Of Domestical Duties

Volume IV — The Seventh and Eighth Treatises: Of Servants and Masters

◆

William Gouge



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This is volume 4 of four. The complete work is in eight treatises: I, an exposition of Ephesians 5:21–6:9; II, of husband and wife; III, of wives; IV, of husbands; V, of children; VI, of parents; VII, of servants; VIII, of masters.

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Submitting your selves one to another in the fear of God.

— Ephesians 5:21

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Servants and Masters in the Apostle's Words

§. 123. *Of the subjection which believing servants owe.*

Because there is yet another order in the family besides those which have been noted before, namely the order of masters & servants, the Apostle prescribeth also unto them their duty.

As he began with wives and children, in the two former orders, so here he beginneth with servants who are the inferiors, for the same reasons[1] before rendered.

The Apostle is somewhat copious in laying forth the duties of servants, and in urging them to perform their duty; and that for two especial reasons: One in respect of those, whose masters were infidels: another in respect of those, whose masters were Saints.

1. Many servants there were in those days wherein the[2] Gospel was first preached to the Gentiles, that by the preaching thereof were converted, whose masters embraced not the Gospel: whereupon those servants began to conceit that they being Christians, ought not to be subject to their masters that were infidels.

2. Other servants there were whose masters believed the Gospel as well as they: now because the Gospel taught, that

[1] §. 10. Why the Apostle is so copious in urging servants to their duty.

[2] *Seruus beneuolentia prosequatur dominum, quamuis impiun. Qui fidelem habet dominum, saluo eius dominio, diligat vt patrem. Conslit. Apost. li.* 4. *ca.* 12. Gal 4:28.

there is neither bond nor free, but all are one in Christ Jesus: they thought that they ought not to be subject to their master who was their brother in Christ.

These two preposterous and presumptuous conceits doth the Apostle intimate, and expressly meet with in[3] another place. And because they had taken too deep rooting in the minds of many servants, the Apostle here in this place laboureth the more earnestly to root them out, and that by a thorough pressing upon their conscience that subjection wherein they are bound to their masters, as masters, whatsoever their disposition were. Hereof more[4] afterwards.

Here by the way, note three points.

1. The Gospel doth not free inferiors from that subjection[5] to men whereunto by the moral law they are bound.
2. Men are ready to turn the grace of God into liberty.[6]
3. As errors begin to sprout up in the Church, Ministers[7] must be careful to root them out.

§. 124. *Of the meaning of the fifth verse.*

Eph 6:5.

Servants be obedient to them that are your masters according to the flesh, with fear and trembling in singleness of your heart, as unto Christ.

THIS title *(servants)* is a general title, which may be applied[8] to all such as by any outward civil bond, or right,[9] owe their service

[3] 1 Tim 6:1, 2.

[4] Treat. 7. §. 2, 3.

[5] 1. *Obser.*

[6] 2. *Obser.*

[7] 3. *Obser.*

[8] οἱ δοῦλοι.

[9] *Origo vocabuli seruorun in Lat. lingua inde creditur ducta, quod hi qui iure belli possint occidi à victoribus cùm seruabaxtur serui fiebant: à seruando appellati. Aug. de Ciu. Dei lib.* 19. *cap.* 15. *Uide apud Viu. ibid.*

to another: of what sex soever the persons themselves be: or of what kind soever their servitude is: whether more servile or liberal.

Servile, as being born servants, or sold for servants, or taken in war, or ransomed; For of old they were called servants, who being taken in war, were saved from death.

Liberal, as being by voluntary contract made servants, whether at will, as some serving-men, journey men, and labourers; or for a certain term of years, as prentices, clerks, and such like. Wherefore whatsoever the birth, parentage, estate, or former condition of any have been; being

Servants they *must be subject, and do the duty of servants:* the[10] Apostles indefinite title *(servants)* admitteth no exception of any.

The other title *(masters)* hath as large an extent comprising[11] under it both sexes, *masters* and *mistresses:* and of these all sorts, great and mean, rich and poor, strong and weak, faithful and infidels, true professors and profane; superstitious, idolatrous, heretical persons, or the like: so as

No condition or disposition of the master exempteth a servant[12] *from performing duty to him.*

Among other degrees and differences, most especially let it be noted that both sexes, mistresses as well as masters, are here meant, that so the duties which are enjoined to be performed to masters may answerably be performed to mistresses (so far as they are common to both) and that both by maidservants, and also by men-servants that are under mistresses. In families mistresses are as ordinary as masters, and therefore I thought good to give an especial *item* of this.

Under this word *(obey)* are comprised all those duties which[13]

[10] 4. *Obser.*

[11] τοῖς κυρίοις. What masters are meant.

[12] 5. *Obseru.*

[13] ὑπακούετε.

servants owe to their masters: it is the same word that was before used in the first verse: and it hath as large an extent here being applied to servants, as it had there being applied to children: It showeth that

The rule of servants (as servants) *is the will of their master.*[14]

This clause *(according to the flesh)* is by some referred to the action of obedience, as if it were added by the Apostle to show what kind of obedience servants owe to their masters, namely a civil, corporal obedience in temporal things, opposed to that spiritual obedience which is due to God alone.

Ans. Though distinction may be made betwixt that service which is due to God, and that which is due to man, yet this application of this phrase in this place may give occasion to servants to think that if they perform outward service to their masters all is well, they owe no inward fear, or honour, which is an error that the Apostle doth here mainly oppose against.

But because this clause *(according to the flesh)* is immediately[15] joined to *masters,* I refer it to the persons to whom obedience is to be given, and so take it as a description of them, as if he had said, to *fleshly* or *bodily masters.*

The Apostle thus describeth masters for these reasons.

1. For *distinction:* to show he means such masters as are of the same mould that servants are: so distinguishing them from God who is a spirit: thus doth the Apostle distinguish betwixt *fathers of our flesh,* and *father of spirits.*[16]

2. For *prevention:* lest servants might say, our masters are flesh and blood as we are, why then should we be subject to them? To meet with that conceit, the Apostle expressly saith that obedience is due to *masters after the flesh.*

3. For *mitigation* of their servitude: for their masters being

[14]6. *Observu.* κατὰ σάρκα.

[15]Why masters are said to be after the flesh. *Dominis carnalibus. vet. transl.*

[16]Heb 12:9.

flesh, they have no power but over the bodies of their servants: their spirits are free from them: in which respect the Apostle calleth Christian servants *the Lord's freemen.*[17]

4. For *consolation* against their present condition, which is but for a time, because their masters are flesh: whatsoever is according to the flesh is of no long continuance, but hath his date.

5. For *direction:* to show in what things especially that obedience which properly belongeth to a master consisteth: namely in civil, outward things: for every one must be served according to his nature. As God being spirit, must in spirit be served: so man being flesh must in flesh be served. Now this service in the flesh is not opposed to sincere and upright service, but to spiritual. Thus by consequence that may be intended, which some would have principally to be meant.

Object. Masters may command spiritual things, namely to worship God, and after such and such a manner.

Answ. Of his own head he cannot command such things: there must be an higher warrant for the doing of them then the commandment of a man.

A main point here intended is this, that

Masters are not to be lightly respected because they be after the[18] *flesh:* that is, weak, frail, of short continuance, of the same nature that servants are.

Lest upon the forenamed description of masters, servants[19] should take to themselves too much heart, the Apostle annexeth this clause *(with fear and trembling, etc.)* which hath relation to the manner of their obedience. No slavish fear is here meant, as if servants should live in continual dread, or tremble at the sight of their masters: a servant by the tyranny of some master may be brought so to do: but to do so is no Christian duty: that which

[17] 1 Cor 7:22.

[18] 7. *Obseru.*

[19] Servants fear of their masters. μετὰ φόβου, καὶ τρόμου.

the Apostle here requireth is a duty belonging to all Christian servants towards all sorts of masters, even the mildest that be. It is therefore an awful respect of the authority of a master, and a dutiful reverence to his person which is here required: and it is opposed to sauciness, malapertness, boldness, stoutness, answering again, murmuring and muttering against their masters, and other like vices. To show how foul those faults be, and what great respect servants ought to bear to their masters, these two words *(fear,* and *trembling)* are joined together: which in[20] effect declare one and the same thing: but yet for explication sake they may be distinguished. For[21] *Fear* signifieth a reverend respect of one: it is that which in the former Chapter was required of wives: though the thing in general which is required of wives and servants is the same, yet the particular manner and measure of a servants fear is far different.

Trembling[22] is more proper to servants: it is a dread of punishment: and it is required of servants, not as if they should do all things simply for fear of punishment, but because God hath put a staff into a masters hands, servants must tremble at that power their masters have, and fear to provoke them to strike. To this purpose saith the Apostle to subjects in regard of the power which a Magistrate hath, *be afraid, for*[23] *he beareth not the sword in vain.*

Hence learn that

The authority of a master ought to strike a servants heart with[24] *dread.*

The dread which servants ought to have of their masters power and authority maketh many to care for no more then to avoid their masters displeasure: wherefore the Apostle addeth

[20]Difference betwixt *fear* and *trembling.*
[21]φόβος. *Vers.* 33.
[22]τρόμος.
[23]Rom 13:3, 4.
[24]8. *Obser.*

a further degree of a servants subjection, namely that[25] it be *in singleness of heart,* that is, honest, entire, upright: for this is opposed to hypocrisy, dissimulation, and fraud: yea of YOUR heart, not anothers: another in the simplicity of his heart may think you do a thing better then you do, by a charitable construction of every thing, but if in singleness of *your own* heart you do it, it will in truth be as it appeareth to be. So as

All the services which servants perform to their masters must[26] *be done in truth and uprightness.*

The Apostle gives this direction to Christians who have to do not only with masters according to the flesh (who only *see the outward appearance)* but also with the master of spirits[27] who *looketh on the heart:* and therefore also he added this clause, *as unto Christ:* teaching servants thereby that

Servants in their obedience to their masters, must approve[28] *themselves to Jesus Christ as well as to their masters after the flesh.*

This phrase *(as unto Christ)* implieth as much as that *(in the Lord)* whereof we spake[29] before.

§. 125. *Of the meaning of the sixth verse.*

Eph 6:6.

Not with eye service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart.

This and the verse following are added as a further explication of the last clause of the former verse. It should seem that servants, howsoever they might in some measure perform the

[25] ἐν ἁπλότητι τῆς καρδίας ὑμῶν.
[26] 9. *Obser.*
[27] 1 Sam 16:7 ὡς τῷ Χριστῷ.
[28] 10. *Obseru.*
[29] §. 96.

main duty of obedience, yet failed exceedingly in the manner of performing it. Because masters were but men, *masters according to the flesh,* who neither had power over the heart, nor could discern the disposition thereof, servants thought they had well done their duty, if they had outwardly performed what their master required: now to root out this bitter weed, and to reform this corrupt conceit, the Apostle is more large in clearing the point of sincere and upright service: therefore, the more fully to express his mind and meaning, first he layeth down the vice contrary to the foresaid sincerity (for contraries laid together do much set forth one[30] another) and then returneth more distinctly to declare the virtue. Whence note

Those points are most to be urged upon people, wherein they[31] *most fail.*

The vice here noted to be contrary to sincere service is termed[32] *eye-service.* Our English word doth properly and fitly answer the original, both in the notation, and in the true sense and meaning of it. It implieth a mere outward service only[33] to satisfy the eye of man:

And that is twofold

Hypocritical.
Parasitical.

Hypocritical service is that which is merely in show: when that is pretended to be done which indeed is not done; as if a servant should come from his masters work all in a sweat, as if he had taken extraordinary pains therein, whereas he hath done nothing at all, but otherwise made himself to sweat, or only made a show of sweat.

Parasitical service is that which is indeed done, but in pres-

[30] Opposita iuxta se posita magis elucescunt.
[31] 11. *Obser.*
[32] ὀφθαλμοδουλεία.
[33] What eye-service is.

ence of the master: such servants are they who will be very diligent and faithful in doing such things as their masters see, or shall come to their notice: but otherwise behind their masters back, and in things which they hope shall never come to his knowledge, they will be as negligent, and unfaithful as if they were no servants. Yet to satisfy their masters, and to sooth them, they will do any thing though never so unlawful.

From this vice thus discovered note, that

God requireth more then that which may satisfy man's eye.[34] God's eye is a piercing eye, and can see much foulness, where to man's eye all things seem very fair: so as they much deceive themselves who think all is well because no man can say to them, *black is thine eye.*

Those that content themselves with doing *eye-service* the[35] Apostle here termeth *men-pleasers:* which title he giveth unto them for two especial reasons.

1. To show the ground of *eye-service:* which is because all their care is to please their master, who is a man: for well they know that man can see but the outward show, or that which is done before his face.

2. To show the heinousness of that sin: for it is tainted with Atheism, in that the man guilty thereof hath no respect to God: but preferreth his master before God: he careth not to please God so he please his master: for this is the emphasis of that word *(men-pleasers)* It is spoken in opposition to God, as the Apostle implieth in another place, saying, *If I yet pleased*[36] *men, I should not be the servant of Christ.*

Object. How can it be so heinous a sin to be *men-pleasers,*[37] when the Apostle adviseth servants to *please* their masters *in all things?*

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[34] 11. *Obser.*

[35] Men pleasers. ἀνθρωπάρεσκοι

[36] Gal 1:10.

[37] Titus 2:9.

1. *Answ.* The advice there given is not simply to please, but to[38] *please well,* as the original word properly signifieth, and the Kings translators have fitly turned it.

2. *Answ.* That general particle *(all things)* must be restrained[39] to the duties of a servant, and to all the parts of obedience, which he there mentioneth in the words immediately going before. Servants therefore must please their masters in all things that their masters have power to require at their hands, and they are bound to do. Men-pleasing, here spoken of, is opposed to pleasing of God. Pleasing of men there mentioned is subordinate to our pleasing of God: here to please men is to sooth them up in every thing good or evil: there to please them is conscionably to obey them in every lawful thing. Here is condemned a seeking to please men in the first place, and that only, and wholly in every thing, whereas we ought first to seek God's approbation, then the testimony of a good conscience, and after these a pleasing of men, but in, for, and under God. Hence then observe that

A servant must not wholly give himself to sooth and please[40] *his master:* for so may he in many things highly displease Almighty God.

To avoid the two forenamed sins, *eye-service,* and *men-pleasing,* the Apostle giveth an excellent direction in these words, *as the servants of Christ doing the will of God from the heart,* where we may observe *servants of Christ* to be opposed to *men-pleasers,* and *doing God's will from the heart* to *eye-service.*

Servants of Christ, are they who know that their masters are in[41] Christ's place, bear his image, have their authority from him, and are under him: so as in serving their masters they serve[42] Christ: and so far as they may serve both together, they

[38] εὐαρέστους εἶναι.
[39] How masters are to be pleased in all things.
[40] 12. *Obseru.*
[41] δοῦλοι τοῦ Χριστοῦ.
[42] Who are servants of Christ.

will: but if they prove contrary masters, and thereupon one of necessity must be left, then they will cleave unto the highest master, which is Christ: and in this respect they are called *the Lord's freemen,* 1 Cor 7:22. Thus we see how a servant may[43] be no servant, if he do all things for the Lord.

From this opposition betwixt *men-pleasers* and *servants of Christ,* note that

They who in all things give themselves to please men are no servants of Christ.

That we may the better know who are servants of Christ,[44] the Apostle addeth a description of them in these words *(doing the will of God from the heart.)* Christ's will is God's will: for as Christ is God, the fathers will and his is all one: as he is man he wholly ordereth his will by his fathers, *he seeketh not*[45] *his own will, but the will of the father that sent him.*

This description of a servant of Christ the Apostle addeth partly as a direction to servants to teach them how in serving their masters, they may be servants of Christ, (namely, in having an eye to God's word, whereby his will is revealed both for the matter and manner of all things which they do) and partly as a motive to persuade them to be content with their place, and cheerfully to do their duty, because so is the will of God.

God's will is that which must direct and settle every one in the[46] *things which they do:* for God's will is the rule of that which is right. Every thing is very right which he willeth: and nothing is right that swerveth from his will.

To put a difference betwixt Christ and other masters, and to show that he looketh not (as man doth) upon the outward

[43] *Quo pacto servus non est servus? Cum prop ter Deum omnia facit. Chrys. in* 1 Cor 7. *hom.* 19.

[44] 13. *Obseru.*

[45] John 5:30.

[46] 14. *Obseru.*

appearance, but beholdeth the heart, the Apostle annexeth this clause *(from the heart.)* And it declareth that

A good thing must be well done. To do that which is God's[47] will, commended by his word, is for substance a good thing: to do it from the heart, is the right manner of doing it: That which being good is done after a right manner, is *well done.*

§. 126. *Of the meaning of the seventh verse.*

Eph 6:7.

With good will doing service as to the Lord and not to men.

In this verse the Apostle doth yet again inculcate the forenamed point concerning servants manner of obeying their masters, and their care therein to approve themselves to their highest master: whence observe that

Matters needful and weighty are again and again to be pressed.[48] This is a needful point, because servants exceedingly fail therein: and a weighty point it is, because all the comfort and benefit of service consisteth in God's approbation. But the former point is not here merely and barely repeated, but so set down as other good directions are afforded to servants[49] for their manner of obedience.

1. To serve *with good will,* is somewhat more then *with singleness of heart.* For it further implieth

1. A readiness and cheerfulness in doing a thing; a doing it with a *good mind,* as the notation of the Greek word[50] showeth.

2. A desire and endeavour that their masters may reap profit and benefit by their service: whereby they show that they bear a *good will,* and *good mind* to their masters.

[47] 15. *Observ.*
[48] 16. *Observ.*
[49] What it is to serve with good will.
[50] μετ' εὐνοίας.

In setting down servants duties, the Apostle useth another word then before in the fifth verse, namely this *(doing service)*[51] whereby he showeth that a servants place and duty is of a more abject and inferior kind then the place and duty of a child or a wife: the former word[52] (*obey)* was common to all: this word[53] (*doing service)* is proper to servants: and the very title of a[54] *servant,* is derived from thence. Hence note that

Though wives and children be inferiors as well as servants, yet[55] *may not servants look for such privileges as they have.* Another manner of subjection must be performed by servants.

The clause annexed *(as to the Lord)* is in effect the same[56] with that in the 5. Verse *(as to Christ)* for by the *Lord* he here meaneth *The Lord Christ.* But it is added to meet with a secret Objection. For if servants should say, *You require us to serve*[57] *our masters with good will, but what if they be hard-hearted and regard not our good will, but pervert our good mind?* The Apostle[58] giveth them this answer, Look not so much to men and their reward, as to God and his reward: serve men in and for the Lord, even as if you served God: so shall not your service be in vain. The inference of the eighth verse upon this, showeth that this is it which the Apostle here intendeth. Learn therefore that

An eye is to be cast upon God even in those duties which we perform[59] *to men:* and that both for approbation and reward from God.

The negative clause which followeth in these words *(and not to men)* is not *simply* to be taken (for then would it thwart the

[51] δουλεύοντες.
[52] ὑπακούετε.
[53] δουλεύοντες.
[54] δοῦλος.
[55] 17. *Obseru.*
[56] ὡς τῷ κυρίῳ.
[57] Object.
[58] Answ.
[59] 18. *Obseru.*

main scope of the Apostle in this place) but *comparatively* in relation to God, and that in two respects.

1. That service be not done *only* to men.

2. That service be not done to men *in and for themselves.* Service must be done to God as well as men: yea *In that service*[60] *which we do to men, we must serve God.* Men must be served for the Lord's sake, because the Lord hath commanded it, because they bear the Lord's image, and stand in his stead: in the Lord, and under the Lord.

From this large declaration of the *manner* of doing service[61] to masters note the difference betwixt such servants as are *servants of men,* and such as are *servants of Christ.*

1. *They* do all to the eye. *These* all from the heart.
2. *They* seek to please men. *These* do the will of God.
3. *They* do their service discontentedly. *These* cheerfully.
4. *They* do all upon self-love. *These* with good will.

§. 127. *Of the meaning of the eight verse.*

Eph 6:8.

Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord whether he be bond or free.

GREAT is the ingratitude of many masters: they will exact[62] all the service that a poor servant possibly can do, but slenderly recompense his pains: yea, it may be, very evilly reward the same, not affording competent food, clothing, lodging, but frowns, checks, and blows. Now to uphold servants in such straits, and to encourage them to do their duty whether their masters regard it or no, the Apostle in this verse laboureth to

[60] 19. *Observ.*

[61] Difference betwixt servants of men, and of Christ.

[62] Why servants are put in mind of God's reward.

raise up their minds to God: and to show unto them that he regardeth them, and will sufficiently reward them, so as

Servants labour shall not be in vain in the Lord. To press[63] this encouragement the more upon them, he setteth it down as a thing granted by all, so clear as none of them can be ignorant thereof *(Knowing)* as if he had said, ye all well enough[64] know that what I now say is most true: hence note that

God's respect of faithful servants is so well known, as none that[65] *have any understanding can be ignorant thereof.*

The Apostles argument is drawn from the *general to a particular,*[66] and the generality is noted in the *thing done (whatsoever)* and in the *person* that doth it *(any man.)* But because the generality of the thing might be too far stretched, he addeth this limitation *(good)* and because the generality of the person might be too much restrained, he addeth this explication *(whether bond or free.)* This distinction is used because in those days many servants were bond-men and bondwomen. Now the Apostles argument may thus be framed: *Every one of what estate and degree soever he be, shall be rewarded of God for every good thing he doth, be it great or small. Therefore every servant shall be rewarded of God for every good service.*

The recompense promised is set forth under a concise speech *(the same shall he receive)* meaning that he shall receive[67] a reward for the same: that phrase hath relation to the crop which an husbandman receiveth of the corn he sowed, which is of the same kind he sowed:[68] the seed being wheat, the crop is of wheat: the[69] seed being plentifully sowed, the crop will be plentiful: to the same purpose saith this Apostle in another place,

[63] 20. *Obser.*
[64] εἰδότες.
[65] 21. *Obser.*
[66] A genere ad speciem.
[67] τοῦτο κομιεῖται.
[68] 1 Cor 15:38.
[69] 2 Cor 9:6.

whatsoever a man soweth[70] *that shall he also*[71] *reap.* Now to apply this, servants that by their faithful service bring honour and glory to God, shall again receive honour and glory. If they ask of whom they shall receive it, the Apostle expressly answereth, *Of the Lord:* for it is the Lord that[72] said,[73] *Them that honour me will I honour.* God will not forget them, though their masters may.

From this verse thus opened, I gather these particular observations, concerning servants.

1. *Servants may and ought to apply unto themselves general*[74] *promises made to Christians.* Otherwise this general argument of the Apostle is to little purpose in this place.

2. *A Christian may be a bond-slave:* for the Apostle directeth this encouragement to Christians, among whom he presupposeth[75] some to be *slaves,* opposing them to *free-men,* who also were servants.

3. *Faithful service performed to men is a good thing:* for the[76] good things which servants especially do is in their service.

4. *As God accepteth not men because they are free, so neither*[77] *rejecteth he them because they are bond.* It is not the person, but the work that he regardeth.

5. *The faithful service of servants is as good seed sown:* it[78] will bring forth a good crop. The metaphor here intimated implieth as much.

6. *God is honoured by the faithful service of servants:* this is[79] intimated by the application of God's reward to them, for God

[70] τοῦτο καὶ θερίσει.
[71] Gal 6:7.
[72] παρὰ τοῦ Κυρίου.
[73] 1 Sam 2:30.
[74] 22. *Obser.*
[75] 23. *Obser.*
[76] 24. *Obser.*
[77] 25. *Obser.*
[78] 26. *Obser.*
[79] 27. *Obser.*

honoureth none but them which honour him.

§. 128. *Of the connection of masters duties with servants.*

Eph 6:9.

And ye masters do the same things unto them, forbearing threatening: knowing that your master also is in heaven: neither is there respect of persons with him.

To the duties of servants the Apostle adjoineth the duties of masters, saying, AND *ye masters:* whence learn that

Masters are as well bound to duty as servants. A like doctrine was noted from the connection of parents duties with children's: there you may see this general further amplified,[80] §. 115.

1. God's law requireth as much: for it expressly enjoineth many duties to masters (as in the eighth treatise following we shall see.)

2. So doth also the law of nature which hath tied master and servant together by a mutual and reciprocal bond, of doing good, as well as of receiving good.

3. The law of nations requireth also as much: For in all nations where ever there was any good government, and where wise, and good laws were made, particular laws of the duties of masters have been made.

4. The law of equity doth so also. One good deserveth another good: therefore the Apostle saith to masters, *give unto your servants that which is just and equal.*[81]

Now let masters take notice hereof: and know that God the great Lord of all hath made this relation betwixt master and servant, and hath set each of them in their several and distinct

[80] 1. *Obser.*

[81] Col 4:1.

places for the mutual good of one another, so as servants are no more for the good of masters, then masters are for the good of servants. Wherefore, as they look for duty, let them perform duty: if servants fail in their duty, let masters see if they themselves be not the cause thereof, by failing in theirs. Their authority will be no excuse before Christ, but a means to aggravate their fault, and increase their condemnation: for the greater the talent is, the more diligence is expected, and the straiter account shall be exacted.

§. 129. *Of the meaning of this phrase,* Do the same things.

These two titles *(masters, servants)* are so taken here as they were[82] before in the fifth verse.

All the duties of masters are comprised under this phrase, *do the same things:* which at first sight may seem to be somewhat[83] strange: for may some say, The things which servants must do are these, *to fear, to obey, to do service,* with the like, and are masters to do *the same things?*

Answ. 1. These words are not to be referred to those particular duties which are proper to servants, but to those general rules of equity which are common to masters as well as servants; namely, that in their several places, *with singleness of heart, as unto Christ, not with eye service as men pleasers, but as the servants of Christ they do the will of God from the heart.*

2. Those words may be referred to the eight verse, the verse going immediately before, which laieth down a general rule for all men in their several places to do the good things of their places. Now then as servants must have an eye to their places to do the good things thereof, so masters must do *the same things:*

[82] §. 124.

[83] τὰ αὐτὰ ποιεῖτε.

that is, *they* must have an eye to *their* places, to do the good things thereof.

3. Those words may be taken without reference to any former words, and expounded of a mutual, reciprocal, and proportionable duty that ought to pass betwixt master and servant: not in the particulars, as if the same duties were to be performed by each of them, for that were to overthrow the order and degrees which God hath set betwixt master and servant, to cross God's ordinance, and infer contradiction: but in general, that duties are to be performed of each to other: in which respect the Apostle said[84] before of all sorts, superiors, and inferiors, *Submit your selves one to another.* And thus by this phrase the doctrine before mentioned is confirmed, that *masters are as well bound to duty as servants.*

None of these answers thwart another, but all of them may well be admitted, and all of them well stand together. They all imply a common equity betwixt masters and servants, but no equality: mutual duties, but divers and distinct duties, appertaining to their several places. Compare with this text, that which the Apostle himself hath more plainly and fully noted (Col 4:1) and we shall observe him to expound his own meaning, for that which here he implieth under this phrase *(the same things)* that he expresseth there under these two words, *just, equal:* whereof we shall[85] hereafter more distinctly speak.

Purposely doth the Apostle infold masters duties under this general phrase *(the same things)* to prevent a secret objection raised from the eminency and superiority of masters above servants, which maketh them think, that servants are only for the use of masters, and that masters are no way tied to their servants. But if in the general masters must do *the same things,*

[84] §. 3.

[85] Treat. 8. §. 20, 44.

then they are for their servants good, as well as servants for theirs.

§. 130. *Of masters forbearing threatening.*

The Apostle in these words *(forbearing threatening)* doth[86] not simply forbid all manner of threatening, but only prescribe a moderation thereof: and[87] so much have the Kings translators well expressed in the margin against this Text. Threatening is a duty which, as occasion serveth, masters ought to use, and that to prevent blows. But men in authority are naturally prone to insult over their inferiors, and to think that they cannot show their authority but by austerity: for which reason the Apostle dehorteth husbands from[88] *bitterness,* and parents from[89] *provoking their children to wrath.* Besides, the[90] Gentiles and Heathen thought that they had an absolute power over servants, and that of life and death: whereupon the Roman Emperors made laws to restrain that rigour: for they would use their servants like beasts. Now that Christian masters should not be of the same mind, the Apostle exhorteth them to *forbear threatening.* Hence note that

Authority must be moderated and kept in compass: else will[91] it be like a swelling river without banks and walls.

Threatening is here put for all manner of rigor, whether in heart, look, words, or actions: for it is usual in Scripture to put one instance for all of the same kind.

Forbearing, implieth a restraint of all manner of excess, as

1. In time and continuance: when there is nothing but continual threatening upon every small and light occasion.

[86] ἀνιέντες τὴν ἀπειλήν.
[87] Or, moderating.
[88] Col 3:19.
[89] Eph 6:4.
[90] See Treat. 8. §. 14.
[91] 2. *Obser.* Authority to be kept in compass.

2. In measure; when threatening is too fierce, and violent, so as it maketh the heart to swell again, and as it were fire to come out of the eyes, and thunder out of the mouth, and the body to shake in every part thereof.

3. In execution; when every vengeance once threatened shall surely be put in execution, though the party that caused the threatening be never so sorry for his fault, and humble himself, and promise amendment, and give good hope thereof. Woe were it with us the servants of the high God, if he should so deal with us.

Here note that *men may exceed in doing a bounden duty:* and[92] so turn a needful virtue into an hurtful vice: great respect therefore must be had to the manner of doing good and lawful things.

Yet further for the extent of this prohibition, we are to know that under the vice forbidden the contrary virtues are commanded, as mildness, gentleness, patience, long suffering, with the like.

§. 131. *Of masters subjection to a greater master.*

The latter part of this verse containeth a reason to enforce the directions in the former part. The reason in sum layeth down that subjection wherein masters are under God. A point whereof none of them could be ignorant, and therefore he thus setteth it down, *knowing:* for,[93]

All men know that there is an higher then the highest on earth.[94] The light of nature revealeth as much, no Pagan, much less Christian, can be ignorant thereof. In that speaking to masters

[92] 3. *Obser.* Excess in duty not good.

[93] εἰδότες.

[94] 4. *Obseru.*

he telleth them that they have a master, thereby he giveth them to understand, that

They which are in authority, are also under authority: masters[95] have a master. For God is *Lord of Lords,* master of masters. In this respect saith *Joseph* a great Governor, *am not I under God?*

These two little particles *(even your,* or *your also)* add some[96] emphasis: having reference to servants, as if he had said, as well your master, as your servants master. Some Greek copies, for more perspicuity, thus read it *(both your and their master)*[97] the sense is all one which way soever we read it: It showeth that in relation to God,

Masters and servants are in the same subjection, and under a[98] like command. There is one master, even Christ: and all men whosoever are *brethren, fellow-servants.*

§. 132. *Of God's being in heaven.*

That great master, under whom all masters on earth are, is here said to be *in heaven,* the more to commend and set forth his dignity and authority: and to make masters to stand in the more awe of him: To like purpose *David* having set forth God[99] sitting in *the heavens,* inferreth this exhortation unto the great Commanders on earth, *Be wise now therefore, ô ye Kings, be instructed, ye Judges of the earth: Serve the Lord with fear, and rejoice with trembling.*

Object. This placing of God *in heaven,* maketh such as fear not God the more insolent and secure: for they will be ready to think and say, *How doth God know? Can he judge through the*[100]

[95] 5. *Obseru.* 1 Tim 6:15. Gen 50:19.
[96] καὶ ὑμῶν.
[97] καὶ ὑμῶν, καὶ αὐτῶν.
[98] 6. *Obseru.* Matt 23:8; 18:28.
[99] Ps 2:4, 10, 11.
[100] Job 22:13, 14.

dark cloud? Thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven?

Answ. 1. The Apostle wrote to Christian masters, who thought better of God then such Atheists did.

2. The placing of God *in heaven* doth not bound him within the compass thereof: for[101] *the heaven, and the heaven of heavens cannot contain him.*[102] *He filleth heaven and earth.*[103] *Though heaven be his throne, yet the earth also is his footstool.* But because the Lord doth most manifest his glory in heaven, and from heaven, therefore[104] *by an excellency* is he said to be in heaven: and that in three especial respects.

1. To show that there is no proportion betwixt him and earthly masters, be they never so great. For as the heaven is higher then the earth, so is God more excellent, yea infinitely more excellent then any man. *Who is like unto the Lord our God*[105] *who dwelleth on high?* There is no such difference betwixt masters and servants on earth.

2. To show that he hath his eyes continually on all his servants: he seeth every thing that they do, as one placed above others seeth all that are under him.[106] *From heaven doth the Lord behold the earth.*[107] *The Lord looketh from heaven, he beholdeth all the sons of men.*[108] *The eyes of the Lord are in every place, beholding the evil and the good.* So as this phrase noteth the clean contrary to that which was before objected by wicked *Atheists.*

3. To show that he is Almighty: able both to recompense his faithful servants (whereupon *David* saith, *Unto thee lift I*[109] *up*

[101] 1 Kgs 8:27.
[102] Jer 23:23.
[103] Matt 5:34, 35.
[104] κατ' ἐξοχήν.
[105] Ps 113:5.
[106] Ps 102:19.
[107] Ps 33:13.
[108] Prov 15:3.
[109] Ps 123:1.

mine eyes, ô thou that dwellest in the heavens) and also to execute vengeance on those that are unfaithful to God, and cruel to their servants (whereupon saith *Solomon, if thou seest oppression*[110] *etc. marvel not: for he that is higher then the highest regardeth.)*

From this place of God *(in heaven)* we learn these lessons.

1. *The eye of faith is needful to behold God withal,* for heaven[111] is too high for any bodily eye to pierce into. But *by Faith did Moses see him who is invisible.*

2. *Though masters had none on earth above them, yet is there*[112] *one higher then they.* There is a master in heaven.

3. *They who cannot be heard on earth, have yet one to appeal*[113] *unto.* There is a master in heaven.

4. *The command under which earthly masters are, is far*[114] *greater then that which they have:* for their commander is in heaven.

§. 133. *Of God's having no respect of persons.*

The Apostle further addeth of God the great master of all, that *with him there is no respect of persons.* The Hebrew word used to set forth this point signifieth[115] *a face:* so doth also the Greek word here translated[116] *person:* it signifieth both *face* and *person.* Now we know that the face of a man is outward, and that which of all other parts maketh him most amiable in anothers eye. It is opposed to that which is inward, even the heart: in which respect it is said that *the Lord seeth not as*[117] *man seeth, for man looketh on the outward appearance, but the Lord looketh*

[110] Eccl 5:8.
[111] 7. *Obseru.* Heb 11:27.
[112] 8. *Obseru.*
[113] 9. *Obser.*
[114] 10. *Obseru.*
[115] פנים
[116] πρόσωπον.
[117] 1 Sam 16:7.

on the heart. Here by a *Synecdoche, face* or *person* is put for every outward quality, state, or condition which maketh one to be preferred before another in man's approbation, as beauty, comeliness, stature, wealth, honour, authority, and the like. Now in that God *receiveth* not, or *respecteth* not persons, it showeth that God preferreth not any one before another for any the forenamed outward respects, or any other like to them. *Elihu* plainly expoundeth this phrase in these words, *he accepteth not the person of princes, nor regardeth the*[118] *rich more then the poor.* The phrase is taken from them that sit in thrones of judgment, where their eyes should be blinded, that they may not see the face or person of those that are brought before them: but only hear the cause.

This properly is here noted of God, to meet with a vain conceit of many masters, who though they know that God is their master as well as their servants master, yet think that God will not call them so straitly to account, but will suffer and tolerate them, because they are of a higher rank, and in a better condition then servants: But by this phrase the Apostle showeth that

To God all are alike: he putteth no difference betwixt any.[119] He will show favour to the meanest, as well as to the greatest: he will take vengeance of the greatest as well as of the meanest.

Many good lessons may be learned from hence: as among other, these,

1. The poorest and meanest that be may have as free access to God as the wealthiest and greatest: and their suit shall be as soon received.

2. The great ones on earth, have as great cause to fear the revenging hand of God for any sin, as mean ones.

3. It becometh magistrates and all in authority to carry themselves impartially towards all that are under them: for they are

[118] Job 34:19.
[119] 11. *Obser.*

in *God's room.* Respect of persons is the cause of all that injustice and wrong which magistrates do.

4. It becometh ministers to be faithful *in all God's house,* and with an *even hand* to sow the seed of God's word, and to keep themselves pure from the blood of *all men:* for they are God's stewards and ambassadors; and therefore they must have no respect of persons.

A Servant's Reverence for His Master

§. 1. *A Resolution of the Apostles direction to Servants.*

Eph 6.

5. Servants be obedient to them that are your masters according to the flesh, with fear and trembling in singleness of your heart, as unto Christ. 6. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. 7. With good will doing service, as to the Lord, and not to men. 8. Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

The third and last couple of a family are—

Masters.
Servants.

The direction which the Apostle giveth to servants, is in this text set down.

Therein he

1. Declareth their duties.
2. Addeth motives to perform them.

I. In declaring servants duties he noteth the *kinds*, the *manner*, and the *extent* of them.

1. The kinds of servants duties are noted in two words,—

Obey, v. 5.
Serve, v. 7.

2. The manner is set down

Affirmatively, vv. 5, 7.
Negatively, vv. 6, 7.

1. *Affirmatively* by showing what graces are requisite: to which purpose he reckoneth up four particulars.

1. *Fear and trembling.*
2. *Singleness of heart.*
3. *Conscience to Christ.*
4. *Good will.* Under which are comprised—
    1. Cheerfulness.
    2. Readiness.
    3. Diligence.
    4. Faithfulness.

2. *Negatively,* by showing what vices are to be avoided, and these are two especially,

1. *Eye-service,* which is opposed to *doing of things*—

As Christ's servants.
From the heart.

2. *Men-pleasing,* which is opposed to *doing the will of God.*

3. The extent of servants duties is noted in these four phrases,—

1. Masters *after the flesh,* v. 5.
2. *As to Christ,* v. 5.
3. *As servants of Christ,* v. 6.
4. *Doing God's will,* v. 6.

II. The motives which the Apostle useth are partly—

Implied.
Expressed.

They are *implied* three ways.

1. By declaring the place of a master *(as to Christ.)*
2. By noting out the honour of their service *(as servants of Christ.)*
3. By showing the ground of servants subjection *(God's will.)*

The motive expressed is the *Recompense* which servants shall have for their pains largely laid forth, v. 8.

Therein these distinct points are noted in order.

1. The assurance thereof *(knowing.)*
2. The ground thereof, taken from a general rule *(whatsoever good thing any man doth.)*
3. The particular application thereof *(whether bond or free.)*
4. The kind thereof *(the same shall he receive.)*
5. The author and giver thereof *(of the Lord.)*

§. 2. *Of the lawfulness of a masters place and power.*

In handling servants duties I will proceed according to the order propounded. In the first place therefore I will note out the *kinds* of servants duties.

For finding out the kinds, I will observe the method followed in handling children's duties. Note then

1. The *Fountain* of servants duties.
2. The *Streams* that issue from thence.

The *Fountain* resteth partly in the *opinion,* and partly in the *affection* of servants.

In their *Opinion* they must be informed and resolved that the[120] place of a master and a servant is lawful and warrantable: that God in general ordained degrees of superiority and inferi-

[120]Servants must be informed of the lawfulness of a masters authority.

ority, of authority and subjection: and in particular gave to masters the authority which they have, and put servants in that subjection wherein they are. Till the judgment be resolved hereof, nor reverence, nor obedience will be yielded as it ought. For reverence hath reference to Eminency and superiority: and obedience to authority and power. Who will reverence or obey him whom he taketh to be his equal? This was the ground of the conspiracy of *Corah, Dathan* and *Abiram,* that they thought *Moses and Aaron took too much upon them, and lift themselves up above the congregation of the Lord.*[121] Wherefore I will here note the grounds of a masters authority, and servants subjection.[122]

1. *God hath given express commandment* unto masters to govern their servants: and unto servants to be subject to their masters.[123] In the fourth commandment God giveth a charge to masters over their servants, to see that they do no manner of work. And the Angel biddeth *Hagar humble her self under her mistress hands.*[124] And here servants are commanded to *obey their masters.*

2. Many directions are given both to masters and servants in regard of their different places how to carry themselves one to another. Read for this purpose the many laws which *Moses* prescribed to both: the many counsels which *Solomon,* in his proverbs especially, giveth also to both: and particularly the directions of this and other Apostles.

3. Saints in all ages have been set in these places: some in the places of masters, and some in the places of servants: and according to the place wherein God hath set them, they have performed their duty: masters the duties of masters, and servants the duties of servants.

4. The many parables which Christ useth taken from the

[121]Num 16:3.
[122]Grounds of masters and servants places.
[123]Exod 20:10.
[124]Gen 16:9.

power which masters have and exercise over their servants, and the subjection which servants yield to their masters, show that the authority of the one, and subjection of the other, are things without question granted and not denied.

5. God hath made many promises of reward both to masters, and servants, that conscionably perform the duties of their place: and hath made many threatenings against the one and the other that are negligent therein.

All these grounds are so clearly and plentifully noted in the Scripture, that any one who is any whit acquainted therewith may know them to be so. Were there no other arguments then this text which I have in hand, it were enough to confound all gainsayers: and to move such as believe the rather[125] for their faith and profession sake to serve their masters after the flesh.

§. 3. *Of the Anabaptists arguments against the authority of masters, and subjection of servants.*

Contrary to this first ground of servants subjection is the opinion of Anabaptists, who teach that all are alike, and that there is no difference betwixt masters and servants. Their reasons, whereby they would make show to prove their unreasonable opinion, are these.

1. *Object.* Masters are either Infidels or Christians, and so servants either one or other. If masters be Infidels, and servants Christians, how unmeet is it that Christians should be subject to Infidels? And if master and servant be both Christians, they are brothers: but brothers are equals, and neither subject to other.

Answ. Rule and subjection are matters of outward policy, they tend to the outward preservation of Church, commonwealth,

[125] *Serui cum crediderint plus dominis carnalibus seruire debent. Cypr. Testim. l.* 3. *c.* 72 See Treat. 1. §. 123.

and family, in this world: but faith, piety, and such graces are inward matters of the soul, tending to a better life.

These being thus different, one that is more excellent in the one, may be inferior in the other. Yea though there be an equality in the one, namely, in spiritual things, yet there may be a disparity in the other, namely, in civil and temporal matters. And though Saints may be far inferior to infidels in outward estate, yet they are not a whit the less glorious before God. The honour proper and peculiar to Saints is inward, not visible to the carnal eye of a natural man.

2. *Object.* It is against nature for one to be servant, especially a bond-servant to another.[126]

Answ. To grant that it is against that absolute and perfect nature wherein at first God created man, and that it came in by sin, yet is it not against that order and course of nature wherein God hath now settled man. God hath turned many punishments of sin to be bounden duties; as *subjection of wife to husband, and man's eating bread in the sweat of his brow.*

3. *Object.* It is the prerogative of Christians to be *all one:*[127] but subjection of servants to masters is against that prerogative.

Answ. That prerogative is merely spiritual: for *in Christ all are one,* as they are members of Christ, which is a spiritual body: not as they are members of a politic body. A politic inequality is not against a spiritual equality.

4. *Object.* This subjection is against the[128] liberty that Christ hath purchased for us, and wherewith he hath made us free.

Answ. It is not. For that liberty is from the curse and rigor of the moral law: from the ceremonial law and the rites thereof: from Satan, sin, death, and damnation: but not from those

[126] *Prima seruitutis causa peccatum est, etc. Verum & poenalis seruitus ea lege ordinatur, qua naturalem ordinem conseruari iubet, etc. Aug. de Ciu. Dei l.* 19. *c.* 15.

[127] Gal 3:28.

[128] Gal 5:1.

degrees which God hath established betwixt man and man, for the good of mankind.

5. *Object.* We are expressly forbidden to be *servants of men.*[129]

Answ. To be a servant in that place is not simply to be in subjection[130] under another, and to do service unto him, but to be so obsequious to a man, so addicted to please him, and so subject to his will, as to do whatsoever he will have done: to regard nothing but his pleasure: to prefer it before God's word and will. It is not therefore the thing it self, but an excess therein which is there forbidden.

§. 4. *Of a servants fear of his master.*

The other part of that fountain, from whence the duties[131] of servants flow, resteth in the affection: and it is in one word *Fear:* which is an awful dread of a master. An *awe* in regard of his masters place: a *dread* in regard of his masters power. An *awe* is such a reverend esteem of his master, as maketh him *account his master worthy of all honour:* which *S. Paul*[132] expressly enjoineth servants to do. A *dread* is such a fear of provoking his masters wrath, as maketh him think and cast every way how to please him. This is it which the Apostle here intimateth under these two words, *fear* and *trembling.* In both these respects *S. Peter* commandeth servants to be *subject in all fear.*[133]

So proper is this *fear* to a servant in relation to his master, as where it is wanting, there is a plain denial of his masters place and power; which God intimateth under this expostulation, *If I be a master, where is my fear?*[134] that is, you plainly show that

[129] 1 Cor 7:23.
[130] See Treat. 1. §. 124, 125, 126.
[131] Servants ought to fear their masters.
[132] 1 Tim 6:1.
[133] 1 Pet 2:18.
[134] Mal 1:6.

you account me not your master, because in your heart there is no *fear* of me.

This fear will draw servants on, cheerfully to perform all duty: the more it aboundeth, the more desire and endeavour there will be to please, and to give good contentment (and this is a point commanded to servants, *to please well in all things:)*[135] yea it will glad the heart of a servant to see his service prosper well: hereof we have a worthy pattern in *Abraham's* servant,[136] whose care to do his business, as his master would have it, and prayer for God's assistance therein, and thanks for God's blessing thereon, showeth an awful respect which he bare to his master.

Again, on the other side, this fear will keep men from offending their masters (which was one reason that moved *Joseph* not to yield to his mistress)[137] and in this respect it may prevent many mischiefs which their masters offence and wrath might bring upon them.

One especial means to breed and preserve this fear in servants, is, a due consideration of the ground of their masters[138] place and power: which is God's appointment: God hath placed them in his stead, and in part given them his power: they are the Deputies and Ministers of God, and therefore in Scripture the title[139] (*Lord)* is after a peculiar manner given to them. What maketh subjects stand in awe of inferior Magistrates? Is it not because they bear the Kings person, and have authority and power given unto them of the King?

[135] Titus 2:9.
[136] Gen 24.
[137] Gen 39:8.
[138] Direction.
[139] אדון Gen 24:9. Κύριος. Eph 6:5.

§. 5. *Of the extremes contrary to servants fear of their masters.*

Two extremes are contrary to this servant-like fear.

1. In the excess a *slavish fear:* when they fear nothing but[140] the revenging power of their master: the staff or the cudgel, as we speak: so they may avoid that, they care not whether their master be pleased or no. This maketh them oft to wish that their masters had no power over them: or that they were dead. This was that fear which possessed the heart of that unprofitable servant, who said to his master, *I knew thee that*[141] *thou art an hard man, and I was afraid.* Such servile servants will never be profitable.

2. In the defect, a light esteem and plain contempt of[142] masters. That this is contrary to fear is evident by that opposition which God maketh betwixt them in these words, *If I be a master, where is my fear, ô ye that despise my name?* As if he had said; Hereby ye show that ye fear me not as a master, because ye despise me. This sin of despising masters is expressly[143] forbidden: and for it was *Hagar dealt hardly withal.*[144] When masters are poor, mean, weak, aged, or otherwise impotent, then proud servants are prone to despise them: which argueth a base mind, showing that they respect their masters power more then his place: the poorest and weakest have the same place and authority over servants, that the richest and strongest have; all bear God's image alike: but disdainful proud servants show that they regard not God's image at all.

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[140]Slavish fear in servants.

[141]Matt 25:24, 25.

[142]Servants despising their masters. Mal 1:6.

[143]1 Tim 6:2.

[144]Gen 16:6.

§. 6. *Of servants reverence in speech.*

The two main *streams* which issue out of the forenamed *fountain,* are—

Reverence.
Obedience.

Reverence is manifested in

Speech.
Carriage.

In speech by *refraining* and *well ordering* speech.

Servants reverence in refraining speech is manifested 3. Ways.

1. By sparing to speak, without just cause in their masters presence or audience: This phrase[145] (*they stand continually before thee and hear thy wisdom)* spoken of *Solomon's* servants, showeth that they were slow to speak and swift to hear in their masters presence.

2. By forbearing to reply when they observe their masters unwilling that they should speak any more. Thus did *Peter* forbear when his master gave him this short answer, *What is that to thee?*[146]

3. By attending to that which their masters shall deliver to them: for servants ought to show such a respect to their masters speaking to them, as *Samuel* did to God, when he said, *Speak for thy servant heareth.*[147] The titles of *Lord* and *servant* do show, that this speech is taken from the duty of servants. The notation of the[148] Greek word used by the Apostle, & translated *Obey,* implieth as much. This reverence did *Abraham's*[149] servant show

[145] 1 Kgs 10:8.
[146] John 21:22.
[147] 1 Sam 3:10.
[148] ὑπακούετε. See Treat. 1. §. 96, 124.
[149] Gen 24:9.

to his master, when he gave him a charge about choosing a wife for his son.

Servants for well ordering their speech unto their masters must observe five cautions.

1. That they have just occasion to speak: and that is either when their masters require them to speak (as[150] the disciples) or when they see it behoveful for their masters that they should speak. In such cases *speech* argueth reverence, as well as *silence* in other cases. The general points which were before delivered of the reverence of[151] wives to their husbands, and of[152] children to their parents, may be applied to servants: and pressed upon them as an argument from the less to the greater thus, If wives (who in many things have a joint authority with their husbands) & children (who are not in so servile a degree subject to their parents, as servants to their masters) must manifest their inward fear of their husbands and parents by outward reverence, much more must servants to their masters. To declare the force of this consequence so much the more, let it be noted that the Apostle addeth another kind[153] of word here, then he did before, either in wives or children's duties, namely[154] *trembling*.

Quest. In what cases may it be behoveful for masters that their servants speak to them?

Answ. 1. When they know any thing that may be profitable for their masters, they ought to declare it, though they be not asked: as[155] that maid which told her mistress *Naaman's* wife, that there was a Prophet in Samaria that could deliver him of his leprosy.

2. When masters through ignorance, passion, or such like

[150]Matt 16:14.
[151]Treat. 3. §. 13.
[152]Treat. 5. §. 4. 5. *etc.*
[153]When behoveful for servants to speak to masters.
[154]See Treat. 1. §. 124.
[155]2 Kgs 5:3.

cause, refuse to do that which their servants know to be good for them, they ought to persuade their masters to do it; as *Naaman's* servants persuaded their master to wash himself in[156] Jordan as the Prophet advised him.

3. When servants are not fully instructed in those things which they ought to do for their master, they ought to ask of him what is to be done, as the disciples who said to their master, *where wilt thou that we prepare for thee to eat the*[157] *passover?*

4. When some scruple ariseth in their minds about any charge that their master shall give them, they may inquire of their master, as *Abraham's* servant when he said, *what if the woman*[158] *will not come with me?*

5. When their master unjustly suspecteth any evil of them, they may speak to clear their own innocency, as *David*[159] did to *Saul.*

A second caution for servants well ordering their speech is,[160] that the very form and manner of their speech when they have just occasion to speak to their masters, do savour of reverence: for which purpose let these particulars be noted.

1. That servants give reverend titles to their masters.

It was in an honourable respect of their master that the servants of *Naaman,* called him *father.*[161] In Scripture[162] one of God's titles is attributed to masters, as *Lord.*

2. That their words be few, no more then must needs, even when they have occasion to speak: as may be gathered out of the forenamed examples alleged to show when servants might and ought to speak.

3. That all their words spoken to their master be meek, mild

[156] 2 Kgs 5:13.
[157] Matt 26:17.
[158] Gen 24:5.
[159] 1 Sam 24:10.
[160] Directions for servants well framing their speech to masters.
[161] 2 Kgs 5:13.
[162] §. 4.

and humble: note for this purpose how the children of the Prophets framed their speech to their master.[163]

1. They humbly beg leave for themselves to go to Jordan.

2. They entreat him to go, in these words, *vouchsafe I pray thee to go with thy servants.*

3. When one of them had lost the head of his hatchet, as if he durst not be so bold as to speak to his master to get it him again, he referreth the thing to his good pleasure, saying, *Alas master it was but borrowed.*

A third caution is, that they observe a fit season to speak to their master: as when he is at leisure to hear them: (thus it is noted of the disciples that when their master was *alone* they propounded their questions unto him)[164] or when his mind is quiet, not troubled with passion (thus when *David* observed that *Saul's* mind was somewhat pacified towards him, by that speech he used, *Is this thy voice my son David,* then he took occasion more freely to speak to him.)[165]

A fourth caution is, that they give a ready and present answer to their master. This is oft commended in *Peter,* that when Christ propounded any question to his disciples, he would presently and[166] readily answer.

A fifth caution is, that all their speeches and answers to their master be true, not daring to tell a lie unto them: this argueth a very reverend respect of a master. When *Eli* demanded of *Samuel* what the Lord had said to him, *Samuel told him every whit and hid nothing from him.*[167] And when *David* bid the woman of Tekoah not to hide the thing that he should ask her from him, she told him the whole truth. There is a double bond to tie servants hereunto.

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[163] 2 Kgs 6:2. *etc.*

[164] Mark 4:10.

[165] 1 Sam 26:17.

[166] Matt 16:16. John 6:68.

[167] 1 Sam 3:18. 2 Sam 14:18, 19.

1. Their conscience towards God, who is a God of truth.
2. Their respect to their masters with whom they ought to deal faithfully.

Lastly, a servants reverence ought to be manifested by his speech of his master even behind his back: speaking good of him, and no evil: this part of reverence also did *Abraham's* servant show to his master.[168] Thus shall they show themselves good, true-hearted, faithful servants, and not parasites.

§. 7. *Of the vices contrary to a servants reverence in speech.*

Offences contrary to the forenamed *reverence* of servants to their masters are these.

1. *Sauciness* and boldness in servants when they have no more respect to their masters presence then to any others, but are full of prate, and loud in speech before their master, or in the room next to him, where they may be heard as well as if they were in the same room: much offence is thus oft times given to masters.

2. *Importunity* in speaking, and replying again and again, though their masters do not only show their dislike thereof, but also expressly charge them to speak no more. Scolding maids that will have the last words of their mistress much offend herein. This is directly against the Apostles prohibition to servants, that they *answer not again.*[169]

3. *Impatiency,* when they cannot endure to hear their master make an end of his speech, but either they will interrupt him, or fling away.

4. *Stoutness,* when (as *Solomon* noteth) *though they understand,*[170] *they will not speak:* though they know very well that

[168]Gen 24:35, *etc.*
[169]Titus 2:9.
[170]Prov 29:19.

it is their masters pleasure they should speak, yea though they are bidden to speak, yet their stout stomach, and sullen heart will not suffer them to speak: no though it be never so behoveful for their masters: if they know that their master goeth on in a course very prejudicial to him, yet will not they tell him of it: nay if their master unjustly suspect any evil of them, they will let him abide in that jealousy rather then speak to clear themselves: and if their master do not expressly appoint them from time to time what to do, they will never ask: nor if they be doubtful of that which he giveth them in charge, will they further inquire to be resolved thereof. This kind of silence, in these and such like cases, argueth more doggedness then dutifulness.

5. *Disdain,* when they[171] scorn to give the title *master* to him that is set over them, because he is a poor and mean man.

6. *Arrogancy,* when their words are high and lofty against their master, pretending that they are as good as he, though for a time they be under him. Clerks, prentices, waiting women, and such like, being born of gentlemen, and men of good degree, are for the most part guilty of this fault: the reason is, because their birth and parentage maketh them forget their present place and condition; or else (which is worse) maketh them wilfully presume above it.

7. *Muttering* and murmuring upon every occasion of discontent: whereby it cometh to pass that they oft provoke much wrath (for *grievous words stir up anger.)*[172]

8. *Unseasonable interruption* of their master: speaking to him when he is seriously occupied in some weighty business (as they who told Christ of his mother and brethren[173] when he was preaching) or unseasonably speaking unto him while he is in passion, whereby they oft bring much mischief upon themselves.

[171]See §. 5.

[172]Prov 15:1.

[173]Mark 3:32.

9. *Answering their master at their own leisure,* suffering him to call, and call again and again. This doth *Job* complain of, saying, *I called my servant and he gave me no answer.*[174]

10. *Flapping their master in the mouth with a lie:* like *Gehazi,* who, when he had lewdly fetched money and apparel of *Naaman,* and his master asked him where he had been, said with a fair face, *Thy servant went no whither.*[175] Let the judgment executed on him make all servants take heed of the like sin. For *Lying* is in it self an heinous sin: yet so much the more heinous when it is told to one that hath authority over us, and by reason thereof standeth in God's place.

Lastly, *Evil language of their master behind his back.* This is a sin, though that which is spoken to a masters disgrace be true: for the infirmities of a master ought rather to be covered, then revealed and laid open by a servant. How monstrous a sin is it then, to raise slanderous reports against a master which are untrue? This was *Ziba's* sin against *Mephibosheth* his master.[176]

Hitherto of servants reverence in speech to their masters.

Their reverence in carriage followeth.

§. 8. *Of servants reverend behaviour to their masters.*

For manifestation of a servants *reverence in carriage* towards his master, three things are especially required.

1. Dutiful obeisance.
2. Respectful behaviour.
3. Modest apparel.

I. Such dutiful and submissive obeisance and courtesy, as beseemeth their sex and place, and that according to the most

[174] Job 19:16.
[175] 2 Kgs 5:25.
[176] 2 Sam 16:3.

usual[177] custom of the country and place where they are, must servants perform to their masters, as they have occasion to go to them, to come from them, to receive any charge of them, or to bring any message unto them. Where *Isaac* saith in his blessing given to *Jacob, Be lord over thy brethren, and let thy mothers sons bow*[178] *down to thee,* by that phrase of *bowing down,* he noteth the condition of a servant, and withal implieth a servants duty: on this ground, when the children of the Prophets saw that the spirit of *Elijah* rested on *Elisha,* they taking it for an evident sign that God had made him a governor and master over them, *they came to*[179] *meet him, and bowed themselves to the ground before him.*

II. Answerable to a servants obeisance must be his whole behaviour[180] before his master, seasoned and ordered with such modesty and humility, as may manifest an honourable respect to his master: as

1. To *stand* in his masters presence; which testifieth a readiness to perform any service which his master shall appoint him to do: this was one thing noted, and commended by the Queen of *Sheba* in *Solomon's* servants: she saw their *standing,*[181] and said, *happy are these thy servants that stand before thee.* Whereas it is said that she saw also their *sitting,* that phrase showeth a seemly order which they observed even when they were out of his presence, by giving and taking their right and due place.

2. By uncovering their heads in their masters presence: this in our days, and in the parts of the world where we dwell, is in the male kind a sign and token of subjection.

3. By sobriety and modesty both in countenance, and in the whole disposition of body, especially when servants are in their

[177] 1. Servants obeisance to their masters.
[178] Gen 27:29.
[179] 2 Kgs 2:15.
[180] 2. Servants dutiful behaviour before their masters.
[181] 1 Kgs 10:5, 8.

masters presence: for to compose countenance and whole body soberly, because of the presence of one, argueth a reverend respect of that person, for whose sake that sobriety is showed.

III. The apparel also which servants wear must be so fashioned[182] and ordered, as it may declare them to be servants, and under their masters, and so it will argue a reverend respect of their masters. One end of apparel, is to show a difference betwixt superiors and inferiors, persons in authority and under subjection. It pleased the Holy Ghost to note this particular *(and their*[183] *apparel)* as an observable point in *Solomon's* servants.

§. 9. *Of the faults of servants contrary to reverence in carriage.*

The carriage of many servants towards their master is clean contrary to the forenamed reverence. For

1. Some through rudeness, and want of good bringing up,[184] come to their masters, and go from them, as to and from their fellows: no testimony of reverence by any obeisance: they know not how to give it: whereby they dishonour their parents, and manner of education.

2. Others, if at first coming to their master they give some[185] salutation, yet, through too much familiarity with them, all the day after they will carry themselves fellow-like, scarce uncovering their heads in their masters presence, not enduring to stand long before him, but either setting themselves down, or slinking away when they should be in presence. Doubtless from this overmuch familiarity arose this proverb, *Good morrow for all day.* This unmannerly familiarity is commonly in such servants, as have poor and mean masters: for rich and great

[182] 3. Servants seemly apparel.
[183] 1 Kgs 10:5.
[184] 1. Rudeness.
[185] 2. Too much familiarity.

men's servants can be so full of courtesy, as not a word shall be spoken by their masters to them, or by them to their masters, but the knee shall be bowed withal: they can stand hour after hour before their masters, and not once put on their hat: if they be walking after their masters, their master shall not turn sooner then their hat will be off, and that so oft as he turneth or speaketh to them. Why should rich masters have so much reverence showed to them, and poor masters none at all? Do not the poor bear God's image as well as the rich? Doth God's word make any difference betwixt rich and poor? Doth it say, *Serve rich masters with fear and trembling?* Surely it is the corruption of man's heart, which maketh this difference. Servants naturally more regard their masters outward ability, then inward authority: the honour which the world conferreth on men, more then the honour which God conferreth: for God hath given as much honour and authority to a poor master as to a rich, in that he is a master.

Servants commonly most fail in this duty of reverence towards their masters there where they should most of all show it, namely, in the courts of God, and assembly of God's people, where the very Angels are present to behold our seemly carriage: thus they cause the ministry of the word to be evil spoken of, and thereby make their sin so much the more heinous.

3. Exceeding great is the fault of servants in their excess in apparel.[186] No distinction ordinarily betwixt a man's children and servants: nay none betwixt masters and their men, mistresses and their maids. It may be while men and maids are at their masters and mistresses finding, difference may be made: though even then also, if they can any way get wherewithal, they will do what they can to be as brave as they can. But if once they be at their own finding, all shall be laid out upon apparel, but they will be as fine as master or mistress: if not so costly, yet

[186] 3. Pride.

in show as specious and brave. New fashions are as soon got up by servants as by masters and mistresses. What is the end of this, but to be thought as good as master or mistress? If the Queen of *Sheba* were now living, she would as much wonder at the disorder of servants in these days, as then she wondered at the comely order of *Solomon's* servants. Let these proud servants look to it: for if God have threatened to *visit Princes children that walk in strange apparel,*[187] can servants that so walk think to go scot-free?

Thus much of servants reverence. Their obedience followeth.

[187] Zeph 1:8.

A Servant's Obedience to His Master

§. 10. *Of servants obedience.*

No inferiors are more bound to obedience then servants: it is their main, and most peculiar function, to *obey their masters.* It is therefore here in my text expressly mentioned *(servants obey your masters)* and all other duties are comprised under it.[188] The reasons alleged to move wives and children to obey, ought much more to move servants.[189]

They who are contrary minded, who are rebellious, and disdain to be under the authority of another, and are ready to say of their master, *We will not have this man to reign over us,*[190] are fitter to live among Anabaptists, then orthodoxal Christians. For to what end is the lawfulness of authority acknowledged, if subjection be not yielded unto it? Of the two a man were better be blinded with error, then not obey the truth which he knoweth.

In handling this point of obedience, I will follow the same order, which I did in laying forth the obedience of wives and children, and consider

1. The parts of servants obedience wherein it consisteth.
2. The extent thereof, how far it reacheth.

The parts are two, one negative, another affirmative.

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[188]Treat. 3. §. 17.
[189]Treat. 5. §. 11.
[190]Luke 19:14.

The *negative* is to abstain from doing things of their own head, without or against their masters consent.

The *affirmative* is readily to yield to do that which their masters would they should do.

§. 11. *Of servants forbearing to do things without their masters consent.*

Servants ought to forbear doing of things on their own heads without or against consent of their masters, because while the time of their service lasteth, they are not their own, neither ought the things which they do, to be for themselves: both their persons and their actions are all their masters: and the will of their master must be their rule and guide (in things which are not against God's will.) The rite used under the Law of *boring a servants ear,*[191] implied as much. *David* therefore alluding unto that rite, saith to God (both of himself, and also of Christ, whom under a type he prefigured) *mine ears hast thou bored;*[192] and from thence inferreth that he would do the will of God. We have a notable pattern hereof in *Abraham's* servant,[193] who in a business committed to his charge propounds such scruples as came into his head to receive direction from his master therein, lest he should be forced to do something of his own head without particular warrant from his master.

This general will the better be cleared, if it be exemplified in some particulars. Take therefore these instances gathered out of the Scriptures of things which servants may not do without their masters consent.

1. Servants may not go whither they will. The phrase which the Centurion useth *(I say to one go, and he goeth)*[194] implieth,

[191]Exod 21:6.
[192]Ps 40:6.
[193]Gen 24:5.
[194]Matt 8:9.

that except his master bid him go, he ought not to go.

2. They ought not to do their own business and affairs. It is noted of *Jacob* being *Laban's* servant, that, though he[195] had flocks of his own, yet he fed his masters flocks, and committed his own to his sons.

3. They ought not to do what business they list themselves. *Ahimaaz* had a great desire to carry the news of *Absoloms*[196] death to *David:* yet without the leave of *Joab* his Captain and master he would not do it. The good mistress *giveth the portion to her maids,* namely, the portion of work:[197] that therefore must they do which she giveth them to do. The servants of the Centurion did every one as by their master[198] they were enjoined: and the servants that had talents committed to them looked each of them to their own talent.

4. They ought not to marry while the time of their covenant for service lasteth, unless their master give consent thereto. The law of God thus setteth forth the lawful marriages of servants, *If his master have given him a wife:*[199] whereby is implied; that if a servant marry, it must be with his masters consent.

Object. The Apostle, without exception of servants saith, *to avoid fornication let every man have his wife,* etc.[200]

Answ. He there showeth what means the Lord hath sanctified to every one to avoid fornication, but he doth not thereby give liberty to every one headily to use that means against that order which God hath set down.

2. That precept is given to such as are[201] *in their own power:* for of children he saith, that[202] parents must see what is meet

[195]Gen 30:35, 36.
[196]2 Sam 18:19, *etc.*
[197]Prov 31:15.
[198]Matt 8:9. Matt 25:16, 17.
[199]Exod 21:4.
[200]1 Cor 7:2.
[201]Sui juris.
[202]1 Cor 7:36, *etc.*

or not meet for them.

3. That which servants are to gather from thence is, if need so require, to make known their desire to their master, and to use all the good means they can by themselves or others to obtain their masters consent.

5. They ought not to dispose their masters goods at their own pleasure, no not for charitable uses. The Steward which[203] wasted his masters goods was justly put out of office for it. Yea he is called *unjust* for disposing some of them for his own[204] future maintenance; therefore it was a point of injustice and unlawful.

Object. The Lord commended him therein.

Answ. He commended his wisdom, not his injustice: his provident care for the time to come, not the means of providing for himself. In regard of his general providence he is commended: in regard of the particular means by deceiving his master, he is called *unjust.*

6. They may not before their covenanted time be expired go away from their master. When *Jacob*[205] after long service had a mind to be gone, he asked leave, and because his uncle and master would not willingly let him go, he tarried still.

Object. Afterwards *Jacob*[206] privily stole away from his master.

Answ. 1. His covenanted time was out. 2. He had an express warrant from God to be gone. 3. His manner of going away is not to be justified, and in that respect it is no good pattern.

[203] Luke 16:1, 2.
[204] *vers.* 8.
[205] Gen 30:26.
[206] Gen 31:20.

§. 12. *Of the unlawful liberty which servants take to themselves.*

Contrary to the forenamed limitations of servants liberty are these, and such like lewd and licentious pranks as follow.

1. When servants watch their times to go whither they list, and their master not know it: as when their masters are seriously employed, or abroad, or in bed. Thus that lewd servant *Gehazi* watched his time to run after *Naaman,* thinking that[207] his master should not know it.

2. When being bound to their masters service, they do their own business, and seek their own profit; and that without their masters leave. This aggravated *Gehazi* his privy stealing and withdrawing himself from his master, that he went to receive gifts for himself. Many such lewd servants there be, that knowing such and such friends of their master, who will be ready to do any kindness for them, will use their masters name to borrow money, or get some other favour, and never let their-masters know of it.

3. When servants will choose their own work, and do that which liketh themselves best, or else do nothing at all. Thus where many servants be in one house together, if they be not in such places as they like themselves, they will mumble, and grumble, and do nothing well.

4. When servants, especially maid-servants, that are bound, do purposely marry to free themselves: because our laws do free a maid that is married from her service to master and mistress.

5. When they are liberal of their masters goods in giving them away. Some think that because they are of the house, they may dispose the things of the house upon charitable uses. But pretence of charity is no excuse for injustice. Servants may give notice to their masters or mistresses, that there are in the house

[207] 2 Kgs 5:20.

such and such things meet to be given away, or that there are such and such poor folks that stand in great need: but privily without any consent at all, they may not give away any thing of their masters.

6. When upon discontent they run away from their masters. The two servants of *Shimei* which run from their master[208] are taxed for it by the Holy Ghost. *Onesimus* that run from his master is sent back again by *S. Paul:* and *Hagar* is sent back by an Angel.

Object. What if master and mistress be sharp, rigorous, and cruel.

Answ. An Angel from heaven giveth one answer, *(Submit*[209] *thy self under her hands:)* And an Apostle giveth another, *Be subject with all fear to the froward: for conscience toward*[210] *God endure grief, suffering wrongfully.*

These faults are thus noted, that servants taking notice of them, may the more carefully avoid them.

§. 13. *Of servants obedience to their masters commandments.*

The affirmative and active part of servants obedience, consisting in a ready yielding to that which their masters will have done, hath respect (as the like kind of children's obedience) to the *Commandment, Instruction, Reproof,* and *Correction* of their master.

I. A master having power to command his servants, it is[211] a duty of servants to obey their master therein. The particular work which appertaineth to a servant by virtue of his place is to have an eye to his master, to see what he requireth at

[208] 1 Kgs 2:39. *Philem. ver.* 12. Gen 16:9.

[209] Gen 16:9.

[210] 1 Pet 2:18, 19.

[211] What masters command, servants must do.

his hands. *David* thus describes the property of good servants, *Their eyes look to the hand of their master.*[212] That *looking,* as it implieth an expectation of relief and succour, so also a readiness to receive and execute any thing from them that they would have done. The Centurion commendeth this duty[213] in the example of his servants, who every one of them did what their master commanded them to do. It is further commended in the examples of *Abram's*[214] servant, *Eliahs*[215] servant, and many others. Note how far the Lord Christ exacteth this duty of servants;[216] Though a servant hath been all day plowing (a laborious and wearisome work) yet when he cometh home, his master commanding him to dress his supper and wait, he must do it. By all these proofs it appeareth, that if a master bid his servant, come, go, do this, or that, he must obey.

The contrary hereunto is the highest degree of disobedience,[217] as when servants refuse to be at their masters command, and to do what they charge them to do: as *Ziba,* who being commanded to saddle his masters Ass, went away and did it not: and *Job's* servants, who being called would not answer.[218] Of all other offences this doth most provoke masters: for it is a plain contempt of their authority.

§. 14. *Of servants hearkening to their masters instructions in matters of their calling.*

II. As a master hath power to command, so his duty it is to[219] instruct his servants in the way of righteousness, and in that

[212]Ps 123:2.
[213]Matt 8:9.
[214]Gen 24:9.
[215]1 Kgs 18:43.
[216]Luke 17:7, 8.
[217]Contrary. Refusing to be at command. 2 Sam 19:26.
[218]Job 19:16.
[219]See Treat. 8. §. 21, 38.

civil course of life wherein he is to walk. The duty then of servants it is, in both to hearken and be obedient unto them.

1. Such servants as are under masters to learn their trade, are bound many ways to hearken to them.

1. That for the time they may do the better service to their masters.

2. That by learning a trade or skill in any good calling they may be the better able when the time of their service is out to maintain themselves, to teach other servants which shall be under them, and to do the more good in the place where they shall live.

3. That thus they may the better discharge a good conscience in that particular place wherein God hath set them.

Contrary is the idle, sluggish, dull disposition of many servants, who by reason of their carelessness and untowardness in doing that which they are taught, vex and grieve their masters, yea and make them weary of instructing them. Many prentices spend all the time of their apprenticeship without reaping any good at all: they never prove their crafts masters: so many in the country live under good husbands, many Clerks under good Lawyers, many maids under good housewives, and that many years together, yet through their negligence get no good at all, whereas if they would have been attentive and careful, they might have learned much. Enemies these are to their masters, to themselves, to the city and country where they live, and to their friends and parents, especially if they have any alive.

§. 15. *Of servants hearkening to their masters instructions in piety.*

Such servants as have religious masters who are careful to[220] instruct their household in the way of righteousness, ought to

[220] Obedience of servants to pious instructions.

be obedient to their instructions: so were *Joshua's* servants, (or else could not *Joshua* have undertaken for them[221] as he did) and the servants of that Ruler of whom it was said that *himself believed*[222] *and all his house:* and the servants of *Lydia,* and of the Jailer, concerning whom it is said, *She was baptised and her household:*[223] *he believed in God and all his house.*[224] Under these words *house* and *household,* none doubteth but that *servants* are comprised.

Now then if the servants of these had not hearkened and yielded to the instructions of their master and mistress, would they have believed in him in whom their masters believed, or been baptised when their mistress was? The like may be gathered out of this phrase, *The Church in their house:*[225] for thereby is implied that all in the house were of the same faith that their master and mistress were. It is expressly noted of the[226] Soldier that waited continually on *Cornelius,* that he was *a devout man,* whereby it is presupposed that he hearkened to his masters instructions: for it is noted of the master also, that *he was a devout man and feared God.*[227]

The benefit which redoundeth to servants by obeying such instructions, is unspeakable: much more good may be got by following the spiritual directions of religious masters, then the witty and commodious directions of the wisest statesmen, and the skilfulest artists, or tradesmen that be: so as there is a double bond to bind servants to obey this kind of instructions:

1. The bond of duty.
2. The bond of profit and benefit to themselves.

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[221] Josh 24:15.
[222] John 4:53.
[223] Acts 16:15.
[224] Acts 16:34.
[225] Rom 16:5. Phlm 2.
[226] Acts 10:7.
[227] *Vers.* 2.

§. 16. *Of Servants faults contrary to obedience in matters of religion.*

Notwithstanding the forenamed duty be so behoveful to servants, yet of all other duties is it by many least thought to be a duty, and most neglected, the clean contrary for the most part being practised, as may appear by these particulars.

1. Many servants are of so impious a mind, as of all masters[228] they will not serve such as are religious, and make conscience to instruct their servants in the way to salvation: they had rather serve profane masters, mere worldlings, and very Papists. For why? Any thing better agreeth to corrupt nature then to be kept within the bounds of religion: few like the strait gate and narrow way that leadeth to life: for the god of this world so blindeth men's eyes, that they cannot see the blessing of life at the end of this way, they only see the straitness of it: or if they should see it a far off, yet they so savour the things of the flesh, and of this present evil world, as they would not regard that which is so far off. Now religious masters will endeavour what they can to keep all their servants in that narrow way; but irreligious masters will suffer them to follow the sway of their own corruption, to swear, to profane the Sabbath, and spend that whole day in sleeping, sporting, eating and drinking: to go to bed without prayer, or catechizing, or reading the word of God, and so to rise again and go about their business: to which holy duties, such devout masters as *Cornelius* was, will hold their servants.

2. Others that are placed by their friends under such devout[229] masters, or not knowing before hand the disposition of their masters, have themselves covenanted with them to be their servants, after they have been a while in the house, think their masters house a prison to them, muttering and murmuring

[228] Contrary, 1. Loth to serve religious masters.

[229] 2. Mutter against them being in service.

against their strait keeping in, as they deem it: and being called in to any religious exercise, they will be ready to say, *I was not hired for this, neither am I bound to you herein, set me about your work and I will do it.*

3. Some again are the more negligent and dissolute in their[230] business, because their masters are religious. It is a common complaint, that profane, worldly masters shall have more service then religious and godly masters, yea though *these* give better wages, diet and lodging then *those.* Many think the fault hereof to be in the master: but assuredly for the most part the fault is the corrupt disposition of servants, that esteem pleasure in sin, and liberty thereunto more then wages, diet, and lodging: whereby they show themselves impious against God, ungrateful to their masters, injurious to themselves. Let this perverse disposition be noted, that the rule of the Apostle very pertinent to this point, may be the better observed, *They*[231] *that have believing masters let them not despise them, but rather do them service, because they are faithful and beloved.*

§. 17. *Of servants obedience to reproof and correction.*

The same directions may serve for yielding to reproof and correction: for they may both be brought to one head: and in the general they do both agree. For reproof is a verbal correction, and correction is a real reproof.

The obedience which servants in regard of these must show to their masters is twofold.

1. Patiently to bear all manner of reproof and correction.

2. Readily to amend that for which they are justly reproved or corrected.

For the first of these, servants have an express precept,

[230] 3. Negligent because masters religious.

[231] 1 Tim 6:2.

enforced[232] by many reasons in these words, *servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank worthy if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if when ye be buffeted for your faults ye take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God.* Here we see,

1. That correction is patiently to be borne by servants: if correction, then much more reproof.

2. That though correction be unjustly inflicted, yet it is patiently to be endured: therefore much more when it is deserved.

3. That *buffeting* and that of a froward master is to be borne: therefore much more lighter correction of a good and gentle master. *Joseph* patiently endured *fetters,*[233] and *iron chains,* and *imprisonment*[234] inflicted upon him most unjustly, even for his faithfulness to his master. Great was the recompense which God made unto him: & assuredly God will recompense all the wrong, paine, and grief, that in this case shall be endured for conscience sake. For the Apostle saith, that this is *thankworthy,* that is, worthy of praise and commendation, and so worthy of recompense and reward. Again he saith that it is *acceptable to God,* so as God will recompense it, though men may account it but baseness and blockishness: yea though unjust masters may thereupon take occasion the more to trample upon, and insult over their servants.

To these motives I may add the rule of our Christian profession (which is also intimated by the Apostle in these words,[235] *Even hereunto were ye called.)* For our Christian calling requireth all men to *give place unto wrath:*[236,237] To *turn the other cheek*

[232] 1 Pet 2:18. *etc.*
[233] Ps 105:18.
[234] Gen 39:20.
[235] 1 Pet 2:21.
[236] Rom 12:19.
[237] Matt 5:39.

when one is smitten:[238] To *overcome evil with goodness.*[239] If all Christians must show such patience to all men, even their equals: how much more servants to masters? The Apostle commendeth to servants the example of Christ in this case: *he was reviled* and much *he suffered,* and that most injuriously, and yet patiently did he bear all: if servants thus suffer with him, they also shall reign with him.

§. 18. *Of the extremes contrary to servants patient bearing of reproof and correction.*

Patient bearing of rebuke and blows, seemeth *an hard saying* to most servants: they cannot endure to hear it: for their mind and carriage is clean contrary thereunto.

1. Some being but reproved, though justly, are ready to answer again, and to chop word for word: a sin[240] expressly forbidden. It seemeth by the Apostles express mentioning of it, that *answering again* hath been an old evil quality in servants.

Object. If a master unjustly reprove his servant, and the servant answer not again, he wittingly suffereth his master to continue in his error, and so maketh himself accessary to his masters sin.

Answ. There is difference betwixt a spiteful, revengeful contradicting of that which is spoken, and an humble, mild, reverend, seasonable apology for that which is unjustly censured. *This* is lawful: but *that* is forbidden.

2. Others scorn to be corrected: which disdain they manifest many ways: as

1. By muttering, and saying *they came not for that end.* But though that were not the main end of their subjection, yet is

[238]Rom 12:21.

[239]1 Pet 2:21.

[240]Titus 2:9 μὴ ἀντιλέγοντας.

it a means to keep them under subjection: and therefore to be endured by them.

2. By running away, as[241] *Hagar.*

3. By struggling and striving with their master or mistress: and taking the staff or wand by the end: or by holding the hands of those that correct them.

Object. Shall I suffer my self wrongfully to be beaten, when I can help my self and hinder it?

Answ. 1. Servants may not be their own Judges whether their correction be just or unjust: for men are so prone to sooth themselves and to extenuate the evil actions which they do, as if they be not corrected till they think it just, they would never be corrected.

2. To endure punishment (that I may use Saint *Peter's* word) is not otherways *thank-worthy.* If justly thou beest punished, thou hast but thy desert. If forcibly so as thou canst not resist, necessity maketh thee bear it. The sturdiest thieves that be, being pinnied, suffer themselves to be turned over, because they see a necessity. But Christ (whose[242] example in this case is set before servants)[243] could have freed himself but would not. If servants endure for conscience sake, they will not resist, though they be able.

3. Others if they be smitten by master or mistress, will give as much as they receive, they will smite again: a practise unbeseeming any Christian, but most unseemly for Christian servants: who manifest thereby a despite of God's image and power in their masters.

4. Others are so possessed with a devil, as they will seek all the revenge they can, if they be corrected: whence it cometh to pass that some hot, heady, hardy youth, stick not to challenge their masters into the field: and others, more mali-

[241] See §. 12.

[242] 1 Pet 2:21.

[243] Matt 26:53.

ciously minded, secretly endeavour to take away the life of their masters. Many that have not the opportunity to practise such villainies, do notwithstanding in their hearts wish their masters destruction, and make most fearful imprecations against them; whereby they make themselves guilty of blood before God.

§. 19. *Of servants amending that for which they are justly reproved or corrected.*

More then patience is required of them that are deservedly rebuked or corrected for their faults: namely[244] repentance, and amendment. Thus shall the smart and paine which servants endure, be as good physic unto them, and turn to their good. True amendment of former faults may make one a better servant then he was before he committed those faults: witness that which Saint *Paul* saith of *Onesimus, in time past he was to thee unprofitable, but now profitable to thee and me.*[245]

Contrary is their disposition, who notwithstanding all rebuke and correction go on still in their evil and lewd courses: and continue to provoke their master more and more, and so make them add blow unto blow, and stroke unto stroke, till they have no hope of them, but are forced to put them out of doors. This cometh either from a scornful, disdainful stomach (for *a scorner heareth not rebuke*)[246] or from a base, servile, stupid, blockish, brutish nature, that is not moved with any smart or paine, like a resty jade that will not stir though he be whipt or beaten never so much. *Solomon*[247] implieth thus much by putting into one leash an horse, an ass, and a fool: meaning by a fool a scornful, blockish servant: to whose back a rod is as a whip to an horse: of

[244]See more of this point Treat. 5. §. 33. *&* 34.
[245]*Philem. vers.* 11.
[246]Prov 13:1.
[247]Prov 26:3.

such a fool he saith, that *an hundred stripes*[248] enter not into him: and again, *Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.*[249]

But what shall we say of such as for rebuke and correction are the worse? What, but that shame, beggary, and some ignominious death or other is like to befall them.

Hitherto of the kinds of servants duties. The next point respecteth the manner of performing them.

[248]Prov 17:10.

[249]Prov 27:22.

A Servant's Faithful and Willing Service

§. 20. *Of serving with trembling.*

The *Manner* how servants ought to perform their duties is noted in four phrases:

The first whereof is this, *with fear and trembling*.[250]

Fear is both as a *fountain* from whence all other duties flow: and also as a *sauce* to season them all.

Commonly the season and savour of waters cometh from the fountain: which Saint *James* implieth, where he saith, *no fountain doth yield salt water and fresh:*[251] for if the fountain be salt, the streams issuing from thence will be salt: and fresh, if the fountain be fresh: so if fear be seated in the heart of servants, all their obedience and submission will be seasoned therewith. Let therefore servants here learn by their manner of performing all their duties, to declare that there is a true servant-like fear seated in their hearts. Hereof I shall need say no more then what hath been[252] before delivered.

The other word[253] *trembling* added to fear, addeth emphasis, showing that it is no small fear that is required of servants: and it giveth them to wit that their masters having a power to punish them, they must so carry themselves as they provoke not their master to wrath, but be very careful and circumspect to avoid

[250] I.
[251] Jas 3:12.
[252] §. 4.
[253] See Treat. 1. §. 124.

his displeasure, that they give him no just occasion of offence. This care had that servant of *David* which first espied *Absalom* hanging in a tree, and told *Joab* thereof:[254] he so feared the displeasure of the king his master, as to gain a thousand shekels of silver he durst not kill *Absalom.* The like is noted of *Obadiah,* who was afraid to tell his master *Ahab* where *Elijah* was, lest his master might have thought he had mocked him, if the Spirit had carried *Elijah* away.[255]

This trembling fear is needful in regard of the small love that servants commonly bear to their masters. There are not those motives to stir up love in servants to their masters, as in children to their parents: except therefore through awe and dread they be kept in compass, they will exceedingly transgress: and because this is so needful, servants must labour to nourish it, as a means to keep them from over-much boldness.

Contrary on the one side is a proud despising of a masters authority (saying, if not with their mouths, yet in their heart, as *Gaal* of *Abimelech, who is he that we should serve him?*[256] or as those that despised the government of Christ their master, *we will not have this man to reign over us:*[257] and again, *let us break his bonds asunder, and cast away his cords from us.)*[258] And on the other side a wretched carelessness, not fearing any punishment before they feel it: like to many desperate thieves that no whit fear the power of the Judge, but desperately say, *we have but one death to pay.* The authority of God himself is despised, and his revenging hand is lightly regarded by such proud and desperate servants: so as their sin is no small sin.

[254] 2 Sam 18:12.
[255] 1 Kgs 18:9. *etc.*
[256] Judg 9:28.
[257] Luke 19:14.
[258] Ps 2:3.

§. 21. *Of serving with sincerity.*

The second branch concerning the *manner* of servants performing their duty is in these words, *in singleness of heart,*[259] so as all must be performed with an honest and upright heart: *whatsoever ye do, do it heartily,* saith the Apostle to servants[260] in another place. Thus did *Joseph* in singleness of heart serve his master: instance his refusing to abuse his mistress in[261] a private chamber when she desired it, and no other body was in the house. Happy were it for masters to have such servants: then might they take no more care then *Potiphar* did,[262] but put all that they have into their servants hands. Neither would this rare virtue in servants be only profitable to their masters, but also very comfortable to themselves, and bring them much peace of conscience.

Contrary is hypocritical service: when servants have *a heart, and a heart,* making show of one heart outwardly, and have another, even a clean contrary heart within them.[263] Such an one was *Gehazi,* who *came in and stood before his master,* as if he had performed some good service for his master, when[264] he had most highly dishonoured him: and such an one was *Judas* who carried as fair a face to his master as any of the disciples, and yet was an arrant traitor: for when he was thought to go out to buy provision for his master, he went to[265] betray him.

All eye-service is contrary to the forenamed singleness of heart: when servants are diligent so long as their masters eye is on them:[266] like little children that will do any thing their mother

[259]II.
[260]Col 3:23.
[261]Gen 39:11, 12.
[262]Gen 39:6.
[263]Ps 12:2.
[264]2 *King.* 5. 25.
[265]John 13:29.
[266]Eye service.

will have them do, while her eye is upon them; but nothing, when her back is turned. The world is full of such eye-serving servants, who while their masters are present, will be as busy as Bees: but if he be away, then either idling at home, or gadding abroad, or nothing but wrangling, and eating, and drinking with the drunken; like that lewd servant whom Christ noteth in the parable[267] Let the judgment denounced against him be noted of such servants.

§. 22. *Of serving for conscience sake.*

The third branch of the *manner* of servants performing[268] their duty is in these words, *as unto Christ, as the servants of Christ, doing the will of God, as to the Lord:* all which do set forth a good conscience, or such service as is performed *for conscience sake,* or *for the Lord's sake,* which is all one: because the conscience hath an eye only to the Lord, to his will, and to his ordinance. Though there were no other motive in the world to move them to obey their masters, yet their conscience to God would move them. Such was *Joseph's* manner of serving his master, as the reason which he himself rendereth to his mistress showeth, *How can I do this great wickedness, and sin against God?*[269] The prayer which *Abraham's* servant made to God, and the thanks[270] which he rendered to him for blessing his journey, show, that he served his master for the Lord's sake. It is more clear then needs be proved, that such was *Jacob's* service to his master. This is the rather to be noted of Christian servants, because herein lieth the greatest difference betwixt *believing servants,* and others: others may serve with fear and trembling, in singleness of heart, and with good will; but only Saints do service as to Christ for

[267] Matt 24:49.

[268] III. *Sit seruus non vt seruus ad oculum, sed vt domini studiosus. Constit. Apost. l.* 4. *c.* 12.

[269] Gen 39:9.

[270] Gen 24:12, 27.

conscience sake: If this be not that which *only* they aim at, yet assuredly they do *chiefly* and *principally* aim at it: which maketh them not to content themselves with doing the thing, but to endeavour to do it after the best manner that they can, so as God may best accept thereof: whereby as they approve themselves to God, so they do much good to their masters, and bring much comfort unto their own souls.

Contrary is the mind of most, who do all the service which[271] they do on by-respects: they may perform much duty, and it may be do much good to their masters; and thereupon they may get good wages at their masters hands, and extraordinary recompense also, and live in much quiet under them: but no reward can they look for at God's hands: so as I may say to such servants, as Christ said to those who did all to have glory of men, *They have their reward.*[272]

§. 23. *Of servants willingness to perform their duty.*

The fourth branch respecting the *manner* of servants performing[273] their duty, is noted in this phrase, *with good will.* This *good will* of a servant to his master, hath respect partly to the disposition of the servant, and so it implieth *willingness* and cheerfulness;[274] and partly to the benefit of the master, and so it implieth *faithfulness.*

Of *willingness* to do that duty which belongeth to a servant, Christ Jesus (who *took upon him the form of a servant)*[275] hath made himself a worthy pattern. *I delight to do thy will,*[276] saith he to him that sent him: and again, *My meat is to do the will of*

[271]Service on by-respects.
[272]Matt 6:2.
[273]IIII.
[274]Service to be done cheerfully.
[275]Phil 2:7.
[276]Ps 40:8.

him that sent me, and to finish his work.[277] Doth not a man eat his meat willingly, with delight and cheerfulness? Even so did Christ the work of him that sent him. So cheerfully did *Jacob* serve his Uncle *Laban,* that *seven years seemed to him but a few days.*[278]

Object. The reason thereof was *the love he had to Rachel.*

1. *Answ.* This was *one* reason, but not the *only* reason: had he not borne *good will* to his Uncle and master, as well as *love* to his wife, the time might have seemed tedious enough: but both meeting together, made the time pass away the better.

2. *Answ.* If the love he had to *Rachel* made him do his service so cheerfully: then if servants love God, for whose sake they ought to do their service, it will cheerfully be done.

1. That which the Apostle applieth to *giving of alms* (2 Cor 9:7) may be extended to all manner of duties which God requireth, *God loveth cheerfulness:* that work therefore which is not seasoned therewith God regardeth not.

2. As *cheerfulness* maketh God the better to like the work, so it maketh the work much more easy to him that doth it. Our common proverb noteth as much, *Nothing is hard to a willing mind.*

3. Let[279] there be cheerfulness in a servants mind, and he is as free as his master: for such a servant is *the Lord's freeman* (1 Cor 7:22) and when he cannot be made free of his master, he doth after a manner make his service free.

Have an eye to God, to his acceptation, and remuneration, and it will quicken thy spirit. Man's reward maketh poor men glad of work, and cheerful in doing their work: it is as sugar to sharp wine. Tradesmen, Physicians, Lawyers, all sorts of men,

[277] John 4:34.

[278] Gen 29:20.

[279] *Apostolus seruos monet dominis suis ex animo cum bona voluntate seruire, vt scilicet si non possunt à dominis liberi fieri, suam seruitutem ipsi quodammedo liberam faciant. Aug de Ciu. Dei, l.* 19. *c.* 15. *Direction.*

are by gain drawn on with great willingness to take great pains. Should not God's recompense of our pains make us much more willing? Surely it would, if we had such an eye of[280] faith as *Moses* had, thereby to see the recompense of reward which he saw.

Contrary is heaviness of spirit, and discontentedness of mind,[281] when servants do their service lowringly, grudgingly, by compulsion (as Bears are brought to a stake) and of necessity, as slaves in a galley. Such service must needs be untowardly done: but though outwardly it be well done, yet can the doer have little comfort therein, because God accepteth it not.

§. 24. *Of servants quickness and diligence in their service.*

Servants, in testimony of their willingness and cheerfulness, must be both quick and diligent in their service: for these are effects of willingness. *Quickness* hath respect to the time of doing a thing. *Diligence* to the pains that is taken about it.

He that is *quick* in his service taketh up no more time about[282] one thing then must needs; but is ready to do one thing after another; and thus doth much more service. It is expressly noted of *Rebekah,* that she *hasted,*[283] and let down her pitcher: and *hasted* and emptied her pitcher, and *ran* again to the Well. And *Abraham's* servant having made what speed he could to the place whither he was sent, *would not eat till he had told his errand:*[284] after he had told it, if he had not sped,[285] he would not have delayed time, but have gone again forthwith: when he had

[280] Heb 11:26.
[281] Contrary, Discontentedness.
[282] Quickness.
[283] Gen 24:18, 20.
[284] Gen 24:33.
[285] *vers.* 49.

well dispatched all,[286] he would not stay upon any complements, but hasted away to his master. *Ahimaaz*[287] strove with *Cushi* who should soonest bring their message to their master: and *Ahimaaz* outstript *Cushi,* for he had a very willing mind to do the business. The manner of charge which *Elisha* gave to his servant, implieth all the speed he could make: it was this, *Gird up thy loins, go thy way: if thou meet any by the way, salute him not: and if any salute thee, answer him not again.*[288]

He that is *diligent* in his service, will not only be quick for the[289] time, but also hold on, and employ all the labour and pains that he can for the well effecting of that which he is to do. That general charge laid upon all men, in particular appertaineth to a servant[290] (*In the sweat of thy face thou shalt eat bread)* and that which *Solomon* noteth[291] (*what soever thine hand findeth to do, do it with thy might.)* Great was *Jacob's* diligence (for he saith of himself in doing his masters business, *In the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes.)*[292] Great also was the diligence of those shepherds, that *kept watch over their flock by night:*[293] and of[294] those servants, that by their pains doubled the talents which were committed to them. As diligence is by these and many like examples commended unto us, so is it further set forth by the many promises which are made unto it, as, *The hand of the diligent maketh rich:*[295] *The recompense of a man's hands shall be*

[286] *vers.* 56.
[287] 2 Sam 18:23.
[288] 2 Kgs 4:29.
[289] Diligence.
[290] Gen 3:19.
[291] Eccl 9:10.
[292] Gen 31:40.
[293] Luke 2:8.
[294] Matt 25:16, 17.
[295] Prov 10:4.

rendered unto him:[296] *The hand of the diligent shall bear rule:*[297,298] *In all labour there is profit.*

The work which servants are by their master appointed to do, is to them the work of God: whereupon the Apostle saith to servants as well as to others, *as God hath called every one, so let him walk:*[299] but the work of God is to be done with all diligence: for *Cursed is he that doth the work of the Lord negligently.*[300]

Contrary is the idleness, laziness, slothfulness, and sluggishness[301] of servants. These are faults too too common. *Solomon* much inveigheth against these vices, setting them forth in their kind, and setting down the many mischiefs that follow thereupon.

Thus he deciphereth them; *The slothful man saith, there is a Lion in the way*[302] (that is, he pretendeth unlikely danger) *As the door turneth upon the hinges, so a slothful man upon his bed. The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth.*[303] *Yet a little sleep, a little slumber, a little folding of the hands to sleep.*

These are the mischiefs which he noteth to come from idleness and sloth, *Poverty,*[304] *Servitude,*[305] *Fruitless wishes and desires,*[306] *Hunger,*[307] *Beggary,*[308] *Death.*[309] And to show what small joy or comfort masters may have in slothful servants, he

[296]Prov 12:14.
[297] *vers.* 24.
[298]Prov 14:23.
[299]1 Cor 7:17.
[300]Jer 48:10.
[301]Idleness.
[302]Prov 26:13, 14, 15.
[303]Prov 24:33.
[304]Prov 10:4.
[305]Prov 12:24.
[306]Prov 13:4.
[307]Prov 19:15.
[308]Prov 20:4.
[309]Prov 21:25.

compareth them to vinegar and smoke, which are as irksome to the teeth and eyes as can be: *As vinegar*[310] (saith he) *is to the teeth, and smoke to the eyes, so is the sluggard to them that send him.* And because many idle packs think and say they do no hurt, he further saith, that *He that is slothful in his work is brother to him that is a great waster:*[311] in which respect Christ styleth a slothful servant, *a wicked*[312] and *unprofitable servant:* and giveth him the portion of those who do much hurt.

How lightly soever many servants esteem idleness and sloth, the truth is, that it is a plain theft. For the best service that servants can do, is due to their master: and they ought to be as diligent in their masters work, as if it were their own. So as it is not enough to avoid idleness in doing nothing at all, but they must take heed that they be not slothful in doing something: for *as good not at all, as never a whit the better.*

I have the further pressed this point, because it is noted as a blemish in such servants as profess religion to be most lazy and negligent, least sedulous and diligent. Much of that time which they should spend about their masters business (which is their particular calling) they spend in prating about state, and Church-business, (matters not belonging to them.) Thus they make their masters weary of their service; and by reason thereof they are oft shifted from house to house, and as *rolling stones, gather no moss:* they neither learn skill, whereby they may, when they are of themselves, maintain themselves, and do good to others: nor lay up any stock or portion, as others which are diligent do: yea they get such an habit of idleness, as they can never shake it off again: for they who are slothful being under masters, seldom prove diligent when they are for themselves. In these is *Solomon's* proverb verified, *The talk of the lips tendeth only to penury.*[313]

[310]Prov 10:26.
[311]Prov 18:9.
[312]Matt 25:26, 30.
[313]Prov 14:23.

§. 25. *Of servants faithfulness.*

It was[314] before noted, that the *good will* here required of servants to their masters had respect to the profit and benefit which servants by their service might bring to their masters: and in that respect it compriseth *faithfulness* under it, *Faithfulness* (I say) whereby servants do well discharge that trust which is committed to them. Expressly it is commanded to servants, *To show all good faithfulness,*[315] and *it is required in stewards that a man be found faithful.*[316] The phrase which is used of *Moses, He was faithful as a servant,*[317] showeth that faithfulness by a kind of propriety appertaineth to a servant: and[318] where Christ coupleth these two, *good* and faithful, he giveth us to understand that a servants *goodness* consisteth in his *faithfulness.*

Great is the benefit that by servants faithfulness will redound both to master and servant.

The benefit which cometh to the master, *Solomon* noteth in this proverb, *As the cold of snow* (is very acceptable, comfortable[319] and profitable) *in the time of harvest* (when men are even sweltered with heat) *so is a faithful messenger to them that send him:*[320] *for he refresheth the soul of his masters:* and again in this, *A faithful ambassadour is health,* that is, he bringeth safety to his master.

The benefit which redoundeth to the servant himself by his faithfulness Christ noteth in this his approbation, and remuneration thereof, *Well done thou good and faithful servant,*[321] *thou hast been faithful over a few things, I will make thee Ruler over*

[314] §. 23.
[315] Titus 2:10.
[316] 1 Cor 4:2.
[317] Heb 3:5.
[318] Matt 25:21.
[319] Prov 25:13.
[320] Prov 13:17.
[321] Matt 25:21.

many things, enter thou into the joy of thy Lord. Every servant shall be called to his account: if not by his master on earth, yet by his master in heaven: he will say to every one, *Give an account of thy stewardship:*[322] now then if servants have not been faithful, what other discharge can they look for, then that which the wicked, slothful, and unprofitable servant (who hid his talent in a napkin) received, namely this, *Cast ye the*[323] *unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* Let all unfaithful servants note this: for to faithfulness is contrary all unfaithfulness, as negligence, deceit, thievery, treachery, and such like vices. Much damage, disgrace, and vexation is brought by such servants to masters: and better it had been that they never had come into a man's house.

But that the point of faithfulness may be the better discerned, and observed, I will exemplify it in seven particulars whereabout it ought especially to be exercised, which are, 1. The *Goods,* 2. The *Businesses* and affairs, 3. The *Counsels* and secrets, 4. The other *servants,* 5. The *children,* 6. The *Bedfellow,* 7. The *person* of their master or mistress.

§. 26. *Of servants faithfulness about their masters goods.*

Two things are required of servants to testify their faithfulness about their masters goods.[324]

1. A safe keeping of them.
2. An increasing of them.

1. Whatsoever is committed by masters unto their servants, they must so carefully preserve, as it be not lost, spoiled, or

[322] Luke 16:2.
[323] Matt 25:30.
[324] 1.

impaired[325] under their hands, whether they be things within doors, or without. I may to this purpose not unfitly apply that charge unto servants which in another case the Apostle gave to *Timothy,*[326] *Keep that which is committed to thy trust:* the Metaphor is taken from servants, and so showeth what is their duty. Great was *Joseph's* faithfulness in this kind, which made his master *put all that he had into his hand.*[327] So great was *Jacob's* faithfulness, that[328] in twenty years his masters ewes and she Goats, being under his hand, cast not their young, nor the Rams were devoured: if any thing were torn of beasts, he brought it not to his master, but bare the loss of it himself. If servants espy any damage or hurt done by others to their masters goods, they must redress it, if they can, or at least make it known to their masters, that he may give order for the redressing of it: as the servants of him that sowed good seed among which tares were sowed,[329] mentioned in the parable.

Masters that put servants in trust, securely go about other affairs, and look not themselves to those goods which are under their servants custody, which is to be presupposed they would do, if they trusted not their servants. Great reason therefore it is that servants be careful of those things which are so committed to them.

2. They ought further to do what lieth in them to advance[330] their masters estate, and to increase his stock. *The little which Laban had was* by *Jacob's* faithfulness in this kind *increased unto a multitude.* The talents which were committed to the two faithful servants were by their industry increased to as many more. So as it is not sufficient for servants not to impair their

[325]Servants must well preserve their masters goods.

[326]1 Tim 6:20 τὴν παρακαταθήκην φύλαξον.

[327]Gen 39:4.

[328]Gen 31:38, 39.

[329]Matt 13:27.

[330]Servants must endeavour to increase their masters estate. Gen 30:30. Matt 25:16, 17.

masters estate, but they must better it: for he that kept safe his masters talent, and gave him his own again, was counted an unprofitable servant, and received the doom of wasters.

Most masters take servants for their advantage and benefit, for it is but little ease for a master to provide diet and lodging for many servants, and to give them wages, if they reap no profit and benefit by them.

§. 27. *Of servants carelessness over their masters goods.*

Contrary to servants *fidelity* in safe keeping their masters goods committed to their charge is *Carelessness* and negligence in suffering loss and damage come to their masters as in the fields, when they look not to his fences and gates: or neglect his cattle so as they be stolen, or suffer diseases to grow upon them, or give them not fodder and water in due season. Or in the house, when they leave doors or windows open, and thieves come in and take away, or hook out their masters goods: or carelessly leave the fire, or let candles burn so as the house may be set on fire: or suffer household-stuff, and apparel to lie till it be moth-eaten or otherwise spoiled: or suffer any thing in the house to be broken: or victual to lie in corners moulding, or to be cast up and down for dogs and cats. When Christ so increased the bread and fish, wherewith many thousands were fed, that many fragments were left, he bid his disciples gather up what remained, and rendered this reason, *that nothing be lost.*[331] The damage which may come by servants carelessness, may be more then ever they can be able to make satisfaction for: and therefore they ought the more carefully to prevent it.

[331] John 6:12.

§. 28. *Of servants fraud.*

Contrary to the other branch of servants *faithfulness* in increasing their masters estate, is all manner of theft and fraud, whether it be by retaining that which is due to their masters, or by purloining from them that which they have.[332] The Apostle expressly forbiddeth servants to *purloin.* The word translated *purloin,* is the same whereby the fraud of *Ananias* is set forth, who[333] *kept back* part of the price of a possession which they sold: so as thereby is forbidden not only open and manifest stealth, as pilfering money out of their masters purse, chest, or counter; or conveying away their corn, wares, or any other goods: but also putting more into the account of expenses then hath been expended, or into the account of debts less then is due (as the unjust steward, who for a debt of an *hundred* measures of oil put in *fifty,* and for an *hundred* of[334] wheat put in *fourescore)* or spending more then needs, or bringing in ill company into the house when their masters are absent, and entertaining them on their masters cost, or concealing part of the price which hath been taken for any wares, or borrowing money in their masters names, or taking greater fees then their masters wot of, or receiving bribes or gifts which their masters refuse (as *Gehazi)*[335] or hiring others to do their work upon their masters cost, or inveigling away their masters customers, or purloining away other men's goods committed to their masters trust (as Tailors servants, who thereby both much discredit their masters, and also hinder their custom.)

Object. What if masters detain their servants wages? may they not by privy means right themselves?

Answ. A masters sin is no warrant to make servants answer

[332]Titus 2:10 μὴ νοσφιζομένους.
[333]Acts 5:2 ἐνοσφίσατο.
[334]Luke 16:6, 7.
[335]2 Kgs 5:22.

sin with sin. The law is as open for servants as for masters: if not, God's ears are open for their complaints: he can and will redress all, or here or hereafter.[336] Note *Jacob's* example. Many make this a just pretence: but whether it be just or no, it is not safe to open this gap of deceit.

These and such like kinds of deceit are the more heinous sins because of that trust which masters repose in servants: for they violate both the bond of justice, and of fidelity also. If a servant embezzle or defraud his master of any of his[337] goods to the value of forty shillings, he is adjudged a felon by our statute law.

§. 29. *Of servants faithfulness in the businesses which they are to dispatch for their masters.*

In the businesses which masters commit to the care of[338] their servants to be dispatched by them, they must do their best endeavour that all may prosper under their hands: as it is noted of *Joseph, he was a prosperous man:*[339] we have not only a pregnant proof, but also an excellent direction for this point, in the[340] example of *Abraham's* servant, who was very faithful in dispatching the business of fetching a wife for *Isaac:* therein let these particulars be noted.

1. He feared God: the whole carriage of that business testifieth as much. There is a double bond to tie servants hereunto: one in respect of themselves, that in the thing which they do they may be accepted of God: another in respect of their masters, that their masters business may prosper under their hands: God prospereth such as fear him, in all things they

[336] Gen 31:42.
[337] 21. Of Hen. 8. Stat. 7. And 5. of Eliz. Stat. 10.
[338] II.
[339] Gen 39:2.
[340] Gen 24.

take in hand: instance the examples of *Jacob,*[341] *Joseph,*[342] and *David.*[343]

2. He[344] called upon God to prosper his endeavours: now prayer is the best means that possibly can be used to obtain any blessing from the Lord. Without it all our endeavours are vain[345] (*It is in vain to rise up early and sit up late, and to eat the bread of carefulness, except God's blessing accompany all.)*

3. He[346] gave thanks when he saw the Lord begin to prosper that he took in hand: thanksgiving for the beginning of a blessing, is an effectual means for continuance of that blessing: yea it is also an effectual means to move God to prosper other things that we take in hand: so as, if servants desire to prosper in all the affairs which they undertake for their masters, they must render thanks for the first success which he hath given, and so for the second, third, fourth, and for every success.

4. He took all the opportunities he could:[347] when he saw a maid to inquire of, he ran to her, and inquired what was behoveful for his matter: when he had ground to think she was the maid,[348] he presented gifts to her:[349] so soon as he was brought to the house, he falls upon the matter for which he came, even before he did eat any thing: after matters to his liking were concluded, he maketh no tarrying, but with all speed carrieth the maid to *Isaac.* In a word, he omitted nothing that in the uttermost of his wisdom he conceived to be behoveful for that matter: more he could not have done, if the matter had wholly

[341] Gen 30:27.
[342] Gen 39:2.
[343] 1 Sam 18:14.
[344] Gen 24:12.
[345] Ps 127:2.
[346] Gen 24:27.
[347] Gen 24:17, 23.
[348] *Vers.* 22.
[349] *Vers.* 33.

concerned himself. I shall need no further to urge this point, then by setting this pattern before servants.

Contrary is their disposition who care not whether the things which they do for their master prosper or no: if they have taken any pains therein, so as their master cannot say they have altogether neglected it, there is all that they care for. If it succeed not well, they will say they are not in God's place to make every thing which is done to prosper. But though the whole blessing rest in God, yet hath he sanctified means for obtaining his blessing (as faith, prayer, thanksgiving, and the like) which because they use not, they fail in this point of faithfulness. Nay further, they use those things which do mainly hinder and keep away God's blessing, and in stead thereof bring a curse upon all they do, as profaneness, uncleanness, drunkenness, and all manner of riotousness, yea despising God's word and holy ordinances, reproaching his Saints, taking his name in vain by swearing, forswearing, and blaspheming, lying, also backbiting, pilfering, and other like vices. These irreligious and wicked servants, as they sin against God and their own souls, so also against their master: it is not for masters profit to keep such servants.

§. 30. *Of servants faithfulness in keeping their masters secrets, and concealing their infirmities.*

By reason of that near bond which is betwixt master[350] and servants, and their near and continual abiding together, and the many employments which masters have for their servants, servants come to know many of their masters secrets: *faithfulness* therefore requireth to keep them close. Provided that they be not such secrets as tend to the dishonour of God, or to the danger of the commonwealth and Church, no nor of a private person: for

[350] III.

Jonathan[351] is commended for discovering the mischief which *Saul* had secretly intended against *David.*

For proof of the point, note what *Solomon* saith, *He that is of a faithful spirit concealeth a matter:*[352] namely, a secret matter. Note also how faithful *Jeremiah*[353] was in keeping *Zedekiah's* counsel: though the Princes enquired after it, yet would he not reveal it to them.

To this head is to be referred a faithful concealing of masters infirmities: for the best that be are subject to many: and servants which are under their masters roof continually waiting on them, cannot choose but espy many: if herein servants be not faithful, masters were better be without servants in their houses.

Contrary to keeping close the secrets of masters, is blabbing abroad all such things as servants know concerning their masters: which is too common a fault: for when servants of divers houses men or maids meet together, all their talk for the most part is of their masters and mistresses, whereby it cometh to pass that all the secrets of an house are soon known about the whole town or city. *Solomon* styleth such an one a *tale-bearer: A tale-bearer,* saith he, *revealeth secrets:* or, *he that*[354] *revealeth secrets is a tale-bearer:* for many of *Solomon's* proverbs are convertible, they may be turned either way. Now note how *Solomon* noteth out the mischiefs that tale-bearers work: *The words of a tale-bearer are as wounds,* (they wound the precious name and credit of a man) *and they go down into the innermost*[355] *part of the belly,* that is, they do, as it were, strike through the very heart of a man. Again he noteth them to be the cause of all strife, and to raise discord betwixt *chief friends:*[356] and in that

[351]1 Sam 20:12.
[352]Prov 11:13.
[353]Jer 38:27.
[354]Prov 11:13; 20:19.
[355]Prov 18:8.
[356]Prov 16:28. Prov 26:20.

respect fitly resembleth them to *wood* which is the very fuel of fire. What enemies then are such servants to an house? They are even as treacherous spies, the most dangerous enemies that be. Thus we see that this is no light sin: yet is it so much the more odious when masters and mistresses infirmities (the publishing whereof may much impair their credit) are made known.

§. 31. *Of servants faithfulness in helping one another.*

Where many fellow servants are together, *faithfulness* requireth that one be helpful to another in what they may;[357] as by good example, good counsel, encouragement in good courses, dissuasion from lewd and wicked practises, peace and unity, with the like. The Lord Christ expressly calleth such an one a *faithful servant,* and pronounceth him *blessed.*[358]

Example and advice of one equal prevaileth much with another, so as a fellow servant may in this kind do more good then the master himself: and if by his means he bring his fellow servants to be faithful, his own faithfulness is doubled and trebled; and his master receiveth a double and treble benefit thereby: namely the benefit of this good servants faithfulness, and the benefit of all the other servants faithfulness whom he hath made faithful.

Contrary is their practise who by their ill example corrupt[359] their fellows (as that evil servant, who, when his master was away, *did eat and drink with the drunken,* that is, did cause[360] others to be drunken with him) or by ill counsel draw one another on to evil (as the sons of *Jacob,* who when they saw

[357] IV.
[358] Matt 24:45, 46.
[359] Matt 24:49.
[360] Gen 37:18, *etc.*

Joseph a far off, said one to another, *Behold this dreamer*[361] *cometh, come now and let us slay him, etc.* and as they, who, when they saw their masters son, said among themselves, *This is the heir, come let us kill him, and let us seize on his inheritance)* or are ever quarrelling with their fellows, and smiting them (as that forenamed evil servant whom the Lord threateneth to cut off) or dissuade one another from obedience and subjection (as they who said, *Let us break their bonds*[362] *asunder, and cast away their cords from us;* and as *Sheba,* who said, *we have no part in David: every man to his tents O Israel.)*[363] These faults are very rife among servants: whence it cometh to pass that there are so few good, and so many bad servants: too true is this proverb, *One scabbed sheep mars a whole flock.* Let there be in a great family one servant that is profane, proud, riotous, stout, rebellious, or otherwise vicious, and all will soon be like him.

Among other parts of unfaithfulness in this kind one of the most monstrous (which yet is too too frequent) is to allure one another to uncleanness, and men and maids to defile one another. We showed[364] before, that it was unlawful for servants during the time of their service to marry without their masters consent: how abominable then is it to defile one another? The sin is doubled being betwixt servants: for as it is a beastly sin in it self, so in the forenamed respect it is greatly dishonourable to their master and his house: besides that the maid so defiled is oft disabled to do her service well: nay many times the charge of the child lieth upon the master. Thus shame and dishonour, grief and vexation, loss and damage all meet together, the more to gall & pierce him to the very heart. Is not this then a great part of unfaithfulness? Deserveth it not to be severely punished, and that openly, and publicly with shame and smart too, that

[361]Matt 24:49.
[362]Ps 2:3.
[363]2 Sam 20:1.
[364]§. 11.

others may take warning thereby? Many use means to escape the revenging hand of man: but though they escape man's hand, they shall be sure to meet with God's heavy vengeance: *whoremongers God will judge.* Daily experience showeth what misery[365] such wretches bring themselves unto, and how God meeteth with them, and that most fearfully.

§. 32. *Of servants faithfulness about their masters children.*

Great faithfulness may servants manifest to their masters[366] in and about their children: as while they are young and not able to look to themselves, to be tender over them, and well to tend them: maids especially neatly to handle and look to them, and cleanly to bring them up: and they that have a particular charge of them, to seek their good in every thing they can, and give them their due portion: and (because children are much in servants company) to use in their hearing such speech as may minister grace to them, and to teach them good things, and (when they grow to some ripeness of years) to bear a reverend respect to them, and esteem them their betters because they are their masters children. It is noted of *Abraham's* servant, that he called his masters[367] son, *master.*

Children are dear to parents: the honour and kindness done to them they account as done to themselves: this kind of faithfulness therefore must needs be highly esteemed by masters in their servants: and assuredly it is a great means to work a good respect in masters towards them.

Yet *Contrarily* do many servants carry themselves towards[368] their masters children, as is apparent by these particulars.

[365] Heb 13:4.
[366] V.
[367] Gen 24:65.
[368] Points of unfaithfulness in servants about their masters children.

1. Some in their carriage are very hoggish and churlish to their masters children when their parents are out of sight.

2. Others are very careless of them, and tend them very sluttishly, not caring how they go: whereby they oft procure great displeasure from their master and mistress.

3. Others get from their masters children what they can: and deprive them of their allowance, turning it to their own gain.

4. Others exceedingly corrupt their masters children with their filthy and corrupt communication: teaching them to swear, blaspheme, and use all manner of unclean speeches: thus is that proverb verified, *evil communications*[369] *corrupt good manners.* Children oft times in their young years learn such ill language and behaviour of lewd servants, as their parents can never get them to leave again: so as they may curse the day that ever such servants came into their house.

5. Others allure them to stage-plays, to dice-houses, and other like places, which are the very bane of youth: and draw them to spend in riot such allowance as their parents allow them, yea and beyond that allowance, so as they run in debt, and get such an habit of spending, as at length they make away their whole estate.

6. Others inveigle their affections: and oft draw them to folly and uncleanness. This filthy kind of unfaithfulness is so much worse then that which was[370] before noted betwixt fellow servants, by how much nearer and dearer children are to their parents then servants to their masters.

7. Others that dare not commit this abominable wickedness, stick not to do that which is little better, namely to draw them on to be contracted, yea and married to them often times, and that privily without consent of their parents: whereby parents affections are oft so alienated from their children, as they will not

[369] 1 Cor 15:33.

[370] §. 31.

acknowledge them for children, but clean cast them off. These are the fruits of this lewd kind of unfaithfulness in servants.

§. 33. *Of servants faithfulness in regard of their masters, or mistresses bed-fellow.*

So faithful ought servants to be to their masters and[371] mistresses, that if one of them should labour to use a servant in any manner of deceit to the other, the servant ought not to yield. As if a master should move his maid privily to take away jewels, plate, money, linen, or any such thing as is in her mistress custody. It skilleth not that the master hath the chiefest power over all the goods: a secret taking of them away without the privity of the mistress in whose custody they are, is in the servant deceit, and a point of unfaithfulness. Much less ought any servants be moved by their mistress privily to take away their masters corn, wares, or any goods for her private use. Of the two this is the greater part of unfaithfulness.

If such deceit ought not to be used about any goods, much less about the body of master or mistress. As if a master should allure his maid to commit folly with him, or a mistress her man, both their conscience to God, and also their faithfulness to their master or mistress should make them utterly to refuse it, and to give no place to any such temptation. *Joseph*[372] is propounded as a pattern herein: and against the suggestion of his mistress he rendereth the two forenamed reasons: his conscience to God in these words, *how can I do this great wickedness and sin against God?* His faithfulness to his master in these, *He hath not kept back any thing from me but thee, how then* etc.

To this head may be referred servants faithfulness in making known to their master the sin of his wife, and to their mistress the sin of her husband, especially if it be such a sin as may tend

[371] VI.

[372] Gen 39:7. *etc.*

to the ruin of the family, and that by the knowledge thereof, the party that is not blinded and besotted with the sin, but rather free from it, may be a means to redress it. Thus *Nabal's*[373] servants made known to *Abigail* the churlishness of *Nabal* towards *David's* servants: by which means the mischief intended against the house was prevented. Thus if servants know that their master intendeth some mortal revenge against another, to tell his wife thereof in time, may be great faithfulness: or if they know their mistress hath appointed to go away privily from her husband, to tell him of it, is a part of faithfulness. This may be applied to many other like cases.

The contrary is yielding to masters or mistresses in any point of deceit one against another: whereunto servants are too prone, because they think to be bolstered out by the authority of the party that setteth them on work to deceive. But no authority can be a warrant for any deceit, or wickedness.

§. 34. *Of servants faithfulness about their masters persons.*

Masters and mistresses are flesh and blood as well as servants,[374] and so subject to weakness, sickness, old age, and other distresses, wherein they may stand in great need of servants help: servants therefore must be faithful in affording them the best help that they can. *Saul's* servants did a part of faithfulness to their master, when, he being vexed with an evil spirit,[375] they inquired after means to ease him. So did *David's* servants, when he being bedrid,[376] they sought out one to cherish him. It was a point of faithfulness in *Naaman's*[377] maid, to tell her mistress of

[373] 1 Sam 25:14.
[374] VII.
[375] 1 Sam 16:16.
[376] 1 Kgs 1:2.
[377] 2 Kgs 5:3.

a means whereby her master might be cured of his leprosy: and in his[378] servants, to persuade him to use the means prescribed by the Prophet.

Contrary is a servants ungrateful and inhumane leaving of his master in his time of need, as the servants of *Job* did: for when the hand of God lay heavy upon him, and all his goods were taken from him, and his body full of sore boils, *they that dwelt in his house, and his maids counted him for a stranger: and he was an aliant in their sight: he called his servant, and he gave him no answer.*[379] So did *Ziba*[380] leave *Mephibosheth* in his greatest need: and[381] the Disciples fly from their master Jesus Christ. But what shall we say of those that take occasion from their masters impotency to murder him themselves, as *Rechab*[382] and *Baanah;* or to betray him to his enemies, as *Judas*[383] betrayed the Lord Christ? What, but that such traitorous servants may look for such ends.

[378] *vers.* 13.
[379] Job 19:15, 16.
[380] 2 Sam 19:26.
[381] Matt 26:56.
[382] 2 Sam 4:6.
[383] Matt 26:15.

A Servant's Duty and Its Limits under God

§. 35. *Of the means to make servants faithful.*

Among many other means to make servants faithful to their master, and careful to perform other duties sincerely, willingly, cheerfully, and diligently, as hath before been noted, this is one of the most general, namely, that *servants,* in all things they do for their master, *make their masters case their own,* and so do for him as they would for themselves, or as they would have their own servants do for them. The general rule of the Law is, *love thy neighbour as thy self;*[384] and *whatsoever you would that men should do to you, do you even so to them.*[385] If thus every man must respect another, yea though he be a stranger, then much more must servants respect their master, because all that they can do is after an especial manner as a debt due to their masters: in which respect Christ saith, that *when they have done all that is*[386] *commanded, they have but done their duty.*

This I have the rather noted, because the practise of most servants is contrary thereunto. For while they work for their masters, they will cry out that they are over-burdened, and tired with that work which they will easily go through withal when they work for themselves. They that while they work for their master, must be called to it again and again, and forced to stand to it, and to hold out till it be done, what pains will they

[384]Lev 19:18.
[385]Matt 7:12.
[386]Luke 17:10.

take, how early will they rise, how late will they sit up, how diligent will they be for themselves? When Journeymen receive increase of wages according to the work which they do, they will dispatch more then a prentice that hath but cloth, food, and lodging. Again, many that in their masters goods are very lavish, and wasteful, when they come to be for themselves are very sparing, saving, and provident. What do these things argue but that servants do not bear to their masters that mind which they should: they do not for them as they would do for themselves. Very requisite it is therefore that the forenamed general rule be observed.

Hitherto of the several kinds of servants duties, and of the manner of performing them. It remaineth to speak both of the extent of their duties, and also of the restraint of that extent.

§. 36. *Of servants endeavour to make their judgment agree with their masters.*

The extent of servants duties is in my text only implied under this indefinite particle *(Obey)* (which being not restrained to any particulars, must be extended to *every thing)* but in other places it is expressly laid down in these general terms, *Obey in all things,*[387] *Please well in all things.*[388] It is not therefore sufficient that servants perform their duties well in some things, they must do it in all things, yea in things that may be against their own mind and liking, if their master will have it so. For this end let servants note these two rules. The same extent and restraint[389] that was[390] before noted in laying forth the duties of other inferiors, is here also to be observed in the duties of servants: for therein they all agree. The same rules therefore

[387]Col 3:22.
[388]Titus 2:9.
[389]Extent of servants duties.
[390]Treat. 3. §. 63, *etc.* & Treat. 5. §. 35.

that were before set down, may here again be applied. I refer the reader to those places for a more large amplification of the generals: and here I will content my self with adding such particular proofs as are most proper and pertinent to servants.

1. That they *labour to bring their judgment to the bent of their masters judgment,* and to think that meet and good which[391] he doth. Thus the[392] servant of the Levite which thought it meetest to turn into one of the Cities of the Jebusites to lodge there, because the day was far spent, when he saw his master to be of another mind, yielded to him. So did[393] those servants yield to their master, who at first thought it unmeet that he that had ten talents should have one piece more: and[394] those servants also, that at first thought it meet that the tares should be plucked up from the wheat. This rule is to be observed in the particular points before delivered, as the work which servants do, and the manner of doing it, their apparel, their allowance, yea and in the correction which their master giveth them, and the rest.

Contrary is that great conceit which many servants have of[395] their own judgment, wit, and wisdom, thinking themselves wiser then their masters; as *Gehazi,* who opposing his own wit to his masters wisdom, said, *Behold my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take somewhat of him.*[396] This was also a fault in[397] the children of the Prophets, that would not rest on *Elisha's* judgment, but importuned him against his mind to send some to seek the body of *Elijah.* This self-conceit is the cause of many mischiefs: as of

[391]Servants must labour to bring their judgment to agree with their masters.

[392]Judg 19:11, 12, *etc.*

[393]Luke 19:25, *etc.*

[394]Matt 13:28, *etc.*

[395]Servants conceit of their own wit.

[396]2 Kgs 5:20.

[397]2 Kgs 2:16.

discontentedness at the work their master appointeth them, and at the allowance of meat and drink which they have; of much liberty they take to themselves, of pride in apparel, and other vices before noted: if the forenamed rule were duly observed, many of those mischiefs would be avoided, and much better obedience yielded.

§. 37. *Of servants yielding to do such things at their masters command, as they cannot think to be most meet.*

The second rule which servants must observe is this, that

Though they cannot in their judgment think that fit to be done which their master will have done, yet upon his peremptory command they must yield to the doing of it: It appeareth by *Peter's* answer to Christ that he did so, for being commanded to let down his net for a draught, thus he answereth, *master, we have toiled all the night, and have taken nothing*[398] (here he showeth that his opinion was that it would be in vain to let down their nets) *nevertheless at thy word I will let down the net* (here is his obedience against his opinion.) More clear is the example of *Joab* for this purpose: when the King commanded him to number the[399] people, he declared that he thought it a very unmeet thing to do, by this phrase, *Why doth my Lord the King delight in this thing?* yet against his judgment he yielded to the Kings peremptory command, for it is said, that *the Kings word prevailed against Joab.*

Object. This is no fit example, because *Joab* sinned in obeying.

Answ. Joab cannot justly be charged with sin, because it was not simply unlawful to number the people. *David's* sin was not in the act of numbering the people, but in his mind which moved

[398] Luke 5:5.

[399] 2 Sam 24:2, *etc.*

him to do it: for there was no just cause to do it: only pride and curiosity moved him, as may be gathered out of his own reason in these words, *that I may know the number of the people.* To do such a thing only to know it, was *curiosity.* But why would he know it? Surely on a proud conceit that he had so many worthies, so many Captains, so many men of war.

Out of *Joab's* example servants may here learn in humility and reverence to render some reasons to move their master not to press upon them that which they think to be unmeet; but yet if their master will not hearken to their reasons, but stand upon his authority, *his word must prevail.*

Contrary is their peremptoriness, who by no means will be drawn to do any thing at their masters command, which they themselves think not most meet to be done. Such an one is that fool whom *Solomon* thus describeth, *Though thou shouldest*[400] *bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.* These fools bring much mischief upon their own pates in disobeying their masters: for exceedingly they provoke his wrath who hath power to take vengeance of them. Neither let them think to receive comfort in their suffering, because they refuse an unmeet thing, for *meetness* is not a sufficient warrant against *unlawfulness.* To disobey in a thing which lawfully may be done, is unlawful: if therefore the pretext be only an *unmeet thing,* meetness is preferred before lawfulness, and unlawfulness less accounted of then unmeetness.

§. 38. *Of servants forbearing to obey their master against God.*

That the extent of servants obedience be not too far stretched,[401] the Apostle setteth down an excellent limitation thereof: and that in these four phrases, *As unto Christ, As the servants of*

[400]Prov 27:22.

[401]Restraint of the extent of servants duties

Christ, Doing the will of God, As to the Lord; all which do show that the *obedience which servants yield to their master*[402] *must be such as may stand with their obedience to Christ.* So that if masters command their servants never so peremptorily to do any unlawful thing, that is, any thing forbidden by God's[403] word, they may not yield to it. The midwives of the Hebrew women did well in refusing to do any thing to help forward the murderous practises of the King of Egypt in slaying all the male-children of the Hebrews: it is expressly said, that *they feared God and did not as the King commanded them:* so as their disobedience in this kind was a token of their fear of God. In this case *Joseph* is commended for not hearkening to his mistress: and the servants of *Saul* for refusing to slay the[404] Lord's Priests at their masters command. Thus if a master should command his servant to kill, to steal, to forswear himself, to lie, to use false measures and weights, to go to mass, or do any other unlawful thing, he ought not obey him.

Again, if masters forbid their servants to do that which[405] God hath commanded them to do, they must, notwithstanding their masters prohibition, do it. The Rulers of Israel forbid the Apostles to preach, yet because Christ had commanded them to preach, they would not forbear:[406] nor would *Daniel* forbear to pray to God, though the King and Nobles by express decree forbad him.[407] So if a profane or popish master shall forbid his servant to go to Church, or to hear the word, or to take the Sacrament, or to dwell with his wife if he be married, or to make restitution of that which he hath fraudulently gotten, or

[402] See the cautions, Treat. 3. §. 51, 52, etc.

[403] *Nolite fieri serui hominum, i. nolite eis parere cùm turpia praecipiunt. Chrys. in* 1 Cor 7. *hom.* 19. Exod 1:17.

[404] Gen 39:9. 1 Sam 22:17.

[405] Seruis competit vt obediant dominis in ijs quibus mandato Dei nihil derogatur. Basil. *Ethic. defin.* 75.

[406] Acts 4:19.

[407] Dan 6:10.

any other bounden duty, herein they must say, *we ought to obey God rather then men.*[408] For when masters command and forbid any thing against God, they go beyond their commission, and therein their authority ceaseth.

Contrary to this restraint is both a parasitical pleasing of masters: and also a base fear of them. It is the property of a[409] parasite to say what a master will have him say, and deny what he will have him deny, and so to do what he will have him to do. *Doeg* that fawning dog at *Saul's* word slew all the Lord's[410] Priests: and *Absoloms* servants at his word killed *Amnon:* for[411] all the reason which they had to commit that murder was this speech of their master, *have not I commanded you?* So prone are servants to sooth their masters, as there is no sin so horrible which at their masters command they will not be ready to do. Thus is that verified which the Prophet long since foretold,[412] *like master like servant, like mistress like maid.* It is also the property of base fearful servants to do nothing but what their master will have them do, and to forbear any duty, though never so necessary, that he forbiddeth them to do. What duty more necessary then prayer? We are commanded to *pray continually:*[413] yet the servants of *Darius* were content to forbear that duty thirty days together, because it was against the decree of their Lord and King. The like is noted of the people in Christ's time, *they durst not make open profession of*[414] *Christ for fear of the Jews.* So in our days many servants there be that dare not make profession of the Gospel, nor go to Church, nor read the word, nor perform other holy religious duties, which they know to be bounden duties, for fear of their masters. Had not then the

[408] Acts 5:29.
[409] Ais? aio. Negas? nego. Terent. in Eun.
[410] 1 Sam 22:18.
[411] 2 Sam 13:28, 29.
[412] Isa 24:2.
[413] 1 Thess 5:17. Dan 6:7, *etc.*
[414] John 7:13; 9:22.

Apostle just cause to strike so much upon this string as here he hath done, expressly forbidding *eye-service, man-pleasing,* and *doing service to men,* namely in opposition to God?

§. 39. *Of servants choosing good masters.*

As a just consequence following from the forenamed extent and restraint of servants duties, I may further gather these two lessons for servants.

1. It is very behoveful that servants make choice of good masters: at least if it be in their power to choose.

2. It is behoveful that they continue and abide under good masters: at least if they continue servants, and abide under any masters.

That these consequences justly follow as aforesaid, is evident: for seeing servants are bound to obey in all things which are not *against God,* and must obey in nothing but what is *in the Lord,* it is very requisite that servants be under such masters as bear the Image of God in the inward disposition, and grace of their heart, as well as in their outward function and place: and will go along with God in using their authority, commanding nothing but what a servant may do with a good conscience, and without transgressing against God: and forbidding nothing that God hath bound a servant to do. There will be comfort in serving such masters: and our obedience to them will be obedience to God. Such masters therefore must be chosen. Yea and with such must servants abide, (if not with the very same, yet with such as they are, of the same disposition) for if they go to other, their former comfort will be taken away, and their servitude will seem so much the more miserable, by how much more knowledge and experience they have had of the benefit of their former liberty (for we may well call service under unconscionable masters *servitude,* and in opposition thereunto, service under religious masters, *liberty.)* He therefore that hath a master that is faithful,

due respect had to his authority, must love him as a father,[415] and so abide with him.

For choice of good masters, note what is[416] recorded of many of the Egyptians and other people: they left their own country, and went out with the Israelites: what should move them but conscience of the true God whom they knew that Israel served? Now many of these went out as servants, as may be gathered from those many[417] laws which were made in the behalf of servants that were strangers, and in special that were Egyptians. The knowledge which *Ruth*[418] had that *Naomi* her mother in law served the true God, moved her to leave her own country, and to go as a servant with *Naomi.*

For abiding with good masters we have a worthy pattern in the twelve Disciples.[419] When many of Christ's Disciples at large, *went back, and walked no more with him,* Christ asking the twelve whether they also would go away, *Peter* in the name of all the rest answered, *Lord to whom shall we go? Thou hast the words of eternal life.*

Contrary is the mind and practise of many servants: they never inquire after the religious disposition of their master, nor care though he be popish, or profane, so they may have good wages, diet and lodging: and yet by this means, if at least there be any spark of God's fear in their heart, they cast themselves upon many sore temptations, and bring themselves into many hard straits, and dangerous snares. And, if God open their eyes to see that wretched condition whereinto they have implunged themselves, they will be forced to cry out and complain as *David* did, when he was in foreign countries where he could not freely

[415]Qui fidelem habet dominum, saluo eius dominio, diligat vt patrem. *Constit. Apost. l.* 4. *c.* 12.

[416]Exod 12:38.

[417]Lev 25:45. Deut 5:14; 12:18; 23:15; 23:7.

[418]Ruth 1:16.

[419]John 6:66. *etc.*

serve his God, *Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar.*[420]

Much more contrary is their mind and disposition who refuse to serve religious masters, and shun them most of all: or being in their service are never quiet till they be out of it again. Of these we spake[421] before.

Hitherto have we dealt about servants duties. The reasons which the Apostle rendereth to enforce those duties remain to be declared.

§. 40. *Of the first motive, the place of masters.*

The first reason which the Apostle useth to enforce servants[422] duties is implied under this phrase, *as to Christ;* it intimateth the *place* of a master, which is to be in *Christ's stead.* In this respect the title *Lord* is given to a master. The word which the Apostle useth in Greek is that which in the new testament[423] answereth to that proper Hebrew name of God *Jehovah,* and it setteth forth the absolute sovereignty of God, and power over all creatures:[424] which power because the father hath given to his son as Mediator, God-man, he is called the[425] *one* or *only Lord:* and because masters by virtue of their office and place bear Christ's image, and stand in his stead, by communication of Christ's authority to them, they are called *Lords,* yea also *Gods*[426] (for that which a Magistrate is in the common-wealth a master is in the family).

Hence it followeth that servants in performing duty to their master perform duty to Christ, and in rebelling against their master they rebel against Christ; as the Lord said to *Samuel* of

[420] Ps 120:5.
[421] §. 16.
[422] I.
[423] Κύριος.
[424] Matt 28:18.
[425] 1 Cor 8:6 εἷς κύριος.
[426] Ps 82:6.

the people's rejecting his government, *they have not rejected*[427] *thee, but they have rejected me that I should not reign over them.* Is not this a strong motive to provoke servants to all duty, and to restrain them from rebellion? If it be well weighed what Christ is, it cannot be but a weighty reason. For though masters should neither reward their good service, nor revenge their ill service, yet will Christ do both.

§. 41. *Of the second motive, the place of servants.*

The second reason is implied under this phrase, *as servants*[428] *of Christ:* it noteth the place of a servant: which though it may seem to be a mean and base place, yet is it indeed an honourable place. Men count it an honour to be servants to a King: but Christ is higher then all Kings. On this ground the Apostle saith, *Art thou called being a servant? Care not for it:*[429] and that upon this reason, *He that is called in the Lord being a servant, is the Lord's freeman.* This reason is to be noted against the conceit that most have of a servants place, that it is so mean and base as there can be no honour nor comfort in doing the duties thereof. But that is a foolish, and unjust conceit: look to Christ the highest master, and there is as much honour, and comfort in doing the duties of the lowest servants place, as of the highest masters.

§. 42. *Of the third motive, God's will.*

The third reason is implied under this phrase, *doing the*[430] *will of God,* which declareth the ground of servants subjection. God in his word hath plainly made it known that it is his pleasure

[427] 1 Sam 8:7.
[428] II.
[429] 1 Cor 7:21, 22.
[430] III.

that they who are under the authority of masters should obey them, therefore as servants would please God, they must obey: if they refuse to obey, they thwart the *will of God.* This also is a motive of moment: for God's will is that mark which every one ought to aim at, and it is much urged by the Holy Ghost, as a general reason to all duty in these and such like phrases, *This is the will of God,*[431] *So is the will of God:*[432] upon which ground we are exhorted to *understand,*[433] and to *prove what is the will of God.*[434]

Good reason there is to press this reason: for

1. God's will is the very ground of goodness: things are therefore good because they are agreeable to God's will: God's will giveth the very being to goodness.

2. God's will is a rule to square all our actions by, even as the kings statutes and proclamations are to his subjects.

3. It is a perfect rule *(the law of the Lord is perfect)*[435] so as we may be sure not to swerve, if we hold close thereunto.

4. It is a sufficient rule, it will give every one (and among other, servants) direction how to carry themselves in every thing they take in hand, yea in every thing that appertaineth to them. For, *God's word is given to make us perfect, thoroughly*[436] *furnished unto all good works.*

5. It is a good warrant to justify us in all our actions: so as, going along with it, we need not care what any man can say against us. If a man be sure that he have statute law, or the kings proclamation on his side, he is bold.

From this reason which is of such weight, I gather two propositions to add force to this motive.

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[431] 1 Thess 4:3.
[432] 1 Pet 2:15.
[433] Eph 5:17.
[434] Rom 12:2.
[435] Ps 19:7.
[436] 2 Tim 3:17.

1. That servants obey their masters, is no arbitrary matter, but a necessary duty: not left to his will whether he will do it or no, but a thing whereunto he is bound: and that not only by civil constitutions of men, but also by a divine institution of God: so as it is not only a matter of civil policy, but also of conscience, to be done for conscience sake.

2. That no creature can dispense with servants, so as they should be exempted from doing their duty to their master. If they could, they were greater then God, and their will above God's will. Among creatures, masters themselves are to be reckoned: now because it is God's will that servants should be in subjection, their masters cannot exempt them from it. Masters may let them go free: but retaining them as servants, they cannot exempt them from a servants subjection. Wherefore though masters be careless in exacting duty, yet let servants be conscionable in yielding duty, because it is God's will.

§. 43. *Of the fourth reason, the reward of good service.*

The fourth reason is plainly and largely expressed in these[437] words, *Knowing that whatsoever good thing any man doth, the*[438] *same shall he receive of the Lord, whether he be bond or free.* The general sum whereof is a *Declaration of the reward of good service.* To which purpose saith the Apostle to servants in another place, *Of the Lord ye shall receive a reward.*

This first is to be noted to add force to the former reasons. For if any ask, what if masters stand in Christ's stead, what maketh that to the purpose? Surely it maketh much to move servants: because masters stand in his room who will reward that which is done for his sake.

[437] IIII.

[438] *Sciat seruus Deum redditurum seruitutis mercedem. Constit. Apost. l.* 4. *c.* 12. Col 3:24.

If again they ask, what benefit is it to be Christ's servant? It may be answered, *very great:* for Christ will reward all his servants.

If further it be asked, what is gotten by doing God's will?

Answ. Even that which all aim at, reward for service.

As this addeth weight to all the other reasons, so is it in it self a weighty reason, as weighty as any can be to our corrupt nature. Hope of reward is it which maketh all sorts of people to take the pains which they do in their several places. But having[439] before handled this general point of reward, I will here more distinctly show what kind of reward it is wherewith the Lord will recompense the good service of faithful servants.

God's reward is both of temporal and eternal blessings.

The temporal blessings which heretofore God hath bestowed[440] on faithful servants, and which on that ground other like servants may expect, are these especially.

1. He will move masters to respect such servants, as he moved[441] *Ahasuerus* to recompense the fidelity of *Mordecai.*

2. If masters fail therein, he will move strangers to recompense them: as he moved[442] the Jailer to favour *Joseph* when his master had cast him in prison: and *Pharaoh*[443] to advance him to great dignity.

3. To draw the hearts of their masters and others the more unto them, he will make the things which they take in hand to prosper. Thus did he bless *Joseph,*[444] and *Abraham's*[445] servant.

4. In dealing for themselves he will bless their labours, as he blessed *Jacob's.*[446]

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[439]Treat. 1. §. 127.

[440]What reward God giveth to good servants.

[441]Esth 6:3.

[442]Gen 39:21.

[443]Gen 41:40.

[444]Gen 39:2.

[445]Gen 24:56.

[446]Gen 30:43.

5. He will, when they come to keep servants, provide such servants for them, as they were to their masters.[447] In Egypt God blessed *Joseph* with a faithful servant. *David,* who[448] ventured his life to save his fathers sheep, had[449] many servants that ventured their lives for him.

To this purpose may be applied that proverb which Christ oft useth, *with what measure ye mete shall it be measured to you again.*[450]

The eternal reward is expressed in this phrase, *the reward of the inheritance,*[451] for that inheritance is meant which Christ mentioneth in this clause, *Come ye blessed of my father, inherit the kingdom prepared for you from the beginning of the world,*[452] and Saint *Peter* in this, *an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.*[453] What can be more said? What shall not be undergone for this reward? How willingly do prentices pass over their apprenticeship in hope of a temporary freedom of an earthly city?[454] Many years service were but as a few days to *Jacob* because he liked his reward. But behold here a greater reward, which we must needs like much better. If this be not sufficient to move servants to all duty, I know not what can be sufficient.

[447] Gen 43:23.
[448] 1 Sam 17:34.
[449] 2 Sam 21:17; 23:15.
[450] Luke 6:38.
[451] Col 3:24.
[452] Matt 25:34.
[453] 1 Pet 1:4.
[454] Gen 29:20.

A Master's Authority Rightly Maintained

§. 1. *Of the heads of Masters duties.*

Eph 6:9.

And ye masters do the same things unto them: forbearing threatening: Knowing that your master also is in heaven: neither is there respect of persons with him.

In the last place the duties of masters are declared by the Apostle, and that in this verse, where he noteth,

1. The *kinds* of their duties.
2. A *reason* to enforce the same.

The *kinds* are set forth

Generally *(do the same things.)*
Particularly *(forbearing threatening.)*

The *reason* is taken from that subjection wherein masters are to an higher master *(knowing that your master also.)* And it is amplified,

1. By the equal subjection of masters and servants to that master *(your also.)*
2. By the place where that master is *(in heaven.)*
3. By his property, in this phrase *(neither is there respect of persons with him.)*

Because the several duties of masters are here but pointed at,

and infolded under general terms, I will (as in former treatises hath been done) propound a distinct order, whereby we may the better find out their duties, and handle them one after another.

All may be drawn unto these two heads.

1. Care in choosing good servants.
2. Conscience in well using them.

For well using their servants, masters must have an eye to their place, and authority: and in respect thereof,

1. Wisely maintain their authority.
2. Rightly manage the same.

The well managing of their authority is *generally* noted in this phrase, *do the same things:* but more *particularly* in[455] another place referred to these two branches

1. Justice.
2. Equity.

Of these in order.

§. 2. *Of masters choosing good servants.*

The first thing that a man, who taketh upon him to be a master, must take care of, is to entertain good servants into his service. *Mine eyes*[456] (saith *David) shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way he shall serve me.* What doth this phrase *(mine eyes shall be upon the faithful)* imply, but that he will diligently and carefully inquire after such: yea *mine eyes* (saith he) not another man's eyes: he would not put all the trust upon others: he would himself make what proof and trial he could. Such an emphasis hath this phrase *(mine eyes)* where *Job*[457] saith; *whom I shall see for my self, and*

[455] Col 4:1.
[456] Ps 101:6.
[457] Job 19:27.

mine eyes shall behold, and not another for me.

1. Servants are of all other things (except wife and children)[458] of best and greatest use. If then men be careful in well choosing other things, as houses, land, household-stuff, horses, and all manner of cattle (as men are very circumspect therein) should they not be much more careful in well choosing servants?

2. Thus will masters show that they seek, and aim at the good of their family: yea and in their family at the good of Church and common-wealth: for good members of a family are likeliest to prove profitable to Church & common-wealth.

3. When good servants are chosen, there is hope of receiving the more good from them, and doing more good unto them. They will be pliable to all good admonition, docible by all good instruction, serviceable in all things they take in hand.

Object. A master may make a bad servant to become a good one.

Answ. There is a great hazard and venture therein, especially if they be grown to ripe years: no creature is easily tamed, or brought from the natural course it hath taken, after it is grown up: a bough that hath grown crooked many years together will hardly be made straight. It is not in man's power to make a bad servant good: neither can man expect God's blessing therein, when he observeth not a right course warranted by God.

Quest. What course is fittest for choice of servants?[459]

1. If they be young, see how they have been from their infancy educated. Great is the benefit of good education: and much good may be expected from thence: for it is the means which God hath sanctified for good.

But if they be grown to ripe years, choose such as fear God, such were they upon whom *David*[460] cast his eyes.

[458]Reasons.

[459]Direction for choosing of servants.

[460]Ps 101:6.

On this ground did[461] Saint *Paul* advise *Philemon* to take *Onesimus* again, because grace was then wrought in his heart.

1. God's fear is the ground of all good obedience and[462] faithfulness: note the examples of such good and faithful servants as are commended in Scripture, and you shall find them all to fear God.

2. Such will not only be diligent in their work, but they will also faithfully call upon God to prosper those things which they take in hand in their masters behalf, instance the example of *Abraham's*[463] servant.

3. God will have such respect unto those servants which fear his name, as for their sakes to bless their masters house. Thus was *Potiphar's*[464] house blessed for *Joseph's* sake.

2. Make some trial of their fitness to that calling, work and service whereunto thou shalt put them. From such there may be hope of profit & benefit by their service. *Laban*[465] made trial of *Jacob* a month before he covenanted for any long continuance.

3. Take such especially as are of mean and poor estate, and know not how to maintain themselves but by service. Thus will a double work of charity be done therein: and thus maist thou look for better service: for commonly such are most industrious, and most obedient to their masters.

Object. When men have taken all the care they can in their choice, they may be deceived.

Answ. 1. Then much more likely is it, that if they be careless therein, they shall be deceived.

2. Diligent, and wise search, is a means to find out the disposition and ability of servants.

3. If having used the means men be deceived, they may have

[461] *Philem. vers.* 10.

[462] Why such servants as fear God are to be chosen.

[463] Gen 24:12.

[464] Gen 39:5.

[465] Gen 29:14.

the more comfort in bearing the cross, because they have not wittingly or carelessly pulled it upon themselves.

§. 3. *Of masters carelessness in choosing servants.*

Contrary is their carelessness, who are ready to receive any into their house, even Atheists, Papists, swearers, swaggerers, profane wretches, unclean persons, and such like, against whom *David* protesteth, he would not have *him that worketh deceit to dwell in*[466] *his house; nor him that telleth lies to tarry in his sight.* They who entertain such, make their houses to be cages of unclean birds, seminaries of wicked persons, and unprofitable members: for one scabbed sheep is enough to infect a whole flock. No marvell though many mischiefs fall upon such a family: for a man were as good bring so many Snakes and Adders into his house, as such persons: yea with them is brought God's curse. Can any good then be looked for? Such foolish masters regard neither themselves, nor their household: no nor yet Church or common-wealth. If none would entertain such, it might be a means to make them alter their condition.

Many are not only careless in choosing good servants, but also except against such as are religious; thinking it a matter of reproach to entertain them. By which conceit they oft put away God's blessing from their house.

Others so stand upon a great portion of money with a prentice, or a clerk, or other servant, as they will take none but rich men's children. Whence it cometh to pass, that this point (which is a great point) of charity is neglected: persons most unfit for service are entertained, and such many times as scorn to do service. Thus their masters grow weary of them: the servants

[466]Ps 101:7.

lose their time: never prove to be their crafts-masters: and their parents repent the giving of such a portion with them.

§. 4. *Of masters maintaining their authority.*

After that masters have chosen good servants, their duty is well to use them: which by reason of the difference betwixt masters and servants cannot be well done, except masters wisely maintain their authority. A master therefore must be able *well to rule his own house:*[467] this is a duty which the Apostle in particular requireth of a Bishop, who is master of an house, but it appertaineth in general to all masters of families. Women also who by virtue of their places are mistresses, are commanded[468] *to guide the house,* or to rule, and perform the part of a mistress therein. It was the[469] Centurions commendation, that having servants under him, he had them at his command.

1. God's image and authority, which a master carrieth, is thus preserved.

2. Thus shall a master have much better service done. Not one servant of a thousand, that is not kept under authority, will do good service. A like duty to this was enjoined to an husband in relation to a wife, Treat. 4. §. 4. Some of the reasons, directions, & other points there handled, may be here applied. Read it therefore.

For this end three things are to be observed.[470]

1. That masters carry themselves worthy of their place, and worthy of that honour which is due to them: which may best be done by making themselves a pattern of such good things as in their places appertain to them. *I and my house will fear the Lord,*[471] saith *Joshua:* he would not only put them to it, but he

[467] 1 Tim 3:4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον.
[468] 1 Tim 5:14 οἰκοδεσποτεῖν.
[469] Matt 8:9.
[470] Direction.
[471] Josh 24:15.

also would do it, he would go before them. *I will behave my self wisely, I will walk within my house with a perfect heart,* saith[472] *David.*

2. That masters keep their servants in awe and fear.[473] Children must be *kept in subjection:* much more servants.

3. That masters do the things which they do in their carriage towards their servants with authority: *Command, forbid, rebuke* (to use[474] the Apostles phrase) *with all authority.* The manner of speech which the Centurion used to his servants[475] (*go, come, do this)* savour of authority. So the Church taking upon her the person of a mistress, useth a word of authority, *I charge you*[476] not to do this.

§. 5. *Of masters making their authority to be despised.*

The aberrations in the defect contrary to the forenamed duty[477] and point of wisdom, are many: as

1. When masters carry themselves basely and abjectly before[478] their servants: being light in their behaviour, foolish in their carriage, given to drunkenness, uncleanness, lewd company, and other vices. *Nabal* was such an one: for his servant could say of him, *He is a son of Belial. David,*[479] though he did not give himself over to such foul sins as these are, yet he oft failed in an unseemly carriage before his servants, as when *he changed his behaviour, and feigned himself mad, and scrabbled on doors,*

[472] Ps 101:2.
[473] 1 Tim 3:4.
[474] Titus 2:15.
[475] Matt 8:9.
[476] Song 3:5.
[477] How masters lose their honour.
[478] 1. By baseness.
[479] 1 Sam 25:17.

and let his spittle fall down upon his beard:[480] and again,[481] when he gave such reins to his passion, for the death of his traitorous son *Absalom,* as *his people being ashamed stole away from him,* and *Joab* his servant was forced roundly to tell him of it, saying, *thou hast shamed this day the faces of all thy servants,* etc.

Mistresses oft lose their authority by conspiring with their servants to go abroad, take away goods, gossip, and do such other like things privily without their husbands consent: they make themselves thereby slaves to their servants, not daring to do any thing which may offend their servants, lest they should discover to their masters such lewd pranks as their mistresses did.

2. When masters are too remiss and sheepish: entreating and[482] praying their servants to do such things as they ought to command and require at their hands: and if it be not done, all their remedy is patience, or else to do it themselves. Howsoever this might be counted meekness, and gentleness towards equals and strangers, over whom we have no authority, yet towards servants it is too base remissness: yea it is a relinquishing of that power which God hath given, and whereof God will take an account.

3. When masters suffer their servants to be their companions,[483] playing, drinking, revelling with them, and saying (as it is in the proverb) *hail fellows met.* Thus servants oft take liberty to presume above their master: for men are naturally prone to ambition; and, *if an inch be given, they will take an ell.* They who in this kind so far debase themselves, as to give their servants power over their own body, do make both themselves, and their true lawful bedfellow to be despised: *themselves,* in that such servants as are so made one flesh, will think to keep in awe

[480] 1 Sam 21:13.
[481] 2 Sam 19:3, 5.
[482] 2. By remissness.
[483] 3. By familiarity.

such a master or mistress, as they have known, through fear of revealing that sin: their *bedfellow,* in that such servants will think to be maintained, and bolstered up by the master or mistress, whom they have so known. On this ground was *Sarah*[484] despised in the eyes of *Hagar* her maid.

4. When masters are over-ruled by their servants to do any[485] unjust or unlawful thing: as *Joash,*[486] who by his servants was drawn to idolatry: and *Zedekiah,*[487] who gave the Prophet *Jeremiah* into his servants hands, using this base and abject speech, *The King is not he that can do any thing against you.*[488] Thus will servants soon prove masters: and if they once come to this high pitch to rule, rather then to be ruled, they will quickly prove intolerable. For[489] this is one of the four things noted by the Wiseman, which *the earth cannot bear,* namely, *a servant when he reigneth:* and[490] this is one of those evils which proceed from rulers, that *servants ride upon horses,* that is, are advanced above their place and degree: whence it followeth, that *Governors walk as servants upon the earth,*[491] they are dejected below their place and degree. It falleth out in this case betwixt servants and masters, as betwixt scales, or balances; if the weights that use to lie in one balance to keep it down be taken away, it will suddenly fly up, and so the other balance will be kept down.

§. 6. *Of masters too great rigour.*

The contrary in the excess is too great rigour and austerity manifested in look, speech, and actions.

[484]Gen 16:3, 4.
[485]4. By letting go the reins.
[486]2 Chr 24:17.
[487]Jer 38:5.
[488]Jer 38:5.
[489]Prov 30:22.
[490]Eccl 10:5, 7.
[491]Eccl 10:5, 7.

1. In *look,* when a master cannot cast a good eye on his servant. *Jacob*[492] was much discountenanced by the countenance of his master. Many masters by their continual frowning brows, and fiery eyes, do much terrify their servants.

2. In *speech,* when masters cannot give a good word to their servants, but if they be moved never so little, cast upon them all the reproachful names that they can call to mind: little thinking of this fearful doom, *Whosoever shall say, thou fool, shall be in danger of hell fire.*[493]

Thus did *Saul* manifest a malicious and mischievous mind against *Jonathan* and *David* by the foul language he gave. Some have such a froward and perverse tongue, as they can never speak directly to their servants: but if they command or forbid a thing, they will do it after such a manner as their servant can scarce tell what they mean: and this not only when their servant hath offended them, but in their best mood. So shrewish are others, as their tongues seldom lie still: but they are ever chiding upon every small occasion: whereby it cometh to pass that their servants are no more moved with it, then the Doves, and Stares that continually abide in Belfries, are moved with the ringing of bells. Such bitterness also is mixed with the chidings of many, as they belch out of their black mouths, most direful imprecations. What can be said of such tongues, but that they are *set on fire of hell?*[494] As other aberrations wherein masters are reproved, are to be applied to mistresses, so this especially. For mistresses do commonly most offend in shrewishness of speech.

3. In *actions,* when masters are too frequent, and too furious[495] strikers: striking their servants on every occasion, not caring how they strike. In these and other like evidences of too

[492] Gen 31:2, 5.

[493] Matt 5:22.

[494] Jas 3:6.

[495] *Quamuis dominus seruo praestet, tamen se aequalem iudicet quatenus homo existit. Constit. Apost. l.* 4. *c.* 12.

much austerity and plain arrogancy masters forget that they are men. Though for outward order a master be more excellent then a servant, yet as a man he ought to judge himself equal. This extreme can be no good means to maintain authority: but it is a plain abuse thereof. Masters ought so[496] to carry themselves as their servants may rather reverence, then dread them.

§. 7. *Of masters commanding power restrained to things lawful.*[497]

That a master may the better know how to maintain his authority, I will distinctly declare the *extent* of his power, and that in these four particulars, 1. In *Commanding*. 2. In *Correcting*. 3. In *ordering the marriage of their servants*. 4. In *disposing their person*.

Within the lists of these two virtues *Justice* and *Equity* (whereunto all the duties which masters owe their servants shall[498] afterward be referred) must the commanding power of masters be bounded.

1. *Justice* requireth two things,
    1. A *restraint* of masters commandments.
    2. An *execution* thereof.

The restraint is unto God's law, that a master command nothing against it,[499] but what is agreeable to it. *Abishai* would fain have had *David's* warrant to have killed *Saul:* but *David* was so far from commanding him to do it, as he kept him from it.

Masters are but subordinate ministers under God: they must therefore command nothing against his law. As a Judge, high-Sheriff, and all other officers under the King, must make the

[496] *Serui colant potius te quàm timeant. Senec. epist.* 47.
[497] Extent of masters power.
[498] §. 20, 21, *etc.*
[499] Nothing unlawful to be commanded by masters. 1 Sam 26:9.

Kings law the ground of all those things which they require of the Kings subjects: so masters must make God's law the ground of all those things which they require of their servants, who are also the servants of Christ. Besides, to what purpose is it to command that which a servant may and must refuse to do? But in no[500] unlawful thing may he obey.

§. 8. *Of masters presuming above their authority.*

Contrary is the arrogancy and presumption of many masters, who make their own will the rule of their servants obedience. This must needs be a leaden rule, which may be bowed this way, that way, and every way, because of the flexible and variable humour of man. Hence is it that many most vile and horrible things are commanded, because they are agreeable to the commanders humour. *Absalom* bid his servants commit a most detestable murder upon his own brother, and note how he presseth it, *Have not I commanded you?*[501]

More presumptuous is he that taketh upon him to be the[502] great commander of all Christians, the Pope of Rome, and other masters and governors of Jesuits, Friers, Monks, and other like orders, who command such as are under their authority to commit treasons, raise rebellions, kill Kings, and do other like execrable villainies.

And to justify the Pope from whom all inferior governors receive their power, and by whose will they must be ruled, these blasphemous positions do Papists hold of his power, *He can do all things of right as God. He is as God having*[503] *on earth fulness*

[500] Treat. 7. §. 38.

[501] 2 Sam 13:28.

[502] The Popes presumption.

[503] *Extravag. de major. & obed. Alban. in lib. de potestat. Pap. & Eccles. Gratian. in Decret. dist.* 40.

of power. If he shall draw with him innumerable souls of men into hell, yet none may say to him, what doest thou? Doth not the Apostles[504] description of *that man of sin, the son of perdition,* agree to him of whom those things are spoken? Is he not in Papists account, *as God, showing himself that he is God?* Which is further confirmed by that power which they give him of making laws to bind the conscience, and coining new articles of faith.

Not only popish, but profane masters also too much exceed in this presumptuous use of their power above their power: as they who enjoin their servants to kill, to steal, to swear, to forswear, to lie, to give false measures, and weights, to go to mass, to profane the Sabbath, with other like sins. In all these, and all other things like to these, being against God's law, masters have no power to command: they go above their commission: and shall accordingly answer for it.

§. 9. *Of masters commanding servants to do their duty.*

2. The execution of a masters commanding power consisteth in those things which God hath enjoined as bounden duties. These a master by virtue of his authority must command his servants to do: as to worship God, to sanctify his Sabbath, to be diligent and conscionable in his calling, with other like duties, which God compriseth under these words, *the way of the Lord, righteousness and judgment:* and saith that he knew that *Abram* would *command his household to do them.*[505]

The charge given to masters in the fourth commandment concerning servants, *(thou nor thy man-servant, nor thy maid-*

[504]2 Thess 2:4. *In Ecclesia cath. semper creditum est Rom. Pontificem posse sua authoritate leges ferre, quae in conscientia obligent. Bellar. de Rom. Pontif. l.* 4. *c.* 15.

[505]Gen 18:19.

servant)[506] proveth as much. *Josiah*[507] is commended for *causing his people to stand to the covenant of God.* On this ground if a master have servants that are papists, separatists, or profane persons, he ought to command them, and cause them to go to the holy ordinances of God.

It is one of the principal ends why God hath given power and authority to some over others, that by their authority they may cause them which are under them to observe the commandments of God: even as inferior officers have authority given them, to see the Kings laws kept.

§. 10. *Of the sin of masters in suffering servants to neglect their duty.*

It is contrary to that commanding power which God hath given to masters, to suffer their servants to omit, and neglect those bounden duties which God hath commanded them: as if a servant be so popish or profane as to refuse to go to the word, or Sacrament, or to perform any duty whereunto he is bound, to let him alone. Though they themselves do those duties, and though they do not hinder and keep their servants from doing them, yet if they cause not their servants also to do them, they make themselves accessary to their servants sin.

Object. Every man's conscience is free, and cannot be forced; therefore masters may not compel servants to such things as are against their conscience.

Answ. Though the conscience be free to a man, and out of anothers power, yet their outward actions are not free: and though faith, piety, righteousness, nor any grace can be forced into men, yet they may be forced to use the means which God hath sanctified for the breeding and increasing of them. Though they cannot be forced to have a religious and righteous heart,

[506] Exod 20:10.
[507] 2 Chr 34:32.

yet they may be forced to do religious and righteous duties: or if a master cannot force these, yet he may and ought to do his uttermost endeavour: by which means though he cannot free his servant from death, yet he shall free his own soul from the guilt of his death.

§. 11. *Of a masters wisdom in ordering things indifferent.*

Equity hath respect to those things which are in a masters power to command or not command: such are all civil actions as concern himself, concerning the particulars whereof God hath given no direct charge for an absolute performance of them: as to go of such an errand, to do such a message, to dispatch such a business. Concerning these things I may say of a masters power, as the Apostle doth of a parents power[508] in another case; If he seeth it meet to be done, and commandeth his servant to do it, *he doth well, he sinneth not.* If he seeth it not meet to be done, and commandeth it not, *he doth also well, he sinneth not.* Of this kind of things speaketh the Centurion,[509] where he saith, I say to one, *go,* to another, *come,* to a third, *do this.*

The mark which masters must aim at in commanding or forbidding these, must be expediency: for *all things that are*[510] *lawful, are not expedient.* Expediency dependeth much upon circumstances, and consequences which may follow upon the doing of any thing: in observing whereof the wisdom of him who hath power to have a thing done, or not done, especially appeareth. When *David* suffered not *Hushai*[511] his good friend, and wise counsellor, to go with him when he fled from *Absalom,* but bid him return to the city and there abide, he had an eye to

[508] 1 Cor 7:36, 37.
[509] Matt 8:9.
[510] 1 Cor 10:23.
[511] 2 Sam 15:33, 34.

the good consequence that might follow thereupon. And when *Joab* commanded *Cushi* rather then *Ahimaaz* to[512] carry the news of *Absoloms* death, he had an eye to the meetness of the persons, and to the kind of message.

To apply this to our purpose, *Equity* requireth that masters (in commanding things indifferent, which they have power to command or not to command) have an eye to their servants ability, sex, age, disposition, conscience, and other like circumstances, that the thing which they command be somewhat agreeable to them, not above their ability, not unbeseeming their sex, not unfitting their age, not thwarting their disposition, not against their conscience.

§. 12. *Of masters offence against expediency.*

It is contrary to equity for a master to regard only himself, and his own mind, even in things that are lawful. *Paul* was not[513] of this mind, when he said, *He sought not his own profit:* no nor his own will. Expediency and inexpediency were great motives unto him, to forbear things which were otherwise lawful: yet little is this regarded by many: for

1. Many command things to the very uttermost of their servants strength, if not above it, (as *Pharaoh*)[514] or else things dangerous, which may bring much mischief upon them. *David*[515] was touched in heart for moving only by a wish his servants to fetch him water with the danger of their lives.

2. Others against comeliness put men to do maids works, and maids to do men's work.

3. Others upon mere partiality keep under old and good servants, and prefer much younger before them.

[512] 2 Sam 18:20, 21.
[513] 1 Cor 10:33.
[514] Exod 5:7.
[515] 2 Sam 23:17.

4. Others will forcibly make servants do things against their natural disposition, as to handle, yea and eat such things as they cannot endure to touch or see.

5. Others in doubtful matters will urge and press them against their conscience.

Howsoever in these and other such like things not unlawful, servants ought to do what they can to satisfy their masters command, if he be peremptory in urging them: yet ought not a master to be too peremptory in pressing his authority and power.

A Master's Correcting and Governing of His Household

§. 13. *Of the power of masters to correct their servants.*

The second point wherein a masters power consisteth is *correction:* which may be given by looks, words, or deeds.

By a man's look his anger and wrath against another is manifested.[516] In Hebrew the same word signifieth a face, and wrath: because wrath soonest showeth it self in a man's face. It is noted of *Cain,* that being *very wrath his countenance fell*[517] *down,* Gen 4:5. Now the manifestation of a masters wrath against his servant is a correction.

But words whether of *rebuke,* or *threatening,* do much more declare the same. This phrase which *Solomon* useth Prov 29:19. *(a servant will not be corrected with words)* showeth that there is a correction by words: and though it be negatively propounded, yet doth it not imply that correction by words is not to be used to a servant, but rather, if thereby he be not moved, that blows must be added thereto: which is a correction by deeds, whereof Christ maketh mention in the parable of those servants that

[516] אף ab אנף

[517] *Si quis in domo per inobedientiam domesticae paci aduersatur, corripiatur seu verbo, seu verbere, sea quo. libet alio genere poenae iusto atque licito. Aug. de Ciu. Deil.* 19. *c.* 16.

according to the greatness of their fault are[518] to be *beaten with many stripes.* It is therefore in a masters power to correct his servant with stripes, or blows. Which being so, I will show,

1. How far his power herein extendeth.
2. How it is to be ordered.

§. 14. *Of the restraint of masters power: that it reacheth not to their servants life.*

Concerning the extent of a masters power in correcting his servant, this question is to be resolved, *Whether a master have power for any fault to take away his servants life.*

Answ. His power reacheth not so far, as is evident by these reasons.

1. There is no precept, nor approved example, nor any other warrant out of God's word for it. The Jews had great power over such servants as were strangers: *Of them they might*[519] *buy bond-men and bond-maids: they might have them for a possession: and take them for an inheritance for their children after them, to be bond-men for ever:* they might be put to the most toiling, droiling, base, and abject works that they had, as *drawing water, hewing wood,* and the like; but yet their masters[520] had not power over their lives.

2. A master might not dismember his servant: if unawares he did smite out an eye or tooth of his servant, he must make a recompense: which was to let him go free.[521] Much less therefore might he take away his servants life.

3. If a servant died under his masters hand when he corrected him, though he intended not wilfully to murder him, that master

[518]Luke 12:47.
[519]Lev 25:44, 45, 46.
[520]Josh 9:27.
[521]Exod 21:26.

was to be punished.[522] It was not therefore lawful for a master wittingly to kill a servant.

4. The power of life is proper to the public magistrate, who doth all things in open public places, that so there may be many witnesses of his just proceeding. If masters had this power, many might privily be put to death, and no man know for what cause, as it is in popish inquisitions.

5. The[523] approved laws of men make it wilful murder for a master to slay his servant wittingly, though the servants fault be never so heinous. Neither the authority of the master, nor desert of the servant, shall exempt the master that slayeth his servant from the guilt and punishment of felony.

Object. In ancient times masters had this power.

Answ. They never of right had it, though some might exercise it. Among God's people it was never exercised in any age of the world. That liberty which was taken, was among the heathen: and yet among them as polities came to be more[524] and more civilly governed, that usurped liberty by the laws of Magistrates was much restrained: and when Emperors and Kings became Christians, it was utterly taken away.

Object. If a man take an enemy by war, he hath power to kill him.

Answ. If in the time of the war he slay him not, but then spare him, and take him as a captive, and make him his servant, though but a bondslave, he hath not power of his life.

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[522] Exod 21:20.

[523] *Si Dominus seruum ceciderit, vel lethal vulnus inflixerit, revs homicidij sit. Justin. Cod. l.* 9. *tit.* 18.

[524] *Apud Gentes animaduertere possumus Dominis in seruos vitae, necisque potestatem fuisse. Sed hoc tempore nullis hominibus qui sub imperio nostro sunt, licet fine causa legibus cognita in seruos suos supra modum saeuire Nam ex constit. Antonini qui sine cause seruum suum occiderit, non minus puniri iubetur, quam si alienum seruum occiderit. Iustin. Jnstit. l.* 1. *Tit.* 8. *Domini mitiores esse debent. Cypr. Testim. l.* 3. *c.* 73.

§. 15. *Of masters excess in correcting servants.*

Contrary to their just and due power do they, who in their rage stab their servants, or otherwise make them away: yea they also who so unmercifully and unmeasurably beat them with rod, cudgel, or any other thing, as death follow thereupon: for many there be who having once begun to strike, know not when to cease, but lay on as if they were striking stocks and blocks, and not their own flesh. God foresaw that masters were prone to such cruelty, and therefore[525] set a stint number of stripes, which none that beat another might exceed.

Among these may be reckoned such desperate masters as in their mood will strike their servant with any thing that cometh next to hand, be it heavy, cragged, hard, or sharp, they care not[526] (*As a mad man who casteth fire-brands, arrows, and death.)* These things may endanger a servants life, if not, they may break his head, or otherwise wound, bruise, and lame him.

It is beyond a masters power by any correction to impair life, health, or strength of his servant, or any way in his body to disable him from doing that which otherwise he might have been able to do.

If masters, no not for punishment of any sin, may not take away or endanger the life of his servant, what may we think of such masters, as without any fault of their servants, cause them to be made away by putting them upon some desperate attempt, either to maintain their own quarrel, or for some other unjust end? *David*[527] dealt thus with *Uriah:* but afterwards he[528] sorely repented this part of injustice. At another[529] time when three of his servants had fetched him water, which he longed for, with

[525]Deut 25:3.
[526]Prov 26:18.
[527]2 Sam 11:15.
[528]Ps 51:14.
[529]2 Sam 23:15, *etc.*

jeopardy of their lives, though in safety they returned, yet his heart smote him for his longing, and he would not drink of that water because they had ventured their lives to fetch it.

But what may we say of such masters, as cause their servants for their sakes to commit felony, murder, treason, rebellion, and such other things, as cause the public magistrate to unsheath his sword against them, & cut them off? We noted this[530] before to be a grievous fault in regard of the unlawfulness of the thing: here further we may note it to be much more heinous in regard of the mischief that followeth thereupon, which is the loss of their servants life: so as thus they make themselves accessary to a detestable sin, and guilty of the blood of their servant.

§. 16. *Of masters ordering that correction they give to their servants.*

2. That masters may well order that correction which they give to their servants, difference must be put betwixt the age, sex, disposition, and faults of those whom they correct.

1. Masters ought not to be so forward to strike such as are grown in years, as the younger sort. Years bring understanding, and a rebuke will make one of understanding more sorry for a fault, and more careful to amend it, then blows:[531] smart more works upon the younger sort. But if notwithstanding their years they be stout, and will not regard words, their stoutness must be beaten down with blows. *Smite a scorner,*[532] saith the wise man: and again, *Judgments are prepared for scorners, and stripes for the back of fools.*

Seeing servants in years are in this case to be corrected, it is

[530] §. 8.

[531] The direction prescribed to parents (Treat. 6. §. 47.) for well ordering that correction which they give to their children, may in many points be here fitly applied. Read it.

[532] Prov 19:25, 29.

further requisite to put a difference betwixt the kind or measure of correction which is given to them, and to the younger sort: if they be corrected as children, they may either make a toy of it, or the more disdain at it. *Blueness, wound, and stripes piercing into the inward parts of the belly, are a purging medicine against evil,*[533] to stout servants of ripe years.

2. If there be a master and mistress joint governors over an house, it is fittest for the master to correct men-servants, the mistress maids.[534] *Abraham* put his maid over to *Sarah* in such a case. Yet if a maid should wax stout, and mannish, and turn against her mistress, she being weak, sickly, with child, or otherwise unable to master her maid, the master may and must beat down her stoutness and rebellion:[535] so much did the law of God permit.

3. If servants be of an ingenious disposition, willing and forward to do that which belongeth unto them, sorry when they have committed a fault, and careful to amend their faults, many things may be passed over in them, which must be corrected in others. To this may be applied the counsel of the wiseman, *Take no heed to all the words that are*[536] *spoken.*

4. Correction must be measured according to the greatness[537] of the fault punished, and the circumstances whereby the fault may justly be aggravated. *The servant that knew his masters will and did it not shall be beaten with many stripes: But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes,* Luke 12:47, 48.

Many aberrations are daily committed contrary to every

[533] Prov 20:30. *Heris in famulos saeuitia adhibenda est, si aliter teneri non possunt. Cic. Offic. l.* 2.

[534] *Seruam verberare viro maximae ignominiae est. Chrys. hom.* 26. *in* 1 Cor 11.

[535] Exod 21:20.

[536] Eccl 7:21.

[537] —*Adsit Regula peccat is quae poenas irroget aequas: Nec scutica dignum horribili sectere flagello. Horat. l.* 1. *Sat.* 3.

branch of this direction, in that masters and mistresses in exercising this part of their power are carried away with passion, and do that which they do in this kind *after their own pleasure.* Thus they turn a duty into sin, and by undue correcting of their servants provoke God to correct them in his wrath, either here or in the world to come.

§. 17. *Of masters power over their servants in and about their marriage.*

The third point to be noted concerning a masters power over his servant, is about his servants marriage. Sundry questions are moved about this point, which I will briefly resolve.

1. *Quest.* Have masters power to order and dispose their servants marriage as they please?

Answ. No, not without the free consent of the servants themselves: for marriages must be made with the free consent of the parties that are married.

Object. The law implieth that a master hath power to give[538] his servant a wife, for it showeth whose those children shall be that are born to that servant, to whom a master hath given a wife.

Answ. 1. That law is to be understood of such servants as being strangers were bond-slaves, over whom masters had a more absolute power then over others.

2. The masters power of giving did not simply force the servant to marry the party so given: but restrained the servant from marrying any other then whom the master should give.

2. *Quest.* Is not a masters power in the matter of marriage as great over a servant, as a parents over a child?

Answ. No. See the reason Treat. 5. §. 20.

3. *Quest.* May a master deny his servant liberty to marry?

[538] Exod 21:4.

Answ. Yea, for the time that the servant hath covenanted to be a servant with his master. For that time a servant is part of his masters goods, and possessions. As bond servants were a masters possession for ever: so covenanted servants are his possession for the time of their covenant. When God gave the devil leave to seize on all that *Job* had,[539] by virtue of that permission he seized on all kinds of *Job's* servants bond and free, as well as on his goods: which he could not have done, if *Job's* servants had not been as his goods.

Yet notwithstanding if servants shall make it known to their master, that necessity requireth they should marry, such respect ought to be had to the chastity even of servants, as in this case I may use the phrase which the Apostle useth in reference to children, *Let them be married.*[540]

4. *Quest.* What if servants marry without consent of masters, is that marriage nullified thereby?

Answ. No. The marriage being otherwise rightly performed,[541] remaineth a firm marriage: though the servants in so doing have sinned: for which their master may justly punish them.

5. *Quest.* May a master keep his servants so married without his consent from their bed-fellows?

Answ. He may exact the whole time of his covenant for service: but that power which by the bond of marriage husbands and wives have over one anothers bodies, suffereth[542] them not to be altogether separated one from another. Besides, our law freeth a maid-servant when she is married, from her masters covenant.

[539] Job 1:15, 16.
[540] 1 Cor 7:36.
[541] Quod fieri non debet factum valet.
[542] 1 Cor 7:3, 4.

§. 18. *Of masters rigour in forcing marriages on servants: or in separating man and wife.*

Contrary to a masters power do they, who force their servants to marry whom they like not: as when a master hath deflowered his maid, to cover his shame he will make one of his servants marry her.

They also do contrary to their power who seek to separate their servants that are married from their bed-fellow: some will keep the man at his house day and night from his wife, and so the wife from her husband: others will send one of them into remote parts of the land, where the other shall not know: yea others will be sure to keep them one from another, for they will send one of them beyond sea for many years together, if not for ever. These practises are against the law of marriage, and too rigorous and unjust.

§. 19. *Of masters power to dispose their servants persons.*

The fourth point to be noted of a masters power over his servants respecteth their persons, which so properly belong to a master for the time of their service, as he may not only keep them himself for his own service, but also pass them over, and give, or sell them to another. By God's law not only[543] strangers, but Jews also might be sold for servants.

The customs and statutes of our land do also permit masters[544] to make over their servants from one to one: and on their death-beds to bequeath them to whom they will, even as their goods and possessions.

That this power be not abused, in the executing thereof, masters must principally respect the good of their servants: and

[543]Lev 25:39, 44.

[544]Masters care in putting off servants.

for that end put them over to fit masters, such masters as may do them good and not evil, all the time of their abode with them, and service under them.

Contrary hereunto do they, who aim merely at their own advantage, not caring to whom they put over their servants, so they may make gain thereby. Some will sell them, namely, when they have them beyond sea, to Turks and Infidels; some to Papists, and other Idolaters; some to profane persons; some to cruel inhumane beasts; some to men of unlawful trades; some to men of no trades. Such masters as make their servants over to such as these are, or like to these, shall answer for all the wrong is done to them.

§. 20. *Of masters well managing their authority.*

This Apostle in[545] another place giveth this charge to masters, *Give unto your servants that which is just and equal.*

By doing these two things masters shall well manage their authority.

Justice respecteth the place, and service of servants.[546]

Equity respecteth their mind, and manner of doing service.

All servants, in that they are servants, and do their masters work, must have that which of right belongeth to servants. This is *Justice.*

Such servants as bear an especial love and liking to their masters, doing service not by constraint, or with eye-service, as men-pleasers, but in singleness of heart with good will, and all good faithfulness, seeking to the uttermost of their power, their masters good, must be accordingly respected and dealt withal. This is *Equity.* As the Apostle compriseth *Justice* under this phrase *(do the same things)* for service give due recompense: so

[545]Col 4:1 τὸ δίκαιον καὶ τὴν ἰσότητα.

[546]Difference betwixt just and equal dealing.

more especially he compriseth *Equity* under it: for servants good will and more then usual respect of their masters, let masters return good will, and more then ordinary respect to servants. *S. Peter* noteth these two virtues under two other words, *good,*[547] *gentle:* A masters *goodness* hath relation to *Justice:* his *gentleness* to *Equity.*

[547] 1 Pet 2:18.

A Master's Care for His Servants' Souls and Bodies

§. 21. *Of masters endeavouring the salvation of their servants.*

That *Justice* which is required of masters respecteth the *soul, body,* and *estate* of their servants.

In respect of their souls good, masters must seek the spiritual[548] edification of their servants. When *Zacheus* first believed, Christ said, *Salvation is come to this house* (Luke 19:9) why to *this house,* rather then to *this person,* but because he knew that *Zacheus* would do the duty of a good master, and seek the salvation of his household? Herein must masters bear an impartial respect to all in their house: as the holy fathers, who though about temporal goods they put difference betwixt the place of children, and condition of servants; yet in serving God, wherein eternal happiness is looked for, they did with an equal respect provide for all the members of their house. The proofs alleged for servants obedience to masters care in this point, do show that this duty appertaineth to masters. See Treat. 7. §. 15.

The respect which masters owe to God, themselves, their servants, the Church, and common-wealth where they live, requireth as much.

1. God hath commanded as much (Deut 6:7) as this charge

[548] I. *Iusti patres secundum haec temporalia bona, filiorum sortem à seruorum conditione distinguebant: ad Deum autem colendum, in quo aeterna bona speranda sunt, omnibus domus suae membris pari dilectione consulebant. Aug. de Ciu. Dei l.* 19. *c.* 15.

implieth, *Thou shalt talk of my Laws when thou sittest in thine house:* and God hath manifested his approbation thereof, by commending *Abraham* for commanding his children and *household* to keep the way of the Lord, Gen 18:19.

2. Masters themselves reap great benefit by a faithful discharge[549] of this duty: and that both by discharging a good conscience to God, (who requireth this at their hands, in that he hath made them prophets and priests in their house, as well as kings; and will require an account of them for all that are under their government:) and also by bringing their servants to do more faithful service to them. For there is no such means to stir up servants to do all good duty, as the fear of God planted in their hearts. That servant that shall find true grace either first wrought, or further increased in him by his masters means, will think himself so beholding to such a master, as he shall never be able to make any sufficient recompense, & therefore will endeavour to do what good service he can in way of thankfulness: he will not only be faithful & diligent in his business, but he will call upon God to prosper his service for his masters good, and to recompense that kindness which his master hath done to him.

3. No earthly thing that a master can do for his servant (be it portion of money, preferment to any place of profit or credit, or skill in a good trade and calling) can be comparable to the edifying of a servant in grace.

4. Servants well instructed in piety are likeliest to prove most profitable not only to the family, but also to the Church and common-wealth where they live.

That masters may the better edify their servants,

1. They must daily instruct them in the principles of religion,[550] and all duties of piety: admirable is the profit which will

[549] *De salute eorum qui in domo tua sunt sollicitus, ac peruigil existas, quia pro omnibus tibi subiectis rationen Domino reddes. Aug. de salut. docum. cap.* 29.

[550] Directions for edifying servants.

arise from a daily and constant use of religious exercises: though but a little time be spent at once, yet will much knowledge be gained by a frequent use of them. This duty is so much the more necessary, because public Ministers cannot take such particular notice of every servant in their Parishes, as masters may in their families.

2. Masters must cause their servants to go to the public ministry of the word, and worship of God, to be further built up thereby, and confirmed in their faith. Masters under the Law were[551] commanded to let their servants eat of the Passover, which was a solemn sacrament. The Law which enjoineth all males to appear[552] on the solemn feast days before the Lord, implieth that servants also should go. This duty must especially be performed on the Lord's day: for the charge given to masters in the fourth commandment for sanctifying that day, is extended to servants in these words, *Thou, nor thy man-servant, nor thy maid-servant.*

3. Masters, beside instructing servants at home, and causing them to go to Church, must take an account of their profiting, both by the public, and also by the private means of edification. Otherwise they shall not know how to order their manner of instructing them: when to give them milk, & when strong meat.

4. To make the means more effectual and profitable, they must to instruction add prayer. Means, without God's blessing upon the means, are nothing. As they observe any grace wrought in their servants, they must be thankful unto God for the same, and pray for the increase of it.

[551]Exod 12:44.
[552]Deut 16:16.

§. 22. *Of masters neglecting to edify their servants.*

Contrary is the mind and practise of most masters: they think if they allow their servants sufficient diet, lodging, and clothing, or wages according to their covenant, they have done all that they need to do: and answerably they do no more: wherein they show themselves no better then the heathen. For do not the heathen so?

Object. At first taking of a servant no more was covenanted.

Answ. There are two covenants whereunto a master standeth bound: one with God; the other with his servant. Though his covenant with his servant requireth no more then some temporal commodities, yet God's covenant requireth spiritual edification. Many masters are so greedy of their servants work, as they are loth to afford any time, at morning or evening, for religious exercises: they think by their servants labour to thrive, and think not of God's blessing which maketh rich. Some go so far therein, as they keep their servants from the public worship of God, even on the Lord's day. Thus it cometh to pass, that servants, who came ignorant and profane to a master, after long abode with him, so go away as they came. Many that themselves make some conscience of fearing God, much fail herein: they regard not to teach their servants the fear of God, whereby they deprive themselves of much blessing, and pull God's curse upon their persons and houses.

§. 23. *Of allowing servants sufficient food.*

In regard that servants have not bodies of brass, or steel,[553] but of flesh and blood as all others, masters that have the benefit of their strength and ability of their bodies, must be careful of

[553] II.

nourishing, and cherishing them: and that both in *health,* and *sickness.*

For preserving servants health, respect must be had to their *Food, Clothing, Labour, Rest.*

A due provision of food for servants is commended in *Solomon's*[554] good house-wife, who *giveth meat to her household.* And in the direction which he giveth to householders, in these words, *Let the milk of thy goats be sufficient for thy food, and for the food of thy family.*

The food which masters provide for their servants must be for *quality,* good and wholesome; for *quantity,* sufficient to preserve health and increase strength; for *time,* given in due season. It is noted that *the hired servants* of the father of the[555] prodigal child had *bread* (by *bread* according to the Scripture phrase is meant all kind of needful wholesome food: in which sense it must needs be there taken, because it is opposed to *husks,* which are not very wholesome, fitter for swine then men) yea they had *bread enough.* It is further noted of that good steward who was, as a master, *ruler over the household,* that[556] he gave the household *their portion of meat in due season.*

Quest. May not servants be stinted of their food?

Answ. In regard of *superfluity* they may and ought to be stinted, but not in regard of *sufficiency.* It is not meet that all servants should have as much as they can devour: for then many of them would do but little work: but most meet it is that every one should have as much as is needful for strength, that so he may be the better able to do and endure his work: the Greek word translated in the[557] place before quoted *portion,* implieth as much.

There is a double bond to tie masters to perform this duty:

[554]Sufficient food to be allowed to servants. Prov 31:15; 27:27.
[555]Luke 15:17.
[556]Luke 12:42.
[557]Luke 12:42 σιτομέτριον.

one in regard of themselves: the other in regard of their servants.

Masters themselves shall have the profit and benefit of the health and strength of their servants: for their own sakes therefore it is requisite to afford them sufficient food. Men that desire to have their work well done by their beasts, or in their journey to be well carried to the end thereof, will be careful that their beasts shall be well fed.

But beside this, considering the health and strength of servants is spent in their masters business, justice requireth that their health and strength should be repaired and preserved by them.

§. 24. *Of defect and excess in allowing servants food.*

There are two extremes contrary to this duty. One of those that are too niggardly, and (as we speak) miserable in the allowance of food to their servants: and that sometimes in the quantity, when servants bellies are too much pinched: even so as their bodies are weakened for want of food. The Prodigal child was thus served:[558] these are both unjust and injurious masters: unjust to their servants: injurious to their servants, and themselves too. Sometimes again such miserable masters offend in the quality of that food which they give to their servants, as when it is kept too long, and grown musty, mouldy, or otherwise unsavoury: or when the worst kind of food, for cheapness sake, is bought, even such as is scarce fit for man's meat: the more abundance that there is of such stuff, the more loathsome it is.

Lastly, though I think it not meet to bind masters unto set hours for their servants meals (Christ affordeth a greater[559] liberty unto masters, in the parable of a masters usage of his servant after he came from his work) yet there may be a fault,

[558]Luke 15:16.

[559]Luke 17:7, *etc.*

as there is, in many masters, in keeping their servants too long from meat, not suffering them to interrupt their work for meat sake, but to tarry for their supper till ten a clock at night, when they give over work: surely this cannot be good for the bodies health and strength.

Another extreme do such masters fall into, as *bring up their*[560] *servants too delicately. Solomon* hath expressly taxed such, and noteth that this mischief is like to follow thereupon, *he shall have him become his son at the length:* such a servant will forget his place, scorn to be as a servant, but aspire to be as his masters child, which is next to a masters mate.

§. 25. *Of masters care about their servants apparel.*

A wise care for servants clothing is also commended in the example of *Solomon's* good housewife, *She is not afraid of the snow for her household,* that is, for the coldest season in winter, *for all her household are clothed with*[561] *double garments:* that is, with such clothing as is fit for cold weather.[562]

Fit and decent apparel is both a means of preserving health, and also a matter of good report, tending to the credit of a master. Yet contrary is the humour of many: they care not how tagged and ragged their servants apparel is: insomuch as many servants have neither comely nor warm apparel.

This point concerneth those masters especially that find their servants (as we speak) and provide all things for them: as in old time masters did for most servants, and as now they do for prentices whether male or female. If servants by covenant be at

[560]Prov 29:21.

[561]Prov 31:21. שנים

[562]The Hebrew word is oft used for scarlet. But according to the proper notation of it, it signifieth things doubled: which I take to be most pertinent to this place, and therefore I have so translated it. The Kings translators have noted as much in the margin.

their own finding for apparel, masters are not so strictly bound therein: yet they must have a care that their servants fall neither into the one extreme of too base, sloven-like, or sluttish apparel, nor into the other of too garish, or too costly apparel. Masters having authority over their servants, must keep them in order and good compass, and have respect to decency in this as in other things. For apparel is one of those outward signs whereby the wisdom of masters and mistresses in well governing their servants is manifested to the world. If therefore servants be attired unseemly for their place and ability, all that see them will think their masters and mistresses are of such a mind as the servants are, or at least too remiss and careless of their government.

§. 26. *Of moderating servants labour.*

Though labour and pains be proper to a servants place, yet he may be so put unto it, as the health and strength of his body may be impaired thereby. For the well ordering of this therefore a duty lieth upon masters: and that in two things especially.

1. That they well moderate the labour whereunto they put their servants, so as they may be able for the time to undergo it, and to endure so long as their time of labour is appointed. It was a good reason which *Saul* rendered to keep *David* from[563] entering combat with *Goliah,* because (as he thought) *David was not able to fight against the Philistim, David being a youth, and Goliah a man of war.*

And indeed if *David's* faith had not exceeded the strength of his body, it had been unmeet to have put *David* to that task.

They which are put to things above their ability, are like to fail, and sink under the burden of them.

It is contrary hereunto to put servants to such hard tasks as impair their strength, endanger their limbs, and venture their

[563] 1 Sam 17:33.

lives. *Saul* shall rise up in judgment against such: for he supposing that it was too hard a task for *David* to undertake combat with *Goliah,* was loth to put him to it.[564] *David* exceedingly failed herein, when he gave direction that *Uriah* should be set in the *forefront of the hottest battle,*[565] and yet the general with his strength to retire from him. Many servants being put to services above their strength, either lose their lives thereby, or (as we speak) are never their own men again.

It is also a fault in this kind, to put servants to such toiling[566] works as are fitter for beasts then men: or to oppress them with too much work, as the Egyptians oppressed the Israelites. Let God's hearing the cry of those servants so oppressed,[567] and revenging their oppressors for it, make all masters take heed of the like cruelty.

§. 27. *Of affording servants fit means for their work.*

2. The other thing required of masters for well ordering their servants work is, that they afford their servants things needful, and behoveful for that work whereunto they are put: which mind was commendable in *Saul,* who assayed if his[568] armour might be fit for *David* when he was to go against *Goliah.* To reckon up all the particulars were an infinite task: every several trade and work hath proper means of help appertaining to it: this general direction may be sufficient to move masters to apply it to the particular works and services whereunto they put their servants. Fit means are such an help, as that which with them

[564] 1 Sam 17:33.
[565] 2 Sam 11:15.
[566] *Memineris seruos homines esse. Cato.* Exod 1:13, 14.
[567] Exod 3:7.
[568] 1 Sam 17:38.

may easily be done, without them can hardly, if possibly at all be done.

It is contrary hereunto to deal with servants as the Egyptians did with the Israelites,[569] exacting work at their hands, and not affording them means to do it: whereby many times they exact impossibilities. Some will have much work done in the night time, and not afford candle light: so in other particulars.

§. 28. *Of affording seasonable rest to servants.*

Intermission, ease, and rest from labour at seasonable times, is as needful and requisite, as food and apparel. The reason which God rendereth of the fourth commandment showeth that masters ought to afford rest to their servants: it is this, *that*[570] *thy servant may rest.*

Without intermission and rest the body cannot endure labour: it will wax weak, faint, and utterly unable to continue: but, as labour decayeth strength, so rest repaireth it.

There are two especial times of rest, which servants may not be denied.

1. The rest of the night.
2. The rest of the Lord's day.

The first is ordinary for all living creatures: for it was one[571] principal reason why God caused the light of the Sun to be withdrawn from the face of the earth, that the inhabitants thereof might rest from their labour. *Until the evening* man[572] goeth forth unto his labour and work. Time of darkness is more fit for rest then work. Let not this be so taken as if no work were to be done, after the light of the day is taken away: (then would but little work be done in the depth of winter, when the days are

[569]Exod 5:7.
[570]Deut 5:14.
[571]Servants must rest in the night time.
[572]Ps 104:23.

short: and then would not God have afforded artificial lights) but to show that difference must be made betwixt the day and night: and that the night is afforded for that time wherein men are most to rest.

The other time of rest (being the Sabbath day) is by divine[573] institution. It was sanctified unto man in the time of *Adam's* innocency, when he stood as a public head and stock of all mankind. The very name *Sabbath,* (which in Hebrew signifieth *rest)* and the express prohibition of doing any work on that day, do show that it is a day of rest: and that one end thereof was for servants to rest therein, is evident by the reason thereof, *that thy servant may rest.* So as there is a double bond to tie masters to afford rest to their servants on the Lord's day:

1. The bond of piety to God.
2. The bond of charity to servants: for in that God did think it meet for servants to rest one day in seven, we ought to[574] think that it is needful and behoveful for them.

§. 29. *Of denying seasonable rest to servants.*

Contrary to both the forenamed times of rest do many masters offend: as first, they who make their servants watch too long at night, and again, rise too soon in the morning, not affording so much time of rest and sleep as is needful for refreshing their bodies, and repairing their strength: whereby it cometh to pass that (beside the wrong done to their poor servants) their work cannot be done so well.

Object. It is said of the forenamed good housewife, that *her*[575] *candle is not put out by night.*

Answ. That is a *tropical* speech: and some-what *hyperbolical.*

[573]Servants must rest on the Lord's day. Gen 2:3.
[574]Masters who afford not time enough of sleep to servants offend.
[575]Prov 31:18.

The word *night* is put for a part thereof. The phrase only implieth vigilancy, showing that she is not, as many, in the evening betimes in bed, and in the morning late up; but late down and early up. This phrase *(she riseth while it is yet night)*[576] used before, showeth that that which I have noted, is the true sense. If *not putting out her candle by night,* should imply a sitting up all night long, how could it be said that *she riseth up?*

Quest. What time may be thought sufficient to afford sleep[577] unto servants?

Answ. As the same quantity of food is not over-strictly to be proportioned to all alike, so nor the same continuance of sleep. Yet by experience it hath been observed that for sound and healthy bodies, five hours is the least time that may be allowed, and seven hours is time sufficient for any.

§. 30. *Of masters offence in keeping servants from the rest of the Lord's day.*

2. Against the rest of the Lord's day, do too too many masters offend: as

1. By keeping servants at their ordinary work on that day.

2. By sending them up and down on that day on many errands, as to gather up debts, or to do such other services as they are loth to afford time for on other days.

3. By making that the greatest day of pains and labour, namely to such as are in the kitchen, or have any other business about feasts: for the Lord's day is by many ordinarily made a day of feasting.

4. By keeping them up too late on Saturday nights: even till one of the clock. Many that make some conscience of the Lord's day use to offend herein: for that their servants might not work on that day, they keep them up till the very moment that they

[576] *Vers.* 15.

[577] How long time for sleep to be allowed.

think the Sabbath beginneth: but herein they commit a double fault: one in not allowing their servants sufficient time of rest: another in making them unfit through want of sleep to do the holy services of the Lord's day.

§. 31. *Of allowing time of recreation to servants.*

Concerning times of recreation, I may say as the Apostle doth in another case, *I have no commandment of the Lord,*[578] namely express commandment to press upon the conscience of masters any set time for recreation: yet questionless it is very meet that servants should have some times to refresh themselves this way: for recreation rightly used is a great means to put life, and add spirit, to youth especially. With work and business not only men's bodies, but their minds also are occupied and employed: herein the labour and travel of men differeth from the labour of beasts: for refreshing therefore both of body and mind is good and moderate recreation needful. But I refer this point to the wise consideration of masters themselves, who may better by their own observation discern what in this kind is fittest, then we prescribe.

§. 32. *Of masters care over their servants in sickness, and after death.*

Masters provident care for the good of their servants is not to be restrained to the time of their health, but to the time of their sickness also, if it please God to visit them while they are in service. Wherefore all things needful are in this case to be provided for them by their master. First spiritual comfort for their soul, that so they may the better bear their infirmity: then such things as may for the present give them ease and refreshing,

[578] 1 Cor 7:25.

and also, if it please God to add his blessing, work a recovery. The care of the Centurion for his sick servant[579] is in Scripture commended: he did as much for his servant as he could have done for his son: The King of *Aram's* care[580] also was in this kind commendable: he did not forbear to write to his enemy, and to make himself beholding to him, in the behalf of his servant that was leprous.

If the servant have been formerly a faithful, diligent, and[581] profitable servant, recompense requireth as much. For it is a most unkind, and inhumane part to deny that servant succour in sickness, who in health hath been profitable to his master.

But if a master be careful of his sick servant, affording unto[582] him the best means he can for his ease, and recovery, and that servant, through God's blessing upon the means, recover, he will, if he have any spark of goodness in him, hold himself so obliged to his master, as he shall never be able to make sufficient recompense: and thereupon be moved to use all the diligence he can for his masters good: so that a master may reap benefit to himself by this kind of kindness.

But though the servant that is sick have in former time[583] been unprofitable, and there be little hope of future benefit by him, yet for charity sake, and in subjection to God's disposing providence, whereby that servant is fallen sick in his masters house, must he in that case be well looked unto. If the Samaritan[584] did well in taking care of a mere stranger out of his house, because he saw him succourless, surely that master which neglecteth his servant that is sick in his house, doth very ill.

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[579] Matt 8:6.
[580] 2 Kgs 5:6.
[581] *Reasons.* 1. Recompense.
[582] 2. Future benefit.
[583] 3. Charity.
[584] Luke 10:33, 34.

1. *Quest.* What if he be not a covenanted servant for a set time, but a Journey-man at will, or one that worketh by the day or week?

Answ. Though a master be not so much bound to such an one, yet if he fall sick in his house, he may not in that case thrust him out of doors, unless he know where he may be well provided for.

2. *Quest.* What if a master be poor, and not able to provide that which is requisite for a sick person?

Answ. If the sick person have friends and kindred that are better able, they must provide for him: if not, the Church must help: but it is the masters duty, to make the sick man's case known to his friends, or to the Church.

If, after all good means are used for recovery, the servant[585] die, his master must see the last duty in some seemly manner, performed for him, which is Christian burial. Herein lieth a main difference betwixt the usage of men's bodies which after death shall be raised again, and beasts that utterly perish. *Jacob's* care of burying his mothers nurse[586] is expressly mentioned, in way of commendation.

§. 33. *Of neglect of servants in sickness: and when they are dead.*

Many masters much offend in the contrary to the forenamed duties. For

1. Some, when they observe their servants begin to be sick, will put them out of their houses, and leave them to shift for themselves, as that cruel Amalekite who left his sick servant[587] abroad in the fields. But note the vengeance of God which followed thereupon: The leaving of that sick servant in that case

[585] Servants that die, to be decently buried.

[586] Gen 35:8.

[587] 1 Sam 30:13.

was the occasion of the destruction of that master and all his company. By that means they were discovered to their enemies.

2. Others, when they cannot remove their sick servants out of their house, will suffer them there to lie succourless, and to perish for want of things needful. Many rich men that are able to provide well enough for them, will send them to some out, back room, and take no more care for them. In this kind many of them show more kindness to a dog, or other beast that is not well, then to a servant. An inhumane part.

3. Others, that seem not so inhumane, deal too hardly with their servants in such a case: they will afford them things needful, but all at the poor servants cost: and if those servants have not present money, they will cut it off their wages if they recover health to do them service. Is this to *undo the heavy burdens?* Or is it not to lay burden upon[588] burden?

4. Others, that are at some charges for their servants sickness, do so mutter at their servants, and fling out such discontented speeches (namely, that they took them for their work, and not to keep them in their bed: to get some thing by them, not to be at such cost with them: or that they make themselves more sick then needs: they may rise, if they will, (with many other like discontented speeches) that the poor sick servants are more grieved and troubled with their masters discontent, then with their sickness: and oft moved to strive above their strength to rise, even when death is seizing upon them, and so hasten the approach of death.

5. Many that may be careful enough of the bodily estate of their servants in sickness,[589] have no respect at all to the spiritual comfort of their souls, they neither give them a word of comfort themselves, nor send for minister or any other to do it: but let them in this respect lie, and die as beasts. Of all points

[588]Isa 58:6.

[589]See §. 21, 22.

of unmercifulness this is the greatest: and most unbeseeming Christians.

6. Others, if their servants die, will scarce afford them a winding sheet, but say, let any one that will, bury them for their clothes.

Notice is to be taken of these inhumane carriages, that the detestation of them may make other masters more tender hearted towards their servants.

§. 34. *Of masters providing for the future estate of servants.*

Next to the *Soul,* and *Body* of servants, masters must have some care of their estate: and that not only to keep them while they are in their service, but also to endeavour and provide that they may live of themselves, and do good to others. *When shall I provide for mine own house?*[590] saith *Jacob* to his master. Which expostulation showeth that this is a masters duty.

Contrary is the mind of most masters: for in entertaining servants they think of nothing but serving their own turn. Whence it cometh to pass that when masters die many servants are put to very hard shifts. Some forced to beg, others moved to filch and steal. Thus caterpillars are nourished to annoy the common-wealth.

That I may not be thought to lay the care of parents on masters, and to equal servants with children, I will note out four particulars which will show what manner of care and providence it is that is here required of masters in regard of their servants estate.

One is, that masters accustom their servants to pains.

Another is, that they exercise them in some useful calling.

A third is, that they give them sufficient wages.

A fourth is, that after sufficient service they suffer them to provide for themselves.

[590]Gen 30:30.

A Master's Employing and Rewarding of His Servants

§. 35. *Of well employing servants.*

That charge which the master gave to his servants when he was going abroad *(occupy till I come)*[591] showeth that masters must keep their servants exercised and employed about some business or other: which is also implied under this part of a good mistresses commendation, *she giveth a portion to her maidens,*[592] meaning a portion of work. As there is never an idle member in a natural body, but every one is employed, so should it be in a family.

1. Thus servants being, while they are in subjection, inured to pains, they will be more industrious when they are of themselves: yea they will both more willingly undergo, and more easily go through matters which require pains and diligence. *Use maketh perfect.*

2. Thus will masters themselves, and others afterward receive the more profit, and greater benefit by them.

3. Thus will many temptations be avoided, and evils prevented: continual employment to the corrupt nature of man is as a running stream which carrieth away all the mud and filth in a brook, so as none settleth there.

It is contrary hereunto to harbour idle-packs in a man's[593] house: to give meat, and drink, and lodging to such as do no

[591]Luke 19:13.
[592]Prov 31:15.
[593]Contrary.

work at all. The Apostle expressly commanded, *That if*[594] *any man would not work, neither should he eat.*

These are not only a prey to the devil, but also instruments of the devil, by which he worketh much mischief: for these are they that are most ready to discover the secrets of an house, to be tattling of every thing that is done, to sort themselves with all companies, and not content to do no good themselves, disturb, interrupt, and draw away such as are busy at their work.

§. 36. *Of exercising servants to a calling.*

Though it be a good thing to keep a servant always occupied and employed, yet for the benefit of the servant it is further requisite, that his employment be about some settled matter, whereabout he may also exercise himself when he is out of service. This especially concerneth such as have taken[595] prentices. They must teach them their trade.

1. For that end are prentices bound to masters.
2. The covenants on the masters part require as much.
3. The good which thence is like to come to the master himself, his prentice, and others, will recompense the pains.

Other servants also must be tied to a work which may be a means of maintenance: as in a great house, to offices about that house: in the country, to husbandry: in offices about the law, to some employment therein; and so in other callings.

It is contrary hereunto for masters to envy their prentices the mystery of their trade: to employ them from time to time about messages, and errands, and such things as tend only to the masters present need, but cannot be profitable for the servants in time to come. These are like old, grown, broad trees, which

[594] 2 Thess 3:10.

[595] Masters must teach their prentices their trade.

keep all the sunshine from the shrubs that grow under them, and so keep them down from growing.

Object. Prentices will be as ivy to the trees about which they cling, soon over-topping them, and soaking all the life out of them: they will hinder their masters trading, and get away all his custom, if they be too expert in his trade.

Answ. 1. This is but a mere surmise. It implieth that such masters as fear that which is pretended, deal not so currently, and faithfully with their customers as they should; or else how could they surmise that wise chapmen would leave one of whom they have had long and good experience, to go to a new beginner?

2. Daily experience showeth that God by his providence so ordereth men's affairs, that masters who from time to time train up and send forth many prentices well exercised and skilful in their trade, do hold on, yea and increase in their own dealings and gain which they get thereby; and yet withal their prentices also come well forward. Why should any masters so distrust God's providence, as to be afraid to make their prentices skilful in their trade?

3. When masters by death or otherwise give over trading, how shall trades be continued, if masters be so envious, and distrustful? What if their masters had so dealt with them? And what if all masters should so deal? For what one doth in such a case, he must presuppose that all may do.

In this kind also do such mistresses offend as keep their maids many years together to drudgery work, and never teach them, nor afford them means or leisure to learn points of housewifery, things whereby they may get better maintenance for themselves.

Such masters and mistresses use their servants as beasts, only for their own turn, without any respect to the servants good: whereby they pervert the main end of that relation betwixt

master and servant, which is a mutual and reciprocal good to pass from the one to the other.

§. 37. *Of appointing to every servant his particular function.*

For the better exercising of servants unto some calling, let these[596] directions be noted.

1. That masters appoint to their servants their proper and peculiar work, that they may know what to do, and wherein to exercise themselves. And if there be many servants in one house, to set unto every one their distinct function. The phrase before noted of the good mistress *(she giveth a portion to her maidens)*[597] proveth thus much. This was one thing which the Queen of *Sheba* observed and admired in *Solomon's* house, *the standing of*[598] *his servants,* namely, every one in his own place, at his own task. To this purpose it is noted, that the great master gave to[599] each of his servants their distinct talents. It is thus in the body natural: every member is not only employed, but also employed[600] in his own function: the eye in seeing, the ear in hearing, the foot in standing or going, and so the rest. It is thus also in Christ's mystical body: one hath the spirit of *wisdom,* another of *knowledge,* another of *faith,* and so in other gifts. Thus also ought it to be in a family where are many servants.

This is an especial means to make every one the more diligent and faithful. For when every one hath his particular work, they know, that they in particular are to give an account thereof: so

[596]Directions for fitting servants to some function.

[597]Prov 31:15.

[598]1 Kgs 10:5.

[599]Matt 25:15.

[600]1 Cor 12:8. *etc. Quod plurimorum commune est, in eo procurando minima diligentia adhibetur. Rerum enim propriarum maximam curam habent, communium autem minorem. Arist. de Repub. l.* 2. *c.* 3.

as if it be not done, or ill done, they shall bear all the blame: if done, and well done, they shall have all the praise.

2. Thus shall every one be made skilful and expert in some thing, by continual attending upon it, and exercising themselves therein.

§. 38. *Of disorder in families through masters negligence.*

The great disorder which is in many families is contrary hereunto: for there are many masters that having sundry servants do look that all things should be well done, and yet appoint no particular place or work to any one; but think and say, that every one should be forward to do every thing; and when they find[601] not things done to their mind, they fret and fume, and complain that they keep so many servants, and yet nothing well done. Such servants are not free from all blame: but surely the masters have greatest cause to complain of themselves, and of their own disorder in governing. For their negligence in appointing no set work to their servants, is the cause that all is neglected. For where many things to be done are left to many servants, one will put off this, and another that, and say it belongeth not to them. Thus is it verified, that *what is spoken to all is spoken to none:* and that general charges, are no charges.

§. 39. *Of masters overseeing the ways of their servants.*

The second direction is, that masters use *inspection* over their servants, and have an eye upon their servants, to see how they spend their time, and dispatch the business committed to them.

[601]Praeter alias causas eosunt in rebus communibus negligentiores, quod eus alijs curae esse existiment: quemadmodum euenire solet in ministerijs servilibus. Arist. loc. citat.

The good mistress *looketh well to the ways of her household.*[602] This is noted of *Boaz,* that he went to his field to see what his reapers did.

The eye of a master is a great motive to make a servant diligent and faithful: for thus he knoweth that both his diligence, and also his negligence shall be seen, and accordingly dealt withal. Hence arose that proverb, *The eye of the master maketh the horse*[603] *fat.* The conceit which the evil servant had that his master delayed his coming, and so could not see what he did, made him so unfaithful as he was.

If a masters place will bear it, it is behoveful that he be present with his servants, and as a good president go before them. It is recorded of the good mistress, that *she riseth and giveth a*[604] *portion to her maids:* she is with them her self; *she worketh willingly with her hands.* This note of difference is put betwixt a provident thriving master, and a dissolute careless master: *This man* saith to his servants, *go ye:* but *that man* saith, *go we;* or thus, *go sirs,* and *ga'w sirs.*

It is contrary hereunto to let all go (as we speak) *at six and*[605] *sevens;* and never to see what servants do. How can such expect that their servants should be diligent in doing that which tendeth to their masters good, when they themselves are negligent in overseeing that which tendeth to their own good? Such masters as give themselves to gaming, and following their pastimes all day long, do much offend herein. So also such mistresses as spend all the morning in lying a bed and dressing themselves (a custom clean contrary to that which is noted of the good mistress)[606] and at noon when they come out of their chamber, chide and brawl, because things are not more forward.

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[602] Prov 31:27. Ruth 2:4.

[603] *Oculus Domini pascit equum.* Matt 24:48.

[604] Prov 31:13, 15.

[605] Contrary, carelessness.

[606] Prov 31:15.

§. 40. *Of provoking servants to their duty both by fair and foul means.*

The third direction is, that masters use what means they can to provoke and stir up their servants to be diligent and faithful: as in the first place, exhortation, admonition, persuasion, promises of reward, with other like fair means. Such were the means which *Saul* used to make his servants faithful unto him, when he said, *Will the son of Jesse give every one of you fields, and vineyards,*[607] etc. Had the thing which he expected from them been good, this manner of dealing with them had been commendable. But if fair means prevail not, then they may and ought to[608] rebuke, threaten, and correct their servants.

And if servants be impudent in sinning, and neither fair nor foul means will reclaim them, they must then be thrust out of doors. Note what the master in the parable said to his servant, *Thou maist be no longer steward:*[609] to which purpose *David* also said, *He that worketh deceit shall not dwell within mine house: he that telleth lies shall not tarry in my sight.*

When *Ismael* grew a scoffer at God's word, *Abraham* thrust[610] him and his mother out of doors, and that by God's appointment. The parable of cutting down the fruitless figtree[611] may fitly be applied to this point: and the reason also there rendered *(why cumbereth it the ground?)* Why should incorrigible servants take up the room of good servants? Yea why should they remain to infect and pervert other servants?

Object. This is so far from helping servants in their estate, as it may prove their utter undoing.

Answ. 1. They have then none justly to blame but themselves.

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[607] 1 Sam 22:7.
[608] See §. 13.
[609] Luke 16:2. Ps 101:7.
[610] Gen 21:9. *etc.*
[611] Luke 13:7. *etc.*

Justice (in case of necessity) must have her course, though through the iniquity of man some mischief follow thereupon.

2. The execution of this on some, may make others better look to themselves.

3. It may make them that are thrust out to be the more dutiful under another master, or more diligent in another course of life.

Contrary is their course who observe no course, or order[612] in drawing on their servants to do their duty, but begin with that which should be last: nay only use that remedy which should not be used, unless no remedy will serve the turn, which is to turn their servants out of doors for every small occasion. No instruction, persuasion, admonition, rebuke, threatening is used by many when their servants have offended, but this thunderbolt cast at them, *be gone, get you out of doors.* If this were taken notice of as a fault, longer might servants tarry in an house then ordinarily they do: and more good might master and servant reap one from another: yea and the secrets of an house be better kept; for the oft chopping and changing of servants is it that maketh all things done privately in houses to be blazed up and down.

§. 41. *Of paying servants their wages.*

A third thing required of masters in respect of the estate of their servants, is to give them their just wages: even this is included under that general precept, *render to all their dues:*[613] and more particularly expressed in the example of[614] that master who hired labourers into his vineyard and at the end of their work gave them every one their wages: yea there is an express[615] law to this purpose.

[612] A servant is not for every offence to be thrust out of doors.
[613] Rom 13:7.
[614] Matt 20:8.
[615] Deut 24:15.

Object. These places concern labourers hired by the day.

Answ. Servants are in the same rank: and the ground for both is the same: for both work for wages. Yea the argument will more strongly follow from the less to the greater thus, If a labourer and servant for a day must have his wages justly paid, much rather a servant, and labourer for a year and years.

1. A masters covenant requireth as much: if there were no other bond, yet that bond whereby he voluntarily bindeth himself, tieth him in conscience thereto. Among the fruits of the Spirit *S. Paul*[616] reckoneth *Faith,* meaning thereby fidelity in keeping promise and covenant.

2. Common equity and justice requireth as much: for wages is as due for labour, as money for wares. Christ taketh it for an undeniable principle, that *the labourer is worthy of his hire:*[617] so also doth[618] the Apostle.

This duty is to be performed to such as are hired for wages: of them that are found all things by their master, I spake[619] before.

In giving servants their wages these three things are to be[620] observed.

1. That there be a sufficient competency of wages allowed: even so much at least as may serve to provide such necessaries as are fit for a servant: for there is great reason, that he that worketh should live of his work.

2. That it be given in due season.[621] God would not have the labourers hire be unpaid one night after it was due. The time covenanted by a servant for his wages, is the seasonable time: then he expecteth it: to that time he putteth his occasions of using it: at that time therefore it ought to be given him.

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[616]Gal 5:22.
[617]Luke 10:7.
[618]1 Tim 5:18.
[619]§. 23, 25.
[620]Direction for giving wages.
[621]Lev 19:13. Deut 24:15.

3. That it be paid to the full, according to the covenant: the masters promise, and the servants need require as much.

§. 42. *Of masters injustice about their servants wages.*

Injustice contrary to the forenamed duty of due paying their servants wages is many ways committed.

1. When masters do altogether detain their servants wages:[622] this is a crying sin, which entereth into the ears of God.

2. When they make their servants ask for their wages again and again, even till they be ashamed: yea to stay and wait for it till they be forced to sigh unto God: or else to filch and steal to supply their necessities: though these masters have not a purpose utterly to defraud their servants of their due, yet the putting them off, and delaying to pay it, putteth servants, that for the most part have but *from hand to mouth,* unto great straits: which the Lord well knew: and therefore[623] expressly forbad the detaining of a servants hire *one night.* This therefore is a point not only of unkindness, but also of injustice.

3. When masters alter and change the covenanted wages, and seek to diminish it, as[624] hard-hearted *Laban* did: they show thereby that they repine at their servants welfare, and seek only themselves.

§. 43. *Of suffering servants to provide for themselves.*

A fourth thing required of masters in regard of their servants estate is, that after sufficient service done they suffer their

[622]Deut 24:15. Jas 5:4.

[623]Lev 19:13. Deut 24:15.

[624]Gen 31:41.

servants to provide for themselves. This *Jacob* required of *Laban* as a most equal and reasonable matter, saying, *when shall I provide for mine own house also?*[625] (as was[626] before noted in the general.) This hath respect especially unto such servants as have been a long time with masters as apprentices, and spent their time, labour, and pains only and wholly for their masters good.[627] God's law took express order for such, that after certain years service they should go free. So do also the laws of our land, especially the orders of London.

Herein lieth a main difference betwixt servants (who are under subjection, and held to work for their own good) and beasts (which are only for man's service, and good.)

They therefore who are of a contrary mind, keeping servants[628] as long as possibly they can, even all their life long unto hard labour, and under servitude, deserve to be served with beasts rather then men and women. This kind of masters rigour to their servants is in particular noted to be[629] one of the causes of that great indignation of God against the Jews, whereby he was provoked to give them over, as captives to their enemies.

§. 44. *Of kindness to be showed to good servants.*

As masters must give that which is *just* to all servants, so that which is[630] *equal* to them that deserve it: that is, they must be of an answerable mind and disposition to good, honest, loving, kind, faithful servants, who stand not so much upon that which is exacted, as upon that which they are able to do for their masters, and in that respect, as they see occasion do oft times

[625] Gen 30:30.
[626] §. 34.
[627] Exod 21:2. Deut 15:12.
[628] Contrary.
[629] Jer 34:16, 17.
[630] §. 20.

much more then is exacted, or expected. Goodness requireth goodness; good will, good will; and this is to *do the same things.* This kind of *Equity* consisteth in these and such like particulars.

1. Masters must well esteem of such good servants: and have them in high account. *Abram*[631] accounted his old good faithful servant as his child, and till he had a child thought of making him his heir. Great was that esteem which *Potiphar*[632] had of *Joseph,* when of a bondslave he made him *overseer over his house,* Gen 39:4. Why is the title *father* given to masters, (2 Kgs 5:13) and the title *sons* to servants, (Josh 7:19. & 1 Sam 24:16) but to show that servants should bear a child-like affection to their masters, and that masters should bear a fatherlike affection to such servants?

2. Masters must take notice of the goodness, and kindness of such servants: and manifest as much, both by giving them due praise, and a good reward: both which are noted in the pattern of that great master who said, *well done thou good*[633] *and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things.* Thus will those good servants be the more encouraged to hold on, and others will be moved to imitate them. This encouragement doth the Apostle give to all under authority, *do that which is good, and*[634] *thou shalt have praise of the same.* Which phrase implieth that governors ought to praise those that do well.

3. If such servants be accused of any heinous crime, masters must not rashly give credit thereto, but rather thoroughly sift, and examine the matter. Herein *Potiphar*[635] exceedingly failed, and by that means lost such a servant as he could never get

[631] Gen 15:2, 3.

[632] *Qui vere patresfamilias sunt, seruis in familia sua tanquam filijs consulunt. Aug. de Ciu. Dei, l.* 19. *c.* 16.

[633] Matt 25:21.

[634] Rom 13:3.

[635] Gen 39:19.

again. If a good servant do by occasion slip, and commit a fault, his master ought in wisdom either to take no notice of it: or with some mild admonition pass it over: and not deal with him as with a lewd, graceless servant.

4. When such servants (their covenanted time being expired) depart, their masters must not let them *go away empty:*[636] but help them in their *marriage* (as *Moses* his master did)[637] or in their setting up, as the great master, who made his wise and faithful servant *ruler over all his goods.*[638]

§. 45. *Of unkind dealing with good servants.*

Unworthy they are of good and kind servants who are of a contrary mind: as many masters are. For

1. Some make no difference betwixt servants: but esteem of bad and good all alike: they think that the best servants do but their duty, therefore no extraordinary respect is to be borne towards them. But it is a point of wisdom sometimes to account a duty as a kindness: especially when good will of heart is joined with outward performance of duty.

2. Others think it policy to take no notice of any servants extraordinary faithfulness and diligence to praise and reward the same, lest it puff them up too much. But there is much more fear of servants fainting, and waxing weary of doing good if they have no encouragement, then of growing insolent by encouragement.

3. Others will be more ready to check and rebuke such for every slip, and for failing in any thing, then others: because others less regard their rebuke: whereby they show want of wisdom in well managing their authority.

4. Others when their servants are about to go away, or to

[636]Deut 15:13.
[637]Exod 2:21.
[638]Matt 24:47.

marry, or to set up, will seek some occasion or other to fall out with them, of purpose to send them away empty. Many will carry a fair face toward profitable servants till the time of recompense cometh, and then begin to frown, as *Laban*[639] did. Yea so far are some masters from seeking the prosperity of faithful, wise, diligent, skilful servants, as they will hinder[640] them in what they can, and keep them down: fearing lest as their servants rise, they themselves should decay and fall. These are both unkind, and ungrateful masters. Would masters be so dealt with by their superiors? Thou oughtest so to live with thy inferior, as thou wouldest have thy superior live with thee.

Hitherto of masters duties. The reasons to move them to perform their duties follow.

[639] Gen 31:2.

[640] *Sic cum inferiore viuas, quemadmodum tecum superiorem velles viuere. Senec. epist.* 47.

A Master's Own Master in Heaven

§. 46. *Of the subjection under which masters are.*

Eph 6:9.

Knowing that your master also is in heaven: neither is there respect of persons with him.

There is in general but one reason alleged by the Apostle, to provoke masters to do their duties, but it is so laid down as it compriseth other forcible reasons under it.

The principal reason is taken from the subjection wherein masters are.

The other reasons are taken from the description of that authority under which masters are: for it is such an authority, as,

1. In relation to it there is no difference betwixt master and servant.

2. It is far surpassing all dignities on earth.

3. It is moved with no outward respect of any thing.

The first reason which declareth the subjection of masters, in that they have a master over them, putteth them in mind of that account which they are to make, and reckoning which they are to give of the well using of their authority, and of their carriage towards such as are under them. For they are but as stewards over fellow servants: every one of them therefore shall hear this charge, *give an account of thy stewardship.*[641]

[641] Luke 16:2.

In this respect this reason is both as *a spur,* and as *a curb* unto masters.

As *a spur,* to prick them on forward conscionably to perform all those duties which are required of them: for they have a master that will take notice thereof, and reward them for it. As they approve, and recompense the good service which their servants do: so much more will their master approve and recompense them if they do well. Do masters therefore look that their servants should perform their duty? Let them then perform theirs: for there is the same reason of both. Let this be applied to all the particular duties before mentioned.

It is also as a *curb,* to restrain masters from doing any thing to their servants but what they can be able to justify unto their own master. With this curb did God hold in the Israelites, saying, *Thou shalt not rule over thy servant with rigor, but shalt fear thy God. Joseph*[642] was held in with it, when he said, *This do and live, for I fear God.*[643] And *Nehemiah,* when he said, *The former Governors were chargeable to the people, but so did not I because of the fear of God.*[644] And *Job,* when he said, *If I did despise the cause of my servant, when God visiteth, what shall I answer him?*[645] Think of this ô masters, when you are about to exact any thing of your servants that is not lawful or meet, when you are incensed and in passion stirred up to strike your servants unjustly or cruelly, when you detain from them any thing that is their due, when you lay more on them then they are able to bear, when any way you wrong or oppress them: think and say with your selves, *can this be justified? How shall we be able to hold up our head to our master when he calleth us to account?* What stronger motive to do all duty? What stronger restraint from all injustice and rigour? The conceit which many have that they are free, under none, to

[642] Lev 25:43.
[643] Gen 42:18.
[644] Neh 5:15.
[645] Job 31:13, 14.

give no account, maketh them both negligent of their own duty, and insolent over others; as *Pharaoh,* who said, *Who is the Lord that I should obey him?*[646] and *Sennacherib,* who said, *Shall your God deliver you out of mine hands?*[647] and *Nebuchadnezzar,* who said, *Who is that God that shall deliver you out of mine hands?*[648] Note the issue of this insolency. *Pharaoh* after many extraordinary plagues laid on him and his people,[649] was drowned in the red sea with all his host. *Sennacherib*[650] after his host was destroyed, was slain by his own sons. *Nebuchadnezzar*[651] became a very brute. But to let these abominable blasphemers pass, there be many masters who, though they utter not with their mouths such execrable blasphemies, yet by their carriage towards their servants show themselves to be little better minded, in that they make their own will a rule to their servants, and will have them do such things as are unmeet and unlawful, using their servants as slaves, or rather as beasts. Let all such masters know that they have a master.

§. 47. *Of the equality betwixt masters and servants in relation to God.*

The second reason in this particle *also (your master also)* declareth an equality betwixt masters and servants in relation to God. As God is the master of servants, so he is the master of masters *also.* As servants are the Lord's *freemen,*[652] so masters are the Lord's *servants.* In this respect they who are made rulers,

[646]Exod 5:2.
[647]2 Chr 32:15.
[648]Dan 3:15.
[649]Exod 14:28.
[650]Isa 37:36, 38.
[651]Dan 4:30.
[652]1 Cor 7:22.

and they who are under them, are called *fellow servants.*[653] For howsoever in outward dignity there is great difference betwixt master and servant, yet as the servants of God they are of a like condition, and in many things may be accounted equal: especially if both be of the same faith, and so brethren in Christ. This is another *spur* and *curb* too.

A *spur* in that God will the more kindly accept that goodness which masters do to their servants, because it is done to God's servants.

A *curb,* in that servants shall be heard before God as well as masters, for he is the master of both.

Many think that all the kindness which is showed to servants is lost, because they are so mean as they are able to make no recompense. But their master is able.

Others think, their servants can never take any revenge of them, and thereupon use them as they list. But the master of servants, who is also the master of masters, can take vengeance, even such as shall make masters sorely repent all the wrong they have done.

If masters did duly weigh this point, that, howsoever in regard of outward government there be some difference betwixt them and their servants, yet before God they are as fellow servants, would they be over-rigorous and cruel? Would they not be kind and gentle?

§. 48. *Of God's being in heaven, how it is a motive to provoke masters well to respect their servants.*

The third reason (taken from the place of God, *in heaven)* declareth the surpassing excellency of that great master, who is

[653] Matt 24:49. *Dominus fidelem habens seruum diligat vt fratrem propter fidei societatem salua sibi seruitute. Constit. Apost. l.* 4. *c.* 12. *Dominum patrem familiae appellauerunt, seruos familiares. Senec. Epist.* 47.

the common master of masters and of servants: and it addeth an edge to the former motives.

1. It showeth that though the wrong which masters do to their servants be within the walls of their house, so as no mortal eye can see it, yet God who is in heaven seeth it: and though servants cannot be admitted into the courts of men to make their complaint, yet heaven is open to them; to that great master that is in heaven they may have access when they will. That which made the evil steward[654] deal hardly with his fellows, was the conceit which he had of his masters absence. But no such conceit can they have of this great master, who know that he is in heaven, and[655] that as heaven is over every place, so *the eyes of the Lord are in every place, and behold the evil and good:* he seeth all the good, and all the evil that masters do to their servants.

2. It showeth that the kindness which the Lord will repay, and the vengeance which he will inflict, is infinitely greater then the good or evil that masters can do to their servants, even as heaven is higher then earth, and as he that is in heaven is greater then they that are on earth. Doest thou therefore, who art a master on earth, rejoice, or grieve the soul of thy servant? God in heaven can much more make glad or sad thy soul. Doest thou therefore desire the favour, or fear the frowns of thy master in heaven? Show favour to thy servant on earth, and forbear threatening. Remember the infinite disparity betwixt thy mastership and God's, and this will the more move thee to deal with thy servant, as thou wouldest have God deal with thee.

3. It showeth that there is much more reason we should take notice of our servants, of their pains, of their diligence, and of their faithfulness, then that God should take notice of ours: and less reason that we should scorn, or neglect our servants,

[654]Matt 24:48.
[655]Prov 15:3.

then God scorn or neglect us. For there is far greater difference betwixt God and us, then betwixt us and our servants. We and our[656] servants are all of the earth, of the same mould, nature, and disposition, subject to the same passion, and to the same dissolution. (The heathen observed as much.) But God is in heaven, eternal, unchangeable, every way surpassing glorious. How can we then look to be respected of this master, if we respect not our servants? O masters, in all your dealings with your servants, remember *your master is in heaven.*

§. 49. *Of God's impartial respect of all.*

The fourth reason (in these words, *neither is there respect of persons with him)* declareth God's just and equal manner of proceeding with all men, of what rank and degree soever. God will do the same things to all sorts of masters that they do to their servants. To the consideration of this impartial justice of God doth the Apostle call masters, both because of that outward power which they have over their servants, and also because for the most part masters are backed with the power and authority of magistrates on earth, who in matters of difference betwixt master and servant are ordinarily partial, respecting masters more then servants.

But let masters here learn to cast off all such fond conceits, and foolish hopes. Though they be higher in place, have more wealth, and better friends then their servants, and though men who have carnal eyes may thereby be much moved to respect them, yet will not God go an hairs breadth from justice for the whole world. If the greatest man that ever was in the world should have a servant that were the meanest that ever was, and a case betwixt that master and that servant should come before

[656] *Vis tu cogitare istum quem seruum tuum vocas, exijsdem seminibus ortum, eodem fruicoelo, aequè spirare, aequè viuere, aequè mori. Senec. Epist.* 47.

God, God would not any whit at all lean to that master more then to the servant. If the greatest that be abuse the meanest, they shall not escape. Wherefore, O masters, give no just cause of complaint to any servant.

The Apostles manner of setting down these points, noted in this word *(knowing)* implieth that ignorance of God, of that authority which he hath over masters, of that equality which in relation to God is betwixt masters and servants, and of God's heavenly excellency, and impartial respect towards all, maketh masters to abuse their power, by neglecting all duty, and insulting & tyrannizing over their servants: wherefore you that have heretofore been ignorant of these points, now take knowledge of them; and you that know them, oft call them to mind: and do that which becometh good masters, *Knowing that your master also is in heaven, neither is there respect of persons with him.*