God of hea-
uen, reared up the Altars of Baal,
made groues to worship the whole Host
of heauen, sacrificed his children to
Moloch, obserued times, vsed inchant-
ments, followed witch-craft, dealt
with familiar spirits, wrought much
euill himselfe in the sight of the Lord,
made his subiects to erre, and to doe
worse then the heathen; And so long
as his peace lasted, wee doe not
reade that euer he confessed one of
his abominations to God, or to
man, in token of any remorse for
the same. But when the Lord brought
the Captaines of the Host of the King
of Assyria vpon him; who tooke him
among the thornes, bound him with
fettlers, carried him into Babylon, and
when he was thus in affliction, then he
could beseech the Lord, humble him-
selfe before the God of his fathers, and
pray vnto him; and so by consequent
make

make confession of his finnes before him. *Dauids mouth shall also teach this truth.* ^c *Psal. 32.* Day and night (saith hee in the 4. verse) thy hand was heavy vpon mee; and marke what followeth in the 5. verse. *I acknowledged my sinne vnto thee, mine iniquitie did I not hide.* Yea, affliction will mooue the mindes, and extort confession from the mouthes of Reprobates also. The the thunder and haile, and iudgement of locusts vpon Egypt, can make Pharaoh himselfe to confesse, and say, *I haue sinned this time, the Lord is righteous; I and my people are wicked*. ^d *I haue sinned against the Lord your God, and against you*. ^e The very newes and tydings of affliction to come, vpon *Ahab, his wife, and posterity*, can make *Ahab*, (though he were one, that sold himselfe to work wickednesse in the sight of the Lord) yet euen to rend his cloathes, put sacke-cloath

^d Exod. 9.

37.

^e Ch. 10.

16.

of Conscience.

cloath upon his flesh, fast and goe softly, and confesse his iniquitie: Inso-
much, that we may truly say of a
great many, that their dayes of af-
fliction are their birth-dayes of con-
fession.

^f 1. King. 21
from the
21. vers. to
the 28.

^g Beat. Rhen.
an. in Tert.
l. de patien.

^{p.} 2. Natale s
agnitiones.

I. Reasons

And good reason for it; for why
afflictions in themselves are fruits
of sinne: had not sinne entred in-
to the world, neither could disea-
ses, disgraces, pouerties, captiuitie,
crosses, and losses, haue befallen
mortall man, but sinne ouer-sprea-
ding all, and so afflictions, as fruits
of sinne, being incident vnto all;
when men are vnder affliction,
they will acknowledge their trans-
gressions, as the cause of the same.

Secondly, afflictions, as one
calles them, are a practicall law^h.
Now without the law, Sinne is dead,
not perceiued, as the Apostle spea-
keth, But when the law commeth,
is when a sense of Gods wrath is
stirred

2. Reason

^h Paraus in
Gen. Col.

2029. Affli-
ctiones sunt
lex practica.

ⁱ Rom. 7. 9.

stirred vp in vs, not onely by the preaching of the law, but also by afflictions, then *sinne reuiueth*, as the same Apostle sheweth, is felt and called to minde, which being recorded, is also confessed. For though the confession of sin doth not alwayes follow the remembrance of it, yet the remembrance of it, doth alwaies goe before the acknowledgement of it.

Vse I.
 Reproofe
 of those
 that are
 senselesse
 of sinne in
 the time of
 affliction.

What occasion to complaine, doth this point offer vs, of the senselesnesse and stupidity of those who lye vnder the burthen of afflictions, hauing the hand of God vpon them most grieuoufly, some in their bodies, some in their name, some in their estate, sometimes positiuely exercised with the presence of iudgements, sometimes priuatiuely visited with the deprivation of outward benefits, and yet all will not auaille to worke
 vpon

upon their consciences, and to make them confesse their sinnes, acknowledge their abominations before the Maiestie of heauen; Nay, they will rather iustifie themselves, as if they were wronged by God, and had not deserued such severity of punishment. How, or how doth affliction loose its force in them? how vnusefull is the day of aduersitie, to such senselesse ones? it is a signe that that man is of a desperate disposition, and in a desperate condition, whom troubles and crosses, which are many for the number, weightie in measure, not light in qualitie, not small in quantitie, can worke no contrition; can, wring no confession from. This is that which made the Lord, so pathetically in the mouth of one of his Prophets, expostulate with the hard-hearted and rebellious Israelites. *Why should*

yes

*ye be stricken any more? yet the more
 I smite you, the more you sinne against
 mee: as farre as I can see; as bene-
 fits cannot draw you to contriti-
 on, no more can my rod bring you
 to confession. In another Prophet,
 thus he speakes. In vaine haue I
 smitten your children, they receiued
 no correction¹. What an heauy case
 is this, that this, euen this, brings
 God into such controuersie with
 his owne people, whom by exter-
 nall priuiledges, hee had visibly
 married vnto himselfe? What?
 not in aduersitie seeke the Lord^m?
 what? in distresse (with *Ahaz*) yet
 more and moreⁿ trespasse and tresp-
 passe against him? well might one say
 oh unhappy persons, whom stripes mol-
 lifie not^o. Well may I say; Not hap-
 py they whom troubles mooue
 not to lay open their sinnes, in the
 sight of the Almighty. * Farre oh
 farre be it from Vs (Beloued) to be*

¹ Ierm. 2.
 30.

^m Hof. 5. 15.
ⁿ 2. Chron.
 28. 22.

^o *Sult, in Is.*
c. 1. p. 33. In
felices autem
qui nec vir-
beribus mo-
lescunt.

* Vse 2.
 Exhortati-
 on to bee
 toucht, for
 to make
 confession
 of sinne in
 time of af-
 fliction.

so stupid. Personall afflictions vpon some of vs: Generall vpon most of vs: The streame of our coyne we complaine runnes low, our corne growes deare, markets bad, the earth denies her foizon vnto vs, & more eminent plagues then these (by all probabilities) are imminent ouer vs, and like to vex vs, and shall none of these, not all of these worke vpon vs, and preuaile with vs, to confesse to God what is the cause of these tragicall prologues, these beginning of sorowes? prouoke we our selues to this duty? learne wee as the Prophet aduiseeth vs, *to take words vnto our selues*^p, and say, *Lord wee haue*^p Hos. 14. 2. *sinned against thee, and fallen from thee by our iniquitie.* Oh let not Pharaoh rise vp in iudgement against vs: Propound we the patterne of these brethren my text speakes off, vnto our selues. As
distresse

distresse moued them, so let distresse moue vs to acknowledge, how dishonourably we haue dealt with the Lord, how iniuriously with our brethren, how strangely wee haue neglected the day and meanes of saluation; how strongly we haue affected the way and meanes of damnation. When we taste of the bitternesse and sharpnesse of the fruite, looke we to the bitter tree whereon it growes with warry eyes, and sorrowfull spirits; Mourne not so much for the crosse, as the cause of it: talke not so much of the trouble, as the ground of it, which are thy sinnes and thy transgressions. If afflictions worke not vpon thy conscience to make thee contrite, in soule, and willing to confesse thy sinnes to God? what will: whatsoever therefore the distresse be, either for the quality, degree or time
of

of it that thou lyeſt vnder, make but this wholeſome vſe of it to thy ſoule, at length to mourne for thy finnes at laſt, to acknowledge thy abominations without any more adoe, let a word preuaile with thee, and the Lord bleſſe it that it may. As mans neceſſity is Gods oportunitie to ſhew mercy: So thy aduerſitie, is thy opportunitie, to confeſſe thine iniquity and deplore thy miſery, which if thou doct neglect, what knoweſt thou whether euer thou ſhalt haue the like call, the like occaſion againe. Wherefore I trow it is beſt humbling a mans ſelfe, when he is beſt fitted for it, and neuer fitter is hee, then in time of aduerſitie.

Thirdly, hence we ſee one rea- *uſe 3.*
ſon, why the Lord afflicts his owne children, it workes contrition in them, it workes confeſſion from them, two things wherewith the

C

Lord

Lord is greatly delighted. Wherefore when yee see Christians bare and needy, and to want those things which others haue in great abundance otherwise visited, cease to marueile at it, the Lord loues to haue their consciences kept waking, and their tongue kept walking against their owne sinnes before him; and he knowes prosperitie to be a great entrance to either of these, and very dangerous to lull conscience, and tye vp the tongue, and therefore hee giues them a *Michaiahs portion*, feedes them with ^a bread of affliction, and ^u water of aduersitie: and blessed be God that by any dealing of his (how tedious soeuer to the flesh) they may be kept with remorsefull hearts, and ready tongues to acknowledge their daily infirmities before his Maiestie.

11. King.

23. 27. ^u

Use 4.

Fourthly, doe afflictions worke
vpon

vpon the conscience, and produce confession, euen sometimes in the wicked themselues, then we may see that the Lord will haue glory from the wicked, he can make an *Ahab*, a *Pharaoh*, &c. to giue vnto him the praille of his owne iustice, and to confesse that he is righteous and they wicked, and that there is no iniustice in him, deale he neuer so rigorously with them.

Lastly, this point ought to be of *vse* 5. —
 vse to arme vs, against murmuring in the time of affliction, and to teach vs with all patience to vndergoe those troubles, which the Lord in his wisedome doth lay vpon vs. Shall wee grudge at that which may bring such gaine vnto the soule? which (by Gods blessing) may be of vse to awake our drowisie consciences, and stirre our lame tongues to that confession which one calles the *mistresse of*
Beat. Rhenan. in Terull. 469. Magistram virtutis dancem salutaris itineris
vertue,

vertue, a guide in the way to felicity, without which (as Salomon sheweth) a man cannot finde mercie at the hands of God? God forbid we should be impatient for this, fall out with Gods prouidence for

*In quo igi-
tur sapiens
& bonus*

vir à malis,

*& in sapien-
tibus differt,*

nisi quod

habet inui-

etiam Pati-

entiam qua

stulticarent.

Lactan. De

vero cultu.

lib. 6. ca. 18.

Cypr. de

bono patien.

fol. 105. In-

uenimus de-

nique. &

patri ar-

chas, &c.

Doct. 2.

An cuill

conscience

is an accu-

ser.

this. Wherein I pray, doth a wise and good man differ from wicked men and fooles, but onely in this, that hee hath that patience which a foole wants. We finde (in Scripture) that the Patriarchs, Prophets, and all the iust ones, which were types and figures of Christ, did keepe nothing more to the praise of their vertues, then this, they had learned patience.

As, therefore (beloued) we pray, thy will be done, so let vs resolue, we will patiently submit vnto it, knowing that if we possesse our soules in patience, much good will redound

vnto vs.

I leaue the first point, and come vnto the second. That an euill con-

science

science hath an accusing office. This truth hath its ground thus. These ten sonnes of *Iacob* had an euill conscience, guiltie of wrong done to their brother *Ioseph*, and now (vpon occasion of some distresse) it acculeth them, it articleth against them. What meaneth the trembling of *Adam* at Gods voice in the garden after hee had eaten the forbidden fruite ^u? What meant ^u Gen. 3. 10 the quaking of *Fælix* at *Paules* Sermon of *Temperance and iustice*, and the iudgement to come ^{*}, after he had ^{*} Act. 24. beene incontinent with *Orusilla*, 16. and plaide the tyrant ouer his subjects ^{*}? What meaneth the perplexitie of *Herod Aſcalonites*, ^y after he heard of the birth of *Christ*, who (as he thought) was like to put him beside his throne? what meanes the feare which *Herod* the foxe had, that *Iohn* the Baptist was risen from the dead, after he had

^x Gualt. in Act. Rom.

105. p. 265. 266.

^y So Euseb. calles him.

Eccles. Hist. lib. 1. cap. 7.

^a Mark. 6.
16.

vnjustly taken his head away from him²? what meane (I say) all these, and the like examples if it were not the property, of an ill conscience to accuse a man of the sinnes that he committeth. Hence it is that *Eliphaz* saith to *Iob*. *The wicked man seareth all his daies, the sound of trembling is alwaies in his eares*^a. And doth not the Apostle speake of an accusing property which the conscience hath, in the second chapter of the Romanes at the 15. verse?

^a Iob 15.
20.

Reason.

And the ground of this doctrine I take to be laide downe in the beginning of that verse, where it is said that euen the Gentiles haue the worke of the Law written in their hearts.

^b In Epist. ad Rom. p. 227.
228.
Legis duplex est opus, Impletiones, Nescit.

Now of the Law, there is a two-fold worke) (as^b *Brentius* obserueth,) The worke of fulfilling it, the worke of knowledge, the latter of

of which two the Apostle meaneth in that place. Now this worke of knowledge, is to distinguish betwixt good and bad, things honest and dishonest, which worke euen the wickedest haue by nature ingrauen in their hearts: for in some measure they know what is honest and to be done, what is dishonest and not to be done, when they then shall leaue that which they know they must doe, and perpetrate that which they know they must not doe, must not their conscience needes accuse them, and condemne them?

Peraduenture against this truth *Obiect.* some will obiekt the experience of our times, that we see for the most part, the lewdest and vngodliest persons haue the least heart-smart, the most quiet. Therefore, an euill conscience is not in all, an accusing conscience. Vnto which I

Ans^w. I. answer : first, with *Bernard's* distinction^c that there is a two fold euill

^c Cited by

Hemingsius

Synag. 161

162.

Mala &

tranquilla,

mala & tur-

ba.

conscience } Quiet,
and
Unquiet.

An euill conscience and vnquiet, is without all question of an accusing nature: none denies it. As for an euill conscience and quiet, that is, when a man is swallowed vp in the depth of sinne, that hee doth not so much, as entertaine one thing about repentance, but blind-folded is lead from one wickednesse to another: and them that haue such a conscience, the Apostle calles ^{*} *past feeling*, ^d yet such as haue lost all iudgement, or compunction of heart, giuen ouer to a reprobate sence. Now this kinde of euill conscience, though it doth not alwaies execute the acts of excusing, yet still it hath the habite, the quality of accusing: and when

^{*} ἀπληγ-

χότες.

^d Eph. 4.

19.

it

it comes to be awakened, it will not onely accuse, but also torment most grievously, most intollerably. And as for those that haue such a conscience, they cannot be said to be quiet, or at peace properly (as you take peace for the tranquility of the minde) but rather to be seared, seared, obdurate and hardened: then which nothing can be worse, nothing more miserable. So then when we see the wickedest liuers, to haue (as the word deemeth, the merriest liues; it is not from peace of conscience, but from a seared conscience, it is not because their conscience hath no accusing power, but because it doth not alwaies execute its accusing office, for it neuer wants matter to accuse. * For besides, though we see such to liue quietly, and (to our thinking) to be at peace, yet secretly they may haue a sting within them,

Ans^w.

them, which doth vex, and molest them most grievously, inso-much that *Salomons* saying may be verified of them: in the midst of laughter, the heart is heavy.

Quest. Before I come to the use: I must answer a question. And this it is, Whither an accusing conscience be alwaies an euill conscience? To

Ans. which I must give satisfaction by distinguishing of the accusing power of the conscience: And that is to be considered in a two-fold respect: first, in regard of the ground of accusing: secondly, in regard of the consequents of it.

First, for the ground: the conscience doth accuse either vpon a good ground or a false: vpon a good ground it accuseth, when being informed truly, either by the light of nature, or the light of grace, of things to be done or left vndone, it telleth a man of his fault,

fault, in the neglect of the one, in the practise of the other, as for example: *David* knew by the light of nature, that he should doe to others, as he would they should doe to him; and that as he would not haue any man wrong him, either in his wife or life; so no more should hee wrong his brother in the same kinde: he knew also by the Law of God, that neither murder nor adultery were to be committed, heere is the ground: Now vpon this ground his heart smites him, when *Nathan* comes to him, his conscience telles him, that he, euen he had sinned in wronging his brother, both in his life, and his wife: in committing murder against the one, adultery with the other. Thus did *Iosephs* brethrens conscience accuse them heere, for doubtlesse they had learned, that cruelty was not to be exercised against

gainst a naturall brother; the word and nature had taught them this: and therefore after they had wronged him, their conscience accuse them.

Secondly, vpon a bad ground, the conscience accuseth, when an erroneous principle is laid; as for a Masse-priest to bee accused and troubled in his minde, for neglecting his Masse and Popish deuotions, or a Lay-papist for perusing the Scriptures, when as it is not against the word of God, either to neglect the one, or peruse the other.

Secondly, for the consequents that doe follow the accusing of the conscience, they are these. First, sorrow for the offence accused of, whither it be omiffiue or commiffiue, or for the punishment which the conscience telles the delinquent he is lyable vnto. Secondly,
feare

feare either to commit the like offence againe, or to vndergoe the punishment due for that transgression. Thirdly, securitie arising either from the right appeasement of the conscience, or from the peruerse stopping of the checkes of conscience. Now for the direct answering of the question out of these premises, this is that which I haue to say, that alwaies an accusing conscience is not an euill conscience. And this I can make good out of the premised distinctions. That conscience that accuseth vpon a good ground, and telles the offender, hee hath directly transgressed the Law of God, and withall produceth the best of these consequent effects before spoken off. That conscience which stirreth vp feare to fall into the like sinne againe, that worketh godly sorrow for the sinne committed, that

that breedeth security in assurance of reconciliation : that conscience, though it accuseth, yet cannot properly be termed euill, but rather tender, and full of remorse: on the contrary, if the conscience bee terrified vpon Popish grounds, if after the accusing office of the conscience; yea, vpon a good ground also the partie sorrowes more for the punishment deserued, then the sinne committed; if hee feareth rather the falling of the punishment vpon his head, then dashing himselfe againe vpon the rocke of the same or the like sinne: And lastly, if he groweth secure by stopping the mouth, and neglecting the checkes of conscience, these are true signes that the conscience is euill which accuseth, but if otherwise the conscience may possibly accuse and yet not be euill nor vncleane. This I thought
good

good to answer it comming necessarily in our way. I will deteine you no longer from the vses which which are: For reproofe, comfort, terrour, and duty. The three former concerne some, with some difference definitely, the latter respects all without difference indefinitely.

First (I say) heere is a ground of reproofe vnto those, who haue alwaies matter, and nothing else but matter of accusation against themselves, within themselves; and yet they will stand vpon it, that they haue good consciences; one hath matter of accusation within him for his ryot, another for lust, another for vsury, for bribery, for oppression, for other wrongs done to his neighbour, another for bearing malice, another for lying, false witness bearing, priuie slandering, horrible cruelty, shop-theeuery, whose

whose consciences can tell them, that thus and thus, they deceiued such and such, so and so they haue deceiued others, at such a time they committed such a villany: in such a place, such impiety: heere they wrought filthinesse, there vn-righteousnesse, &c. neither were they so much as euer moued for this sinne, they neuer relented for it, neuer repented of it, and yet (I say) they are of opinion (and will not be beaten from it) that they haue good and very good consciences; when as alas: how can it be, this being true that an euill conscience, is an accusing conscience, and so on the other side, an accusing conscience, for the most part an euill conscience. What doest thou man talke of a good conscience, when it is alwaies like the troubled waters casting vp dirt and filthinesse in thine

owne

owne face; when as it is continually ringing a peale of thine abominations in thy eares? thou a good conscience; when thou swearest, lyest, cheatest, playest the vnmmercifull, incontinent, intemperate beast, flanderest thy neighbour; sittest and speakest against thine owne mothers sonne, breakest Gods Sabbaths, despisest Gods ordinances: It goes against thy conscience (as thou rudely professest) to regard a Preacher, or respect a professor, or walke according to an holy profession; thou a good conscience I say? No no; If indeede, (thy conscience smiting thee vpon good ground) thou wert but drawne to heartie sorrow for thy offences, to an holy feare not to commit them againe, it were something; then thou mightest be beleeued, when thou boastest of thy selfe as free from an euill

D

con-

Obiect. conscience? but otherwise, thou art to be reprovued for vaine-glorious bragging. But I thanke God I am at quiet in my conscience?

Answ. Art thou so, and yet liest in thy sinnes? so much the more fearefull is thy condition; no iudgement to a reprobate sence; Oh to be past feeling, this is most pittifull. Sayest thou, thou art at quiet? nay thou deceiuest thy selfe, thy conscience is seared; neither is thy quiet from hence, because thy conscience hath no crime, to lay to thy charge, but because thou wilt not heare thy conscience speake when it doth accuse thee. It may be, because thou wouldest make men belceue thou art not guiltie of those euils, which happily at some times thou art stung for within thy selfe, therefore thou settest a good face vpon the matter (as some that lye a dying, say they
feare

feare not death) when as indeede they feare nothing more: Or put case thou sayest true (as I said) when thou affirmest, thy minde is not crazed: the more horror remaineth for thee against the time of thine awaking; insomuch, that as *David* said, he should be satisfied with the light of Gods countenance shining vpon him after his rising, thou art like on the other side to be terrified with the goades of thine owne conscience speaking against thee, at the time of thy rowling, vnlesse the Lord bee the more gracious vnto thee. I conclude therefore, it is a great folly (most worthy of reproofe) in thee, to thinke thou hast not an euill conscience, when thy conuersation is vncleane, abounding with noysome euils, as matter of iust accusation against thee.

Secondly, heere is comfort to *Vse 2.*

D 2

those

those that have good consciences; their happinesse is vnspokeable, their condition most peaceable; for if so be an euill conscience bee alwaies of an accusing qualitie, then their good conscience is alwaies of an excusing property. Excusing property (I say) or quality, for I denie not but a good conscience may and doth exercise many a time accusing actions. The heart of *David* may smite him, for taking away *Vriahs* life, for defiling *Vriahs* wife^e for cutting off the lap of *Sauls* garment^f, for numbring his people contrary to Gods commandement^g, I know *Peters* conscience did article against him, for denying and forswearing his Lord and Master^h: and there is neuer a Christian but can witnesse with mee, that his owne conscience tels him daily of his daily faylings; yet I say, his conscience is not an habituall

^e 2. Sam.

12. 13.

^f 1. Sam.

24. 4.

^g 2. Sam. 24

^h Math. 26.

75.

tuall accuser, as to doe nothing else but accuse him, or as though it had nothing else in it selfe, but iust matter of accusation against him: this (I say) he is freed from, which an euill man is not. And rather it hath an accusing power: now for a mans conscience to haue an excusing habite and qualitie, what a sweete and comfortable thing is it? What? free from the terrours of a tormenting soule? free from the wounds of spirit, which mortall strength cannot beare? what man can but admire this? what heart will not exalt and reioyce to feele this? Oh but I am tormented, I am terrified will (the poore Christian say,) * I cannot be so at peace in my selfe, as I faine would be, my conscience is euer and anone about my cares? Very like, if it bee tender; it cannot choose but so it must bee. Perad-

Obiect.

* For indeede of all others, they are most troubled.

Answer.

venture, thou hast not yet attained vnto that spirit of adoption, to witnesse to thy spirit in that full measure that thou art the childe of God, happily thou art but yet in the way to attaine vnto it. It may be thou woundest thy conscience, by beeing something too ventrous vpon that which thou hast no warrant for, If it be so; then I doe not much meruaile that thou canst not haue that quiet thou doest desire; and well will it proue for thee at the last, that thy conscience doth so smite thee. But what of this? hast thou no cause therefore to reioyce in the goodnesse of thy conscience? Thy conscience accuseth thee vpon a good ground, doth it? thou fearest the sinne more then the punishment, thou sorrowest for the offence done, more then for the scourge due, doest thou not? thou art wil-
ling

ling to heare thy conscience speak, and thou sayest? *Conscience doe thine office, by the grace of God I will not checke thee, nor stoppe vp mine eares against thee*; thou art carefull to haue thy conscience pacified by the right meane, euen by the assurance that through Christ his blood, thou art purged from the siane which thy conscience smiteth thee for, art thou not? If yea; then know thou to thy comfort, that though thy conscience (when there is reason for it) doth execute some accusing acts against thee, yet habitually it will prooue to bee an excuser of thee. Wherefore doe not thou by this cauill cheate thy selfe of the comfort that belongs vnto thee. If thy conscience be at ods with thee vpon some good ground, giue all diligence to get it appeased with the assurance of Gods loue, and cast not downe thy

selfe out of measure, as if thy cōscience had nothing else but matter to accuse thee off. And to encrease thy comfort vpon this ground, meditate thou of the benefits of an excusing conscience: as namely, first an excusing conscience will answer and out-weigh all the accusations for sinne, and such and such acts of sin as can be brought in to molest the soule, for such a conscience is purified by the blood of Christ, freed from the guilt of sinne, hath to object Christs merits against its owne demerits, the objecting of which vpon good ground, will answer all the spitefull cauils of the malicious tempter.

Secondly, an excusing conscience will be a rocke of comfort in the time of distresse, when thou lyest vpon thy sicke bed it will accheere thee, as *Ezekiah* did, when he said,

Lord remember how I haue walked before

The benefits of an excusing conscience.

Quanam summa boni? meus qua sibi conscia recti, Anson.

2. Benefi.

Isa. 38. 3.

before thee in truth, with a perfect heart, &c. When the world takes her wings and flies away from thee, when thy earthly friends forsake thee, and dispute against thee, and all humane helpes faile thee, this will be a cordiall and consolation vnto thee. And which is last ^{3.} Benefi. of all, and yet best of all, it will goe with thee to the iudgement seate of Christ, desie the deuill to his face, acquit thee and absolue thee of all the crimes which euer thou wert, either iustly by the accusing acts of it, or vniustly by the spite of Satan and his wicked instruments charged withall. Loe this is the good, the gaine heere; heereafter, that an excusing conscience doth and will bring thee; and yet thy good conscience hath this excusing quality. Why art thou then so dejected thou Christian, and why is thy soule so sad within thee; the

the Lord comfort thee vpon this ground, the Lord (with this) speak peaceably vnto thy soule.

Vse 3.

Thirdly, heere is terrour vnto thee that hast an euill conscience, knowest thou man what it is? if thou beest ignorant, heare the point in hand telling thee what it is an accusing conscience. And though peradventure thou maiest be secure, haue it lie a sleepe a long time together, yet like a mastiffe curre at last it will awake and be about thy eares; and when it awaketh, who can stoppe the voyce, who can allay the fury of it? thy witte cannot doe it, take *Achitophel*^k for witnesse; Thy wealth cannot doe it, take *Iudas* for example. Thy authority can not do it, take *Iulian* for thy prooffe. Thy sweete bitte and iouiall companie cannot doe it, take ⁿ*Balthazar* for warrant. But what if my conscience

^k 2. Sam. 17.

^l Mt. 27. 5.

* Neque ci-

bus volupt-

tatem pra-

ebet, neque a-

micoriam

colloquia ta-

lem refocilla-

re, vellibe-

rare, ab vr-

gente anxie-

tate possunt.

Chrysoft. in

Gen. hom.

19.

ⁿ Dan. 5.

Object.

ence doth accule mee? what of that? is it any great matter? Thou shalt know that when thou tryest it. And in the meane time (for what I can answer thee in this impudent demand) this I say to thee. To have an accusing conscience, habitually is not onely to be deprived of the sweete benefits of an excusing conscience, which I spake off in the former vic, but also in stead of them, to meete with the contrary inconueniences. First, thine accusing conscience will out-weigh all the good deeds that ever thou hast done, thy prayers, almes, temperate, ciuill, neighbour-like carriage and behauiour, and the like: It shall little auaille thee to alleadge any of these things to thy comfort, when thy euill conscience is vp in armes against thee; *A simile* Let a man be iustly accused at some temporall barre for rape, incest, mur-

murthering of the innocent, or any fellony that deserues death, what will it boote him to pleade his gentility, his hospitality, and that he hath beene a good friend to the common-wealth, &c. if so be his accuser comes in strongly against him, and resolues to prosecute him to the very death? Alas, what would it haue aduantaged *Iudas* to haue alleadged his preaching, his doing of miracles, his casting out of deuils: *Achitophel* his policy, & prouidence for the State & common-wealth, when as their euil cōsciences did torment them, the one for betraying his innocent Master, the other for plotting treason against his lawfull Soueraigne? I tell thee when conscience is a doing its accusing office, it will neither heare of thy honesty, nor ciuilitie, nor liberalitie, nor any thing else good in it selfe, that hath been
done

done by thee for corrupt ends, but it will take them all, as ift they had neuer beene done: yea accule thee for failing in the manner.

Secondly, it will deny thee comfort in time of distresse: when thy body is tormented with corporall diseases, and thou lye tossing and tumbling from one side of the bed to the other, and faine wouldest haue ease. When thy corne, cattell, substance, goods are taken away from thee and thou brought to pouertie, when scarcitie pincheth thee, when friends leaue thee, and enemies set against thee, to haue content and quiet within, it were some comfort, but (oh miserable person) that is not to be had, thy conscience is buffeting thee, and vexing thee within, dealing with thee as the consciences of these brethren, with them suggesting matter of terrour vnto them in the
time

*Conscientia
mala bene
sperare non
potest. Aug.
in Psal. 31.*

time of their outward extremitie.

And lastly, whē thy accusing cōsciēce comes at the bar with thee after this life, it will be a co-partner with
 * Apoc. 12. that * accuser of the brethren Sa-
 10. tan against thee, to the vtter ouerthrow, and euerlasting confusion. Now go to thou seared sinner, thou stiffe-necked offender, aske in scoffing wise, what matter it is if thy conscience doe accuse thee. Loe, thou seest what a matter it is; And were it not that I wanted a tongue to expresse, and then an eye to behold, an heart to consider the fearefulnesse of thy condition, it could not choose but be like the sight of the figures that *Balsazzar* saw vpon the wall, or else like the sound of the Sermon that the Jewes heard Saint *Peter* preach °,
 ° A&. 2. euen an occasion to make thy loynes shake and thy ioyns tremble

ble, thy heart soft, and thy soule humble, what? no comfort to be reaped by thee, in the best actions thou performest? In likelihood to be left like a desolate forlorne and comfortlesse creature in the time of distresse? in icopardie to haue the sting of conscience persuing of thee to Gods iudgement barre, the worme of conscience, gnawing on thee, for euermore after thy few and euill dayes be ended? what can be more terrible, more woefull? Verily, if the thought of these things preuaile not to humble thee, these terrours are as like to ouertake thee as death it selfe, then which nothing is more sure, more certaine. The Lord therefore mooue thy heart with this, if it bee his holy will. Amen.

Lastly, heere is indefinite exhortation to all without difference, *Use 4.*
that

that they would giue all diligence both to attaine and reteine consciences that are good, both to bee freed of and preserued from consciences that are euill. The exercise of this two-fold duty, tooke vp a great deale of Saint *Pauls* care, as appeareth in sundry protestations (of his diligence in this kinde) in the seuerall Epistles which he writeth vnto the Churches. Now if the worthy example of that worthy Apostle be to bee followed by vs in any thing that euer he did, it is to be imitated and followed in this; and that so much the rather, because of the ground to perswade to, and the motiue to enforce the duty, which the doctrine in hand affordeth; telling vs that an *euill conscience* is an accusing, a vexing, a tormenting conscience. Now tell mee who would be willing to bee pestered with a

tor-

tormenting conscience? who takes any pleasure to haue the darts of the Almighty dagging at the heart; or the arrowes of the Almighty drinking vp of the spirit? Quiet of soule and tranquillity of minde is that that All doe naturally desire. The vngodly themselves wish for peace, and rather then they would be without it, they will content themselves with a false peace, with carnall securitie. And there is none that liueth vnto whom terrours and tortures inter-nall and inward are not tedious and irkesome, would we then be freed and preserued from such terrours, such wounds, such daggers? would we haue true peace, and sound tranquillitie indeede? then let (as I saide) endeauour to get good consciences if we want them, & to keepe them if we haue them, or when we shal attaine vnto them.

E

And

And for better furtherance in so weighty a duty as this is, I will commend to Gods blessing and thine vse, two rankes or sorts of rules. In the first whereof I will prescribe remedies to cure the malady of an euill conscience, or set downe meanes to bring thee to a good conscience. In the second I will prescribe antidotes to keepe thee from falling into the same disease of an euill conscience againe, or acquaint thee with helps to keepe thy conscience sound and good if it bee so already. In both of which before thou goest any further, I desire at thy hands a resolution to vse both, so neither I in writing this, nor thou in reading shall loose our labour.

Remedies
to cure an
euill, or
meanes to
get a good
conscience,

For the first, I minde to lay a ground out of which to draw the rules, or some of the rules at least, and that ground shall be the defini-
tion

tion or description of a good conscience and a bad.

¶ Some define a good conscience thus. P. Pisco. in 1. Tim. 1. Obf. 24.

A good conscience, is the judgement of our minde approving that which we doe, as pleasing to good, because that we our selues please God through Christ, and because we study to please him, with a serious purpose of walking according to his will. What a good conscience is.

Others more briefely thus.

A good conscience, is a ioy, springing out of the remembrance of a life holily and honestly led, or a confidence of sinne remitted. Heming. Syntag. 161.

As for a bad conscience, I take it to be contrary to the good, and may be defined either, first thus.

A bad conscience is the censure of the minde, disallowing that which we doe as displeasing to God, insomuch as neither our persons doe please him through Christ, nor (as our consci- What a bad conscience is.

ences tell us) we studie to please him in our liues with a stedfast purpose of heart to conserme vnto his will.

Or secondly thus: *An euill conscience, is a trembling and feare arising out of the remembrance of a life lewdly & wickedly led.* This ground by these descriptions thus laide, I draw out these directions, for the getting of a good, and ridding of an euill conscience.

1. Remedy of an euill conscience.

The first is the spirit of discerning, a iudgement to discerne of things that differ. For it is requisite that a good conscience should be informed vpon a good ground, true principles, now how can that be, except a man hath iudgement to try and discerne the ground, whither it be sound or false? It is the office of conscience, either to allow or disallow, but how can it allow of what is good, or disallow that which is euill, except the party hath

hath knowledge both of good and euil, that is, what is good, and what is euill. A right vnderstanding heart, and a good conscience; a blinde minde, and a bad conscience; are ordinarily yoaked together. If Papists did not make ignorance the mother of deuotion. If our generation of vnwise and carnall ones did not like to liue in blindnesse of heart without saving knowledge, both the one and the other would haue better consciences then they haue. My counsell therefore to thee, is this, to get those chaines of darkenes wherewithall thy heart is fettered, pulled off, and those mists of ignorance, with which thy vnderstanding is darkened remooued away, that thou maiest be able to discern of things that differ, that so the right information of thy minde, may prooue to be a meane of the found

reformation of thy conscience, and so that goodnesse may be restored to it, which by nature thou art quite bereaued and depriued off.

2. Remedy.

Secondly, when thou hast attained vnto a sound iudgement, and canst put a difference betwixt good and euill, then it shall bee good for thee to approoue of, the one to disallow the other. For when men against the light of their own knowledge, shal like *Iulian*^a & *Ecebolius*^r disallow of that which is good, and like the Scribes and Pharisees approoue of that which is euill, is it possible for them, so long as they so remaine, to be remedied and cured of their euill consciences?

Paul praies on the behalfe of the brethren at *Philippi*, that they might approoue of things that are excellent^r, which prayer hee would haue neuer made, had not he seene it,

^a *Socr. hist.*
lib. 3. cap. 1.
^r *Idibid. c.*
11.

Phil. 1. 10.

it, a matter very vsfull and needfull against an euill, and for a good and honest conscience, to approue of things honest according to the excellency of the same: Wee see men and women, to dislike of hearing of Sermons in publike assemblies, of offering vp sacrifice in their priuate families, of making profession of religion; and they like better of beeing present at stage-playes, the very theaters of lust: *Of ryoting in Tauernes, and tap-houses, being (as they are abused) the very schooles of the deuill:* they approue better of allowing inordinate courses. And hence it comes to passe that their consciences are so vile and euill as they are. Deale plainly with me now, doest thou in good earnest desire a good conscience; like of that which is good, as most worthy to be loued, dislike of that which is euill,

For so Ter-
tullian calls
it. lib. de
Spectaculis.
694. Thea-
trum venge-
ris.

euill, as most worthy to be hated, and in time thou shalt finde thy loue so strongly inflamed towards the one; thy hatred so soundly sharpened against the other; that thy conscience shall be cleere before God, and honest towards men.

3. Remedy.

Thirdly, hearken to the chekes of conscience; be willing to heare conscience speake, and to take a carefull view of those articles, which it presenteth vnto thee, and bringeth in against thee.

O miserable man that thou art, (could the heathen say) if thou contemnest this witnesse. When thy conscience sets vpon thee, as Nathan did vpon Dauid, thou art the man; or thou art the woman that hast failed in this duty, fallen into this iniquity, omitted that good, committed that euill; thinke in thy heart it is verily true, and say in thy

Seneca E-
pist. lib. 1.

Epistola 43.
ad calcem.

O te miser-
riam si con-
temnis hunc
sestem.

thy selfe, as *David* to *Nathan*: *I have sinned.*

In the fourth place, sorrow thou after a godly manner, for those evils which thy conscience (being rightly informed) chargeth thee withall; imitate *Saint Peters* converts; who no sooner were accused in their consciences by occasion of his Sermon, of that crime of crucifying Christ, but they were pricked, touched with remorse and sorrow for the same. Oh if as often as thy conscience smites thee, thou hadst but the grace with *Ephraim* to smite thy thigh and say, what have I done, thou wouldst grow to have a great deale better conscience then thou hast.

4. Remedy.

5. Remedy.

u^o *Iodoch.**Willsch. in*1. *Tim. 1.*

19.

*Qui in fide-**litate mor-**bo laborat,**huius non**potest esse**bona consci-**entia.*

Fifthly, Faith is helpfull and necessary in this worke: For he that is wholly diseased with unbeleefe (saith one^u) his conscience cannot be good. This is plainly intimated by

Saint

* Heb. 9.

13, 14.

Saint Paul to the Hebrewes, in a comparison which there hee v-
 seth *. *If the blood of Bulls and Goates,*
and the ashes of an Heifer, sprinkling
the uncleane, sanctifieth to the purifi-
ing of the flesh: How much more shall
the blood of Christ, who through the
eternall Spirit offered himselfe with-
out spot to God, purge your consciences
from dead workes to serue the liuing
God? In which words by an ana-
 logie betwixt the type and the an-
 titype, the Apostle prooueth the
 efficacy of Christs cleansing; which
 cleansing he calles the purifying of
 the conscience from *dead workes*,
 yea from sin which bringeth death,
 and is liued in, by men that are
 spiritually dead. Now if the con-
 science cannot bee cleansed from
 sinne but by the blood of Christ,
 then it cannot become good, but
 by faith which apprehendeth the
 blood of Christ to our purging.

And

And besides, if so be a good conscience be, (as is expressed in the first definition *,) *the iudgement of the minde, approouing of that which we doe as pleasing to God, because our persons please God, or else (as is shewed in the second definition) a confidence of sinne remitted,* what doth this argue but a necessity of faith, to get a good conscience, by which faith (as it apprehends the righteousness of Christ) both our *persons* come to please God, and our soules are confident of the pardon of our finnes? Well then wouldst thou be purged from an euill conscience? doe this; when thy conscience (being rightly informed) hath accused thee as guilty of such and such finnes, and thou beest heartily sorry and truly humbled for the same, get thee by faith to the fountaine of Christs blood, bathe thee in it, seek to haue thy conscience

appea-

* Page 66.

appeased by the assurance of the pardon of thy sinnes through Christ Iesus alone, make this thy maine drift of giuing attendance vpon Gods ordinances, and thy euill conscience will be as effectually cleansed from those euils that make it bee, as by the legall cleansings in the ceremoniall law, flesh was wont to be purged from leprosie, pestilence, or any such like filthy contagion.

6. Remedie. Lastly, the study and practise of a godly life, breedeth and bringeth a good conscience; And this helpe the last clause in the first definition of a good conscience affordeth, where is prooued that therefore a good conscience doth approoue of what we doe as good, as well because wee haue an earnest studie and serious purpose of walking according to Gods will, as because we know our persons pleasing to God through

through faith in Christ. And Saint Peter makes it good, in his first Epistle third chapter, 15, and 16. verses, where speaking of a good conscience, he ioynes withall, both a *sanctifying the Lord God in our hearts*, that is, a study and serious purpose to serue him, and also a *good conuersation in Christ*, to stop the mouthes of those that are ready to accuse vs as euill doers, that is a practise of the workes of righteousness, giuing vs to vnderstand that it is impossible to haue a good conscience, except we lead & purpose & study to lead a godly life.

These are the rules I thought good to lay downe for thy furtherance in getting a good conscience; If hauing vsed the same heretofore thou hast found it already, or by Gods blessing shalt obtaine it afterward; to the end thou mayest keepe it, marke a word
or

or two more: and then I will bring thee out of this point, wherein I haue held thee longer then I thought at the first.

How to
keepe a
good con-
science.

Simile,

And to this purpose, I will lay downe one generall caution, out of which I will draw the whole direction, and that is, it shall bee good for thee, to take heed of offering any wrong or violence thereunto: If it be as wee commonly vse to say, it is great pittie to enforce an entire friend to inconueniences against his will; it is much more pittie to enforce a good conscience, (whereunto no earthly friend is comparable, both in regard of the good that it doth vs in the time of prosperitie, and the comfort it brings vs in the day of aduersitie? Now the conscience is enforced, or hath violence offered vnto it two waies, either when we would haue it more large then it should

should be, or more streight then it neede be.

First, the conscience is made more large then it should be, presuming, or venturing further in the omission of some duty, or in the giuing place to some infirmittie, then there is warrant. Vnto which presumption there are these five steppes or degrees.

First, a secret wish that such a thing might be done, which wee know to bee vnlawfull, that such a duty were not required, which we know to bee strictly enioyned.

1.
How the
by-consci-
ence is
made too
large.

Secondly, vpon this wish an exposition with our selues, whether it may bee no way lawfull to commit that vice, to neglect that duty, so making that now questionable, which before we knew to be absolute every way vnlawfull.

Degrees to
presumpti-
on, which
tend to
make the
conscience
too large.

1. Degree.
2. Degree.

Thirdly, a strong imagination vpon

3. Degree.

vpon this question, that it may be very gainefull and commodious, if we doe take some liberty to our selues in this kinde.

4. Degree.

The fourth degree, is to propound vnto our selues the infirmities of the Saints for our patterne, reasoning thus, *as good Christians as I am, better men then I am, haue done thus and thus, haue neglected this and this, and therefore I may be bold without any great danger, &c.*

5. Degree.

And the fift is a carelesse conclusion, that if it bee but once or twice done, or seldome neglected, it cannot bee hurtfull, *God is mercifull, wee are in his fauour, his loue cannot alter,* and I know not what. And so by consequent from all this premises, a presumptuous perpetrating of the offence. By these degrees, wee come to presume, and to stretch conscience (to
the

the wounding of it,) beyond its bounds, which is one kinde of enforcing of it.

Secondly, the *Conscience* comes to bee streightened three manner of wayes: first by ignorance in the nature of the obligation, and subiection of the conscience: secondly, by yeelding vnto doubtings: thirdly, by a kinde of temporary despaire, either of Gods prouidence to releue vs in our temporall wants and dangers, or of his readinesse to accheere vs in our spirituall desertions.

2. How the conscience is made too streight.

That the first of these euils doth streighten the conscience, it is plaine by this argument. *Whatsoever doth cause scrupulous distraction or distracting scruple, doth bring the conscience into streights.* But ignorance in the nature of the binding and subiecting of the con-

F

science

science doth cause scrupulous distraction. Therefore such an ignorance straightens the conscience. For when the Christian knows not thoroughly what things binde the conscience. Wherein conscience is to be subiect, how farre forth things binde, nor how or in what cases, with what conditions conscience is to submit, must it not needes bring him into a world of distractions? How can it otherwise bee?

Secondly, that yeelding to doubtings, doe straighten the conscience, it is cleere, because doubtings are enemies to the peace of the conscience, which peace is the * consciences sweete enlargement. Vnto this peace also despaire of Gods providence, either ouer the outward man in the time of affliction, or ouer the soule,

* Cordis delectatio est
cordis dilatio.
August.

soule, in the time of desertion, is an aduersary; therefore thirdly despaire must needs also distresse the conscience.

Well then, wouldst thou keepe a good conscience, as a continuall feast, obserue in generall, two rules. Allow no larger bounds to thy conscience, then with warrant thou maiest by vaine presumption. Bring thy conscience into no more thraldome and bondage then thou needest.

To helpe thee in the first, that thou maiest not presume: marke these particulars.

Subordinate helps, to the obseruing of the first generall rule.

First, doe not wish in thy heart any vnlawfull thing to bee lawfull, that thou mightst the safer commit it, nor any necessary duty indifferent, that thou mightst not be tyed vnto it.

Secondly, if thou beest well in-

formed of the vnlawfulnesse of any euill, of the necessitie of any duty, abiure the court of faculties in thy conscience, enquire not after a dispensation for thy selfe in speciall, expostulate not whither thou mayest, or mayest not, commit it, or neglect it.

3. Be not of conceite that neglect of any holy or necessary duty, or the committing of any sinne can be gainefull and aduantageable to thy outward state. For it is a silly gaine that is purchased with a wound to the spirit, and a cracke to the conscience.

4. Set not the infirmities of beleeuers before thine eyes for imitation, but for caution, not to embolden thee, to doe as they did, but to make thee the more obseruant of thine owne waies, least that thou shouldest doe as they did. For
euery

euery fatte stands vpon its owne bottome; and little peace wilt thou haue to imitate any mortall man, in that which is offensive to thy God.

5. Conclude not that thou wilt but doe the deede once, or twice, or seldome; For sinne is like a serpent, if it gets but in the head, it will get in the whole body, and it is a clinging and encroaching guest; whereof thou canst not be so soone rid as thou listest, after thou hast giuen entertainment vnto it: neither thinkest thou maiest be the bolder, because thou art in Gods fauour, which can neuer change nor alter: thou art not so sure of heauen, but that the deuill (though he cannot robbe thee of it) yet can make thee question it to the perplexing of thy soule. Take heede (I say) that by these

steps thou climbest not vp the ladder of presumption, for then that there is no greater enemie, to an holy and blamelesse life, the maintaining of which holy life, is the greatest preseruatiue to a good conscience that can be.

Subordinate helps to the second generall rule.

1.

Secondly, as thus by presuming, thou must not stretch thy conscience. So to the end thou mayest not streighten conscience, thou must doe three things.

First, get a sound knowledge and right vnderstanding of the binding, and subiection of the conscience, to wit, whereby and how it is bound, wherein and how it is to be subiect.

What binds the conscience immediately. *viz.* Law, Gospel.

Now for thy better information in this, know that some things binde the conscience immediately or properly; some things, mediately or improperly. First immediately

ately, that doth binde the conscience, which hath most absolute power and authoritie in it selfe over the conscience, and thus the Law and Gospell bindes the conscience; or the word of God comprehended in the bookes of the Old and New Testament. First, for the Law.

1. Law, and that either as morall, iudiciall, ceremoni-
all.

That is three-fold, morall, iudiciall, ceremoni-
all.

The morall Law respecteth the duties of loue which wee owe to God and our neighbour, comprised in the first and second table, now to know how this binds conscience, these two rules must be obserued. First, *That the second table must giue place to the first, inso-
much that if two duties come in oppo-
sition one to the other, and the first ta-
ble binds the conscience to the one, the
second to the other, simply by it selfe,*

1.
How the
morall Law
bindes the
conscience.

Two rules
to show
how the
morall law
bindes the
conscience.

F 4

that 1. Rule.

that duty which is inioyned in the first, must be performed rather then that which is prescribed in the second.

The rule
amplified.

To amplify it. The second table binds me to performe all testimonies of loue to my neighbour; the first to execute all offices of pietie towards God; Such and such a testimony of loue to my neighbour, may in some case not stand with my piety towards God: in this case my conscience must submit it selfe, rather to the pleasing of God, then pleasing of man. Albeit, in some case we are to neglect some duties to God, that wee may relecue the present necessitie of our brother, which is warranted by that rule of Christ; I will haue mercy and not sacrifice.

2. Rule.

The second rule is this; *That the generall Law must giue way to the speciall.* Take an example, or two.

Thou

Thou shalt doe no murther: Thou shalt not steale are generall lawes. The rule exemplified.
Abraham take thy sonne, thine onely sonne Isaac, and offer him up in sacrifice. Gen. 22. *Euery woman shall borrow of her neighbour, and of her that sojour-
 neth in the house, iewels of siluer, and iewels of gold, and yee shall spoile the Egyptians,* Exod. 3. were speciall commandments. Both of these, euen generall and speciall, doe binde the conscience: In this case, which must *Abraham* and the *Israelites* chiefly submit vnto? To the speciall; he must attempt to sacrifice, his sonne, notwithstanding this, *Thou shalt doe no murther.* They must rob the *Egyptians* of their iewels and treasures, notwithstanding that precept; *Thou shalt not steale.* Why? because the speciall had at that time more power ouer the consciences of *Abraham*, and the *Israelites* then the generall.

From

2. How the
iudiciall
law bindes
the consci-
ence,

From the morall to come to the Iudiciall law; which was of use to prescribe the Mosaicall forme of ciuill gouernment, concerning the order offices of Magistrates and Magistracie, iudgements, punishments, contracts, difference of gouernment, to the end that publike iustice might bee maintained, peace continued, and the contempt of Gods law reuenged.

This Law so farre bindeth the conscience now, as it is euer duely grounded vpon the morall, and where the same reason holdeth thus, as it did in them and other nations by the light of nature practised in the same manner.

3. How the
ceremoniall
law bindes
conscience.

Thirdly, the *ceremoniall Law* (which treateth of rites and ceremonies enioyned in the Old Testament, to be obserued about the outward worship of God) is to bee reduced to
three

three distinct times, according to which times, three rules may be giuen to shew how farre forth *conscience* is subiect to that.

The first rule is this. *Before the death of Christ, the ceremoniall law did binde the consciences of the Jewes, and the Jewes onely, not of the Gentiles.* For betwixt Jewes and Gentiles, there was a wall of separation. 1. Rule.

The second this. *From the death of Christ, to the ouerthrow of the Iewish gouernment, the ceremoniall law lost the force of binding, and became an indifferent thing, either to be used or not to be used.* Hence it was that *Paul circumcised Timothy, but would not circumcise Titus.* And the² *councill at Ierusalem, decreed* 2. Rule.
A& 15.
 that the Church should abstaine for a time from things strangled, and from blood; the cause of which decree was the *weakenesse* of some
 who

who of Iewes were made Christians. As yet they did not fully vnderstand the libertie of the new Testament, therefore for their weaknesse sake, it was granted that they might vse some Iewish ceremonies for a time.

3. Rule.

But thirdly, *after the euerfion of the Iewish gouernment, and the promulgation of the Gospell, more largely and cleerely the ceremoniall law altogether ceased.* For from that time, the libertie of Christians and freedom from Iewish ceremonies, was so conspicuous that none of the godly could allcadge their ignorance heerein. Wherefore very

** Leges ceremoniales iam sunt mortua, & mortifera.* well say the Schooles, ** Ceremoniall lawes are now dead and deadly.* Thus we see the nature of the lawes, authority ouer the conscience.

2. How the Gospell bindes.

Now we will see how the Gospell bindes the conscience. For the better vnderstanding of which, we must

must know that the Gospell doth not binde the consciences of those that are not called, but onely of them that are called. That it doth not binde the vncalled, it is plaine. Because as they *which sinne without the Law, shall perish without the Law*^a; so they which sinne without the Gospell, shall perish without the Gospell, but they which perish without the Gospell, are not bound by the Gospell; therefore the vncalled are not bound by the Gospell. Secondly, that it bindes these that are called, I meane separated from Pagans and Infidels, it is manifest also by this reason. *All these that are called, shall be iudged at the last day by the Gospell, as is to be seene, Rom. 2. 16. Ioh. 3. 15. 18.* But it is necessary that *that same thing*, by which men shall be iudged after this life, should binde their consciences in this life: therefore

Quest.

Answ.

fore the Gospell bindes the consciences of the called. But what doth it binde them vnto? To beleeue the promises of iustification, saluation, speciall prouidence, and loue.

Obiect.

Yea but *hypocrites are called into the Church*, and if they be bound to beleeue their saluation, they are bound to beleeue that which is false, for the promises of the Gospell, concerning the fauour of God, pardon of sinne, &c. belong

Answ.

not to them. I answer, That they which are called into the Church, are not absolutely bound to beleeue their owne saluation, but on this condition, (according to the tenour of the couenant) that *they desire truly to be in the number of Christs true Disciples*. But to bee the true schollers and Disciples of Christ, to learne of him, to follow him, hypocrites doe not seriously desire,

desire: therefore their consciences are not absolutely bound to believe their owne saluation.

Thus thou vnderstandest how *conscience* is to be subiect to things that doe *immediately* binde it.

Now as touching the things that doe binde it *mediately*, (that is, Things mediate to to oblige conscience.) not of themselues, but by vertue of that obligatory power, that they haue from the word of God) they are foure: first, *the lawes of man*: secondly, *oathes*: thirdly, *vowes*: fourthly, *promises*.

Concerning the first, how farre forth conscience is to submit to humane lawes, thou shalt know if thou markest these foure rules following.

Concerning the first, how humane *lawes* doe binde wee shall know, if wee ponder these foure Rules to vnderstand the subiection of conscience to Mans laws.

Lawes of men, whither they bee
Ciuill,

Ciwill or Ecclesiasticall, doe binde the conscience so farre forth as they are agreeable to Gods Law. 2. As they conserue order, or keepe from confusion and doe not take away Christian libertie. 3. For if they haue these conditions, they are obligatorie, and binding by vertue of the first commandement. Honour thy father, and particular precept giuen by Saint Paul; Let euery soule be subiect to the higher power^b. But if it so fall out, that these lawes constituted by men, be not about things indifferent, but good in themselues, that is to say commanded of God, then they are not properly humane but diuine: and therefore doe altogether binde the conscience. Lastly, if those lawes doe prescribe things that are euill, they are so farre from hauing any power ouer the conscience, that the conscience is most strictly bound not

^b Rom. 13.
1.

not to obey them^c. Wherefore we plainly affirme against the opinion of the Papists, that neither Civil nor Ecclesiasticall iurisdiction, hath any **CONSTRAINING** or **compulsive power** immediately and directly over the conscience: so that it was well said of Maximilian the Emperour, to seeke to domineere over the conscience, is impudently to invade the tower of heauen; And of * Stephanus King of Polonia, Three things are impossible to man, to make something of nothing, to know things to come, and to rule or Lord it over the conscience. That same *Psychotyranny*, therefore of the Papist which is most cruell, most *Pharonicall*, doe we detest and abhorre.

Secondly, the **POLITIKE** lawes², Rule of man haue so farre an obligatory power in the conscience, that the violating of them, especially if it be ioyned either with the offence of their

Act 4. 19.
Conscientiis
velle domi-
nari est ar-
cem caeli in-
vadere.

* Cited by
Alstedius in
Theol. Cas. c.
2 p. 10.

Tria sunt
homini im-
possibilia,
&c.

*Psychoty-
rannoplus-
quam Pha-
raonicam, &
Phalaricam.*

brethren or contempt of authoritie, it is iustly to be accounted for a sinne against God, though not immediately.

3. Rule.

Thirdly, the ECCLESIASTICAL lawes of men, are either of things necessarie without which an order, and decorum cannot be kept in the Church, or else of things indifferent. Those that are of things necessary, doe binde by the force of that *diuine law* written by Paul, *Let all things be done decently and in good order*^d. They that are of things meerely indifferent doe not binde so strictly, except the neglect of the same, occasioneth offence to the weake, or be with contempt of Ecclesiasticall authoritie.

4 Cor.

This for information about the mediate binding of conscience, by humane lawes.

How an oath binde conscience.

Secondly, An oath bindes conscience, if it hath these foure conditions.

tions. First, if (for the matter of it) it be of things certaine and possible. Secondly, if (for manner) it be made or taken without guile, sincerely and honestly. Thirdly, if (for the end) it be to Gods glory, or the publike good. Fourthly, if (for the author) it bee taken by those who haue power so to binde themselues. Therefore Herods oath did not binde his conscience, because it did not tend to Gods glory, and was of a thing beyond his commission, with warrant to performe. But if an oath hath (I say) those conditions, it bindeth by the vertue of that commandement which Moses layes downe. *Numb. 30. 2. If a man sweare an oath, to binde his soule with a bond, he shall not breake his word, he shall doe according to all that proceedeth out of his mouth.*

Now in the third place, for the subiection of conscience to vowes.

We must vnderstand that vowes

3.
How vowes
binde con-
science.

are of three sorts, *morall*, *ceremoni-
all*, and *free*. A *morall vow*, is that
promise of morall obedience to
the law of God made in Baptisme,
renued in the Lords Supper. And
this bindes all Christians at all
times. A *ceremoniall vow*, is a pro-
mise of ceremoniall obedience in
the Old Testament, such as was
the vow of the Nazarites ^c. And
this did onely binde those who
made it. A *free vow*, is a promise
of performing some outward
thing, vnderaken for the cause of
exercising pietie, *as vowes of fasting*
or the like, for furtherance in the
exercise of prayer, of repentance,
&c. And this is of a binding pow-
er, if there be in it; first, a congrui-
tie with the word of God; second-
ly, no repugnancie with our cal-
ling; thirdly, if it be no spoyler of
Christian libertie; and finally, be
not made out of an opinion of any
meri-

^cLeu. 27.

meriting thereby. If (I say) it be thus qualified and limited, it binds conscience by the power of that diuine precept, which is in *Eccles.* 5. 4, 5. *When thou vowest a vow to God, deferre not to pay it; Better it is thou shouldest not vow, then that thou shouldest vow and not pay.*

Lastly, that thou maiest know ^{4.} How promises binde con- how promises doe binde the consci- science. ence; thou must obserue this rule.

That a simple promise (I meane distinguished from a promise, mixt and bound with an oath, it doth oblige and binde the conscience at the will of him, to whom it is made, so that if he to whom thou makest it, will release thee from the performance of it, thou art free : if he require it, thou art bound in conscience to make it good; if so be it hath these requisites,*

If it be first not against Gods word; secondly, not against honesty; thirdly,

if thou beest such an one as hast power to binde thy selfe by such a promise: fourthly, if he whom thou hast made it unto, did not circumuent, and get thee in by guile and deceit to make it: fiftly, if the performance of it remaine possible ana lawfull. If it hath these conditions; it bindes by vertue of the ninth commandment. Thus of these things considerable about the binding and subiection of conscience, must thou get knowledge and information of, if thou wouldest not streighten conscience, and so wouldest preferue the goodnesse of it.

2. Helpe
agaiaft
straighte-
ning con-
science.

Secondly, thou must take heede of yeelding to doubtings; of yeelding I say, For tempted to doubt thou shalt be, be thy conscience neuer so good, but yeeld not to the same; hold Satan worke at the staues end, and when he shall shoote his darts in this kinde against thee,

tel-

telling thee, *God is thy enemie, thou art not his childe, heauen shall not bee opened vnto thee, hell fire is prepared for thee:* (notwithstanding, *all thy professing and paines taking*) beare them off with the shield of faith. If thou let goe the soundnesse of thy confidence, thou wilt shrewdly diminish the goodnesse of thy conscience. The keeping of faith and a good conscience are ioyned together, they that make hauocke of the one, will easily make shipwracke of the other; take heede therefore of dashing thy faith vpon the rocke of doubtings by yeelding vnto them. And to conclude, take heede also of rushing vpon the rocke of despaire; when the Lord layes his hand in wisdom vpon thee, and thou art tempted to despaire of euer obtaining any helpe from him. When (for reasons best knowne to himselfe)

3. Subordinate help.

selfe) he shall withdraw the light of his countenance, which with ioy thou wert once wont to behold, and thou shalt then be tempted to thinke, he will neuer visite thee with his fauour againe: yeeld not to these temptations, be not out of hope; but nourish, cherish, and maintaine thy hope still how-soeuer. For there can be no better way to keepe thy conscience good and sound, then to maintaine thy faith against doubtings, and thy hope against temptations tending to despaire. Thus at length I haue found an end of this point, the successe whereof I commit to God, the vse whereof I commend to thee; hastening now to the second part of the text. Which is

The second
part of the
Text.

The accusation it selfe, which these accusers brought in against themselves, in these words.

We

The Table of the second part.

2. The Accusation which the Accusers bring in, in which note

1. The division and interpretation together, where

1. The forme, *H. V. We are verily guiltie, with the meaning of it, p. 89.*

1. The object or partie wronged, *H. V. concerning our brother, with the sense, p. 89.*

2. The matter which is a case of wrong, in which wrong we have 3. things,

2. The Subject or wrong it selfe aggravated by two phrases.

3. The Effect, *H. V. Therefore is this distresse come vpon vs: with the meaning, p. 91.*

1. We saw the anguish of his soule, with the sense, p. 90.

2. When hee besought vs, we would not heare, with the sense, p. 90.

2. The doctrines which are,

1. Propounded together, appearing to be five in number. pag. 92.

The first, or third in the order of the text. (That in confession of sinne, we must be ingenious,) pag. 93.

The second or fourth, (That conscience is a faithfull recorder,) pag. 101.

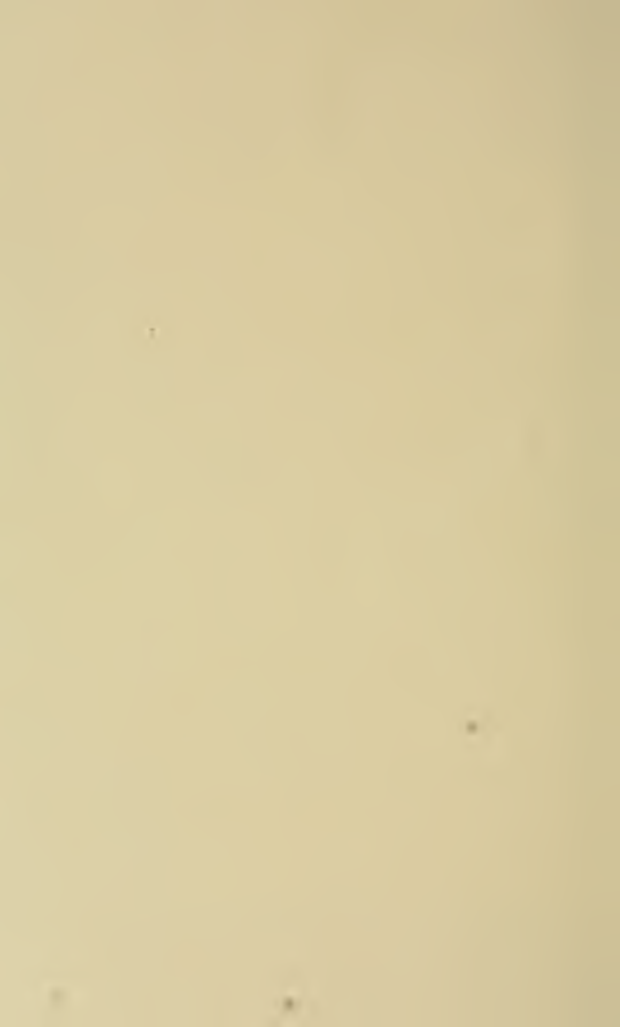
The third or fift in order, (That by how much the neerer bonds we are tied to one another, by so much the forer torment shall we meete within our consciences,) pag. 123.

The fourth or sixt in order, (That they shall be required, like for like which offer wrong,) pag. 130.

The fift or last in the Text, (That not to pittie others in their distresse, is to shut vp the bowels of others against vs in our distresse, pag. 142.

2. Handled a part.

To the end.



We are verily guilty concerning our brother, in that we saw the anguish of his soule when he besought vs, and wee would not heare; therefore is this distresse come vpon vs.

WHEREIN we haue to note, The second part sub-di- uided, and the words interpreted promiscu- ously. both the forme and the matter of the acculation.

1. The forme in these words [*We are verily guilty*] that is, euen *we Iudah*, Since *Leui*, and the rest of vs brethren, are most certainly, truly without all flattery guiltie.

2. The matter in the residue of the verse, which is a case of iniury or wrong; where we are to consider: first, the *obiet*: secondly, the *subiect*: thirdly, the *effect* of the wrong. 1. The *obiet* was *Ioseph*, he was the man to whom they had done the wrong, which they accuse themselves off heere, and him they call brother [*concerning our brother*]

brother] for so he was indeede, by fathers side, though not by mothers side. 2. The *subiect* of the wrong or the wrong it self, (which they had offered that their brother) they doe aggravate against themselves by two phrases; first, [*wee saw the anguish of his soule,*] that is to say: wee wretches after we had first cast him into the pit, and then sold him to the Midianites, we could looke vpon his distresse and perplexitie, with drie eyes without teares, and so our eyes were vnmercifull vnto him: secondly, [*when he besought vs, wee would not heare*] yea, whereas it had behooued vs vpon the very sight of his anguish, to haue decessed from our cruelty; he did beseech vs, entreat vs to spare him, & let him alone, yet we were so hard-hearted, that we would not condescend vnto his entreaty, and so
 both

our hearts and cares were vnmercifull vnto him. Thirdly, the effect of the wrong following, in these words: [*therefore is this distresse come vpon vs*] yea, therefore we are now serued like for like, this distresse of vs being charged for spies, clapped vp in prison, cannot be heard to pleade and apologize for our selues, one of vs must now bee laide vp in chaines, and God knowes how cruelly he shall be vsed ere we come againe: *this distresse is come vpon vs.* If we ioyne these branches together in a paraphrase, we may imagine these brethren to bring in this accusation against themselues in these termes.

Come brethren come, why stand we The paraphrase.
pausing with our selues, what this
hardship meaneth, whence it com-
meth? Wee euen wee are most cer-
tainly without any dissembling or flat-
tery, guiltie of offering great wrong to
our

our owne brother, the sonne of our aged father, wee cast him into the pit, we sold him into the hands of Barbarous Merchants, wee looked upon him and laughed at him, when wee saw the dreamer in perplexitie, he entreated vs by the bond of fraternitie with teares to spare him, not to deale so hardly with him, and we stopt our eares against his cry, we regarded not his request, would show no kindnesse to him, haue no compassion on him, therefore are we brought into this misery. Now loe we, we are paide home to the full, we are recompenced like for like; This gouernour of the land lookes upon the anguish of our soule, we entreate him, he will not vouchsafe to heare vs, nor beleue vs. This is the summe, heere is the sence.

The conclusions follow, and are five.

1. Confession of sinne must bee ingenuous.

2. Con-

2. Conscience keeps a true register.

3. By how much neerer bonds we are tyed to one another, by so much sorer torment are we like to feele in our consciences for the wrongs we doe them.

4. God requites like for like to the wrong doer.

5. They that are pittlesse to their brethren in the time of their distresse, shall finde others pittlesse to themselves in their distresse.

To begin with the first. *In the Doct. 3. confessing of faults; we must be ingenuous, that is, we must deale truly without hypocrisie, throughly without secrecy or hiding any of our euils; so dealt these brethren of Ioseph heere, charging themselves to be verily guiltie, without fayning or doubting, or laying the fault vpon one another; and eue-ry particular in the wrong, doe they*

Doct. 3.
Confession
of finnes
must be in-
genuous.

they without hiding confesse and acknowledge, as first how they had looked vpon and laughed at his distresse: secondly, how they had stopped their eares against his cry. This ingenuity wee finde in *David*, who when he was found guilty by *Nathans* sermon; he confessed his whole sinne. *I haue sinned against the Lord.* Marke, hee doth not say, I haue committed adultery alone, or I am guiltie of murther onely, but he saith, *I haue sinned.* I am truly guiltie of all that thou hast charged mee withall. Neither saith he, I haue sinned against *Bathsheba*, against *Vriah* onely, but against the Lord, as well as they; Iust so deales he in confession, after hee had sinned in numbring the people; where he confesseth that he had not simply sinned, but *sinned greatly in that which hee had done*^b. This is euident in *Nehemiahs* prayer

2. Sam. 12.

13.

^b 2. Sam.

24. 10.

prayer^e, where making confession, ^c Nehem. 1. 6, 7. he doth not onely cōlesse his own finnes, but the finnes of the people, wherein hee acknowledged himselfe to haue a share, neither doth he onely *confesse* their finnes of commission, in saying, *we haue dealt very corruptly against thee*, but also of omission, saying, *we haue not kept the commandements, nor the statutes, nor the iudgements which thou commandest thy seruant Moses.* The very like we haue in Daniels prayer, and confession. *We haue sinned, and haue committed iniquitie, and haue done wickedly, and haue rebelled, &c. Neither haue we hearkened to thy seruants, the Prophets, which spake in thy name,*^d &c.

And the rather must wee deale ^d Dan. 9. 5, 6. thus ingenuously in the confession. *Reason.* of sinne, because we must forsake all sinne, and sorrow for all sinne in good earnest, now if all sinne

sinne must bee sorrowed for, and that without all hypocrisie, if all sinne must be abandoned, and in good earnest abandoned, then it must as generally as seriously bee confessed and acknowledged.

*Use 1.
Reproofe.*

Doe not they then much transgresse this rule, who are so farre from confessing all their sinnes, that they will confesse none of them, like the proud Pharisee iustifying themselues, when as Publicanes and harlots, who amongst the Iewes were accounted commonly the worst of the people, are like to enter into the kingdome of heauen as soone as they? Doe not they also offend this rule, who will confesse some of their sinnes, but not all of them? if they be noted for swearing, drunkennesse, or some other profane acts they haue committed, happily they will confesse them vnto God, vnto men, but
for

for their more secret evils, which man cannot directly charge them withall, these they confesse not, these they acknowledge not, neither to God who is able to pardon them, nor to men who are fit to pray for them, to giue direction vnto them, how to be freed from the same.

Against both these sorts, I may vrge not onely the present example in my text for their reproofe; but also the words of an holy father of the Church. *Thou hast sinned, thou art guiltie. If therefore thou shalt say, I HAVE NOT SINNED, excuse those words how thou wilt, thy sinne remaineth in thee, of sinne thou art guiltie, and not onely of that sinne, which thou diddest lately commit (& wilt not confesse) but also of pride, because thou wilt not confesse.* And doth it indeede appear by that father that not to

*Aug. in lib.
50. hom. 12.
circa finem.
Tu fecisti, tu
reus es, si
autem dicas
non ego feci,
vbicunque
verba excu-
sa re volue-
ris, pecca-
tuum tuum
manet in te,
&c.*

H

con-

confesse sinne, is an addition to sinne, an argument of pride and want of humilitie? then thinke thou what little wrong I doe thee, to reprove thee, who either scornest to confesse thy sinnes at all, or refuselt so ingenuously to open them all to the Lord, as thou oughtest, which tell mee, thou wouldest obtaine pardon for all, wouldest thou not? thou wouldest not be condemned for any, wouldest thou? I tell thee, except thou

* A speech often vsed by S Augustine.

doest * *agnoscere*, God will not *ignoscere*, without *confession* no *remission*. For the acknowledging of our faults; is the abolishing of our faults^e.

^e *Confessio enim peccatorum, abolitio delictorum* Chrysost. in Gen. Hom. 19.

Oh folly then that it is for thee whosoeuer thou beest, to make thy soule lyable to confusion heereafter, for want of a sincere and ingenuous confession of thy sinnes in this life. I would I could perswade thee to the contrary, oh that

that the Lord would be pleased to
 make me an instrument of tea- *Vse 2.*
 ching thee better wisdom. *Get*
thee I pray thee, get thee into some *Exhorta-*
 secret place, sit the corners of thy *tion.*
 soule, deale ingenuously and plain-
 ly with the Lord; thinke it not
 enough to confesse some of thy
 finnes, but all of them, not onely
 the lesse but also the greater, and
 the lesse as well as the greater,
 bring before him all the circum-
 stances, the manner how, the
 time when, the occasions where-
 on, the meanes by which the mer-
 cies against which thou hast com-
 mitted the same. I perswade thee *A caution.*
 not to auricular confession as the
 Church of Rome enioynes her
 penitents; but to that which *Da-*
uid, and *Peter*, and *Paul* haue vsed;
 to confesse to God, and in case of
 necessitie to some faithfull Mini-
 ster, to some Christian brother:

H a

when

Plurimum
enim ad pec-
cata emen-
danda valet
confessio.
Chrysoft. in
Gen. Hom. 9.
s. Aug. ad
fra. in Here-
mo. Hom. 30.
2.
Dis, patrix
vitiatorum,
restaura-
trix virtu-
sum, &c.

when as otherwise thy conscience cannot bee letted and satisfied. Alas, what will it auaille thee to hide any of thy sinnes, when as the Lord knowes all thy sinnes. And how canst thou truly amend any one, when as thou wilt not acknowledge euery one. How highly doth one of the ^rAncients extoll this duty, calling it, *the dispeller of vices, the restorer of vertues, the oppugner of Devils.* Oh holy and admirable confession, thou stoppest up the mouth of hell, thou openest the gates of heauen. Nothing shall remaine in iudgement against them, who are by this purged from their sinnes. I might vse many arguments to perswade to this, but time would faile mee, neither doth the text in hand require it of mee; The treatises of repentance haue done it for mee, O rely that which I wish thee vnto, is ingenuitie in confessing to abhorre

horre hypocrisie and doe it sincerely, to auoyde partiality, and doe it throughly, as well concerning sinnes of omission as commission, of failing in the manner of good duties, as neglecting the matter; plaine dealing is alwaies the best, and is that which will bring most rest vnto thy soule. Hoping that this shal suffice to mooue thee, I leaue this doctrine and proceede to the next which is this.

That the conscience keepes a faithfull register. See heere what a true record of that wrong offered to Joseph, the consciences of these brethren tooke, and kept. **Doct. 4.**

Conscience
is a faith-
full recorder.

It had set downe euery circumstance in the same, how they had bene pittilesse vnto him, stopt vp their eares against him, yea (as it is very probable) how they had gulled their aged father concerning him, making him beleeeue that

some euill beast had deuoured him; Conscience had not lost one whit of the cruelty, the villany they had committed against him, but had set downe euery iot and title of the same. Such an infallible register of *Jobs* deedes, did the conscience of *Job* take, the particulars whereof, it presents vnto him in the time of his extremitie, as is euident in sundry places of his booke. In one place remembering his perseuerance in grace, his loue to the word. *My feete hath held his steppes, his waies haue I kept, and not declined. Neither haue I gone backe from the commandement of his lippes: I haue esteemed the words of his mouth more then mine appointed foode.* In another place presenting his iustice and righteousnesse, his charitie and mercifulnesse to the poore.^h *I deliuered the poore that cryed, and the fatherlesse and him that had none to helpe*

Job 23.
11, 12.

Chap. 29.
12, 13, 14,
15, 16, 17.

helpe him; The blessing of him that was ready to perish came upon mee, I caused the widdowes heart to sing for ioy. I put on righteousnesse and it cloathed mee, my iudgement was as a robe and a diadem. I was eyes to the blinde, and feete to the lame. I was a father to the poore, &c. In another place remembering his obedience: I made a covenant with mine eyes, that I would not looke upon a maide to lust after her. I haue not walked with vanitie, neither hath my foote hasted to deceit, that whole 31. chapter being nothing else but a register of his obedience, which his conscience had set downe before for his comfort against that time of need; What shall I speake of David, Eze-
 kiah and the rest, whose goodnesse was recorded in their owne consciences, whatsoever the wicked did goe about to accuse, and oppose them withall. What a faith-

full register of *Pharaohs* iniuries against the Israelitesⁱ, of the Israelites against *Samuel*^k, of *Sauls* against *David*^l, of *Ananias* and *Saphira* against the *Primitive Church*^m, all their consciences had taken, the word of God doth record, and some of their owne mouthes did report. Hence it is that *conscience* is compared to a booke; For looke as in a booke, men set downe things which they would haue faithfully remembered, so the conscience takes notice of those things which man must and shall remember. Hence is that vsuall prouerbe amongst vs. *The conscience is a thousand witnesses. Why so?*

1. Reason

First, God is the Lord of the conscience, now the Lord is the God of truth, cannot deceiue, and therefore whatsoeuer he sets down in the conscience must needs bee true, what euer he, that commands
the

the conscience, will haue the conscience keepe, must bee faithfull, and hence it is, that it takes and keepes so infallible a bill and accounts.

Secondly, the conscience goes not slightly and carelesly to work, *2. Reason* in taking an account of things, but solidely and substantially, it maketh sure worke: For in the minde (which sence make the seate of conscience) there are three faculties, which are as it were the parts of conscience. 1. There is in-

telligence either } contemplatiue,
 } or
 } practicall.

2. There is election. 3. There is iudgement or the facultie of iudicatory. Now each of these performeth a seuerall office. First, Intelligence contemplatiue, hath an office to search out true principles and

and grounds for information; Intelligence practicall, to make or draw out practicall minors, for practicall syllogismes, from those principles which contemplation findes out, or, if you will more plainly, it is of office to shew truly what *we* haue done, or what *we* haue not done for our owne particular. Secondly, Election is of vse to ioyne maiors to those minors, that is to shew vs that that is good or not good, euill or not euill which wee haue done. Thirdly, iudgement or the iudiciall facultie (as I said) is exercised in pronouncing the reward, or the punishment due for what we haue done. Now then if conscience be busied about true grounds for information, if secondly vpon these grounds it shewes vs directly what particular things *We* haue done, or not done, if thirdly, it shewes the qua-
litie

litie of the things that wee haue done, and that they be either such as ought to be done, or ought not to be done; if finally it pronounces truly the reward due, or the punishment due, must it not needes take a faithfull account, and be a faithfull recorder of our deedes? I can see nothing to the contrary. If *Iob* or *Dauid*, &c. haue the gift of generall vnderstanding in the word, of particular or practicall vnderstanding of themselues and their owne actions, if they can conclude from that word that such things ought to be auoided or performed, and that they in iustice and equitie are so and so to be rewarded, is it much to be marueiled, that their consciences could so faithfully report vnto them their owne innocency and integritie; Truly no more to be wondered at, then if a man should set downe
some

some true exploite done by some other in a note booke, when hee hath a faithfull informer, to acquaint him, with what the exploite was, who the person was that did it, when the time of the doing of it was; and what reward he had for his labour after he had done it.

Vse 1.

To sundry endes and vses ser- ueth the meditation of this point.

The first is the glory of God. If the heauens declare the glory of

Psal. 19. 1.

God as *Dauid* sheweth, & the firma- ment shew forth his handy worke, vndoubtedly the conscience of man can do no lesse. The one is the booke of nature as well as the o- ther, It is true, there is some dif- ference betwixt them, for the one is internall written on the inside, the other externall written on the outside; yet heerein they agree, that both of them containe in them Lectures of the Makers praises.

praises. Is his wisdom magnified in the booke of the creatures? And is it not as well in the booke of the conscience? Is his goodnes manifest in the one, and not conspicuous in the other? Doth the one shew forth the praise of his power, and not the other declare the glory of his greatness? Wonderfull is the Lord in all workes^m? wonderfull also in this one of his workes: His wisdom wonderfull, his mercy wonderfull, his power wonderfull, I may adde also his iustice wonderfull. His wisdom (I say) for all the Art of man cannot inuent so exquisite a thing, cannot pen so faithfull a record as *conscience* is. Prognosticators that fetch their wisdom from the Persians, who were once accounted the great Sophists of the world*; Historians that fetch their knowledge, either by the eye from
that

Mirandum sane officium Dei in hominibus est conscientia.
Heming.
Syn. p. 456.

* Diogen.
Laert. Vit.
Philosoph.
l. 1. p. 12.

that which they behold, or by the
 care from that which they heare
 may compose Kalenders, pen Vo-
 lumes, yet may faile in many
 things they set down, and deceiue
 themselues and their readers? but
 in this volume of mans consci-
 ence, whatsoeuer the Lord of the
 conscience sets downe, be it good
 or euill, it is most infallibly and vn-
 doubtedly true. 2. Hisⁿ mercy is
 wonderfull, in that he giues a man
 so faithfull a recorder, to set downe
 all the good acts that for Gods
 glory he vndertaketh and perfor-
 meth; and to suggest vnto his
 thoughts all his failings, that hee
 may quickly turne vnto the Lord
 from them and recover. 3. His
 power is wonderfull in that he can
 rule the conscience in despite of Satan,
 to excuse a man with the register of
 his integritie, let Satan tempt him
 to despaire, to accuse a man with
 the

• Quod &
 ipsum diui-
 ne miseri-
 cordia est,
 qua homi-
 nem generi
 concessit, vt
 unicuique
 nostrum nisi
 deprauiabile
 iudicium
 conscientia
 &c.
 Chrysost. in
 Gen. Rom. 4.

the recordes of his iniquities, let the devill labour what hee can to make him secure. Lastly, his iustice is wonderfull, in that he hath made this conscience as a continuall witnesse in the wicked mans heart, to challenge him without failing for euery thing wherein he is guiltie; wherefore (good Reader) whensoever thou thinkest vpon the faithfulnessse of conscience in keeping of recordes, be not forgetfull to giue the Lord the due glory of these his attributes, appearing and shewing forth themselves in this wonderfull and admirable worke of the conscience.

Secondly, doth conscience keep a faithfull register? then be we admonished in the feare of God, to take heede of committing sinne in secret. For *conscience* will record it, and set it downe, that is most certaine. The twy-light will little
 auaille

auaille the adulterer to take his fill
 of lust in; the night will little
 profit the swaggerer to be drunke
 in; the darke thoppe will little ad-
 uantage the deceiuer to cheate in;
 The wiping of the mouth, the
 cleansing of the out side of the
 cuppe, the new moones, the sprea-
 ding abroad of the hands, &c. will
 little auaille the hypocrite, to de-
 uoure widdowes houses withall,
 to couer his iniustice, the malice
 in his heart, the blood in his
 hands withall. Conscience hath
 such piercing eyes, that it can see
 in the darke, it is such an excel-
 lent Scriuener, it can write in the
 darke. Goethou about the deedes
 of darknesse after the darkest man-
 ner that can be, it takes notice of
 all, it will pen downe euery iot, tit-
 tle, and circumstance in all. I tell
 thee in the Court of thy Consci-
 ence the Law is written, that thy
 faults

faults may abound, in thy remembrance, and that it may bring
 ° both thy olde and secret sinnes to light; beware therefore in any case, not onely of open and grosse sinnes, but also of secret and close sinnes. It was well said of a P Diuine. Why keepest thou close, when as with the ignorance of another thou defilest thine owne conscience. It was well said by an^a Heathen. If the thing bee dishonest which thou doest, what wil it auale, though no man know it, if thou thy selfe be priuie to it. Yea what will it profite thee, though all men should praise thee, if thine owne conscience doth accuse thee^r. Therefore (I say) auoide that which is abominable in Gods sight: let not the most secret place encourage thee to any sinfull practise, alwaies remembering this, that thy secretest

° Vt & vetera & latentia de luce in lucem producat. Brent. in Rom. 1343.
 P Tertuli. de Idololat. p. 735. cur enim & latentias, cum ignorantia alterius inani conscientiam contaminat.
 Senec. l. 1. ep. 43. ad calcem. Si turpia quid refert neminem scire, cum tu scias.
 Gregor. in Ezek hom. 9. Quid enim prodest si omnes laudent,

& conscientia accusat. Mihi sufficit conscientia mea. Aug. ad fr. Her. 5. 53.

I evils

euils are not onely set before the sight of Gods countenance, but also noted downe in the booke of thine owne conscience, which one day shall be opened to thine eternall shame, without serious and speedie repentance.

Use 3.

Thirdly, here is comfort to all Christians against those euill surmises that are vniustly conceiued against them, against those contumelious speeches that are wrongfully vttered of them. Some charge thee peraduenture with this thing to disgrace thee, others with that, to take away thy name from thee, as the Iewes charged Christ, to be a coniuurer, ¹ *John* Baptist a Demoniacke, ² *Paul* a seducer ³ *Stenes* a *Blasphemer* *; But haue thou recourse to thy conscience. That same inward witness and iudge, that (I say) hath taken a faithfull record of what thou art and hast beene,

¹ Math. 12.

^{24.}

² Math. 11.

^{18.}

³ Act. 19.

^{26.}

Chap. 24. 5

² Act. 6.

^{33.}

beene, and if that defends thee, what hurt can it be to thee though all should disgrace thee *. For looke as the *Sicophants* false praises cannot heale an euill conscience, no more can the *Slaundersers* contumelious speeches, wound a good conscience. Doe others accuse thee of drunkennesse, and thine owne conscience testifie thy sobrietie, others charge thee with felony, and thy owne conscience witnesseth the contrary? doe others raile on thee for hypocrisie, and thy owne conscience witnesseth thy sinceritie? &c. Beleeue thy conscience, which is a faithfull testimonie, and cannot deceiue thee against all those lying obloquies, wherewith euill mouthes goe about to depraue thee. The^y Hea-

A minde conscientious of its owne honestie, laughes to scorn lying infamie. Be then the re-

* *Quid poterit obesse, si omnes derogent & sola conscientia defendat.*

Gregor. in Ezek. homo

9.

Ouid. Fa-

stor. lib. 4.

Consciamens recti fama mendacia rides.

ports that are maliciously and
falsely raised of thee; what they
can be, let the innocencie of thy
conscience be a² brazen wall vnto
thee to beare and beate of those
discomforts which by that meane
may be occasioned in thy soule.

² *Murus a
beneus esto
nil conscire
sibi, &c.*

Horat. Epist.

*l. 1. Epist. ad
Maccenatē.*

*Ambros. de
offic. Bene*

*sibi conscius
falsis non de-*

bet moueri

*comitijs, nec
ast mare*

*plus ponderis
in alieno esse*

conuitio

*quam in suo
testimonio.*

² *Falli nam-*

que saepe po-

*terit fama,
conscientia*

nanquam

Senec. Epist.

72.

Vse 4.

For (as *Ambrose* saies worthily. *Hee
that hath a cleere conscience ought
not to be troubled, at false slanders,
neither must he esteeme another mans
reproachfull tale against him, of more
weight then his owne priuate testimo-
nie within him.* Looke thou poore
Christian, more to thy conscience
then fame, for^a fame may oftentimes
be deceiued, but conscience neuer in
the things which it recordeth.

Last of all, doth conscience
keepe a faithfull register. How
carefull then ought wee to be, to
commit the best things we can to
its custody. How happy will it be
for vs, in distresse at death, and the

day

day of iudgement, to haue our consciences produce to our comfort, and our glory, our holy thoughts and meditations, our deuout prayers and ciaculations, our vertues of louing, fearing, depending on, seruing, honouring the God of heauen, our teares and sighes for our owne sinnes, and the sinnes of the times, our ardent wishes, conscionable endeauours for Sions wel-fare, our denials of our selues, our workes of charitie towards the soules, persons, states and names of others, our goodly counsels, Christian instructions, holy examples, giuen to them that are yoaked with vs, that are vnder our gouernment, that dwell by vs, that are acquainted with vs? Oh how sweete, how comfortable a thing (I say) will it be vnto vs, to finde a bedrole, a catalogue of such things as these are, when these

Sealed bookes (sealed to the world-ward) of our consciences come to be opened and vnclasp'd? Oh (beloued) if we would haue conscience faithfully relate these things then, let vs carefully labour to haue our share in these vertues, let vs conscionably practise these things now, that conscience may record them, and keepe them, against such aftertimes; For whatsoeuer we commit to it, it is an infallible, and trusty keeper of it. It is (as^b one calles it) *a golden closet, the Arke of the couenant, the Kings store-house*: intimating thus much, that like as in a closet a woman layes vph' her best Jewels, like as in his treasure, a King stores vph' his richest treasures, against the time and neede of vse, like as in the Arke were reserued the rod of *Aaron*, and pot of *Manna*, for a memoriall to the Israelites: So in a
good

^b Hugo de
Anima. l. 2.
c. 9. Aure-
um Reclina-
torium, Ar-
ca foederis,
Thesaurus
Regis.

good conscience the precious gemmes of inward graces, the heauenly treasures, the budding rod of outward vertues, are reserved and kept in store, for the Christian that hath them, to be used by him, when time serueth, when neede requireth, to be remembered of him to his priuate comfort, and to his glory amongst others, when there is neede of the memoriall. Not one teare shed for thy sinnes, by way of hearty repentance, not one prayer made to Gods Maiestie out of a deuout and contrite spirit, not one dutie performed in a conscionable obedience to Gods will, not a cup of cold water giuen to a disciple, in the name of a Disciple, but as God sees it, so conscience notes it: how frequent, how abundant then in these and the like yeares, in these and the like duties oughtest thou

to be, that this faithfull notary of thy conscience may bee stuffed with good things for thy comfort, not with euill for thy terrour. What neede of pressing hath this dutie, in regard of the desperate carelesnesse of most people? who regard not how emptie of grace, how full of sinne their hearts be, how voyde of good fruits, how abounding with euill fruits, their liues be? They care not what Items for myrther, for theft, for wantonnesse, for vsurie, briberie, blasphemie, hypocrisie, cosenage, pride, malice, neglect of the works of pietie to God, of mercy towards their neighbour, they commit to the booke of their conscience, as though it were a booke neuer to be opened; as though the doctrine in hand were an vntruth, and conscience an vnfaithfull parchment, either full of
blanckes

blancks, or lyes? In stead of praying, they will sweare, in stead of blessing, they curse, in stead of fearing God, they dare him, of loving him, they hate him, of trusting in him, they murmur against him, of frequenting his house, they frequent the stews, the tauerne, the play-house, in stead of a righteous carriage towards man, their conuersation is vnrighteous, in stead of a sober carriage in regard of themselues, they are most intemperate, vnruely, neither can reason, nor religion, bridle their affections. Poore *CONSCIENCE* hath nothing but *THESE* things to record, for the time present, to report, to bring forth in time to come; which is a most lamentable thing to consider. I would these desperate creatures, would goe to ^cNature to schoole.

An euill conscience (saith that) may often-

oftentimes be safe, yet it is neuer secure, that is to say, although an euill mans conscience bee many times without present terrour, yet it is neuer so carelesse, but it is a recorder, in taking account of thoughts, words, and deedes, it is neuer idle. There's Natures position: what is the vse shee makes of it? Marke what followes.

Itaque nihil ei commiseris nisi quod amico committere possis.

Therefore thou shalt commit nothing to conscience, but what thou maiest commit to a friend. And what that is, euery one almost knowes; To friends secrets are committed, and if our secretest deedes bee good, conscience will be our friend to blaze them forth to our comfort and renowne, and that most faithfully, vndeceiueably, though the world takes no knowledge, makes no acknowledgement of the same.

Doct. 5. I passe on now to the 3. point in the second part of my text.

That

That by how much the stronger the By offering
bonds be, whereby men are tyed to wrong to
one another, by so much the sorer the breake the
torment is like to be in the conscience, bonds of
for the wrongs they offer to one ano- union, is an
ther. It was the breach of the bond aggrava-
of brother-hood that (no doubt) tion of the
encreased the horror of these bre- hearts hor-
thren in this their distresse, doth rour.
not their speech bewray as much?
We are verily guilty concerning O V &
BROTHER; this tame BRO-
THER, stucke much in their sto-
macke. It was the wronging of his
Father, his louing Father, who had
giuen him his patrimonie, affected
him deerly, showne kindnesse to
him continually, which made the
inward gripes the stronger, and the
outward cries the louder, of the
yong prodigall^e. It was the be- • Luke 15.
traying of his Master, his kinde 18. 21.
Master (who had called him to an
Apostleship, betrusted him with
the

the Stewardship (whom he was so bound vnto, that if neede had required, he should rather haue beene prodigall of his owne blood for his sake, then haue betrayed his innocent blood,) that encreased the horreur, the heart-smart of

^f Math. 27. *Judas*^f. It was no doubt the spoiling of the life, the defiling of the wife of his *Seruant*, his trusty and faithfull *seruant Uriah*, (who lay watching and warring in the open fields for *Dauids* sake, whom *Dauid* was beholding vnto for his loue and seruice,) that did augment the trouble of *Dauids* conscience, when the Lord in mercy awaked him ^s. Did you neuer reade nor heare of *Nero*, how that the murther of his mother, (whom nature bound him to) and the slaughter of his kindred, (whom the same bond tyed him to) did so vex and torment him, that neither
 day

^f Math. 27.

3.

^s 2. Sam.

12. 13.

Psal. 51.

day nor night could hee be quiet, but still hee thought his mothers ghost did appeare vnto him, and the turies of hell were ready at hand to torment him^h? The like is storied of *Alexander*, who hauing slaine a deere friend of his named *Clytus*, who had in loue showne his readinesse to haue died for *Alexander*ⁱ, was so terrified in his minde, that hee would haue killed himselfe with that weapon wherewith hee slew *Clytus*, if his guard had not preuented him, he lay groueling vpon the earth, filled the whole court with miserable howling and out-cries, asked those that stood by him, whither they could suffer such a wretch as himselfe was to liue, cloistered vp himselfe in his tent, and would haue pined himselfe to death, if his seruants had not by strong hand compelled him to take meate,

^h Sueton. in
vit. Nero-
nis. c. 34.
35.

ⁱ Curt. lib. 8.
p. 119 si
moriendum
est pro te,
Clytus est
primus.

* *Etego ser-*
natorum
meorum la-
tro reuertar
in patriam.
Curt. lib. ci-
tat. pag.
 120. 121.
 122.

meate, still this being his pittifull song^k, *I shall returne into my owne countrey a murtherer of my SAVERS*, (my Sauerers,) this aggravated his horror, this (questionlesse) added to his terrour, that hee should so wrong one, that had rather beene his sauer then his enimie, whose loue hee was bound (as the light of nature taught him) to haue rewarded in a better kinde. Thus we see the truth of the point, how that the strength of bonds, to tie vs to one another, doth encrease the perplexitie of the conscience for those iniuries we doe or shall offer to one another.

Vse.

Heare this, all you, whom no bonds (no not of nature, of blood it selte) can keepe within the compasse of loue, of equitie, whose hearts are malignant, whose tongues are virulent, whose courses

ses are violent against your owne kinred, the father rising vp against the sonne, the sonne against the father, the mother against the daughter, the daughter against the mother, husband against wife, wife against husband, brother against brother, sister against sister: a mans enemies being not onely of his owne house, but also of his owne blood; Heare you I say, this word of the Lord, take it in by the eare, and apply it to the heart. Poore wretches, what wrong doe you offer your owne consciences? you pile vp horror for them, you treasure vp terror against them. The stronger the knots be to binde you to vnity, the sorer shall your anguish be for your fruits of enmitie. *Achitophel* stood but in a ciuill relation to *Dauid*, as a *subiect* to his Prince, yet hee was terrified for giuing euill counsell against him.

12. Sam.
17.23.

^m Act. 16.
24.30.

him^l, The Iaylor but in a dome-
sticall relation to *Paul* and *Silas*, as
a Iaylor to his prisoners, yet hee
was affrighted for laying bolts vp-
on them^m. And doe you thinke
that you may offer vnnaturall vio-
lence, to those, betwixt whom
and you there is naturall refe-
rence, and your consciences will
neuer accuse you? as sure as can
be you are deceiued. Let but bre-
thren in the same Ecclesiasticall
function, fellow Magistrates in the
same temporall vocation, fellow
seruants in the same family, fellow
neighbours in the same countrey,
offer wrong to one another. I can-
not warrant *THEM* securitie from
stings of conscience. But to deale
cruelly with thine owne yoake-
fellow, to hate, to reuile, to abuse
thy parents, whom thou oughtest
to loue, honour, and obey, to be
without naturall affection to thine
owne

owne children, who are thine
owne bowels, to deale doggedly
with thy neere kinred, and vn-
kindly with those of whose kind-
nesse thou hast so bouatifully ta-
sted, is a thing so horrible, so iniu-
rious, that I dare warrant thee
will cost stings intollerable, yea
(without repentance,) wounds of
conscience incurable. For if it be
n true innocencie, not to hurt a deadly
foe, then it must needs be iniurie in
graine to wrong a deere friend;
and the greatest sinnes must haue
the greatest punishments, of which
punishments torture of consci-
ence is one; yea the greatest in
this life, if it produceth despaire,
as it many times doth. If therefore
it bee thy hap to heare or reade
this, who art at enmity with those
to whom thou art tyed by the
bonds of nature or kindnesse, le

*n Illa est
vera inno-
centia, quæ
nec inimico
nocet.
August. in
Psal.*

K

me

e

mee entreate this at thy hands; that thou wouldest labour with the serious meditation of this, vpon thine inordinate and violent affections, that it may cause thee to relent, for thy former enmitie, and breake in sunder those barres of contention, whereby thy heart hath beene bolted vp against thy brother so long a time.

Doct. 6.
That Re-
taliation is
Gods Law.

The fourth point followeth:
That the Lord requites like for like to the wrong doer. Iust as these brethren had dealt with Ioseph, so (so in their owne apprehension at least) are they dealt withall themselves; Therefore is this distresse come vpon vs. As we sowed, so we reape, as we measured, so is it measured to vs againe. We looked vpon Iosephs distresse, this man lookes vpon our, wee would not heare our brother speaking for himselfe, this man
now

now will not heare vs, we carryed home to our father a false tale of Iosephs death, now (will we, will wee) we shall be compelled to carry him too true newes of the bonds of one of our brethren. If this were not a truth, wherefore was that law of giuing life for life, eye for eye, tooth for tooth, hand for hand, foote for foote, burning for burning, wound for wound, &c. It was the decree of the Lord against the Babylonians, that the Medes and Persians, should deale with them; as they had dealt with the Israelites, as appeareth in the booke of Ieremie. I will recompence them according to their deedes, and according to the workes of their owne hands^p. Put your selues in aray against Babylon, all yee that bend the bow, &c. take vengeance vpon her as shee hath done, so doe vnto her^q. As Babylon hath caused the

^o Exod. 21.

24, 25, 26.

Deut. 2.4.

Chap. 19.

20.

Deut. 19.

21.

^p Iere. 25.

14.

^q Iere. 50.

14, 15.

slaine of Israel to fall, so at Babylons
 Jer. 5. 49. *shall fall the slaine of all the earth^r.*
 Much to this effect is that of Eze-
 kiel: *As I live (saith the Lord) I will*
 doe according to thine anger, and ac-
 cording to the enuy which thou hast
 used out of thy hatred against them^s.
 Where he threatneth to deale cru-
 elly with the Edomites, as he had
 dealt vndermercifully with the Israe-
 lites. The very same is repeated
 by Obediah in the 15. and 16. verses
 of his prophesie. *As thou hast done,*
it shall bee done to thee, thy reward
shall returne vpon thine owne head,
for as ye haue drunke vpon mine holy
mountaine, so shall all the heathen
drinke continually. It is not vn-
 knowne what Samuel said, and did
 to Agag King of Amaleck. *As thy*
sword made women childlesse, so shall
thy mother bee childlesse among wo-
men. And Samuel hewed Agag in
 pieces,

pieces, before the Lord in Gilgal^c. The ^{1. Sam. 15. 30.}
ground of this, I take to be the di-
tributive iustice of God, which is ^{Reason}
to reward every man according to
his workes, according to that of
Job, For the worke of a man shall he
render unto him, and cause every man
to finde according to his waies^u. Now ^{Iob 34. 11.}
if it be the office of that iustice, to
deale with men according to their
workes, must not that man that
offereth wrong to his neighbour,
looke to meete with the like at the
hand of another? * Vnlesse hu-^{* Procer-}
miliation, and restitution preuent^{atio.}
it, he may vndoubtedly looke for
it, or else for some heauier pu-
nishment in the stead thereof, ei-
ther heere, or heereafter.

What a bridle to curbe our in-^{vse I.}
iurious hearts, what a chaine to
binde our iniurious hands, what a
locke to barre vp the doore of our

lips from vniust thoughts, words,
 and deedes against one another;
 May the serious consideration of
 this point bee? I perswade my
 selfe, there is none of vs would be
 content to haue iniurie offered our
 selues by others: Why, oh why
 then shall wee delight to offer
 wrong to others, our selues? wouldest
 thou not loose the life of thy
 childe? take not away then the
 life of thy seruant, another mans
 childe. For *Absolons* blood did
 pay for *Vriahs* *. Wouldest thou
 not haue the adulterer enter into
 thy bed? defile not thou the mar-
 riage bed of thy neighbour, for
Dauids adulterie committed with
Bathsheba, was requited with the
 defiling of his owne concubines
 by his owne sonne *. Wouldest
 thou not haue others disdain and
 disregard thee? disdain thou not,
 dis-

* 2. Sam.
 18.14.

* 2. Sam.
 36.22.

disregard thou not other men? for if *Ismaels hand* be against euery man, euery mans hand shall bee against him ^y. Wouldest thou not haue ^y Gen. 16. others set traps for thee? spread ^{12.} thou no nets, digge thou no pits for another: for if *Haman* seeke the ruine of the Iewes, *Esther* shall plotte his ouerthrow ^z. Wouldest thou not haue anothers wisdomes worke the confusion? vse ^x Compare *Esther* 3. with *Chap. 7. 6.* not thy wit for anothers harme: For if *Achitophels* wit bee against the Lords *Anoynted*, *Hushais* wisdomes shall confound his ^a. Wouldest thou not be slandered? slander ^a 2. Sam. 17. 7, 8. not; wouldest thou not be cosened? deceiue not: wouldest thou not be oppressed? oppresse not: wouldest thou not haue another man encrease his reuenues vpon thy ruine, stiffe not thine owne bagges with the beggering

of others : wouldest thou not leaue thy wife, thy children, a prey to the extortioners, oppressours and cormorants gullet, to haue the state that thou bequeathest them, the inheritance thou leauest them, deuoured by him, consumed of him, after thou art dead and gone? robbe not the orphane of his inheritance, deceiue not the widdow of her maintenance, while thou liuest; for if thou doest, their wrongs will cry for vengeance, and neuer lin vntill either in thy selfe, or thy seede, thou be payed home in the like kinde: wouldest thou not haue thy children (if thou hast or shalt haue any) rob thee of the honour they owe thee? cut not thou thy parents short of that dutie thou owest them: If thou beest vnder their charge, show thy dutie by obeying their command:

If

If God hath blessed thee with the worlds good aboue them, show thy thankfulness, by relieuing their wants. If thou beest aduanced to places of honour aboue them, show thy respect by reuerencing their persons, as *Salomon* did *Bathshebas*^b. If they happe to slippe and fall (as the best doe)^{b 1. King. 2. 19.} show thy loue by couering their frailties, as *Sem* and *Iaphet* did *Noahs nakednesse*^c. Otherwise, looke^{c Gen. 9. 23.} for irreuerence, vnnaturall affection, disobedience, blazing thy faults, from thy children as a iust recompence returned vnto thee. Lastly, wouldest thou not haue thy seruants vndutifull, vnfaithfull to thee? when thou shalt come to haue any vnder thee? deale thou then neither vndutifully nor vnfaithfully with thy master. In a word, what we would not that others

thers should doe to vs, let vs not doe to them. For euill shall be to the euill doer; and the distributive Iustice of the Almighty doth measure out the like portion to man, that man measureth to his brother.

Vse. 2.

Secondly, when wrongs are offered vs in any kinde by others; this should teach vs to examine and try, whither we be not guiltie of offering the like to others. Thou complaineest peradventure; *No man so deceiued as I am:* but hast thou not beene a deceiuer thy selfe? thou criest out, *none so slandered, so disgraced, oppressed vniustly, iniuried as I haue beene;* but hast not thou slandered, disgraced, oppressed, wronged others? Thou makest thy mone, that thou hast a crosse yoake-fellow ouer thou hadst before, before a louing husband,

band, now a cruell one, before a kinde curteous wife, now an vnkinde and kirst one. But how didst thou vse thy former yoake-fellow, how dealtest thou with her, how behaued'st thou thy selfe towards him? it may be currishly, crabbedly. Thou complainest of the disobedience of thy children, how that they will not be conformable to thee, will not be ruled by thee, they are prodigall against thy will, marry without thy consent, and thou canst not keepe them within compasse: Thou complainest of the idlenesse, and vntrustinesse of thy seruants; except thy eye be alwaies on them, thou canst haue no worke done by them, thou darest not trust them, they are so lime-fingred, thou darest scarce speake to them, they are so saucy tongued. It may be when thou wert in the
con-

condition of a childe, thou wert as disobedient to thy parents, it may be thou hast beene out nights and daies in base company against their liking, it may be thou hast bin stubborne at their threats, disobedient to their voyce, it may be (without all respect of pietie and honestie) thou didst match thy selfe against their liking. Peraduenture, when thou wert a servant, thou wert vntuly, vntrusty, idle, saucy thy selfe. When these and the like wrongs cause thee to complaine; Pause a little with thy selfe, and say; *Haue not I done thus and thus with others, as others do with mee*: The Lord (thou seest) doth requite wrong for wrong, into the bosome of the wrong doer; And it may be vpon examination, thou maiest finde thy selfe guiltie of the same offence; If thou doest, then
 giue

giue vnto God the glory of his distributiue iustice, and say as *Adonibezek* did, when his thumbes and great toes were cut off. *As I haue done, so God hath requited me*^{b.} ^b Iudg. 1.7.

And if thou hast not yet repented, or so soundly repented as thou shouldest, repent at length and cease to doe euill in that kinde. But if so bee vpon examination, thou finde thine owne innocency, or hauing beene so guiltie hast repented, and yet art thus and thus wronged still, beare thy crosse with patience, beseech God to sanctifie it vnto thee, to humble thee by it, and make it a preseruatue for thee, against doing the like wrongs thy selfe, though thou shouldest haue neuer so fit occasions, neuer so strong temptations to the same. So much for that doctrine.

Then

Doct. 7. The next and last thus. *That they shall finde little pittie at the hands of others in their distresse, who haue beene without pittie to their brethren, in the time of their distresse.* This could these brethren confesse heere. That *Iosephs* pittiless carriage, (as they receiued it at that time) towards them, was caused by their owne want of pittie towards him in the time of his misery. The comparing of the 137. *Psalme*, with the thirteenth of *Isaiah*, *verse 18.* will make this good. Out of the former place, wee may gather how pittiless to the captiue Iewes, the Babylonians were flouting and gibering at them (^c *Sing vs one of the songs of Sion:*) And in the ^d latter, we finde how pittiless the Medes and Persians should be to *THEM*, beeing called vpon by God, by a propheticall

^c Psal. 137.

^d Isa. 13. 18

ticall Apostrophe, to dash their
 yong men to picces before their eyes,
 to haue no pittie on the fruits of their
 wombe, neither should their eye
 spare their little children. This
 particular, hath some witnesse,
 from *Iames* his generall^c; *Hee*^c *Iam. 2.*
shall haue iudgement without mer-^{13.}
cie, that hath shewed no mercie.
Because thou hast spoiled many na-
tions (saith Habakuck speaking to
the cruell Chaldeans) that is pit-
tileffely vsed many people, there-
fore the remnant of the people shall
spoil thee^f, yea deale pittileffely^f *Hab. 2. 8.*
 with thee. For when men fall to
 the spoile, then they rage like
 wilde beasts with little pittie, if
 with any at all.

A point making much to the *Vse* *1.*
 terrour of all mercilesse and pittileff
 persons, who pittie not the
 wants of them that are in pouer-
 tie,

tie, who minde not the griefes of them that are in misery: who throw their brethren into the pit, the prison for small trifles, and will not bee perswaded to release them: who haue the cry of the poore at their gates, at their doores, and will not be moued to relecue them: who heare the newes of the troubles of Gods people at this day, founding in their eares, and yet are not prouoked to regard them. Is it probable that these men shall haue mercie showne them in the time of their misery? Probable? no, not possible, except repentance change them, and compassion cloath them to make them better. For if they be blessed that are full of mercie^s, their happinesse partly consisting in this, *that they shall obtaine mercie*, then they are wretched







