

The Practice of Quietness

Directing a Christian how to live
quietly in this troublesome world.

Rebuilt from a book written in 1653 by
George Webbe

U. D. Roberts

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BIOGRAPHY OF GEORGE WEBBE

WEBB, GEORGE (1581-1642), Bishop of Limerick, born in 1581, was third son of Hugh Webb, rector of Bromham, Wiltshire. He entered New College, Oxford, in April 1598 and migrated to Corpus Christi as scholar. He was admitted B.A. in February 1601-2, and M.A. in June 1605, when he was already in orders and vicar of Steeple-Aston, Oxfordshire, on Lord Pembroke's presentation. He kept a grammar school at Steeple-Aston and also at Bath, where he became rector of SS. Peter and Paul in 1621. He enjoyed the friendship of Chief-justice Sir Henry Hobart [q.v.] Webb was made D.D. 1624, and appointed chaplain to the Prince of Wales. He was a man of strict life and conversation and a distinguished preacher. Charles himself, with Laud's approval, selected him for promotion to the bench (Stratford Letters, i. 330), and he was consecrated Bishop of Limerick in St. Patrick's, Dublin 18 Dec. 1634.

When the confederate Catholics entered Limerick in June 1642, Webb had already died of gaol fever, having been imprisoned by their sympathizers within the city. He was buried in St. Munchin's churchyard, dug up twenty-four hours later by persons in hope of finding jewels, and reinterred in the same place. We learn from a casual remark in his 'Practice of Quietness' that Webb was happily married.

Webb published

1. 'A Brief Exposition of the Principles of the Christian Religion', London, 1612.
2. 'The Pathway to Honour. Preached at Paul's Cross, 21 June 1612', London, 1612.
3. 'The Bride-royal or the Speculative Marriage between Christ and his Church', London, 1613.

4. 'The Araignment of an Unruly Tongue', London, 1619.

5. 'Agur's Prayer, or the Christian Choice', London, 1621.

6. 'Catalogus Protestantium, or the Protestant's Calendar, containing a Surview of the Protestant's Religion long before Luther's Day' (Preface by John Gee [q.v.]), London, 1624.

7. 'Lessons and Exercises out of Cicero ad Atticum', London, 1624.

8. 'Pueriles confabulationes', London, 1624.

9. 'The Practice of Quietness', 6th edit (amplified), London, 1633.

Webb also translated during 1629 the 'Andria' and 'Eunuchus' of Terence.

[Ware's Bishops and Writers, ed. Harris; Cotton's *Fasti Ecclesiae Hibernicae*; Lenihan's *Hist. of Limerick*; Fowler's *Hist. of Corpus Cristi College*.]

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Chapter I.

A Commendation of Quietness.

There is no *Practice* next unto the *Practice of Piety*, more excellent than the *Practice of Quietness*. The Author of the Epistle to the *Hebrews* links them both together, *Follow peace and holiness* [HEB 12:14]: as if there could be no *Piety* without *peace*, no *Holiness* without *Quietness*. There is no handmaid of *Holiness*, but must go hand in hand with *Quietness*; and therefore *Grace and Peace* [ROM 1:7], *Truth and Peace* [ZEC 8:19], *Righteousness and Peace* [PSA 85:10], are paralleled together as twins in Holy Scripture.

This *Quietness* (as S. Augustine affirms) is the daughter of *Piety*, the mother of *Peace*, the sister of *Patience*, the companion of *Truth*, the friend of *Equity*, the Scholar of *humility*, the Nurse of *plenty*, and the Guardian of *Prosperity*. It is (says Hilary) the ornament of a Family, the honor of a City, the monument of a Common-wealth, the staff of Policy, and the very badge of Christianity.

Without which (according to the testimony of witty Bernard) the conscience can have no comfort, the mind no content, plenty no pleasure, prosperity no prop, adversity no salve, learning can have no glory, nor any virtue can be praise worthy. The very name of *Peace and Quietness* (says the most eloquent of all the Roman Orators) is lovely. The nature of it (says the most divine among the Heathen Philosophers) is heavenly.

Neither is there any thing which the Angels [LUK 2:14] of heaven do more congratulate unto men, nor which Christ [JOH 14:27] the head of men and Angels, did more carefully bequeath unto men, nor which the Apostles [1JO 4:7, EPH 4:2,3.] his Secretaries do more earnestly enjoin unto

us, than this *Practice of Peace and Quietness*. How often and how earnestly does the Spirit of God entreat and command us in the Holy Scriptures to embrace quietness? We are commanded to *love peace* [ZEC 8:19], neither is it sufficient to *love it*, but we must also *wish for it* [2TH 3:12], neither is it sufficient to *wish for it*, but we must *seek it* [PSA 34:14], neither is it sufficient to *seek for it*, but we must also *have it* [MAR 9:50]. But what if *Peace* will not be had? Lo then *S. James* charges us to *make peace* [JAM 3:18]. How must we make peace? By *endeavoring to keep the unity of the spirit in the bond of peace* [EPH 4:3]. What if once made and had, it will not stay with us? Then *S. Paul* wills us to *Follow those things which concern peace* [ROM 14:19]. What if it will needs away and hide it self? Yet then *S. Peter* bids us to *Follow and enquire after it* [1PE 3:11]. What if we know not how to follow, or where to find it? Yet we must not give over, but (according to the counsel of the Apostle *Paul*) we must study for it: *Study* (says he) *to be quiet* [1TH 4:11].

A study very needful for these unquiet times, wherein the *Devil* [REV 12:12] is so busy to disquiet, the *World* [JOH 16:33] so generally out of quiet, and our own rebellious *Flesh* [GAL 5:17] so prone unto unquietness, *The quiet man is perished out of the earth, generally men lie in wait for blood: they hunt every man his brother with a net* [MIC 7:2]. *The son is at variance with his father, the father with his son, the daughter in law against the mother in law, and the mother in law against the daughter in law* [MAT 10:35]. *The hands of the most are defiled with blood, their fingers with iniquity, their lips speak lies, their tongue mutters perverseness, their feet run to evil, their thoughts are thoughts of iniquity, wasting and destruction are in their paths, the way of peace they have not known* [ISA 59:3,7,8].

Therefore this short *memorative* which the Apostle giveth of *studying to be quiet*, is a fit and necessary *Apothegme* for these our times; like unto *Habakkuk's vision*, it had need to be *written and made plain upon Tables, that who so runneth may read it* [HAB 2:2]. And surely it were to be wished, that this remembrance were often preached in our *Temples*, proclaimed in our *streets*, written upon our *posts*, painted upon our *walls*, or rather *engraven with the point of a Diamond upon the Tables of our hearts* [JER 17:1], that we might never forget it. And that this *study* might the better be persuaded, this practice the better fastened upon those who are *The sons of peace* [LUK 10:6], and long after quietness. I (though the most unfit, & unskillfullest of all others) have adventured to propose this short *Manual* unto their observations: wherein I will endeavor, with as much brevity and perspicuity as I may, to set down the *nature of Quietness*, that we may know it; the *worth* of it, that we may love it; the *lets* of it, that we may avoid them; and the *way* of it, that we may learn it, and be directed aright to the right practice of it. And herein first (according to the method of Resolution) I will begin with the description of *Quietness*.

Chapter II.

A description of quietness, and the proper character of a quiet man.

Quietness is a peaceable disposition of the whole man, not troubled, nor troublesome, abstaining from whatsoever might disturb either it self or others.

By this definition (or description rather) of Quietness, we may behold, 1. The *nature* of quietness: *It is a peaceable disposition*, not a sudden passion, or a light motion, or a short affection tending towards it, but an habitual disposition or due composedness of a mans self unto it, which may have the impression of *David's Motto* in it, *I am for peace* [PSA 120:7]. 2. The *subject* of Quietness: *The whole man*: not the outward man alone, but the inward also: both the *heart* and *head*, both the *mind* and *manner* must be disposed and composed towards it; principally indeed the *heart*, because *there hence proceed the issues of life* [PRO 4:23]; and unless there be a *meek and quiet spirit* [1PE 3:4]; it is impossible to be quiet: but withal there must be a *quiet hand* [PSA 24:4], and a *quiet eye* [JOB 31:1], and a *quiet ear* [PRO 2:2], and a *quiet tongue* [PSA 39:1], and all the parts and faculties of the soul disposed unto quietness. 3. The *parts* of quietness, *that is, not troubled, nor troublesome*, neither *actively*, unquiet in disquieting others, nor *passively* unquiet in being disquieted by others. 4. The *practice* of quietness an *abstinence from whatsoever might disturb*, for so the word commonly translated *quietness* does import: and S. *James* does thus describe it, *A laying aside of all filthiness and superfluity of maliciousness* [JAM 1:21]. 5. The object of quietness or unquietness, *either our selves or others*. Men disquiet themselves either by causeless conceit

of offence offered, when it is not, by being *too suspicious* [ROM 1:29], or by too much taking to heart an offence when it is offered by being *too furious* [2TI 3:3:]. Men disquiet *others*, either offering occasion of offence by being *injurious* [1TH 4:6], or by bitter seeking revenge, by being *litigious* [ROM 1:30]. Men do both disquiet themselves and others, when they do continue in their sins without repentance; as *Elijah* told *Ahab*, *It is thou and thy fathers house that trouble and disquiet Israel* [1KI 18:18].

By this little view which we have taken of quietness, we may behold the right picture and proper Character of a quiet man. *A quiet man is a creature made of a mild nature* [1PE 3:4], *and true Christian temper* [PHI 2:5], *swift to hear, slow to speak, slow to wrath* [JAM 1:19]. *His head is not overladen with cares* [LUK 21:34], *nor his heart with fears* [PRO 29:25]: *his eyes* [JER 22:17] *are not itching after vanities, nor his ears* [ACT 17:21] *after novelties: his hands are not intermeddling* [1TH 4:11] *in impertinent business, nor his feet* [PRO 4:26] *swift to run into evil. His mouth is far from cursing and bitterness, kept in as with a bridle* [PSA 39:1], *that his mouth should not offend* [PSA 17:3]. *His shoulders are large, fit for a load of injuries* [ROM 12:17], *which he beareth not out of baseness and cowardliness, because he dare not revenge, but out of Christian fortitude, because he may not. His arms are strengthened by the mighty God of Jacob* [GEN 49:24]: *his hands are washed in innocency* [PSA 26:6]: *his breast is the breastplate of righteousness* [EPH 6:14]: *the hid man of his heart consisteth of a meek and quiet spirit* [1PE 3:4]: *his bowels are bowels of mercy, meekness and compassion* [COL 3:12]: *His loins are gird about with truth* [EPH 6:14]: *his knees are pliable to bow, and his legs to bear* [EPH 3:14]; *and his foot standeth in an even place* [PSA 26:12]. *He is one that can moderate himself in*

prosperity, and content himself in adversity. His hopes are so strong that they can insult over the greatest discouragements; and his apprehensions so deep, that when he hath once fastened, he sooner leaveth his life than his hold. Contrary of events do but exercise, not dismay him; and when crosses afflict him, he seeth a divine hand invisibly striking with those sensible scourges, against which he dares not murmur nor rebel. He troubles not himself with stirring thoughts, nor others with needless suits: He does not intermeddle in other mens business, nor adventure upon rash attempts, nor offendeth others with provoking terms, nor taketh offence at others actions, nor giveth ear to idle tales, nor soweth discord, nor seeketh revenge: but hath a meek heart, a contented mind, a charitable eye, an affable tongue, a peaceable hand, a sociable gesture, a neighborly behavior, settling himself always to judge charitably, to speak lovingly, to converse friendly, to put up with wrongs patiently, and to wrong no man willingly.

This the right character and proper picture of a *Quiet* man: and such manner of men ought we to be both in our affection, and in our conversation, if so be we would *study* to be *quiet*.

Chapter III.

The parts of Quietness; and the distribution of the whole Treatise.

HAVING seen this short description of *Quietness*, we come now in the next place to take notice of the parts of *quietness*, and the distribution thereof, together with a short denotation of that method which we will observe in the unfolding of the same.

Quietness (in the prime division of it) is twofold:

1. *Quietness internal.*
2. *Quietness external.*

The former of these is commonly called tranquillity or Quietness. The former of these two, which is *internal quietness*, may be thus subdivided:

1. The *Quietness* of the mind,
2. The *Quietness* of the Conscience.

These two, however by *Zeno*, *Cleanthus*, *Democritus*, *Seneca* and other heathen Philosophers they are confounded, (for they, howsoever they could discern the unquietness of the mind, yet could never dive unto the depth of that which did disquiet the conscience) must properly for the better denotation of their quietness, & unquietness be severed, & thus distinguished: *Quietness of the mind* doth manifest it self in the peaceable and equalbearing of all worldly occurrences, whether prosperous or adverse. *Quietness of Conscience* doth manifest it self in the pacification of the Conscience against sins guiltiness and hellish horrors: and that is the substance of the first part of Quietness, which we call *Internal Quietness*.

External or *Outward Quietness* (which properly may have the name of *Quietness*) is that peaceable disposition of

the whole man in our conversation, that it may be void of offence to our selves and others. This *Outward quietness* (for methods sake) we will reduce to these two heads:

1. *Oeconomical Quietness.*
2. *Political Quietness.*

Oeconomical quietness is that domestical quietness which is to be observed in every house or family: which we will severally behold in the several branches of a family: and they are these:

1. *Between the husband and the wife.*
2. *Between the parents and the children.*
3. *Between the master and the servant.*

Political quietness is the quietness which we are to maintain with those that are further from us, between whom and us there is a society or commerce: and this shall be distributed into a twofold rank.

1. *National quietness.*
2. *Civil quietness.*

National quietness is that quietness which is between Nation and Nation, between those which are of different Nations. *Civil quietness* is that quietness which is between people of the same Nation. And this we will consider in a three-fold subject.

1. *Between the Magistrate and Subject.*
2. *Between the Minister and the People.*
3. *Between Neighbor and Neighbor.*

From thence we will proceed to the anticipation of those objections which may be alleged against the practice of *quietness*; and then to general directions towards this practice, and that two ways,

1. For our *affection.*
2. For our *outward behavior or disposition.*

And that likewise two ways.

1. For *active quietness*.

2. For *passive quietness*.

This latter in a two-fold kind:

1. In *verbal injuries*.

2. In *real injuries*.

Offered: *To our good Name*.

To our Body.

To our Goods.

After this, we will come to take a view of the common motives to unquietness, both within us, and without us, and about us, and so descend to their remedies, and the contrary means, both *personal* and *practical*, for the preservation of quietness. And this is the sum of this intended Treatise.

Chapter IV.

Quietness of the Mind.

First we will begin with the *Practice of inward quietness*, and therein first of the first branch thereof, *Quietness of the mind*, which may be thus defined: *Quietness of the mind is a due composedness of the mind unto tranquillity and quietness, notwithstanding all occurrences whatsoever might excite it to the contrary.*

Such *quietness of mind* there was in holy *David*, when he said, that *his foot* (that is, the foot of his affections) *stood in an even place* [PSA 26:12]: implying thereby such an even disposition of his heart, wherein the scales of the mind neither rise up toward the beam through their own lightness, or their overweening opinion of prosperity; nor are too much depressed with any load of sorrow: but hanging equal and unmoved betwixt both, give a man liberty in all occurrences to enjoy himself. Such *quietness of mind* also there was in *S. Paul*, when he said, *I have learned in whatsoever state I am to be content; I can be abased, and I can abound; every where in all things I am instructed both to be full and to be hungry, to abound and to have want* [PHI 4:11,12]. Such *quietness of mind* (to omit the multitude of examples in Holy Scripture) we read in human Histories to have been in *Socrates*, *Heraclitus*, and *Diogenes*; the former of whom upon all occasions continued the same man, and kept the same countenance: the latter two treading under feet the storms of all casual events, armed themselves with a settled resolution to endure all crosses and calamities whatsoever might befall them.

If such were the constancy of the Heathen, much more firm should be the resolution of us Christians, for

the gaining and retaining of *quiet minds*. Our mind should be like unto the *Adamant*, which no knife can cut; like the *Salamander*, whom no fire can burn; like the *Rock*, which no waves can shake; like the *Cypress tree*, which no weather can alter; like the hill *Olympus*, higher than storm or tempest, wind or weather can reach unto; or rather like *Mount Zion, which cannot be removed, but standeth fast for ever*.

Not that Christians were of necessity to become *Stoicks*, and to put off all *passions*, or as if the most temperate *mind* can be so the master over its *passions*, as not sometimes to be disquieted upon occasions: for not the even weights, but at their first putting into the balance, somewhat sway both parts thereof, not without some show of inequality; which yet after some little motion settle themselves in a meet poise. But because we are compassed about with so many frailties and imperfections, and so prone to be over-swayed by our affections, therefore we are the more to strive against the same; and although by sudden agitation, our minds begin to sway to some unequal motion, yet to stay them betimes, and to settle them in a more composed resolution.

Which that we may the better observe, for our daily practice, let us briefly take a view of those things which most commonly do disquiet the mind, and then take notice of those remedies which may be applied for the removal of the same.

The Enemies unto the peace and *quietness of the mind*, are of two sorts: some on the *left hand*, and some on the *right hand*. They on the *left hand*, are the *crosses* and *afflictions* of this life: these on the *right hand*, are the *pleasures* and *profits* of this life. The former do *disquiet* the *mind* with *grief* and *sorrow*, the latter with immoderate *joy* and *pleasure*.

As concerning the former of these two sorts of *mind-disquieters*, *crosses* and *afflictions*, who seeth not how much they do disquiet the *mind*, when they meet with weak patients? Fears, cares, crosses, losses, make men most commonly out of *quiet* with themselves: how quickly are our *minds* disquieted, when we are crossed in our hopes, in our wit, in our wealth, in our good name, in our children, in our families, in our enterprises, or when any sad accident doth befall us? How many have we known so grieved at incurable miseries, that they have been no longer like themselves? How many have we known to have disquieted themselves more of fear than of hurt, being more troubled by opinion than by effect? How many have we seen for accidental crosses to have crossed their own quietness, and to have lived a dying life in dismal discontent?

To prescribe an *Antidote* against these distempers, we must not consult with *Galen*, *Hypocrates* or *Asculapius*, but seek the receipt from him who is the true Physician of the soul: and this receipt is a compound made of many simples. 1. Expect and look for crosses, troubles, and afflictions beforehand: foreseen evils seem less evil; and that which is looked for before it cometh, less hurteth when it is come. One well saith: *Crosses are like the Cockatrice, they die if they be foreseen*. As sweetly the same author to the same purpose speaketh in the same place: *Evils will come never the sooner for that thou lookest for them; they will come the easier: it is a labor well lost if they come not, and well bestowed if they do come*. Yet we must not so look for them, as by carking care to disquiet our selves, or by preconceit to hasten the grief of them: but (as the same author whom in the Section I follow, doth direct us) *We are to make these things present in conceit before they come, that they may be half in their violence when they do come*.

2. As we are to expect them, so we are to prepare our selves for them, and inure our selves to endure them. Skillful *Fencers*, before they adventure to play at the sharp, make trail of their valor with wooden wasters: Expert *Soldiers* train themselves in petty musters, before they encounter in open battle with their enemies. So should we learn how to bear crosses before they happen, that when they do happen they may the less disquiet us: according to the practice of *Bilney* blessed Martyr, who before he was to be burned, would oftentimes put his finger into the flame of the candle, not only to make trial of his ability in suffering, but also to arm and strengthen himself against the same.

3. As we are thus to expect crosses, and to prepare for them before they come, so are we to receive them with quietness and patience when they do befall us, considering well with our selves, 1. From whom they are sent unto us, even from him who is a *God*, a *Lord*, and a *Father* unto us. Then thus reason with thy soul: *Nothing does befall me without the permission, nay appointment of God: he knoweth what is best for me, he hath destined all this unto me, and therefore I will rejoyce with Ely, it is the Lord, let him do what seemeth him good* [ISA 3:18]. 2. Consider we with our selves why these crosses or calamities are sent unto us, and we shall find that nothing happens unto us, but first which is sent for our good. Then thus resolve with thy soul: *All things work together for good to them that love God* [ROM 8:28]: *Surely it is good for me that these crosses, losses, or trials do befall me. Nothing happens without my desert; and unless this had happened unto me, assuredly it would have been worse with me; why then should I be dismayed? why should I be disquieted? It is good for me that I have been afflicted, that I might learn the statutes of my God* [PSA 119:17].

4. Consider we the issue and event of that which doth befall us, and knowing that *this short and momentary affliction causeth unto us a far more excellent and eternal weight of glory*: thus comfort up thy self: *There hath no temptation taken me, but such which is common unto man; and God is faithful, who will not suffer me to be tempted above that I am able, and he will give a joyful issue with the temptation: why then should I be grieved? why should I vex my self? Heaviness may endure for a night, but joy shall come in the morning* [1CO 10:13].

The last and chiefest means to keep our minds in quiet in the midst of crosses and afflictions, is wholly to resign our selves unto the will of God, and to rely upon his providence.

Our wills must submit themselves to God's will; and whatsoever pleaseth God, must not displease us; and remembering him who hath willed us to *cast all our care on him because he careth for us* [1PE 5:7], let us thus check our selves, when we find our *minds* ready to be disquieted: *Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God* [PSA 42:11].

And thus much briefly may be observed for an *Antidote* against those enemies unto the quietness of the *Mind*, which on the left hand do assault it, by *crosses and afflictions*. If any man desire further direction in this case, I refer him to the large and learned Treatises upon the same argument, composed both by the *Roman Seneca* and our *English Seneca*: from the latter of which two, the more divine Seneca of the two, that *Hall* of elegance, *all elegance*, for conclusion of this subject, against crosses and their disquietings, I borrow this golden sentence: *In crosses universally let this be thy rule; Make thy self none, escape some, bear the rest, sweeten all.*

The second sort of *Mind* disquieters are those which as it were on the *right hand*, are enemies to the peace of the *Mind*, and these are immoderate *pleasures* and *delights*. It is a rule in Physicke, that all *immoderations* are *enemies unto health*: and it is as true a rule in *Divinity*, that *All immoderations are enemies unto the quietness of the Mind, Wealth, Honor, and Pleasure*, do disquiet the *Mind*, as well as *Want, Disgrace, and misery*. The over-desiring and over enjoying of these earthly things, do bring no small disquietness to the *Mind*. *Riches* disquiet the *Mind* with many cares, fears, sorrows, and *noisome lusts*. *Honors* disquiet the *mind* with many hopes, jealousies, envyings emulations. *Pleasures* disquiet the *mind* with many fancies, follies and alterations. And therefore *Solomon* pronounceth of these latter, as well as of the former, that *they are all vanities and vexation of the spirit*.

Against these later sort of *mind-disquieters* we may observe this *Antidote*: 1. We must not over value them in our judgement above their worth: for if the *Mind* could be thoroughly persuaded of the worthlessness of these outward things, it would not so disquiet it self about the same. Then thus consider with thy self: *What is wealth? what is honor? what is pleasure? Are they not all but vanity? yea vanity of vanities* [ECC 1:2]? *What are they, but common blessings, which the worst have, the best have not; which they who have not, want not; which they want, that have them; which are lost in a moment; and while are lost in a moment; and while we have them, we gain nothing by them? Why then should I disquiet my self for a thing of nought* [PRO 23:5]?

2. We must not immoderately affect them: for *they who inordinately desire them, fall into temptations and snares, and many noisome lusts* [1TI 6:9-10]. And again: *The desire of money is the root of all evil; which while some lusted*

after, they pierced themselves through with many sorrows. Thus then resolve with thy self about these outward profits and pleasures: Honor, wealth, and pleasure are but blessings of an inferior nature, therefore I will set them but in a second place: if they come, they shall be welcome: I will not seek them; or if I seek them, I will not set mine heart upon them: I will use them without trust, and want them without grief, thinking thus still with my self: If I have them, I have some benefit with a great charge; if I want them, I shall want the cares and fears about them.

3. We must endeavor to rest contented with our estate, as being that portion which God allotted unto us, and not repine against God's providence, because we have not a larger allowance: wherein that admonition of the Apostle may serve for our meditation: *If we have food and raiment let us be therewithal content* [1TI 6:8]: and his example for our imitation: *I have learned in whatsoever estate I am, to be therewith content: I can be abased, and I can abound: every where in all things I am instructed both to be full and to be hungry, and to abound, and to have want* [PHI 4:11-12].

4. Lastly, we must make a good use of these worldly blessings: we must *so use this world as if we used it not* [1CO 7:31], We must not over-joy in our substance when it is great, and when our hand hath gotten much but our chiefest joy must be in the Lord [JOB 31:25, 2CO 10:17], and we must honor him with our wealth [PRO 3:9-10]. We must not take glory in receiving honor one of another, but seek that honor which cometh of God [JOH 5:44], lest we be like the vain-glorious Jews, who loved the praise of men more than the praise of God [JOH 12:43]. We must not be Lovers of pleasures more than lovers of God [2TI 3:4], but set the Lord always before us, and so receiving the blessings of GOD with thanksgiving, and having them sanctified by the Word of God

and prayer [1TI 4:4-5], we shall in *Quietness* possess our *Minds*, and be so far master over our passions, as not to over-joy our grief, nor over-grieve our joys.

And thus much briefly may suffice concerning the first branch of *inward Quietness*, namely the *Quietness of the Mind*, the enemies of it, and the remedies against it. We proceed in the next place to the next branch of *inward Quietness*, which is the *quietness of conscience*.

Chapter V.

Quietness of Conscience.

Quietness of Conscience is a stable and comfortable tranquillity of the conscience, not accusing, but excusing us, and freeing us from the terrors of hell, death and damnation.

It is commonly called *Peace of Conscience* [2CO 1:12], *Peace with God* [ROM 5:1], *Peace towards God*, and the *peace of God* [ROM 1:7]; yea such a *peace as passeth all understanding* [PHI 4:7], the *heavenly Peace*, the *peace of the Kingdom* [ROM 14:17], the chiefest solace of Christians, and *A continual feast* [PRO 15:15].

This quietness is so necessary for us, that without it, it is impossible to have any quietness: for how can that man be at peace with men, that is at variance with God? How can there be quietness in the body, while there is no quietness in the soul? Infallible is that rule of the Apostle, If our hearts condemn us, God is greater and knoweth all things: *If our hearts condemn us not, then have we peace and confidence towards God* [1JO 3:20-21].

But all have not this *Quietness*: for *There is no peace to the wicked, saith my God* [ISA 57:21]: the wicked have no peace with *God*, no peace with *Man*, no peace with *themselves*: they have no *peace of grace* here, nor shall have *peace of glory* hereafter. No nor all the *faithful* at all times can find the fullness of this quietness within themselves, but upon the science of their sins, and conscience of the wrath of God upon the same, are disquieted within their souls, and made to *roar like Bears*, and *mourn like Doves*, and to *chatter like Crains or Swallows* [ISA 38:14, 59:11]. There are four kinds of consciences, as witty *Bernard* hath well observed?

1. *A good, but not a quiet.*
2. *A quiet, but not good.*
3. *Both good and quiet.*
4. *Neither good nor quiet.*

The two *good* belong properly to the *godly*: the two *bad* unto the *wicked*, whose conscience is either *too too quiet*, or else *too too much unquiet*, in neither *peaceable*: for either like *Cain* [GEN 4:10] they carry about them the brand of evil conscience to terrify them, and have hellish hags and infernal furies to affright them, that like *Balthasar*, *their thoughts in the midst of their mirth are troubled, the joints of their loins loosed, and their knees do smite one against another* [DAN 5:5-6]: or else *their conscience is seared with an hot iron* [1TI 4:2], when habit of sin, and they are become past feeling, and then the conscience is sleepy, but not safe; quiet, but not good: for then *they are most assaulted when they are ignorant of the assault* [PSA 38:2-3]. None are so desperately sick, as they who feel not their disease.

As for the *godly*, they also many times, though they have a good conscience, yet find it disquieted, as *David*, *Job*, *Hezekiah*, [PSA 38:2-3, JOB 13:26, ISA 38:14, PSA 77:7-8] and divers others, many fears, doubts and perplexities arising in their minds. Yet this conflict is for their greater triumph; after this tempest will follow a more quiet calm: This war is the way to peace, and will be sure to end in peace. *Mark the perfect man, and behold the upright, for the end of that man is peace* [PSA 37:37].

Only the *faithful* then are capable of this *quietness of Conscience*, they only are the *sons of peace* [LUK 10:6]. *There is much peace to them that love thy law* [PSA 119:165]: to them only Christ hath left this *Quietness*: *My peace I give unto you, my peace I leave with you: not as the world giveth, do I give it unto you: let not your hearts be troubled neither*

fear [JOH 14:27]. There is no condemnation to them that are in Christ Jesus [ROM 8:1]: they are sure that all things shall work together for their good: they know that their names are written in the book of God, that their sins are washed away by the blood of the Lamb, and that they shall be more than conquerors in the end. They know that Christ is theirs, things present and things to come are theirs; and this maketh them to sing a requiem unto their souls; and with the blessed Apostle to say, Who shall lay any thing to the charge of God's chosen? It is God that justifieth: Who shall separate us from the love of God? Shall tribulation, or anguish, or persecutions, or famine, or nakedness, or peril, or sword? Nay in all these things we are more than Conquerors through him that loved us [ROM 8:33-37].

The ground of this quietness of Conscience is our justification by Christ: the hand to apprehend it, is a true and lively faith. *Being justified by faith, we have peace towards God through our Lord Jesus Christ [ROM 5:1]. There is no peace of Conscience without our reconciliation with God, no reconciliation without sins remission, no remission of sin without satisfaction, no satisfaction but by Christ, no apprehension of Christ but by faith. By the person and merits then of Christ Jesus this peace is offered, by faith it is received: therefore the Apostle joineth faith and a good conscience together [1TI 1:19], as if the one of them could not be without the other. And both the Prophet Habbakkuk [HAB 1:4] and the Apostle Paul call Faith our very life [ROM 1:17], therefore if we would have quietness of Conscience, we must labor to have a true and lively faith, for by faith we stand [2CO 1:24]: yea as our faith is, so is our Peace; a lively Faith, a lively Peace; constant Faith, constant Peace; Faith in life, Peace in life; Faith in death, Peace in death; according to that of Simeon, Lord now lettest thou thy servant depart in peace [LUK 2:29].*

The enemies unto this *Peace of Conscience* are of two sorts:

1. Our own *sins and corruptions*; for as out of the corruption of our bodies when they are dead, worms do breed, which do consume the flesh; so out of the sins and corruptions of our hearts, there breedeth a *worm that never dieth* [MAR 9:44], but is ever gnawing upon the guilty conscience, Our sins, our beloved sins owe us a spite, and they will pay it: though they seem pleasing unto us when we act them, yet will they prove as bitter as wormwood when they have digested them. *They will write bitter things against us* [JOB 13:26], when the conscience shall call us to our strict account.

2. The temptations of Satan, who as he is a tempter of us unto sin, so afterwards he is a tender-hook, to disquiet us for our sins; and this he doth sometimes by assaulting the conscience with confused fears, sometimes by the aggravation of our sins, sometimes by casting doubts into our hearts, that so he may drive us unto despair.

Against both these sorts of *disquieters of the conscience*, we ought carefully to provide our selves remedies; not such as silly worldlings use, who when they feel any check of conscience, seek rather to put it by, than to put it off, and therefore seek after the locundest companions, and go about to deceive the time and themselves, with merry purposes, to glide away their groans with games, and their cares with cards, and to bury their terrors and themselves in wine and sleep. Poor fools; how sillily do they imitate the stricken *Deer*, who having received a deadly blow by the stroke of an arrow, whose shaft being shaken out, and the head of it left behind, she runneth from the Thicket to another, not able to change her pain with her place, but finding her wound still the worse with continuance.

Much better shall we cure this wound, if we take away the cause, and apply the right plaster unto his proper cause.

1. Against the disquiet of the *conscience* by reason of the horror of our sins, apply the practice of *serious & sound repentance*: This was *David's* course: *When I kept silence (saith he) my bones waxed old through my roaring all the day long. Day & night thine hand was heavy upon me: Then I acknowledged my sin unto thee, and mine iniquity I have not hid, and thou forgavest the iniquity of my sin* [PSA 32:3-5].

2. Against Satans disquieting of the conscience, apply a true and lively *Faith*. This was *Paul's* course: *I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him* [2TI 1:12]. And to this purpose the Author of the Epistle to the *Hebrews* doth incite us, when he willeth us to *go boldly to the throne of grace, that we may receive mercy, and find help in time of need* [HEB 4:16].

Before we pass from this point, consider these few directions for the keeping and preserving of a quiet conscience.

1. Refrain from sin, for that is the canker which will corrupt the conscience: therefore *cease to do evil*: avoid the occasions of evil, and abstain from *the very appearance of evil* [1TH 5:22].

2. Defer not the time of thy repentance: *Seek the Lord while he may be found, and while it is to day, harden not thine heart* [ISA 55:6, PSA 95:7-8]. The more thy sins are, the heavier load will lie upon thy conscience, neither is there any thing, so dangerous as the long adjourning of repentance.

3. Labor in all things to keep a good conscience, both in the general course of thy life, and in the particular labors of thy calling; for that golden rule of the Apostle: *Herein do I exercise myself, to have always a conscience void of offence towards God and towards man* [ACT 24:16].

Chapter VI.

External Quietness, the nature of it, and our duty concerning it.

Hitherto hath been delivered the practice of *inward quietness*: now in the next place we are to take notice of this *outward quietness*. The former may be termed a *passive quietness*, this an *active quietness*. The former was that *quietness* which we have within ourselves: this *quietness* is that which we have with others. The former properly may have the name of *tranquility*, this is *Quietness*.

External or outward Quietness may be thus defined: *It is a peaceable disposition of our conversation, that it may be void of offence to ourselves and others, in thought, word, or deed.*

By this brief description of *External Quietness*, we may take view.

1. Of the *nature* of it; *an abstinence from giving or receiving of offence*, for so the word commonly used for *quietness* doth import, and so S. James doth paraphrase upon it, *Lay aside all filthiness and superfluity of maliciousness* [JAM 1:21].

2. The *Subject* of *Quietness* or *unquietness*, either our selves or others, for there is an offence given, and there is an offence taken, both disturb *Quietness*. Men disquiet *themselves* [ROM 1:29] either by causeless conceit of offence offered when it is not, by being *too suspicious* [2TI 3:3], or by too much taking to heart an offence offered, by being *too furious* [1TH 4:6]. Men disquiet *others*, either by offering occasion of offence, being *injurious* [ROM 1:30]; or by too bitter seeking of revenge, being *too litigious*. Men do both disquiet *themselves & others*, when they continue in

their sins without repentance, as *Elijah* told *Ahab*, *It is thou and thy Fathers House that troubleth Israel* [1KI 18:18].

3. The *Object of Quietness*, either the *thought*, *word*, or *deed*: for these three are the principal instruments of quietness or unquietness. There is unquietness in the *thought* when it is *devising iniquity* [MIC 2:1] & working unquietness in the mind. There is unquietness in the *tongue*, when it becometh *an unruly evil, full of deadly poison* [JAM 3:8-9], when it *defileth the whole body, and setteth on fire the course of nature, it self being set on fire of hell*. There is unquietness in our *deeds*, when we *provoke one another*, and *defraud one another* [1TH 4:6, 1CO 6:7], and when we go about to *vex and trouble one another*. [1TI 6:10, PHI 4:1, 1TI 6:4, GAL 5:26, 1CO 3:5-7, ROM 1:30, JAM 3:17-19, TIT 3:2, MAT 7:1, PRO 15:1, GAL 6:1, PSA 109:4, PSA 39:1, GAL 5:12, EPH 4:3, MAT 5:9, PRO 17:14, 1TH 4:6, LEV 25:14] On the contrary, that is a *quiet thought*, which doth not covet, but is content; doth not envy, but rejoice in the good of others, is not suspicious, but propitious, not teasty & prone to wrath, but *peaceable, gentle, and easy to be intreated*. That is a *quiet tongue*, which is *slow in speaking, meek in speech, sober in censuring, soft in answering, mild in reproof, faithful in defending, and fearful of offending*, That is *quiet dealing*, when the peace of *others* is not disturbed, but preserved; when we oppose not our *selves* against *others*, but compose the variances and dissensions of others, when we abstain from meddling, are just in dealing, and free from wronging, defrauding, or deceiving.

4. Lastly in this description of *Outward quietness*, we may behold the form of it: *A peaceable disposition of our selves in our conversations towards it*: for if we would truly practice Quietness, we must affect it with our heart. *Let it be the very joy of our hearts*. We must long after it, *As the*

Heart doth pant and long after the water brooks. We must pray for it: *Pray for the peace of Jerusalem* [PSA 122:6]. We must *pray that we may lead a peaceable and quiet life* [1TI 2:2]. We must dispose our selves wholly to the practice of it, that our gesture, our words, our deeds, may testify of us, that we are of *David's* disposition, *men of peace* [PSA 120:7]. But of the necessity of the practice of this duty, let us take a more full prospect, that we may be the better stirred up to embrace it.

Chapter VII.

Precepts, Examples, and Motives to Quietness.

Outward Peace, and Quietness is a necessary practice for all true Christians: Every good Christian ought to be of a peaceable and quiet conversation: every one must study it: *study to be quiet*, [1TH 4:11]. Neither is this a matter indifferent whether we do it or no, but there is both a precept, and a pathological persuasion unto it, [2TH 3:12] *We command and exhort you by our Lord Jesus Christ, that ye work with quietness. Love peace or quietness* [ZEC 8:19]. There is for our affection towards it, *Seek peace* [PSA 34:14]. There is for our action, *Follow peace and insue it*, [1PE 3:12]. There is for our imitation, *Endeavor to keep the unity of the spirit in the bond of peace* [EPH 4:3]. There is for our estimation, *Have peace one with another*, [MAR 9:50] there is for our conversation. Would we have all of these in one? Observe what is written [ROM 12:18] *If it be possible, as much as in you lieth have peace with all men.*

Thus we have a *cloud of witnesses* to confirm the necessity of *Quietness* unto us: we may be likewise compassed about with a cloud of examples to the same purpose. *Abraham* the pattern of *Quietness* thus settleth *quietness* between his own family and *Lots*: *Let there be no strife, I pray thee, between me and thee, nor mine and thine, for we are brethren* [GEN 13:8]. *Quiet Joseph* thus persuadeth his brethren unto quietness: *See that ye fall not out of the way* [GEN 45:24]. Of *Moses* it is said for his singular commendation, *He was the meekest man above all that lived upon the face of the earth* [NUM 12:3]. What a quiet man *David* was, it may appear by this that when *Shimei* the son of *Gera* a base fellow, came forth against him at *Bahurim*, and cast stones

against him, not ceasing to rail at him, and to curse him, and there were not wanting about *David* who did egg him on to seek revenge: yet he by no means would disquiet himself, but put up all with patience, replying thus to those who would have him avenge himself: *What have I to do with you, ye sons of Zerviah? So let him curse, Because the Lord hath said unto him, curse David: who then shall say, wherefore hast thou done so?* [2SA 16:5-11]. What a mirror of Quietness have we in patient *Job*, who having well considered of his troubles, thus setteth himself unto quietness: *Once have I spoken, but I will do it no more; yea twice, but I will proceed no further* [JOB 40:5]. The like example of *Quietness* we likewise have in *Paul*, who to these *Thessalonians*, unto whom he would persuade this practice of *Quietness*, doth commend the same by his own example: *We were gentle (or quiet) among you, as little children* [1TH 2:7]. But what need we long to gaze upon the prospect of examples, seeing that he who is the example of examples sends us for the practice hereof to his own example? *Learn of me* (saith the light of the world), *That I am meek* [MAT 11:29].

Thus have we both *precept* and example to move us to the practice of *Quietness*. Now (because a *threefold cord is not easily broken*) let us in the next place see it confirmed by evidence of reason, wherein if we be not altogether unreasonable, we shall find sufficient motives to stir us up to the careful performance of this duty, whether we do consider.

1. *The Equity of it.*
2. *The Excellency in it.*
3. *The Profit by it.*
4. *The hurt if we neglect it.*

And first for the *Equity* of it, *it is matter of right and equity, that every good Christian should study to be quiet:*

First, because there is a kind of Antithesis or opposition between blessedness and unquietness: *What man is he that loveth life, and would fain see good days? Let him refrain his tongue from evil, and his lips from guile* [1PE 3:10]. Secondly, they who would have their consciences assured that they are God's children, must practice *Quietness*: for, *Blessed are the Peace-makers, they shall be called the children of God* [MAT 5:9]. Thirdly, seeing true *Christians* are the *sons of peace* [LUK 10:6], and serve the *God of peace* [2CO 13:11], who hath *left us his peace* [JOH 14:27], promising *everlasting peace* to them that *love peace* [LUK 19:38], it is their duty, even of *equity*, to *study to be quiet*.

But if the *Equity* of this duty cannot persuade us to be *quiet*, yet let the *excellency* thereof move us to embrace it: for *It is an excellent ornament to a man to be of a quiet spirit*. It is an excellent ornament unto him. 1. In the sight of *Men*, *Behold how good and how pleasant a thing it is, Brethren to dwell together in unity* [PSA 133:1]. 2. It is an excellent ornament to a man in the sight of God, *A meek and quiet spirit is in the sight of God, a precious thing* [1PET 3:4]. 3. It is better than *strength*, for *He who is slow to anger, is better than the mighty, and he who ruleth his spirit, is more mighty than he that taketh a city* [PRO 16:32]. 4. It is better than *wealth*, for *Better is a little with the fear of the Lord, than great treasures with trouble* [PRO 15:16]. 5. It is better than great *dainties*, for *Better is a dry morsel and quietness therewith, than an house full of dainties with strife* [PRO 17:1]. 6. It is better than *pleasures*, for *A merry heart hath a continual feast* [PRO 15:15]. Therefore seeing a quiet life is better than pleasure, than treasure better than dainties and all varieties; seeing God doth so approve of it, and men so much commend it, follow the practice of it, *Study to be quiet*.

But if the *Excellency* of this virtue cannot move us, yet let the *Profit* of it allure us; for it is a *very profitable thing to live in quietness*. It is *profitable*, 1. To the *purse*, for *The thoughts of men that are quiet tend to plenteousness* [PRO 21:5]. 2. To the *health*, for *A quiet heart is the life of the flesh* [PRO 14:30], and *maketh fat the bones* [PRO 15:30]. 3. To the *good name*, for *He that is slow to wrath, is of great understanding* [PRO 14:29] and *every man shall kiss his lips that giveth a quiet answer* [PRO 24:26]. 4. It is profitable to the *soul*, for it preserveth the soul, from *envy, debate, strife, sedition, and other fleshly lusts, which fight against the soul* [GAL 5:21, 1PE 1:11]. Seeing therefore *quietness* is so profitable to the soul and body, to the goods, and to the good name, what an effectual motive should this be unto us, to study to be quiet?

But if neither silken reason of *Equity* can persuade us, nor the silver reason of *Excellency* move us, nor the golden reason of *Profit* allure us, yet let the iron reason of the *Danger* which will happen upon the neglect hereof, enforce us unto *Quietness*, for, *It is a most unseemly, a devilish, dangerous and damnable thing to be unquiet*. 1. It is *unseemly*, because it favoreth of no *Religion*: *The wrath of man worketh not the righteousness of God* [JAM 1:20]. It maketh a man unsociable: *Make no friendship with an angry man, and with a furious man go not, for he will be a snare unto thee* [PRO 22:24]. *It is better to dwell in the corner of an house top* [PRO 25:24], *better to dwell where there is a continual dropping* [PRO 19:13], *better to dwell in the wilderness, than with a contentious person* [PRO 21:19]. 2. It is *devilish*, for it is called *earthly, sensual and devilish* [JAM 3:15]: It filleth a man full of sin: so, *A furious man aboundeth with transgressions* [PRO 29:22]: and *Where envying and strife is, there is every evil work* [JAM

3:16]. 3. It is hurtful and very dangerous, both to others, *As coals are to the burning, and wood to the fire; so is a contentious man to kindle strife* [PRO 26:21]. And most hurtful to the *unquiet person himself*; for *An unquiet person troubleth his own flesh* [PRO 11:17]. *He troubleth his own house* [PRO 11:29]. *He impairerth his own health* [PRO 14:13]. *He impeacheth his own good name* [PRO 25:8]. *He endangereth his own soul* [PRO 21:23]. 4. Unquietness is a damnable thing, odious and abominable in the sight of God, for so saith Solomon, *These six things doth the Lord hate, yea seven are abomination unto him, A proud look, a lying tongue, hands that shed innocent blood, an heart devising wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren* [PRO 6:16-19]. All which evil properties we may find in an unquiet man, his heart will ever be devising wicked imaginations, his looks are proud and ambitious, his tongue false and slanderous, his hand meddling and factious, his daily practice is to sow discord; therefore an unquiet man is one whom God doth hate: and if God do hate him, his estate must be fearful, for *It is a fearful thing to fall into the hands of the living God* [HEB 10:31]: Therefore *study to be quiet*.

Chapter VIII.

Application of the former considerations.

By this little which already hath been declared, may sufficiently appear, what a proper pleasing, and profitable a thing it is to be quiet: and on the contrary, what a base, sordid, dangerous and damnable a thing it is to live an unquiet life: Now in the next place, by way of application, let it be set upon the conscience.

And first of all, let this serve for the comfort of their souls, who love *Quietness*, and *study to be quiet*: *Blessed are the peacemakers, for they shall be called the children of God* [MAT 5:9]. Canst thou in sincerity take up David's motto, *I am for peace* [PSA 120:7]? Doth thine heart long after quietness? Dost thou endeavor quietly to behave thy self? Dost thou seek quietness, and ensue it? Lo then to the comfort of thine own soul, an evident testimony that thou art the child of God: for *God is a God of peace* [ROM 16:10], and the more men are addicted unto *Quietness*, the nearer they come unto the image of God. *Unquietness* favoreth of the *flesh* [GAL 5:19], but *peace* and a *quietness*, are the *fruits of the spirit* [GAL 5:22], and favor of the *wisdom of the spirit* [ROM 8:6]. Art thou *quiet*, and dost endeavor as much as in thee lieth to live a quiet life? Thou shewest hereby the fruits of Religion, that thou art not an unprofitable hearer of the word of God: for where Religion doth rule the heart, there peace and quietness do bear sway. Thus was it prophesied of the faithful under the kingdom of Christ: *They shall break their swords into plow-shares, and their spears into pruning-hooks* [ISA 2:4].

And again, that *in those days men shall speak peace one unto another* [ZEC 9:10]. Dost thou study to be quiet?

It is a sign that thou art wise, for *The beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with* [PRO 17:14]. And again, *It is an honor for a man to cease from strife, but every fool will be meddling* [PRO 20:3]. Art thou peaceable and of a quiet disposition? That is the way to strive well: *They shall prosper that love peace* [PSA 122:6]. Thus where *quietness* is, there *God* is; where *God* is, there *Religion* is; where true *Religion* is, there is the best *wisdom*; where *wisdom* is; there is *prosperity*: Therefore happy are they who are quiet; and let every one who loveth God or goodness, wisdom or warines, health or happiness, *study to be quiet*.

But woe unto thee who art of an unquietness spirit: it is evident sign that thou art full of wickedness, and far from blessedness: For unto whom it is that the Prophet *Isaiah* threateneth this disease of unquietness? Is it not to wicked persons? *There is no peace, saith the Lord, to the wicked* [ISA 48:22] and in another place, the same Prophet saith, *The wicked are like the troubled sea when it cannot rest, but the waters thereof cast up mire and dirt* [ISA 57:10]. As the Sea is ever ebbing and flowing, foaming and fuming, so is a wicked man of a turbulent nature and disposition, neither actively nor passively peaceable, neither a peace-maker, nor a peace-taker. Art thou an unquiet person? It is an apparent sign that thou art a stranger to *Religion*, for *if any man would seem to be religious, and refraineth not his tongue* (and so likewise all other instruments of unquietness) *his religion is vain* [JAM 1:26]. It is a sign that thou art full of sin, for *A furious man aboundeth with transgressions* [PRO 29:22]. Being of such an unquiet nature, thou canst look for no favor at the hands of God, for *They who are of a froward heart, are abomination to the Lord* [PRO 11:20]. Thou art a very fool, for *He that is soon angry dealeth foolishly* [PRO

14:17]. And *he who is of an hasty spirit exalteth folly* [PRO 14:29]. There is not hope of thrift for thee, for *He who hath a froward heart, findeth no good* [PRO 14:20]. Unquietness will *bring a man to poverty, and clothe him with rags* [PRO 23:21] Thou art in the highway to trouble and misery, for *A man of great wrath shall suffer punishment: though he be delivered, yet he will fall into trouble again* [PRO 19:19]. Now then consider this with thy self, thou unquiet man or woman, what a wretched case art thou in? Into what a gulf of woes dost thou plunge thy self? Thou dishonorest God, thou offendest thy neighbor, thou disquietest thy self, thou disclaimeest Religion, thou disclaimeest thy profession, thou imparest thine own health, thou impeachest thy good name thy neighbor is the worse for thee, good men are sorry for thee, evil men take example by thee, the Angels note thee, the Devils laugh at thee. O what a shame is this unto thee: what madness or frenzy doth possess thee? Didst thou ever learn this in the School of Christ? Dost thou observe this in the practice of the faithful? O no, thou hast it even of thy father the devil, he oweth a spight unto thee, and by this means he doth execute it on thee: Thine unquietness is *earthly, sensual, and devilish*: the beginning of it is perilous: the process of it is grievous, the end of it (unless it sooner have an end) will end in bitterness: Therefore if thou hast in thee any fear of God, any shadow of Religion, and spark of grace, any dram of conscience, any regard unto thy good name, any respect unto thy own soul, sojourn no longer in *Mesech*, abide not longer in the tents of *Kedar*, but *study to be quiet*.

Lastly, seeing that *Quietness* is so commodious, and *Unquietness* so dangerous, let every good Christian love and labor for a quiet conversation: and let every one that shall read this small Treatise, in the name of Almighty God,

apply himself carefully to this practice of Quietness: Enter into thy closet, commune with thine own heart, examine thine own self, call thy self after this manner to account: *How do I feel my self affected towards quietness? How do I study to be quiet? Have I never been too testy and prone too wrath? Have I not been too suspicious? Have I not been too litigious? Have I not been too envious? Have I not been too contentious?* If thou findest that in any of these at any time thou hast over-shot thy self, (as who sometimes doth not slip over shoes) then lament for thy former unquietness, and alter this or the like manner lay it to thine heart: *Ah Lord God, how wicked have I been? What a vile wretch am I, thus to give way to Satans suggestions, and mine own unruly passions? Now Lord give me more wisdom to look unto my ways, more grace to have thy fear before mine eyes, more zeal in mine affections, more power to withstand temptations, more patience in time of provocations.* And let every one take notice of his own infirmities, whether he be by nature more passionate than is fit, whether he be testy and cholerick, whether he be prone to suspicion or frowardness in any course: and as he seeth his own weakness, so let him use the more diligence in avoiding the occasions which might distemper him, and using the best remedies which may reform him: of which remedies and helps to further us in the practice of *quietness*, more shall be spoken in its proper place. In the mean time, we will take notice of the parts of this external *quietness*, and the several classes thereof, for our better direction in our daily practice of it.

Chapter IX.

Oeconomical Quietness; and first of that which is betwixt Husband and Wife.

External quietness, or that *quietness* which we ought to have one with another, may be reduced for methods sake into a twofold rank:

1. *Oeconomical quietness.*
2. *Political quietness.*

Oeconomical quietness, is that *domestical quietness* or household quietness which is to be observed in the private family between the *husband* and the *wife*, the *Parent* and the *Child*, the *Master* and the *Servant*.

Political quietness is that *civil quietness* which is to be observed in the Common-wealth, between *Neighbor* and *Neighbor*, *Superior* and *Inferior*.

First, we will take a view of the former kind of *quietness*, that *quietness* which is *domestical*, which kind of *quietness* is so necessary to every house, that it is as it were the foundation of an house: *Through wisdom an house is builded, and with understanding it is established*, [PRO 24:3]. It is a sign of a Christian family, *if the son of peace be there, and peace rest in it*, [LUK 10:6] and where *Quietness* is wanting, there is an evident token of an house or family nigh unto desolation: for, *An house divided against it self cannot stand*, [MAT 12:25]. Therefore *Household Quietness* is much to be desired.

In the *Household*, the *Husband* and the *Wife* do bear the greatest sway, and therefore it is most meet and expedient for them, to cherish and to maintain quietness. They must give one to another *due benevolence*, [1CO 7:3]. This they cannot do, unless they *study to be quiet*. They must main-

tain *mutual love and unity*, [EPH 5:28]. This they cannot do, unless they *study to be quiet*.

They must *submit themselves one to another in the fear of God*, [EPH 5:21]. This they cannot do, unless they *study to be quiet*. They must *rejoice together*, [PRO 5:18]. This they cannot do, unless they *study to be quiet*. They must *bear one with another*, [GAL 6:2]. This they cannot do, unless they *study to be quiet*. They must *not be bitter one to another*, [COL 3:16]. This they cannot choose but be, unless they *study to be quiet*. Their near conjunction may teach them quietness: *They two are one flesh*, [MAT 19:6]. Now it is unnatural for one and the same flesh to be out of quiet with it self. *No man ever yet hated his own flesh, but nourished it, and cherished it*, [EPH 5:29]. The manner of their conjunction may teach them *Quietness*, for *Marriage* is or should be Merry age, it being a compound of two loves, wherein unless there be a joining of hearts, as well as there is a knitting of hands, there can be no unity, but *Man* and *Wife* prove like two poisons in one stomach, the one will ever be sick of the other. Again, the end of *Marriage* will put married couples in mind of *Quietness*: *Marriage* was ordained for the *mutual help and comfort of each other*, [GEN 2:18]. Now unless they both *study to be quiet*, they prove hinderers instead of helpers, and like unto *Job's* friends, *miserable comforters* [JOB 16:2]. Discord between married parties is a disorder passing all other disorders, a plague of all plagues, a misery above all other miseries. *A man were better to dwell in the corner of an house top* [PRO 25:24], *better to abide under a continual dropping* [PRO 19:13], *better to dwell in the wilderness, than with an unquiet wife*; yea, or with an *unquiet husband* [PRO 21:19]. *Quietness* in the married estate turneth water into wine, but *unquietness* turneth wine into water [JOH 2:7,8].

Behold how good and how pleasant a thing it is (saith David) for brethren to dwell together in unity [PSA 133:1]. If it be so good, so comely, so pleasant a thing for Brethren to dwell together in unity, much more comely & pleasant a thing is it for husband and wife to dwell together in unity. Three things (saith the son of Syrach) doth rejoyce me, and they are beautiful before God and man, Unity of Brethren, Love of neighbors, and when Husband and Wife agree well together (Syrac. 25).

By how much the more woeful and lamentable is the estate of many in these our unquiet times, who live so unquiet in *marriage* estate? Blessed be God, I cannot describe it by any feeling experience of mine own, for *My beloved is mine, and I am hers*: (Cant. 6.3) but I have often heard the complaint of it in other houses, and having in my place interposed my self to compose such domestical variance, upon the intreaty of others, I find that *it were better to meet with a bear robbed of her Whelps* [PRO 17:17], than with the furious discord of an angry Husband, or an unquiet Wife. There is no unquietness like to this, no contention so difficult or hard to be appeased.

Some impute the blame hereof most of all unto the woman, as if she by reason of the weakness of her sex, (*Mulier, Mollisaer*) or the stoutness of her stomach, (*Foemina, Ferens minus*) were most prone to set forward *unquietness*; But I cannot acquit the man, or exempt him wholly from the fault hereof: for *Maritus, Male irritatus*, a provoked husband: *Vir, veire*, woe to the wrath of such a man, and therefore both the *Man* and the *Woman* may be together guilty of this crime, and culpable of the cause of this unquietness.

The *Wife* may then justly bear the blame, when she is guilty of any of these *unquiet* shrewish qualities; either

proud like *Jezebel* [2KI 9:30], or *provoking* like *Miriam* [NUM 12:2,3], or *prying* like *Dalilah* [JDG 16:16], or *sullen* like *Vashti* [EST 1:12], or *imperious* like *Attaliah* [2KI 11:1], or *scoffing* like *Michal* [2SA 6:16], or *scornful* like *Hagar* [GEN 16:4], or *scolding* like *Zipporah* [EXO 4:25], or *taunting* like *Peninnah* [1SA 1:6], or *lying* like *Sapphira* [ACT 5:9], or *lustful* like *Rachel* [GEN 30:1], or *spiteful* like *Herodias* [MAT 14:8], or *willful* like *Euodias* [PHI 4:2] or *distainful* like *Esau's wives* [GEN 36], or *tempting* like *Job's wife* [JOB 2:9], or *wanton* like *Potiphar's wife* [GEN 39:7], or *wandering* like the *Levites wife* [JDG 19], or *subtle* like *Jeroboam's wife* [1KI 14:4], or *averse* like *Lot's wife* [GEN 19:26], or *inconstant* like *Sampson's wife* [JDG 14:20]. Twenty sorts of shrewish properties which make the wife *unquiet*; an hard matter it is to find a wife not attainted with some of these; but he who matcheth with one that hath all of these, or the most part of these shrewish qualities, he may as well look to be quiet in hell, and in such an hellish match.

The *Husband* may then justly bear the blame, and be taxed for *unquietness*, when he is attainted with any of these *unquiet* qualities: when he is either too *uxorious* as *Shechem* [GEN 34:8], or too *abstemious* as *Onan* [GEN 38:9], or too *curious* as the *Shunamite* [2KI 4:32], or too *careless* as *Esau* [GEN 29:32], or too *rash* as *Jephtha* [JDG 11:29], or too *facil* as *Ahab* [1KI 21], or too *indulgent* as the *Levite of Ephraim* [JDG 19:3], or too *inconstant* as *Ammon* [2SA 13:15], or too *foolish* as *Nabal* [1SA 25:25], or too *furious* as *Lamech* [GEN 14:23], or too *obsequious* as *Herod* [MAT 14:9], or too *sullen* as *Cain* [GEN 4:6], or too *proud* as *Haman* [EST 5:12], or *jealous* as *Ishbosheth* [2SA 3:7], or *adulterous* as *Reuben* [GEN 35:22], or an *unthrift* as the *Prodigal* [LUK 15:13], or *covetous* as *Laban* [GEN 31:41],

or *troublesome* as *Ishmael* [GEN 16:12], or *malcontent* as *Ahithophel* [2SA 17:23], or *imperious* as *Memucan* [EST 1:16,17]. He is a rare *Husband*, a Phenix, that hath none of these *unquiet* properties; he is accessary to his own *unquietness* which hath any of them, he that hath them all is an incarnate Devil.

Now that both the *Husband* and the *Wife* may the better prevent these maladies, and live quietly and peacably each with the other, I will propose certain caveats for quietness, as well to the one as to the other.

And first for the *Wife*, (because she, according to the common voice, is first in the transgression) if she would study to be quiet, let her put in practice these directions:

1. Let her have a reverent awe and respect of her *Husband*, *let the Wife see that she reverence her Husband*, [EPH 5:33, GEN 20:16]. Let her consider that her husband is the *vail of her eyes* [1SA 1:8], and should be dearer unto her than all earthly things.

2. Let her be careful to give unto her husband, sober, quiet, and courteous speech: *Sara called her husband Lord*, [1PE 3:6] and *pleasing words* (as *Solomon* doth observe) *are as an honey comb, sweet to the soul, and health unto the bones*, [PRO 16:24].

3. Let her show her obedience unto her husband in all her actions. *Wives submit your selves to your husbands as it is comely, in the Lord*, [COL 3:18]. And again, *As the Church is in subjection to Christ, so let the wives be subject to their husbands*, [EPH 5:24].

4. Let her be faithful unto her husband, and *keep the marriage bed undefiled* [HEB 13:4].

5. Let her seek to *do her husband good, and not evil all the days of her life: let her look well to the ways of her household, and not eat the bread of idleness* [PRO 31:27].

6. Let her be careful to avoid all occasions of offence, *Do all things without murmuring* [PHI 2:14], *abstain from the very appearance of evil* [1TH 5:22].

But here I think I hear the discontented Wife replying like that forward professor in the Gospel, *All these things have I kept from my youth up* [LUK 18:18,21], even from the first day of my marriage until this present time, have I used all the best means I could to please mine husband, and yet I cannot live a quiet life? Alas poor soul, hard is thine hap, thy case is to be deplored: But take heed that thou do not deceive thy self: It may be there was somewhat yet lacking, and thou hast little cause thus to justify thy self: Oh no: *Thine Husband* (thou sayest) is most unkind, so testy, and so furious, that nothing can please him: Be it so; yet he is thine Husband, thou must here sit down content, and resolve with *Jeremiah*, *This is my cross, and I will bear it* [JER 10:19]: Put on patience, and then it will be easy to swallow up all such infirmities. Oh but there be many occasions offered to provoke unquietness! What then? These are but trials to prove good wives; *It is an honorable thing to pass by infirmities, and love covereth a multitude of offences* [PRO 19:11]. *Alphensus of Arragon* was wont to say, *Where the husband is deaf, and the wife is blind, there marriage is quiet and free from dissention*. The Woman who would live quietly with an unquiet husband, must be many times blind, and not seem to see what she doth see, she must be sometimes deaf, and not seem to hear what she doth hear. The Wives quietness doth much depend upon her own discretion; *Every wise woman buildeth her house, but the foolish woman plucketh it down with her own hands* [PRO 14:1]. And again, *A gracious woman retaineth honor* [PRO 11:16]. It is a notable means also for the Wives quietness, when they shall apply themselves to the inclination, nature,

and manners of their husbands, so long as the same importeth not wickedness. For as the looking-glass howsoever fair and beautifully adorned, is nothing worth, if it show that countenance sad which is pleasant, or the same pleasant which is sad: So that woman deserveth no commendation, who (as it were, contrarying her husband) when he is merry, sheweth her self sad, or in his sadness uttereth her own mirth: *Men (saith Socrates) should obey the Laws of their Cities, and Women the manners of their husbands.*

Now while we teach the wife quietness, the Husband haply may think that he hath no need of such instruction: but let him not deceive himself; for though he be the Head, yet he may not tyrannize over his Mate, nor disquiet her, if he love his own quietness. Nay his very creation doth show that in the head is placed reason, wisdom, judgement, and all other gifts which tend to the quiet order and government of the body. Therefore thou husband if thou wouldest have *Quietness*, learn thy duty.

1. Love thy wife fervently, *Let every man love his wife even as himself* [EPH 5:33]. 2. Shew thy love unto her effectually, both by protecting her from danger, *thou art the covering of her eyes among all that are with thee* [GEN 20:16] as also by cherishing her and maintaining her estate, *for so ought men to cherish their wives as their own bodies* [EPH 5:28]. 3. Highly esteem of her because she is thy wife; *Give honor to the woman as the weaker vessel* [1PE 3:7]. Make account of her as of thy companion and yoke fellow, bear with her infirmities, be content when it is for thy good, to be ruled by her admonitions. 4. Avoid all occasions which may breed unquietness. *Husbands love your wives, and be not bitter unto them* [COL 3:16]. Not bitter in words, for *There is that speaketh words like the pricking of a sword* [PRO 12:18]. Not bitter in gesture, for *him that*

hath a proud look and a lofty heart who can suffer [PSA 101:5]? Not bitter in deeds, Let no man trespass against the wife of his youth [MAL 2:15]. Therefore the Apostle Peter requireth husbands to dwell with their wives as men of knowledge [1PE 3:7]. And the Prince of the Heathen Philosophers doth commend the same lesson unto us: The master of a Family (saith he) doth after a sort exercise a power Tyrannical over his servants, a power Regal over his children, but in respect of his Wife he exerciseth a power Aristocratical, not after his own will, but agreeable to the honor and dignity of the married estate.

And here I think I hear the dismal moan and doleful lamentation of many a woeful Husband, vexed, plagued and tormented with an unquiet Wife. *Cursed (saith he) be the time that ever I met with mine unquiet mate, let the day perish wherein I was married, let it not be joined to the days of the year, let it not come into the number of the months; for there is no man plagued with such a wife: she is a very Alecio, a Megara, a Xantippe, yea worse than a quotidian fever.* Poor man, though I feel not thy malady, yet I pity thy case: but now there is no remedy; thou hast made this thy choice for better for worse: if she fall out worse than thou didst expect, blame thine own choice. But tell me, in good sooth, what is it which thou dost so much, dislike in thy wife? Are they infirmities of nature, as frowardness, sullenness, suspiciousness, testiness, austerity in behavior, want of complemental kindness, and such like? *It is the glory of man to pass by an infirmity [PRO 19:11], and love suffereth all things [1CO 13]. Husbands must bear with their wives, as with the weaker vessels [1PE 3:7].* Women are like crystal glasses, brittle, but profitable: as therefore a man is more careful of the not breaking of such a glass, than of a tinnen of earthen vessel: so the *Husband* should have more regard for the frailty of his

wife, than of the frailties of others, and should consider that he himself is not without infirmities.

Yea but (will the perplexed *Husband* say) my wives insolent conditions are not infirmities, but habitual maladies; they are rooted in her, they do exceed, and who can endure them? But consider with thy self (O man) whether thine own indiscretion & lewd conversation have not given just occasion. There be *Husbands* in the world that forget the bond of Marriage, and impart that love which is due to their own wife, unto other mens wives. There be some Prodigals, great spenders, idle and slack in their business, whereby their wives and children languish in poverty. There be others, who haunting Taverns, Alehouses, and lewd company, consume that which should maintain the family, and coming home drunk, beat and vex their wives. There be others, who by high and bitter speeches, threatening looks, and unkind actions, provoke their wives, and stir up such strife and debate, as do convert the felicity of marriage into an hell. Now if thou be attainted with any of these evil properties, thou deservest no less than such bitter sauce (howsoever it be an evil piece of Cookery in thy wife) to thy distasteful courses.

But thou wilt say, that thou art no such manner of man, thy carriage of thy self is without exception, thou givest no just occasion of offence unto thy wife, and yet she will never be quiet. It may be there is offence taken where it is not given, and all should be well upon the removal of that offence: therefore if thou wouldest be thought a good husband, seek diligently to remove the stone whereat thy *Wife* stumbleth, and taketh occasion of grief. Thus did *Abraham* when *Sara* was out of *quiet* because of *Hagar* [GEN 26:4,5,6], and objected because of *Hagar*, and objected unto him (though unjustly) that he was the cause why her

servant condemned her. *Abraham* bearing with his wife, removed the cause of the contention, in suffering her to turn *Hagar* out of doors. So must thou do if thou love thine own quietness: as also what thou seest amiss in thy wife, thou must either wink at it, as if thou sawest it not, or reprove her with meekness.

But what (wilt thou say) may I not chide my wife? may I not tell her of her infirmities? May I not reprove her when she doth amiss? Reprove her thou mayest, chide her thou mayest not, unless the offence be against God, and so do justly require a more sharp reproof. If *Rachel* require that of *Jacob*, which is only in the power of God, *Give me children, or else I die* [GEN 30:1,2], *Jacob* may blame her impiety, with some acrimony *Am I in God's stead, who hath withholden from thee the fruit of the womb?* If *Job's* wife tempt him to curse God, *Job* may check her more sharply, *Thou speakest like a foolish woman* [JOB 2:9,10]. But otherwise in their own causes and quarrels, the *Husband* must reprove the *Wife* gently and mildly, like *Heleana* when his wife *Hanna* mourned because she had no children, and her rival did insult over her he mitigated her grief with these kind speeches: *Why weepest thou? Why is thy heart grieved? Am not I better unto thee than ten sons* [2SA 1:7,8]? Again, reproof, in such a case must be given discreetly, not upon the sudden rashly, not in open presence before company. Therefore *Cleobulus of Lindie*, one of the wise men of Greece, among other precepts to married men, giveth these two principally: 1. *Let not the husband flatter the wife to her own face.* 2. *Let him not reprove her before strangers.* And *Marcus Aurelius* hath a pretty saying to this purpose: *A wise husband and one that would live in quiet with his wife, must observe these three rules: Often to admonish, Seldom to reprove, Never to smite.*

But I cannot choose (will the impatient *husband* say) I must needs speak, and if speeches will not serve, I must use strokes, I must try what stripes will do; I will curry her coat, and tan her hide, I will make her smart but I will make her quiet. Indeed that is the way to pull an oldhouse (as we say) about thine ears: the ready way to raise up more and more the dust of unquietness. Believe it, if gentleness will not prevail to work quietness, much less stripes. But may I not correct my wife? No, for she is thy Mate, thou and thy wife are but one flesh. *No man will hate*, [EPH 5:29] much less beat his own flesh. It is an express prohibition, [MAL 2:15] *Thou shalt not trespass against the wife of thy youth*. Chrysostome saith, *It is the greatest reproach in the world for a man to beat his wife*. And Plutarch in the life of Cato the Censor affirmeth, that *He which smiteth his wife, doth all one as if he should lay violent hands upon the sacred image of the gods*. I close up this clause with the sentence of a later Writer: *The Wives infirmities must either be taken away or born withal: He that can take them quite away, maketh the wife better and more commodious: he that can bear with them, maketh himself better and more vertuous*.

Hitherto we have seen the duty of *Man* and *Wife* single by themselves, each in his place, for the practice of *Quietness*: Now it will not be amiss to direct them jointly both together for their better preservation of quietness. Their mutual duties to this purpose are these: 1. Let them live together: *Let not the wife separate her self from her husband* [1CO 7:10], *Let the husband dwell with the wife* [1PE 3:7]. And therefore in the name of God I dare pronounce, that rash and perpetual desertions or parting one from another in the married estate (a practice too common in these our times) is Antichristian: *Those whom God hath joined together, let no man put asunder* [MAT 19:5]. I know

that these cases, discontented and dissevered couples will alledge that this they do for quietness sake, which in their cohabitation or dwelling together is not to be hoped for, their nature being so contrary: But let me tell them, that this is a mere illusion of Satan, who transformeth himself into an *Angel of light*, and by propounding a show of living in quiet, for the compassing hereof, induceth them to gain-say God's prohibition, and to make a most offensive separation. To this purpose excellently speaketh the learned Father *Augustine*: *As conjunction commeth from God, so separation proceedeth from the devil.* 2. Let them love together. In the Book of the Canticles, each calleth the other *love*, and what a reflection there ought to be between their loves, we have already seen in their several loves. Now this love between them must be steadfast, not variable; settled, not mutable; well grounded, not rashly conceived; for such rash love resembleth only a fire of straw, making a blaze for a while, but soon out. 3. Let them draw the yoke together: *They are no more two, but one* [MAR 10:8]. *Man and Wife* are partners, like two Oars in one Boat, therefore they must both share together, and help together: when the husband is laborious, the wife must see that she be not riotous; when the wife is thrifty, the husband must not be prodigal, for the husband which hath such a wife, casteth his labors into a bottomless sack; and the wife that is sped with such an husband, draweth a cart heavy laden through a miry way, without a horse. 4. Let them be careful to support one another: *Be gentle and friendly* [EPH 4:31]. *Bear one anothers burden* [GAL 6:2]. Let the husband think that he hath married a daughter of *Adam*, not free from infirmities. Likewise let the woman think that she hath not married an *Angel*, but a son of *Adam*, not without corruptions; and so let them both resolve to bear that which cannot be avoided,

Let not the body complain of the head, though it ache or be out of temper: not the head of the body, albeit it be crooked or mis-shapen. If the husband be given to brawling, or the wife to chiding, let them both beware of giving the occasion. He that would not hear the Bell sound, must take heed how he be meddling with the rope. 5. Lastly, let them both see that they fear God, let them have respect unto the Word of God, for *this will keep them both from the way of evil, and from froward things* [PRO 26:12]. *This will be to the head an ornament of grace, and a crown of glory to both their ways* [PRO 4:9].

Chapter X.

Parental, Filial, and Fraternal Quietness.

I have been the longer in the discourse of Quietness between the *Husband and Wife*, because of all others married parties especially should practice quietness, and their unquietness carrieth with it the greatest blemish. I will be the briefer in handling the two other sorts of *Oeconomical Quietness*. viz. *The Quietness of the Parent with the Child*, and the *Quietness* between the *Master* and the *Servant*. And first of the former of these two, *Parental and Filial Quietness*.

This *Oeconomical quietness* is a practice well beseeming a Christian family, and it is a gracious fruit of the word of grace, whose property (as is declared first of all by *Malachi* [MAL 4:6], and afterward confirmed by the *Angel* unto *Zachary* [LUK 1:17]) is to *turn the hearts of the fathers to the child, and the heart of the children to the fathers*: the very project of an happy quietness. And surely, I would to God there were not too needful cause to enforce this exhortation of *Parental and Filial quietness*: for who seeth not what lamentable precedents of more than unnatural unquietness are obvious in this kind in many places? Many Parents are more *unquiet than the Dragons, and more unnatural than the Origes* [LAM 4:4]? And many a child is of a gastikill, kind to disquiet his own nest, and of a very viperous brood, as if the self Tigers had given them suck. In our times we see that verified which our Saviour did foretell should befall the latter times. *The son at variance with the father, the father with the son, the daughter in law against the mother in law, and the mother in law against the daughter in law* [MAT 10:35]. Therefore both Parents and children had need to go to School to *study to be quiet*.

And first for Parents: *Quietness* is an excellent ornament to them; they of all other ought to be *sober, grave, temperate, sound in the faith, in charity, in patience* [TIT 2:3]. It is for their ease, for the good example of their children, and for the honor of themselves and their family, to study to be quiet. Yea it is expressly enjoined to them: *Fathers provoke not your children to wrath* [EPH 6:4]. And again, *Fathers provoke not your children to wrath, lest they be discouraged* [COL 3:21].

But what shall *Parents* do for the better performance of this practice of *Quietness*?

(1) They must be careful to give their children due instruction; *Bring up your children in the nurture and admonition of the Lord* [EPH 6:4]. So did *Abraham* [GEN 18:18], *David* [1CH 28:9], and *Bathsheba* [PRO 31:1] bring up their children: And thus *Timothy* [2TI 1:9] even in his childhood was instructed by his *grandmother Lois, and his mother Eunice: for The fear of the Lord is the beginning of wisdom* [JOB 28:28]. And this is the only means, *to avoid evil, as Pride, Arrogancy, and every evil way* [PRO 8:13].

(2) They must seek to train them up in a lawful calling, observing therein their natural inclination; for *even a child is known by his doings, whether his work be pure, and whether it be right* [PRO 20:11].

(3) They must be provident to provide for them, for *Fathers ought to lay up for the children* [2CO 12:4] and *He that provideth not for his own is worse than an Infidel* [1TI 5:8].

(4) They must not be too indulgent unto them; for as the Son of Syrach, saith, *If thou bring up thy son deliciously, he shall make thee afraid; if thou play with him, he shall bring thee to heaviness; Laugh not with him, lest thou be sorry with him, and lest thou gnash thy teeth in the end*

[Syrac 30:8-11]. What was the cause of old *Elias* dismal *disquietness* and of the insolent courses of his children? Was it not his own indulgence and connivence, when he should have reproved and corrected them? Therefore *Solomon* saith, *Correct thy son, and he will give thee rest, and will give pleasure to thy soul* [PRO 29:17]. And again, *withdraw not correction from thy child; if thou smite him with the rod he shall not die* [PRO 23:13]. Yet this correction must not be too severe, but done in moderation: *Fathers must not provoke their children unto wrath; they must not discourage them* [EPH 6:3, COL 3:21].

(5) They must be exceeding wary in manifesting their affections; for it is a dangerous thing for Parents to shew more love and affection to one child than to another, (except upon great and just occasion) as we see by the example of *Jacob's* children [GEN 37:3], who because their father seemed to love *Joseph* their brother more than them, they took occasion to hate *Joseph*, and to work him much *unquietness*. Parents therefore to prevent the like inconveniences, are to use equality among their children, so near as may be, both in their ordinary usage of them, and in the distribution of their goods unto them. For as all men naturally are inclined too much to the love of worldly goods, so the unequal sharing of the same doth oftentimes breed great brawls, and pernicious debate between brethren.

(6) They must require no more of their children, than they are able to perform; for that is a great discouragement unto the child, when he seeth his Parents to grow too hard upon him, either in imposing overmuch labor, or exacting more means of him than he is able to perform.

(7) The Parent must labor to maintain peace, unity, and concord between his children. A notable precedent to which purpose we have in *Scilurus*, an heathen Parent, who having

many children, and fearing lest some unquietness should grow between them, to the end he might the better persuade them to entertain a constant peace, and concord between themselves, he took a sheaf of many arrows, and offered it to each of his children one after another, willing them to break it: But they could not so long as the arrows were altogether in one bundle; at last pulling forth the arrows one by one, it was an easy matter for them to break them all, one after another. *Even thus* (saith their father) *it is with you; so long as you remain united and love each other, no man can hurt or break you; but if once ye be dissevered one from another by strife or variance, every man can easily destroy you.* This duty of Parents to keep their children in peace and loving concord, did the *Lacedemonians* well observe; for when on a time two brethen fell at odds and contention one with another, they punished the Father and Mother of those unquiet Brethren, because by good instruction, or at least wise presently appeased the dissention of their children.

(8) Parents must be careful to give good examples of *Quietness* unto their children. *Let Parents* (saith an ancient Philosopher) *so order and govern themselves, that their children seeing the same as it were in a glass; may be restrained from dishonest speeches and wicked deeds.* Let them do as Guides that show the right way of Fords and Rivers, by going before those whom they lead, that their children following their steps, may conform themselves unto their vertues, and so with them and by them may learn *Quietness*.

If it be the duty of the Parent thus to live quietly with his Child (as already hath been specified) then much more is it the duty of the Child to seek and to keep his Parents quietness. *A wise son maketh a glad father, but a foolish son is an heaviness to his mother [PRO 10:1]. And again, A foolish son is a grief unto his father, and a heaviness unto*

her that bare him [PRO 17:25]. And therefore excellent is that saying of S. Augustine, *Take away the beam from the Sun, and it will not shine; Take away the springs from the River, and it will dry up; Take away the bough from the tree, and it will wither: so take away from children their duty to their Parents, and they are no longer children, but bastards and companions with those unto whom Christ said, Ye are the children of the devil* [JOH 8:44]. As we are to *study to be quiet* with all men, so especially must we show it to our Parents, from whom we have received our blessing; We must first *learn to show kindness at home, and to requite our Parent, for that is good and acceptable before God* [1TI 5:4]. He who is out of quiet with his Parents, is a the *Viper*, which eateth through his Dam, and as the *Raven* which defileth his own nest. The *Lacedemonian* law did disinheret unquiet children. The law of Nations doth hold them infamous; And the Law of God (that *Judicial law* given by God himself to *Moses*) doth doom them unto death. Wherefore that Children may not become liable to so soul a transgression, let them learn this friendly admonition.

(1) They must always have a reverent respect and estimation of their parents, whether they be rich or poor, whether gentle or froward; *Honor thy father and thy mother, that it may be well with thee, and that thou mayest live long upon the earth* [EXO 20:12, EPH 6:5]. Respectful children are sure of a blessing, but a contemptuous and unquiet child is near to cursing. *The eye that mocketh his father, and despiseth the instruction of his mother, the Ravens of the valleys shall pick out and the young Eagles shall eat it* [PRO 30:17].

(2) They must be careful to yield their due obedience, *Children obey your Parents in all things, for this is acceptable unto the Lord* [COL 3:20]. And that we may know a

right wherein we are, to perform this obedience, the same Apostle speaketh thus in another place: *Children obey your Parents in the Lord, for this is right* [EPH 6:1]. The neglect of which obedience, as it is a great breach of *Quietness*, so it doth incur the penalty of a grievous recompence. *If any man* (saith Moses) *have a son that is stubborn and disobedient, which will not hearken to the voice of his Father, and to the voice of his mother, and they have chastened him, but he would not obey them, then shall his father and his mother take him, and bring him out to the Elders of his City, and shall say unto them, This our son is stubborn and disobedient, and he will not obey our admonition: Then the men of that City shall stone him with stones unto death* [DEU 21:18-20].

(3) They must seek to please their parents, and beware of offending them: *Every one of you shall stand in awe of his father and mother* [LEV 19:3]. As indeed whosoever truly loveth father and mother, feareth their displeasure; and on the contrary, he who hath no regard how he doth behave himself unto his Parents, cannot choose but procure their displeasure.

(4) They must be careful to help their Parents, to relieve their wants, and to comfort them in their adversity. It is the counsel of the Apostle, that *Children and Nephews should recompense the kindness of their kindred* [1TI 5:4]. Then much more ought they to help their Parents, and to succour them in their necessities. Neither shall they hereby perform any more than the payment of part of their debts, whereunto they are bound in consideration of the benefits which they themselves have received from their Parents.

(5) They must be content with patience to bear with the infirmities of their Parents. What though thy parents be rigorous? What though they be froward? What though they be

testy, sullen, willful, spiteful, or any ways prone either to provoke, or to be provoked unto wrath? Yet we must remember that they are our Parents, and what will not good children take with patience at their Parents hands? I conclude this clause with the son of *Syrach*: *Honor thy father and thy mother, in deed and in word, and in all patience, that thou mayest have God's blessing, and that His blessing may abide with thee in the end: For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations. Help thy father in his age, and grieve him not so long as he liveth. If his understanding fail, have patience with him, and despise him not when thou art in thy full strength: For the good intreaty of the father shall not be forgotten, and for thy mothers offence thou shalt be recompenced with good, and it shall be founded for thee in righteousness.*

While we are in this discourse of *domestical Quietness* between the *Parent* and the *Child*, it will not seem impertinent to this place, if we take view of *Fraternal Quietness*, that *quietness* which is, or ought to be between *Brethren* and *Brethren*, between *Sisters* and *Sisters*, or between *Brethren* and *Sisters*. A quality, where it is, so commendable, that *David* doth with admiration extol the same; *Behold how good and how pleasant a thing it is, brethren to dwell together in unity* [PSA 133:1]. It is not only good, but also pleasant, if for brethren in profession, much more for *brethren* both by nature and profession, to be affectioned to *love one another with brotherly love* [ROM 12:10], and to entertain one another with *brotherly kindness* [2PE 1:7]. But unquietness between brethren is a thing most unseemly, most barbarous, and prodigious. *All enmity* (saith a wise heathen) *breedeth within our selves a thousand tormenting passions but especially the enmity*

between brother and brother, for this is merely unnatural. When *Socrates* saw *Gherephon* & *Cherechrates*, two brethren, jarring and warring each with other, he said unto them, *Ye do now as if the hands which were created to help one the other, should hinder and hurt each the other; or as if the feet which were framed to bear one anothers burden, should supplant one the other; or as if the ears, which are coadjutors of mutual good, should wax deaf to hear good one from the other; or as if the eyes, which are fellow spies for the good each of other, should look asquint at the good one of the other.* You will grant it to be very unnatural either for the hands, or the feet, or the eyes, or the ears to strive against the other: much more unnatural and monstrous will the strife be between Brethren, because the aid which the one of them may and should give unto the other, doth far exceed the cooperation of the hands, the supportance of the feet, the co-audience of the ears, or providence of the eyes. As *Nature* doth abhor unquietness among *Brethren*, so likewise is it detestable in the sight of God. *For three transgressions of Edom and for four (saith the Lord) I will not turn unto it, because he did pursue his brother with the sword [AMO 1:11].* And where *Solomon* speaketh of those things which the Lord doth especially hate, he maketh this the upshot of all the rest: *The man that raiseth up contentions among brethren [PRO 16:19].* Of all the vials of the wrath of God poured down upon sinners, this is one of the sorest, when a man (according to the phrase of the Prophet *Isaiah*) *is fed with his with his own flesh, and made drunk with his own blood:* that is, as a reverend pillar of our Church doth worthily expound it, when a man taketh pleasure in the overthrow of his own kindred, and seeketh the extirpation and destruction of his own seed. As there is no unity to the unity of loving *brethren*, so

there is no enmity like to the enmity of *brethren*. A *brother offended is harder to be won than a strong City, and their contentions are like the bars of a Castle* [PRO 18:19]. The meaning is, that the angers of brethren one of them towards another, are so sharp and vehement, that they can no more easily be subdued, than the defenced Towns can be conquered, nor more easily broken than strong iron bars. The implacable hatred of *Cain* against *Abel* [GEN 4:8], of *Esau* against *Jacob* [GEN 27:41], of *Atrous* against *Thyestes*, of *Eteocles* against *Polynices*, of *Romulus* against *Remus*, of *Bassianus* against *Geta*, together with the late more than tragical examples of brotherly dissensions in the Kingdom of *Argiers*, *Tunes*, and *Barbary*, are they not as trumpets to sound out the truth hereof? *Woe unto that house where they of one house are divided; and where a mans enemies are they of his own house* [MAT 10:36]. Wherefore as my desire is to persuade quietness among all sort of people, so especially among Brethren. And where there is this unnatural variance and dissention, let me intreat them to consider with themselves how unseemly in nature, how offensive to God, how injurious to their own souls, how unbefitting Christians, yea reasonable creatures, this their contention is. Let me press *Abraham's* argument unto them: *Let there be no strife, I pray thee, between thee and me, and mine and thine, for we are brethren* [GEN 13:18]. The name of *brethren*, the remembrance of affinity, should be a sufficient motive to stop all controversy, and to pacify all enmity. Let brethren and kindred hold together, not like *Simeon and Levi brethren in evil* [GEN 49:5], but like *David* and *Jonathan* [1SA 18:1], to preserve one another from evil. Let them bear and forbear one with another, let them be of one mind, and live in peace together. In a word, let both brethren and sisters to this purpose, follow that

counsel which melliferous Bernard gives to a sister: *My loving sister, hear what I speak unto thee, if in any thing thou hast grieved thy sister, or caused her to be sorrowful, satisfy her; if thou hast sinned against thy sister, repent before her; if thou hast scandalized her, ask her forgiveness; go on with speed to reconcilment, sleep not until thou hast made satisfaction, rest not til thou return in peace, use all means possible to procure quietness.*

Chapter XI.

Quietness between the Master and the Servant.

There is yet one caveat more to be given as concerning *domestical Quietness*, and that is for the concord and agreement between *Masters* and *Servants*, between *Householders*, and their *Families*, how there may be mutual *Quietness*. For between these, many times there happeneth much unquietness, and in many households are heard frequent complaints, somtimes of the *Master* against the *servant*, sometimes of the *servant* against the *Master*, sometimes of the *maid* against the *Mistress*, and sometimes of the *Mistress* against the *maid*. Therefore it is fit that these also in their several places should have their directions for the practice of *Quietness*.

And first I will begin with the *Master* of the *Family*, (let *Mistresses* read their lesson likewise in the same) because he hath the sovereignty, and is *Paterfamilias*, the Father and chief head of his family.

1. Let him take heed of his choice, who he do admit into his family; *David's* wary practice may be herein his worthy precedent. *A froward heart shall depart from me, I will not know a wicked person; who so privily slandereth his neighbor, him will I cut off; him that hath an high look, and a proud heart will I not suffer: Mine eyes 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: He that worketh deceit shall not dwell in mine house: He that telleth lies shall not tarry in my sight* [PSA 101:4-7].

2. Next unto his choosing, let him look well unto the well using of his servants, enjoin no grievous burdens unto them, nor require more of them than they are able: *Over*

your brethren ye shall not rule with cruelty [LEV 25:46]. Give them their fit food in due season, *Let there be sufficient for the food of thy family, and for the sustenance of thy maids* [PRO 27:27]. Give unto them their deserved pay and hire, *The laborer is worthy of his wages* [LUK 10:7]. This must be duly and truly paid, for the neglect of this breedeth much unquietness in the *Servant*, and *a crying sin in the ears of the Lord* [JAM 5:4]. Be not too severe in punishing, *He that is cruel troubleth his own flesh* [PRO 11:17] nor too rigorous in threatening. *Ye Masters forbear threatening, knowing that your Master also is in heaven* [EPH 6:9].

3. The good *householder* who would preserve quietness in his household, must have a watchful eye over them and their conversation: *Be diligent to know the state of thy flock* [PRO 31:27]. Oversee the way of thine household and when thou seest unquietness beginning to arise in any of thy family, seek to make a pacification, and quell the occasions of unquietness in the beginning [EXO 2:21, GEN 13:18].

4. He must be careful to give good example to the family, according to that of *David*, *I will do wisely in the perfect way, I will walk in the uprightness of mine heart in the midst of mine house* [PSA 101:2]; Therefore he must be careful to avoid froward speeches, hasty gestures and unquiet behavior. And as by the word he is to instruct his family with all godliness, so by example he must show unto them the pattern of sobriety, meekness, patience, and gentleness, if he would have them peaceable and quiet within his house.

5. He must be content to bear with many faults and frailties, in his family; not so to bear with them as to suffer them (for a good man must labor to cut off all evil from his family) but so that he do not suffer himself to be disquieted by them. *Seneca* giveth this friendly counsel to his friend *Novatus*, (supposed to be *Junius Gallius* his adopted son) that

by no means he should debase himself, to be disquieted at the simplicity, or absurdity of a servant, because that is to make our minds servile, nor to be disquieted when he doth not find all within doors to his mind, for (saith he) without doors with content enough, we can behold dirty ways, ragged cloths, and ruinous walls, why then within doors when we find not all things answerable to our interpretation, should we fret and disquiet ourselves? And the same Seneca doth report a memorable example of an unquiet Master, fitly met withal by the most peaceable *Augustus Caesar*; This great Emperor being at a solemn supper with one *Vedius Pollio*, one of the servants of that *Pollio* had broken a Crystal glass, whom his cholerick master commanded presently to be carried away and to be thrown into his fish-pond to feed Lambries for this his oversight: *Caesar* hearing it, was much moved at the novelty of the cruelty, and howsoever he gave way to the present fury, yet to tax the furious master, and to prevent the like future displeasure, commanded that all the Crystal vessels should be broken in his presence, and that the fish-pond should be filled up with earth. Where there is domestical dislike, first admonition must go before correction: if correction must needs be used, this must be done with compassion, not with passion, and this not upon every slender surmise, not upon every sinister accusation: Give me (saith *Solomon*) *thine heart to all the words that men speak, lest thou hear thy servant cursing thee* [ECC 7:23]. Now as concerning *Servants*, their estate and condition (as being in subjection) may put them in mind of their required quietness: which duty that they may the better practice, they must thus carefully demean themselves in their affairs.

1. First, they must have a reverend awe and respect unto their *Masters* and household Governors: *Let as many servants as are under the yoke, count their Masters worthy*

if all honor, that the name of God and his doctrine be not blasphemed [1TI 6:1].

2. They must yield obedience willingly and cheerfully: *Servants be obedient unto them that are your Masters according to the flesh with fear and trembling, in singleness of heart, as unto Christ* [COL 3:22]. *Not with eye service as men pleasers; but with good will doing service* [EPH 6:6].

3. They must seek to please their masters in all their words, gestures, and actions: *Let servants be subject to their Masters, and please them in all things, not answering again* [TIT 2:9]. Where that latter clause *not answering again*, doth insinuate an apparent means of the breach of *Quietness*, when servants are too talkative, or when they bandy words for words, and are too malapert in their answers, or too prone unto complaints; and withal it sheweth an excellent means to redress all this, which means is, *Discreet Silence*.

4. They must *in patience possess their souls*, and inure themselves with a Christian contention to bear with their masters infirmities and frowardness: *servants must be subject to their masters with all fear, not only to the good and gentle, but also to the froward* [1PE 2:18]. By which place we may behold an objection prevented. The impatient servant might peradventure stand upon this: My Master is outrageous, Bedlam and furious without any mercy, without any mean, and therefore what hope is there to have *Quietness* with him? How can I brook his continual unquietness? The Apostle maketh answer, that howsoever the case standeth, yet it is the servants duty to be patient, and to embrace *Quietness*: and to this end he doth propose to their imitation the example of our Saviour Christ Jesus, *who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously* [1PE 2:23]. And to this purpose Seneca

relateth a memorable speech of an old Courtier in his time, who being demanded, *How he had obtained so rare a thing as old age in his service in Court? By suffering injuries (saith he) & giving thanks.*

5. *Servants* must labor to maintain Quietness between themselves: As they are to be quiet towards their *superiors*, so they must *study to be quiet* with their *equals*, and *fellow-servants*: one must not envy another, nor provoke another, nor wrong another, for that is the way to set the whole house out of order. He is an *evil servant that beateth his fellows*, or insulteth over them; *his portion shall be with hypocrites* [MAT 24:43]. I conclude this section, and so this whole discourse of *domestical Quietness*, with that worthy sentence of learned *Augustine*: *That family (saith he) is most firm and sure, where the master of the family is like Joshua* [JOS 24:14], *religious; the mistress like Abigail* [1SA 25:25], *discreet and vertuous; where the father is like Abraham* [GEN 18:19], *faithful; the mother like Sara* [GEN 26:6], *helpful; the son like Isaac* [GEN 24:60], *dutiful; brethren and sisters like Laban and Rebecca* [GEN 24:60], *cheerful; the servant like the Centurion's servant* [LUK 7:8], *tractable. There is Quietness in the house, when every one of the house studieth for Quietness, when man and wife live together in unity, servants and companions in unanimity; when superiors give examples of integrity, inferiors discharge their duty, when the elder sort are patterns of sobriety, and the younger sort vessels of sanctity.*

Chapter XII.

Political Quietness: and first of Quietness between Nation and Nation.

Hitherto we have heard instructions for *Domestical Quietness* in private families; now we are to proceed to a discourse of *Political Quietness* abroad: for it is not only required of us that we study for *Quietness* at home, but *as far forth as it is possible*, and in us lieth, we are to labor to *be at peace with all men* [ROM 12:18]. This *Political Quietness* (that we may methodically take notice of it) may be distributed into a two-fold rank.

1. *National Quietness* between Nation and Nation.

2. *Civil Quietness* between people of the same Nation.

As concerning the former of these two, it is commonly called by the name of *Peace*, the contrary whereof is called *War*. And this is it which we are to learn for the practice of it: *Peace and Quietness between Nation and Nation is by all means to be maintained and preserved*. It was the Grace of the glorious time of Grace, so long ago prophesied of to be under the Gospel of Christ, that then men should *break their swords into plow-shares, and their spears into pruning hooks. Nation should not lift up sword against Nation, neither should they learn to war any more* [MIC 4:3]. And so [ZEC 9:10] *The battle bow shall be cut off, and he shall speak peace unto the heathen from Sea to Sea*.

I am far from that *Anabaptistical phrensy*, as simply to deny the lawfulness of *War*, or peremptorily to condemn all use of Arms; for I know that *there is a time for war as well as for peace* [ECC 3:8]: I acknowledge that wars are sometimes of equity, sometimes of necessity, and many times both approved and upheld by divine authority. *The Lord is*

a man of war, his name is Jehovah [EXO 15:3]. There are *Battles* which are called the *Lord's Battles* [ISA 18:17]; and of many a battle it may be said, *The war was of God, The Lord teaching men how to war* [1CH 5:22], and being *the chief Captain and Leader in the war*, as also *decreeing the victory of the war* [JOS 5:15, PSA 18:34-35].

But yet notwithstanding I far prefer *peace* before *war*; and pleading now for *Quietness*. I am of the same mind which *Timotheus* was of when he gave counsel to the *Thebanes*: *War is not to be undertaken when peace and Quietness may be gotten*. And I approve of that short, but sharp answer, which *Archidamus* gave to the *Aeolians*, when they asked his advice concerning aid, that the *Argians* required of them in a time of war, he wrote back in a large paper only these few words: *Quietness is good*, For *Xenophon* writing of the acts of the valiant Greeks, sheweth that *it is more glory to overcome by wisdom than by force, and that all wise men do abstain as much as they are able from war*, albeit they have thereunto just occasion. Yea the *Oracle* of the *Roman Orators* was wont to say, that a *disadvantageable peace is to be preferred before a just war*. And again, *They who desire war when they may have peace, are detestable creatures*. It is reported in the life of *Saint Augustine*, that *He would never pray for such as had wilfully and voluntarily thrust themselves into needless wars*. And in his most excellent writings we find this pithy sentence: *Wars howsoever just, yet prove troublesome and sorrowful to the best*. And therefore the same Author writing to his friend *Boniface*, doth advise him, *Before all trophies and triumphs attending upon warlike victories, to prefer quietness*. To the which purpose he doth allege that ancient mandate given by God himself unto the Jews,

that *before they denounced war against any place, they should first offer peace* [DEU 20:10].

It is not a common blessing which we of this Island at this day enjoy, in that we are free from wars, and enjoy a common *Quietness*. The great *Defender of the Faith, The breath of our nostrils*: [LAM 4:20] *The Anointed of the Lord*, came unto us like *Noah's Dove* [GEN 8:11], with an olive branch of peace: Our *Augustus* hath shut the iron gates of war, and settled peace amongst us. We may *sit every man under his vine, and under his fig-tree, and there is none to make us afraid* [2SA 7:1, JER 23:6]. The Lord hath given our *David* rest round about from all his enemies, and under him our *Israel* doth dwell safely. Had we ever felt the scourge of war, we would better prize this garland of peace; had we been in the coats of our fore-fathers, or did we feel the miseries of our neighbors, we should have known how to esteem this so great a blessing. We see not our Churches and houses flaming over our heads, we fear not the rapes and outrageous violences to be offered our wives, our daughters, our matrons and our virgins. We feel not the rifling of our houses, robbing of our goods, and the miserable insolencies of insulting enemies. We hear not the confused cries of men killing, encouraging to kill, resisting dying. We see not the tender babes snatched from the breast of their mothers, either bleeding upon the stones, or sprawling upon the spikes. We see not the high ways strawed with breathless carcasses, men and horses wallowing in their blood, and the gastly visages of wounds & death in all places. We know not how cruel an enemy is, nor how burdensome War is. Look we round about us: All our neighbors have seen and tasted these calamities; only this Island, our *Brittanie*, our dear Country, like the *Center* standeth unmovable, while all the rest of the world hath been whirled about in these tumultuous broils. We have

peace abroad, and peace at home; men may travel safely at home, *Merchants* traffic without danger abroad, *Artificers* may sing in their shops, *Husbandmen* may cheerfully follow the plow, *Students* comfortably apply their books; all which things by *War* are interrupted. Oh that we were so happy, as herein to know our own happiness: Oh that there were an heart in us truly to be thankful to our good God for these so great benefits. But we do not consider it: we think not upon it; and who is as he ought to be, truly thankful for it? How many are there among us who repine at this our peace, and both wish and pray for wars? Alas, what good, what profit, what sweetness do they find in war? When wars are rife, Laws are silent, Arts cease, thrift decayeth, horror, fear and misery is on every side: Where wars are, there it happeneth as it did in the days of *Asa*; *There is no peace to him that goeth out or in, but great troubles to all the inhabitants*: Nation is destroyed of Nation, and City of City, and all are *troubled with adversity* [2CH 15:5-6]. The Prophet *Isaiah* speaking of the troubles which happened in the time of wars, saith that the people in such a case shall be as meat to the fire [v.20]. War is as the fire, it feedeth upon and destroyeth the people, as fire consumeth the straw or wood, or like as an hungry man snatcheth at the right hand and at the left, and is not satisfied. Such is the unsatiable and hungry desire of war: there is no measure of satiety of blood. O therefore *Pray for the continuance of the peace of our Jerusalem*: They shall prosper that love it [PSA 122:6]. In our days, *Let peace flourish* [PSA 72:7], and after our days to our posterity abundance of peace so long as the Sun and Moon endureth.

Chapter XIII.

Civil Quietness: And first of that which ought be between Magistrate and Subject.

From this *National Quietness* abroad, we now come to *Civil Quietness* at home, that *quietness* which *David* maketh mention of, *Peace within the walls*, *Peace* and *Quietness* at home among our selves. For what shall it profit us to have peace abroad, if we want peace at home? What advantage will it be unto us to be freed of the danger of a foreign enemy, if we be endamaged with intestine enmity? This is the glory of a Kingdom when it is like unto *Jerusalem a City*, or a Kingdom that is *compact together*, or *at unity within itself*. This *Civil quietness* may be considered in a threefold subject.

1. Between the *Magistrate* and the *Subject*.
2. Between the *Pastor* and the *People*.
3. Between *Neighbor* and *Neighbor*.

MAGISTRATE (Ruler)

And first for the first of these, *Quietness* between the *Magistrate* and the *Subject*; the Apostle *Paul* doth commend it unto us, I Tim. 2:1,2,3. *I exhort therefore, that first of all, supplication, prayers, intercessions, and giving of thanks be made for all men, for Kings and for all that are in authority, that we may live a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God: where Magistrate and Subject both embrace quietness; there God is well pleased, truth and equity is sure to be administered; There the mountains (as David speaketh) bring forth peace unto the people, and the little hills righteousness to the mountains: [PSA 72:3] that is (as*

a learned Writer doth interpret it) *The great ones will defend their inferiors and their inferiors bless their superiors: The Magistrate right the subject, and the subject reverence the Magistrate.* On the contrary, when the *Magistrate* & the *subject* are at variance, there is *Manasses* against *Ephraim*: and *Ephraim* against *Manasses*, both against *Judah*, both against the peace of the *Church*, both against the *peace of the Common-wealth* [ISA 9:21]: therefore both *Magistrate* and *Subject* are to endeavor to practice *Quietness*.

The *Magistrate* must remember that he is the Minister of God for the peoples good [ROM 13:4], therefore he should be of David's resolution: *For my brethren and companions sake, I will say, Peace be within thee: because of the house of the Lord our God, I will seek thy good* [PSA 122:8-9]. Their duty (saith *Seneca*) is to warrant the sleep of their subjects by their own wakefulness, their peace by their own labor, their ease by their own industry. The titles which *Julius Pollux* gave unto the Emperor *Commodus*, may persuade all *Magistrates* unto quietness: for by reason of his quiet behavior towards his subjects, he was given these honorable titles: *The Father of the people, gentle, loving, merciful, just, courteous, affable, sober, gracious*; the which Titles may learn *Magistrates* their duties for the practice of *Quietness*.

1. They must have a fatherly care of them, for they are called Nursing Fathers: and therefore as *Procopious* saith, *They must do all for the safeguard of their people*, and (as it was said of *Trajan*) *They must so behave themselves to their subjects, as fathers do to their children*.

2. They must be careful to maintain the peace of their subjects, *that under them they may lead a quiet and a peaceable life* [ISA 32:18, 1TI 2:2]. It was the singular commendation of *Lewis the ninth of France*, and of English *Alfred* and *Canutus*,

that in their days men might travel in all places abroad in peace, and live at home in all manner of quietness.

3. They must maintain justice and equity among them, that none may sustain injury in his person, name or goods. They must take heed that they deal not *unjustly, nor accept the person* of the wicked [PSA 82:2, PRO 18:5], but do right to the poor and fatherless, deliver the poor and needy, and save them from the hands of the oppressor.

4. They must be facil and easy to hear the complaints of their poorest subjects, following the example of *Valerius Publicola*, who is commended by *Plutarch* for giving easy access and audience to all that came to speak unto him, and especially for that he disdained not to hear poor mens causes.

5. They must execute justice against transgressions and trespasses. *For they bear not the sword in vain, but are appointed by God to execute wrath on them that do evil* [ROM 13:4].

6. They must be more inclined to *clemency* than *cruelty*: for *Cruelty* (saith *Seneca*), *is a vice not of man but of beasts, neither is there any greater enemy than cruelty unto quietness*. In a word, let *Magistrates* learn the practice of *Quietness*, out of that golden Table of *Ptolomy Arsacides*, which the Emperour *Marcus Aurelius* found at *Thebes*, which for the worthiness thereof that worthy Emperor caused every night to be laid at his beds head and at his death gave it a singular treasure to his son *Commodus*. The Table was written in Greek characters, and contained in it these protestations: *I never exalted the proud rich man: neither hated the poor just man: I never denied justice to the poor for his poverty, neither pardoned the wealthy for his riches: I never gave reward for affection, nor punishment upon passion: I never suffered evil to escape unpunished, neither goodness unrewarded: I never denied justice to him that asked it, neither mercy to him*

that deserved it: I never punished in anger, nor promised in mirth: I never did evil upon malice, neither good for covetousness: I never opened my gate to the flatterer, nor mine ear to the backbiter: I always sought to be beloved of the good and feared of the wicked: I always favoured the poor that was able to do little; and God, who was able to do much, always favoured me.

SUBJECT (Citizen)

For the *Subject* practice of *Quietness*, it is at large prescribed by the Apostle *Paul*, [TIT 3: 1,2]. *Put them in mind to be subject to principalities and powers, to obey Magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers: but gentle, shewing all meekness to all men.* *Pareus* hath observed six principal duties which subjects owe unto the *Magistrate*, for the better performance of this practice of *Quietness*.

1. *Honor and Reverence: Fear God, Honor the King*, [1PE 2:17]. *The King* (saith *S. Augustine*) beareth the image of God, and so do all subordinate *Magistrates*: I have said ye are God's, therefore they are to be honoured, therefore they are to be revered. *He that despiseth them despiseth God in them* [PSA 82:6]. And therefore the Lord doth expressly forbid all unreverent thoughts and speeches against them: *Thou shalt not speak evil of the judge, neither shalt thou speak amiss of the Ruler of the people* [EXO 22:28, ACT 23:5].

2. *Subjection and Obedience: Let every soul be subject to the higher powers, for there is no power but of God; and the powers that are, are ordained of God: Whosoever therefore resisteth the Magistrate, resisteth the ordinance of God; and they that resist, shall receive unto themselves damnation.* But what if he be an evil *Magistrate*? The wickedness of the

Magistrate doth not deprive him of his right to command, neither doth it exempt the *Subject* from his duty to obey: we must *be subject not only to the good, but also to the evil and froward*, [1PE 2:18]. But what if their commandment be directly against God's commandment? *We must rather obey God than man* [ACT 5:29]. What? may we resist in such a case? No, but as *Ambrose* teaches us, in such a case we *may refuse doing the fact, not the submitting of ourselves to the penalty; we mourn, not move rebellion; we may intreat, but not fight; we must offer our allegiance, though we dare not yield to wicked performance*.

3. *Maintenance*: *Give unto Caesar the things that are Caesars*, [MAT 22:21]. *Give unto all men their due, tribute to whom tribute belongs, custom to whom custom belongeth*, [ROM 13:6].

4. *Assistance*: *Ittai* his fidelity to *David* must be our precedent for faithful assistance unto our Governors: *In what place my Lord the King shall be, whether in life or death, even there will thy servant be*, [2SA 15:21].

5. *Charity*, in covering and extenuating the faults of our Governors: good *Shems* and *Japeths* will cover the nakedness of their fathers; unquiet *Hams* will be blazing of the fame abroad unto their disgrace [GEN 9:21-23].

6. *Prayer*: *Pray for them that are in authority, that we may live a peaceable and quiet life under them*: and this prayer for *Magistrates* is so excellent a means to preserve *Quietness*, that the Emperor *Constantius*, father of the great *Constantine*, was wont to say, that *Nothing did more preserve him and his Subjects in quietness one with another, than their daily prayers one for another*.

Chapter XIV.

Quietness between Pastor and people.

And first to begin with the Pastor, because he ought to be an example unto his flock; it doth much concern him to *study to be quiet*: [TIT 2:7] He is *The son of peace*, [MAR 9:50] therefore he must *love peace*; [ISA 52:7] he is the *Messenger of peace*, therefore he must *speak peace*; he is the *Minister of Reconciliation*, [2CO 5:18] therefore he must be careful to follow peace, and to practice quietness in his conversation. I shall not need to press the equity and necessity of this duty of *Quietness* to the *Pastor's* practice, because every one, (even the most unquiet *Belial* in his Parish) will be ready to read this Lecture unto him, and to cast it in his teeth, that he ought to be a quiet man.

But what *Quietness* is that most commonly the common people do effect or expect for the *Minister*? [EZE 13:19] If their *Pastor* do not trouble them (so they deem it) with much preaching, if he let them alone in their sins, and not speak against their vanities, but temporize, and soothe them up in their sinful humors, O such a Pastor is a quiet man, a peaceable Priest a right Churchman, a Chaplain for their turn; but if he be a Pastor which hath respect unto his conscience in his calling, if *he preach the word in season and out of season*, [2TI 4:1-3] if he reprove sin, withstand vanities, & labor in his place to beat down ungodliness, let his habit be never so comformable, his conversation never so commendable, and his practice never so peaceable, yet he shall be reputed an unquiet man, and (as *Ahab* thought of *Elijah*) a *troubler of Israel* [1KI 18:17]. If he will not *couch down* with *Issachar*, [GEN 49:14-15] nor yield to every base reckoning, like the *Levite of Bethel* *Judah*, [JDG

17:7] but *doing the work of an Evangelist*, [2TI 4:5] look for the *single honor* (at least) of an *Evangelist*, [1TI 5:17] and imparting the *whole counsel of God*, [ACT 20:17] require a *part* (at least) of his allotted *portion*, [GAL 6:6] if he will not give way to every sacrilegious devouring of holy things, he is traduced as an enemy unto *Quietness*, a man of turbulent spirit a proud Prelate, a man of contention.

I cannot (I would I *justly* could) acquit the Tribe of *Levi* from all unquiet persons. Among the many Pastors of *Israel*; some no doubt there are, who deserve this sharp taxation. Some would be quiet, but cannot; some may be quiet, but will not; some are too quiet, some too unquiet; too quiet in the Pulpit, too unquiet in practice: greediness in exactions, factious oppositions, fiery reprehensions, needless oppositions, and such like, are no ways to be approved, but by all means to be avoided: for the avoiding whereof, and for the better performance of the practice of quietness, the Book of God doth prescribe unto all faithful *Pastors*, these directions.

1. For the discharge of their calling, let them be careful to *do the work of an Evangelist, preach the Word, be instant in season and out of season*; [2TI 4:5] let them *take heed to themselves, and to the flock over which the Holy Ghost hath made them overseers* [ACT 20:28].

2. For their *Doctrine*; let them study to *approve themselves unto God, workmen that need not to be ashamed, rightly dividing the word of truth*; [2TI 2:15-16] But let them *shun profane and vain babblings, together with vain questions and strife about words, whereof commeth envy, strife, railings, evil surmising, &c.* [1TI 6:4] And let them *keep the form of wholesome words in faith and love* [2TI 1:13].

3. For their *Applications*; let it not be done in malice, but in love, not with bitterness, but with mildness, according to that example of the Apostle, *You know how we have*

exhorted, and comforted, and admonished every one of you, even as a father doth his children [1TH 2:10].

4. For their *Conversations*; let them remember to observe and practice that which the Apostle requireth; let them be *blameless, vigilant, sober, modest, hospitable, just, holy, temperate, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, not brawlers, not covetous, but lovers of good men, patient, and such as can rule his own house well, having their children in subjection with all gravity [1TI 3:2-4].*

5. For their *Cohabitation*; let it be familiar, but not popular: *Follow charity and peace with them that call on the Lord out of a pure heart, not as Lords over God's heritage, but examples to the flock; to the weak they must become as weak, that they may gain the weak, and be made all things to all men, that so by all means they may save some [2TI 2:22, 1PE 5:3, 1CO 9:22].*

6. For their *Resolution*, they must resolve with themselves, *In all things to approve themselves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by love unfained, by the word of truth, by the power of God, by the armor of righteousness, on the right hand, & on the left, by honor and dishonor, by evil report and good report [1CO 6:4-10].*

Having taught the Pastor quietness, it now remaineth that the people likewise be taught this lesson, to be like affectioned unto their Pastor: A lesson needful to be taught unto them, for commonly they are most averse from it, and being many against one, many times make it their chiefest glory to vex and disquiet their Pastor. The meekest *Moses* wanteth not a *Jannes* and *Jambres*. in his own Parish to

resist him: [EXO 7:11, 2TI 3:8] The most innocent *Elijah* wanted not a *Jezebel* to hunt him: [1KI 10:2] The most painful *Paul* wanted not an *Hymenaeus*, and *Alexander* to disquiet him [1TI 1:20]. And the most reverend *Athanasius* shall be sure to have some bold spirited *Schismatick* to traduce him and malign him. Therefore this lesson of *Quietness* is a Lecture fit for all our Congregations; that the people *study to be quiet* with their Pastor & that so much the rather, for as much as their Pastor's quietness doth consist their own quietness, their *Pastor's grief* [HEB 13:17] is their own hurt, and whosoever shall set himself against his Pastor, to vex, trouble, or disquiet him, the Lord doth reckon on that *injury to be done against himself* [LUK 10:16].

And that the people may the better practice this, let them observe and put in practice these few directions.

1. Let them duly respect and reverence their Pastor; *I beseech you brethren, know them that labor among you, and that are over you in the Lord, and admonish you that you have them in singular love for their works sake* [1TH 5:12].

2. Let them submit themselves with all holy obedience to his doctrine & discipline. *Obey them that have the oversight of you, and submit your selves unto them, for they watch for your souls, as they who must give account for you* [HEB 13:17].

3. They must yield unto him willingly and truly his allotted maintenance: *Let him that is taught in the word make him who hath taught him partaker of all his goods* [GAL 6:6].

4. They must take their *Pastors* part, & defend him against all wrongs and injuries offered unto him, according as the Apostle speaketh in the commendation of *Aquilla* and *Priscilla*, *that for his life they were content to lay down their*

own necks; for which they deserved praise, not only of him, but also of all the Churches [ROM 16:4].

5. They must be content to bear with his infirmities, considering the frailties of human nature, the multiplicity of labors, and manifold grievances which are incident unto their callings, and offered unto their persons.

6. They must pray for him, both for his calling, *that the door of utterance may be opened unto him to speak the mystery of Christ as he ought to speak*: [COL 4:3] and for his prosperity, *Bless, O Lord, his substance, as it is said of Levi*, [DEU 33:11] and for his peace and quietness, *Brethren* (saith the Apostle unto the *Thessalonians*, in the behalf of himself, and the rest of those who preached the Gospel unto them) *Pray for us, that the word of the Lord may have free course, and that we may be delivered from unreasonable and evil men* [2TH 3:2].

Chapter XV.

Quietness between Neighbor and Neighbor

Quietness between *Neighbor* and *Neighbor* is that peaceable unity and concord which one *neighbor* ought to have with another; which doth herein show itself, when *neighbor* and *neighbor* do friendly accord together, when the *poor* do not envy the *rich*, nor the *rich* despise the *poor*; nor the *mighty* oppress the *mean*, nor the *mean* sort oppugn the *mighty*, nor the *superior* disdain his *inferior*, nor the *inferior* set light by his *superior*; but every one in his place doth labor to preserve the peace, quietness, and prosperity of his *neighbor*.

This *neighborly quietness* is so necessary, that without it there can be no true vicinity. Unquietness among *neighbors* is like a raging fire, according to the prophesy of *Jotham* the son of *Jerubbal*, *A fire shall come from Abimelech which shall devour the men of Shechem and the house of Millo, and a fire shall come from Shechem and the house of Millo to devour Abimelech* [JDG 9:20]: which fire was that civil dissention whereby they were destroyed one by another. And as *Abimelech* in the same history, when he had destroyed the City of the *Shechemites*, did sow it with salt to make it for ever unfruitful. So division among *neighbors* is like the sowing of salt, causing barrenness of all goodness, where there is that unquiet unneighborliness. Contrariwise, where concord and quietness is among neighbors, there (as *Isaiah* speaketh) *The hatred of Ephraim shall depart, Ephraim shall not envy Judah, nor Judah vex Ephraim*; [ISA 11:13] that is, there shall be variance, no discord, no contention, *no complaining in the streets*: [PSA 144:13] But as *Jerusalem* was a City compact within itself,

[PSA 122:3] so that *neighbor-hood* shall be at unity within itself, and shall be sure to prosper with that blessing which the *Psalmist* speakest of, *There the Lord commandeth the blessing, even life for evermore.* [PSA 133:3]

Particular Instructions for the preservation of this Neighborly Quietness we shall more full take notice of in their proper place, briefly and by the way observe these few particular directions for this present purpose.

1. Let every man walk conscionably in his calling: *Let every man* (saith the Apostle) *abide in that calling wherein he is called.* [1CO 7:20]

2. Let every one *do service one to another by love,* [GAL 5:13] and seek to procure the public good, and please all men in all things, *not seeking his own profit, but the profit of many.* [1CO 10:33]

3. Let *nothing be done through strife or vain glory,* [PHI 2:3] but be kindly *affectioned with brotherly love, in honor preferring one another; rejoice with them that rejoice, weep with them that weep, be of the same mind one toward another. Mind not high things, be not wise in your own conceits. Recompense to no man evil for evil. Procure things honest in the sight of all men. If it be possible, as much as in you lieth, live peaceably with all men.* [ROM 12:10-18]

Chapter XVI.

An anticipation of those objections which might be made against the practice of Quietness.

Before I proceed to the enlarging of those general rules which are to be prescribed to the practice of *Quietness*, it will not seem either unseasonable for this place, or impertinent unto this Treatise, to meet with those objections which might be alleged against the former admonitions unto this practice of *Quietness*. And herein not to entangle my self in a labyrinth of cavils, or intricate dispute; There are two prime objections which by way of anticipation are here to be prevented. The one, that this practice of *Quietness* (if we take in generally) is *impossible*: The other that it is *unlawful*. *Impossible*, for we cannot possibly have peace with all men: *Unlawful*, for we may not, with a good conscience have peace with all matters. To both these objections that place of the Apostle is so often alleged in this Treatise, may yield sufficient satisfaction, *If it be possible, as much as in you lieth, live peaceably with all men* [ROM 12:18].

Unto the former objection we answer from hence, that indeed it is a matter very difficult to preserve *Quietness*, and beyond hope to have a general, continual, and constant *Quietness*. For the Devil is such a busy disquieter, and he hath so many plotting instruments to stir up unquietness, and there be many men with whom we daily do converse, so dogged and devoted to unquietness, that although a man study never so much to live inquiet, yet many times he may take up *David's* complaint, *Woe is me that I sojourn in Mesech, and dwell in the tents of Kedar: My soul hath long dwelt with him that hateth peace* [PSA 120:5-7]. But what then? we are to labor for it as much as it is possible: how far

is it possible to preserve peace and Quietness? Surely thus far, it is possible to love *peace* and *quietness* [ZEC 8:19] with all men: It is possible to *desire peace and quietness* [PSA 120:7] with all men: It is possible to *seek peace* [PSA 34:14], and *endeavor after quietness*: [ROM 14:19] it is possible *to offer peace*: [LUK 10:5] it is possible for our selves *to keep peace* [PSA 39:1]. Thus far it is possible to practice quietness, and so far it is our duty to practice it, as possible it may be practiced by us: if we cannot get it, yet let us seek it, if we cannot get it as we would, yet let us endeavor after it as much as we may: As much as in us lieth, let there be no defect in us, no neglect of our duty, no ceasing from our pains, no occasion from us to the contrary; But let us do that which is our part to do, let us try all good ways, use all good means, endeavor towards it with all our might; And if for all this we cannot possibly gain peace with men, yet we shall be sure to get praise with God: though here peace fly from us, in the end we shall go to peace.

To the latter objection of the *unlawfulness* of all peace and *quietness* with all men; it cannot be denied, that *there is no peace unto the wicked*: [ISA 48:22] the true *Israelite* may *not make peace*, with the *Idolatrous Edomite*: [DEU 23:6] unless *Jehorams heart be upright with Jehu*, *he dares not promise him any peace or quietness*. And we are commanded to withdraw our selves from those who walk inordinately [2TH 3:6]. What then? All this may be done when we love the men and hate the vices, when we suffer them to have no Quietness in their sins, and yet live quietly & offer quietness to themselves. He *that will wholly abandon the company of them that are evil*, *must* (as the Apostle speaketh) *get himself out of the world*: [1CO 5:10] And therefore S. Ambrose saith fitly to that purpose, *We ought to flee the company of wicked men in respect of private fel-*

lowship, and not in respect of public communion, and that rather with our hearts and affections, than with our bodies and outward actions. We may not hate our brother but love him [LEV 19:17], yet if we love the Lord, we must hate that which is evil [PSA 97:10]. We may have no peace with their manners, yet we must live peaceably with the men. Thus then in a word, out of these words of the Apostle the controversy may be decided. If it be possible, so far forth as may stand with our faith and profession, as much as lieth in you, let us do our part, and perform our best endeavor, live peaceably: if we cannot have peace, yet let us live peaceably with all men, with the bad to reform them, with the good to conform our selves unto them, with our enemies to win them, with our friends, to keep them.

Chapter XVII.

General directions towards the Practice of Quietness: and first for our affection towards it.

HAVING set down the nature of *Quietness*, and the particular both subjects and objects about which it is to be employed, it now remaineth that we take notice of those rules & means, instructions and directions, which may fit and further us for the practice of *Quietness*. These rules or directions, (for methods sake) may be thus delivered: They are either such as concern:

1. Our *affection* to *Quietness*.
2. Our *disposition* to this *Practice*.

First, for our *affection* towards *Quietness*: not to lengthen this discourse with any idle Tautologie of what already hath been delivered, or with prolix description of what might here be interposed. First, let it be observed, that as in every art or action whatsoever a man would effect with commendation, he must first affect it in his estimation; so in this practice of *Quietness*, he who would have it in action, must first embrace it in affection: for which affection observe this short direction.

Whosoever would practice *Quietness*, he must first be possessed with a singular *love* and liking of it: *Love the truth and peace* [ZEC 8:19]. *Let peace (or quietness) be the very joy of your hearts* [COL 3:15]. There is much peace to them that love it [PSA 119:164]. There must be a love of *Quietness*, a delight in it, a making much of it. Love to a thing doth quicken a man to the practice of it; love maketh a lesson easie, any labor light: love overcommeth any difficulties, over-leapeth any stumbling blocks, over-ruleth any unruly passions: *Love suffereth long, love is kind, love envi-*

eth not, love doth not behave it self unseemly [1CO 13:4-5]. Therefore if we would study to be quiet, we must love to be quiet, if we would follow the practice of it in our conversation, we must love the worth of it in our affection.

Neither is it enough for us to love Quietness, and to like of it, (for so the most unquiet & turbulent spirit may sometimes approve of it) but we must *heartily long after Quietness*, if we would truly and sincerely study to be quiet, we must *long after peace and Quietness as the Hart doth pant and long after the water-brooks* [PSA 42:1]: We must *seek peace and ensue it* [PSA 34:14]: We must *strive for it* [2TI 2:22]: *David's Motto* must be ours. *I am for peace* [PSA 120:7]. Quietness is like that precious *treasure* and *pearless pearl* mentioned which says, *when a man hath found an rightly valued, he so longeth after it, that he is content to part with all things else to purchase it* [MAT 13:44-46]. To which purpose take notice of this golden sentence of the golden mouth'd Father *Chrysostome*; *Didst thou know* (saith he) *the worth of Quietness, or consider the sweetness of it, thou wouldest sell all that thou hast to buy it: were it present, thou wouldest welcome it, were it absent, thou wouldest make search after it, were it lost, thou wouldest never leave until thou hadst recovered it, were it to be bought, thou wouldest think no silver or gold too much to procure it.*

The fervency of our love towards Quietness, and the earnestness of our longing after it, will appear by another duty in this case requisite unto it, and that is prayer for it. We are commanded to pray for our own peace, and also for others peace, and also for all things else besides peace: *Be careful for nothing, but diligent in prayer* [PHI 4:6]. *Is any one afflicted, Let him pray* [JAM 5:13].

Lastly, as there must be a *love* and *longing* after peace, and *prayer* for it, so there ought to be an earnest care and

endeavor in us to keep and preserve *Quietness: Endeavor to keep the unity of the Spirit in the bond of peace* [EPH 4:3]. To this end must *meditate upon those things which appertain to peace, and give our selves wholly to the practice thereof, that our profiting may appear to all* [1TI 6:11]. And further we must *flee those foolish and hurtful lusts which hinder quietness*. What those evils are which we must to this end avoid, we shall see in the sequel of this Treatise in their proper place: In the mean while let us take notice of those particular duties, and special caveats which may further us in this practice of Quietness.

Chapter XVIII.

Directions for our outward disposition unto Quietness in our behavior towards others.

From the affection of the heart we are now to proceed to the *outward disposition to quietness*, which is the wise and discreet carriage of the whole man unto this practice of quietness. This *disposition* of the whole man unto Quietness may be considered in a twofold object.

1. *In mans behavior towards God.*

2. *In mans behavior towards man.*

Of the first of these, how a *man may have peace towards God* [ROM 5:1], and be *found of him in peace* [2PE 3:14], hath been already declared in its proper place. We are now in a discourse of outward peace with men, and therefore are principally herein to enquire how we are to demean our selves to get and to preserve this Quietness with them. For the better rectifying of our selves herein, we are to consider that there is a twofold way to Quietness.

1. *Active*, by doing.

2. *Passive*, by suffering.

First, we will take notice of *Active Quietness*, how we may demean our selves quietly and peaceably with others, not to hinder either theirs or our own quietness by our actions. To this end we may observe this threefold caveat:

1. *For our Gesture.*

2. *For our Words.*

3. *For our Works.*

And first for our very *gesture*, we must have a special care over it if we would practice *quietness*: for tho other things be silent, yet our very gesture may bewray our own *quietness*, and disquiet others, as we may see in *Cain* [GEN 4:6], in *Ishmael*

[GEN 21:9], in the *Jews* [MAT 27:39]. Hence it is that our blessed *Saviour* doth so sharply censure all uncivil gesture [MAT 5:22], *Whosoever saith to his brother, Racha*, (which word, according to the general opinion of Interpreters doth rather import a shew of indignation, & a contemptuous gesture, rather than any contemptuous word *Shall be worthy to be punished by the Council*. Therefore it standeth us in hand to make conscience of every *gesture* of our body, lest thereby we show contempt of anger towards our brethren, and cause unquietness either to them or to our selves. *Be ye courteous one to another* [EPH 4:32], saith the Apostle. And again, *Put them in remembrance that they be soft or gentle, shewing all meekness to all men* [TIT 3:2]. This mild gesture will show it self, 1. in conversing amiably, 2. in saluting courteously, 3. in giving reverence to every man respectively. What quietness did *Abraham* gain with the *Hethites* by his mild and courteous gesture [GEN 23:7]? How did *Absalom* with kind courtesies *steal the hearts of the men of Israel* [2SA 15:6]? On the contrary, what great unquietness did there befall *Ishmael* [GEN 16:12], by reason of his uncivil carriage? Many such *Ishmaels* we have in these days, rough *Satyres* like *Esau*, stern Sirs like *Rehoboam*, dogged malecontents like *Cain*, *Cynick*, *Stoicks* like *Timon of Athens*, *Misanthropoi*, men haters, whose every countenance is like a *Gorgon* and *Medusa*, whose sour looks and uncivil gesture do turn milky mildness into soreness and unquietness. But thou, O man, or woman, whosoever thou art that fearest God and lovest Quietness, beware of sternness and stately sullenness: *Put on the bowels of kindness, humility and meekness* [COL 3:12].

In the next place, if we would practice quietness, we must take heed unto our *Words*, for there is nothing which doth more breed unquietness than unquiet words. *The tongue* (as *S. James* speaketh) *is but a little member, and yet it dis-*

quieteth the whole body, and setteth on fire the whole course of nature, it self being set on fire of hell [JAM 3:6]. And the Wise-man saith: *There are words like the pricking of a sword* [PRO 12:18]. And again, *A man is snared by the transgression of his lips* [PRO 12:13]. And again, *A fools lips enter into contention, and his mouth calleth for strokes* [PRO 18:6-7]. And again, *Whoso keepeth his mouth, keepeth his soul from troubles* [PRO 12:13]. Therefore if thou be wise, if thou love quietness, if thou wouldest keep thy self from trouble, have a care unto thy tongue. Resolve with *David, I will take heed to my ways, that I offend not with my tongue* [PSA 39:1]. Pray with *David, Set a watch, O Lord, before my mouth, and keep the door of my lips* [PSA 141:3]. Let *God rule the tongue* [PRO 16:1], and then all will be well. And that thou mayest the better avoid the unquietness of the tongue, observe these cautions: 1. For the matter of thy speach, let it be justifiable, *Speak the truth* [ZEC 8:16]. 2. Let it be profitable; *The lips of the righteous know what is acceptable* [PRO 10:32] 3. Let it be seasonable; *A word fitly spoken is like apples of gold in silver pictures* [PRO 25:11]. Next for the manner of thy speech; let it be, 1. Honest, *Let all evil speaking be put away from you* [EPH 4:31], 2. Modest, *Let no filthiness, nor foolish talking, nor jesting, nor words not comely, proceed out of your mouths* [EPH 5:4]. 3. Meek, both in ordinary talk, *Let your speech be always with a grace* [COL 4:6], and in our answers; *A soft answer turneth away wrath, but grievous words stir up wrath* [PRO 15:1], and in our reproof, *If any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness* [GAL 6:1]. Lastly, for the measure of thy speech. 1. *Be slow to speak* [JAM 1:19], *Lay thine hand upon thy mouth* [JOB 21:5], *Keep it in as with a bridle* [PSA 39:1]. 2. Be not too talkative, for, *in the multitude of words there wanteth not sin,*

but he that refraineth his lips is wise [PRO 10:19]. A fool poureth out all his mind but a wise man keepeth it in [PRO 25:11]. 3. Be not too hasty to speak, for, He who answereth a matter before he hear it, it is folly and shame unto him [PRO 18:13]. Memorable is that saying which Valerius Maximus reporteth of Xenocrates, that he was wont to say, that it repented him many times that he had spoken, but it never repenteth him, that he had held his peace.

But what will it avail us to show courtesy in our *gesture*, and to be quiet in *words*, if our *deeds* tend to unquietness? *Evil words corrupt good manners [1CO 15:33]*, but wrongful deeds do work much more unquietness; therefore he who would practice quietness, must be very wary of all his actions, and take heed unto all his ways. In which direction, that general rule of *Nature* so pithily urged by our blessed Saviour, may be our best direction: *Whatsoever ye would that men should do unto you, do so unto them [MAT 7:12]*. But because general Axioms do not so fully work upon the conscience, as do particular demonstrations; therefore we will briefly take a view of this general caveat in the particular actions of mens lives, which may be reduced unto these three heads:

1. *Actions distributive.*
2. *Actions commutative.*
3. *Actions conversative.*

Actions distributive do consist in the distribution of *rewards and punishments*: in both which whosoever will practice quietness, must observe a *Geometrical* proportion according to mens deserts. For when *rewards* are distributed unrespectively, occasion is offered of murmur, grief, and envy; and when *punishments* are inflicted undeservedly, a gap is opened to discontent, complaint, and mutiny; both which are enemies unto peace and quietness. Therefore he

who would take away all occasions of unquietness in this kind, must observe this Christian policy: For *Rewards*, let them be distributed, 1. *Justly, Render to every one their due* [ROM 13:7]. 2. *Fitly, Give to every one their portion in due season* [LUK 12:42] 3. *Cheerfully; for God loveth a cheerful giver* [2CO 9:7]. Again, for *Punishments*, let them be inflicted: 1. *Moderately, Be not thou just over much* [ECC 7:16]. 2. *Advisedly, Give not thine heart to all the words that men speak, lest thou hear thy servant cursing thee* [ECC 7:21]. 3. *Seasonably, Chasten while there is hope* [PRO 19:18].

Actions commutative consist in mutual traffic and dealings between man and man: wherein for the practice of *Quietness* an *Arithmetical* proportion is to be observed in the equality and equity of our dealings; that rule of the Apostle taking place in every particular of this kind, *Let no man oppress or deceive his brother* [1TH 4:6]. We may take notice of it in these particulars: 1. In *Buying and Selling*, if we would preserve *quietness*, we must look that the commodities which we commute, be for *quality saleable*; we may not sell the refuse: for *quantity justifiable, just balances, true weights, a true Ephah, a true Hin*; and for *price tolerable*, we may not make the *Ephah* small, and the *Shekel* great. Again, for *borrowing and lending*, we must lend freely; *The righteous is merciful and lendeth* [PSA 37:21]. *Borrow sparingly; The borrower is a servant to the lender* [PRO 22:7]. And pay truly; *If a man borrow of his neighbor, he must make it good* [EXO 22:14-15] and beware for whom we become surety; for *He that hateth suretiship is sure* [PRO 11:15]. Again, for *Covenants and Promises*, we must keep these caveats; 1. Promise advisedly: *Be not rash with thou mouth* [ECC 5:2]. 2. Covenant lawfully: *Make not shipwreck of a good conscience* [1TI 1:19]. 3. Perform

justly; for *A man that boasteth and keepeth not his promise, is like clouds and wind without rain* [PRO 25:14].

Actions conversative do consist in the ordering of our conversation; wherein that we may practice quietness, observe these caveas: 1. Live peaceably: *If it be possible, as much as in you lieth, live peaceably with all men* [ROM 12:18]. 2. Converse friendly: *Show all meekness to all men* [TIT 3:2]. 3. Avoid all occasions of offense: *Abstain from the very appearance of evil* [1TH 5:22]. 4. Finally, *Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of a good report, if there be any virtue, if there be any praise, think on these things, and have a care to practice them* [PHI 4:8-9].

Chapter XIX.

Directions for passive Quietness in suffering wrongs: And first, against verbal wrongs.

HAVING taken notice of those directions which might fit us for *Active Quietness*, in the quiet and peaceable demeanor of our selves towards others; we are now to be directed concerning passive quietness, which consisteth in the quiet and patient suffering of wrongs and injuries when they are offered unto us. Now those wrongs and injuries are of two sorts:

1. *Verbal*, in words.
2. *Real*, in deeds.

Concerning *Verbal Wrongs*; It is the duty of every good Christian in patience to possess his soul, and not to be moved to unquietness by any reproachful or injurious words; for so the Apostle doth advise them to *approve themselves as the servants of Christ, through honor and dishonor, through evil report and good report* [2CO 6:8]. And to this end the same Apostle doth propose his own example, where he saith, *We are made a gazing flock to the world, to Angels and to men; we are reviled, and yet we bless; we are defamed, and yet we intreat* [1CO 4:10]. Which example if it be not sufficient for our precedent, the Apostle Peter proposeth another example, against which there can be no exception; *Christ* (saith he) *hath left us an example that we should follow his steps, who when he was reviled reviled not again: when he suffered, threatened not, but committed himself to him who judgeth righteously* [1PE 2:21-23].

Now whereas Verbal wrongs are offered two manner of ways, 1. by *contumelious* and reproachful speeches; 2. by *slanders* and infamous report; we will take notice of both of

these sorts severally, & of the remedies to be applied unto each of them, that we may live quietly. And first as concerning *Contumelies*. I cannot deny, but that unto a *Natural* man, reproaches, mocks, taunts, reviling, & reproachful speeches are sore disquieters: *They are words which do prick like a sharp sword*, and do provoke the patience of many. But what then? *Grace* should overshadow *Nature*: and we have worthy precedents, not only in those who had received the light of grace, but also in them who had only the light of nature, to this purpose. In the former kind, we have example in *Moses*, who albeit he was often provoked, yet for his patience against those provocations, obtained the name of the *meekest man upon earth* [NUM 12:3]. The like example we have in *David*, when railing *Shimei* had with these bitter and reproachful terms railed on him. *Come out thou bloody man, come out thou man of Belial* [2SA 16:7], did David fret and fume? did he disquiet himself? No, but when as he might have avenged himself upon that reproachful tongue, and was to this end by some of his followers mightily egged on, he made no other reply but this, *Let him alone*. In the latter kind we have examples even amongst the heathens themselves very memorable. It is reported of *Socrates*, that he took in good part the taunts and reproofs which the Poets and Players published against him. It is likewise reported of *Aristippus*, that being baited by a railing tongue, he went his way as if he had not taken notice of it: and being further provoked by his insulting enemy, who followed after him clapping his hands and crying, *Tarry Aristippus, why dost thou hast away?* made no other reply unto him but this; *Therefore I go away, because howsoever thou hast the power of speaking, yet I have not the power of hearing*. Not much unlike was that reply of *Augustus Caesar*, to one who by reproachful speeches had vilely

abused him: *If thou canst not be master over thy tongue, yet will I be master over mine ears.* The patience of *Antigonus* in this case is admirable, who being behind a tapestry, and hearing two of his Soldiers bitterly to rail against him, softly pulled the tapestry aside, and showed himself unto them, only thus gently checking them: *Get somewhat further off for fear least the King hear you.* The same Prince upon a certain time over-hearing some of his Soldiers scoffing and jesting upon his deformity, was no whit disquieted, but retorted upon the scoffers this witty quip: *I am glad (saith he) and conceive some hope of good luck, because I have Silenus in my camp;* The patience of *Phillip* King of Macedon in this kind is almost incredible, who when he had courteously given audience to the *Athenian* Ambassadors, and the better to gratify them, made this offer unto them; *Tell me if I may do any thing which may be grateful to the Athenians: Demochares* (who for the liberty and petulancy of his tongue was commonly called *Parrhesiastes*) one of the *Athenian* Ambassadors undertook the answer, and said *Go hand thy self.* They that stood about *Phillip*, were highly displeased at so inhumane an answer; whom *Phillip* commanded to be silent, willing them to dismiss that *Thersites* safe & sound, adding this speech unto the rest of those Ambassadors: *Tell the Athenians that they are more proud that speak, thus, that they that bear them spoken without revenge.* Oh admirable patience of a Prince, of a Conqueror, of an Heathen man! And now who art thou that dost find thy self so much disquieted at a few foolish words? Doth it hurt thy flesh? doth it prejudice thy health? No surely, unless by thine own unquietness thou dost this thy self. Are they mocks and scoffs which do disquiet thee? They do more hurt them than thee. Art they bitter invectives, reproaches, and railing speeches which are uttered against thee? What

wise man will grieve at every barking dog? Excellent is the direction of that divine Philosopher *Seneca* to this purpose, whose advice I will here recite in his own words: *Let every man, as often as he is provoked by reproachful speeches, say thus unto himself, Am I more powerful than Philip? yet he patiently suffered disgraces without revenging them. Can I do more than Augustus Caesar, who taxed the whole world? yet could he not escape the taxing of the tongue. Who am I, that no man dare offend mine ears? Many have pardoned blows, shall not I words? Let age excuse a child, her sex a woman, liberty a stranger, familiarity a domestic. Is this the first time he hath offended? Let us bethink how often he hath contented us. Hath he often offended in that kind? Let us endure that which we have suffered long. Was he a friend? He did that which he pretended not. Was he an enemy? He did but what he was likely to do. If he were a wise man, let us endure him: if a fool let us pardon him.* What could be spoken more divinely of a mere Philosopher? What more heavenly of an Heathen? Yet because we have a more sure word for our direction in the word of God, let us there-hence fetch our best directions for quietness against an evil tongue, in which sacred Library we shall find against this malady a threefold remedy; 1. *A deaf ear*; 2. *A silent tongue*; 3. *A quiet heart*. For the first, we have an example in David, who when his enemies did revile him and railed against him, sheweth what he himself did all this while: *I was* (saith he) *as a deaf man that heard not* [PSA 38:12-13]. For the second, we have an example in *Saul*, [1SA 10:27] when being anointed King over *Israel* some children of *Belial* scoffed at him, and spake reproachful speeches against him, the text speaketh to his singular commendation, that *He held his peace*, as if he had taken no notice of it. For the third, the Apostle *Peter* telleth us,

that a meek spirit is in the sight of God much set by [1PE 3:4]. And this caveat is often in the Book of God repeated, *Say not in thine heart, I will recompense evil for evil* [PRO 20:21].

Now for the second sort of *verbal* injuries, which do consist in scandals, slanders, and evil reports which are raised against us. I acknowledge likewise that they are sore provokers unto unquietness: and I think I hear the complaint of parties in this case traduced, to this effect: *Alas, who can be quiet being thus defamed? Evil suspicions are raised up against me: matters are laid unto my charge, whereof I am as innocent as the child but his day born: my good name, fame, honesty, and reputation is called into question, and can you blame me then if I am too unquiet? Who can endure it? It toucheth my freehold; I had rather have my life than my good name taken from me* [ECC 7:1]; *For a good name is better than a precious ointment* [PRO 22:1]; *A good name is to be desired before riches, and loving favor above silver and gold.* These and such like Apologies do the most part make for their unquietness, when they are provoked by slanderous speeches: and for these causes they suppose themselves to have sufficient warrant for their unquietness. But let me reason to matter a little with them: Are these reports true which are raised against them? or are they of malice forged to deprave them? If they be true reports they have the more cause to mourn, & to grieve, as suffering justly for their own impiety: But if these accusations have no shadow of truth, but are either mere surmises, or forged cavilations, then why should it disquiet them? I know the common reply will be this: *If I were guilty of what I am accused, If I were faulty in that which is laid unto my charge, it would the less disquiet me, and the less grieve me* [1PE 4:15-16]. Nay, but then thou hadst just cause of grief: for the Apostle saith, *Let none of you*

suffer as an evil doer, or as a busy body, but if any man suffer as a Christian, (that is, without and just default or desert of his own) let him not be ashamed, but let him glorify God in this behalf. Again, our blessed Saviour doth give this comfort in this case: *Blessed are ye when men shall revile you and persecute you, & shall lay all manner of evil against you falsely* [MAT 5:11]. The less guilty, the less grief where there is no just cause accusation, there all unquiet perturbation is unjust. *It is a Kingly thing* (saith a great King) *to hear evil when thou dost well.* Lying tongues are no coratives: against all slanders, backbitings, and sinister reports, *A good conscience is a continual feast.* But yet as I would not have a Christian to disquiet himself, so neither would I have him to be too secure in case of evil reports. There may be a precious antidote extracted out of this poison, a sovereign medicine out of this malady. Let a man then thus demean himself in the midst of evil reports; 1. Let him consider all his ways, and mark well whether he have not at one time or other given occasion to make way unto those sinister conceits: *If we would avoid an evil name, we must* (as the proverb goeth) *avoid all things that cause the same.* 2. Let him suspect himself, and fear the omission of some good duties required, which by God's just judgment may breed the imputation of those vices with which he is charged. *Evil reports* (saith our worthy Greenham) *must teach thee that although thou be not so evil as men would make thee, yet thou art no so good as thou shouldst be.* 3. Let him look carefully to his future conversation: *Have your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God. For so it is the will of God, that by well doing ye may put to silence the ignorance of foolish men* [1PE 1:15].

Chapter XX.

Directions for Quietness against real wrongs.

1. Against the body. 2. Against the goods.

In the next place we are to learn the practice of *Quietness* against *real wrongs* and injuries: which kind of wrongs may be reduced into these two ranks.

1. Wrongs offered to our *body*.

2. Wrongs offered to our *goods*.

For the first of these; In wrongs offered to the body, whether by blows, stripes, bonds, imprisonment, or any other injury or injurious gesture offered to the body, it is the part of every good Christian to study to be quiet. For so our blessed Saviour doth expressly command, *I say unto you, resist not evil, but whosoever shall strike thee on the right cheek, turn him the other also* [MAT 5:39]. By which phrase of speech he doth imply, that all his Disciples must with patience put up many blows, strokes, & stripes, rather than infringe quietness: which precept as by his word he doth command, so by his own example he doth commend it unto us, for when he was smitten before the High Priest, he smote not again; and when *Peter* drew out his sword in his defence to resist the officers which apprehended him in the garden [JOH 18:22], he spared not to give him for that fact a sharp and severe reprehension [MAT 26:51-52].

I confess that it is a very difficult thing for flesh and blood to be quiet in such a case: and I think, I hear a rebellious nature reasoning thus: *What? Would you have me quiet being thus far provoked? He hath drawn my blood, I feel the smart, he hath given the first blow, I cannot choose but reply with the next: he shall have as good as he brought, it were a disgrace to me to put such apparent wrong, the world would*

condemn me for a coward, I cannot forbear: An eye for an eye, and a tooth for a tooth [DEU 19:13]. But hear me, my friend, where findest thou that revenge allowed? Thou hast not learned it in Christ's School: where doth the Book of God give way to quarrellings, fightings, and revengings: who gave thee authority to revenge thy self? Doth not God himself tell thee, *Vengeance is mine and I will repay it* [HEB 10:30]? But thou art provoked? What then? *Avenge not your selves, give place unto wrath* [ROM 12:19]? But thou art challenged, and it is a disgrace unto thee to refuse a challenge: Know this, that true grace and credit standeth more in obedience to God, than in foolish hazarding of life or limbs for a blast of vain reputation among men. *But what will you have me to do* (saith corrupted nature) *in such a case? Will you have me to stand still like a block? Will you have me to put up those blows? That were the ready way to make me a common Ass, every one will be ready to ride upon my back.* Harken unto *Seneca* his excellent counsel in this case: *It is the part* (saith he) *of a silly and miserable man, to bite him that biteth him; to strive against our equals is a matter doubtful; against our superiors, it is fury; against our inferiors, it is baseness: the displeasure suddenly qualeth, when as the one part forbeareth to contend: hath he stricken thee? Fly back; for in striking him again thou shalt give both occasion to strike often, and an excuse for striking.*

And for the better direction unto *Quietness* in such a case, it will not be amiss to put in practice these rules.

1. Not to seem to take notice of those blows or injuries which are offered unto us; according to the example of *Cato*, whom when an inconsiderate fellow had stricken in the *Bath*, & afterwards knowing who he was, submitted himself unto him asking pardon for his fault *Cato* replied unto him, *I remember not that thou didst strike me.*

2. To put it by with a secret reproof, rather than with a revengeful check. As it is reported of the same *Cato*, while he was pleading a cause in the *Senate*, *Lentulus* a factious and seditious fellow, and his inveterate enemy, hawking up from the depth of his stomach a thick and filthy spittle, blew it right upon *Cato* his face, *Cato* wiping his face, put off that injury with this jest: *Truly Lentulus, I will now maintain it against all men, that they are deceived who say that thou hast no mouth.* The like is reported of *Socrates*, that he having received a box on the ear, said nothing else but this, *That it was a great fault, that men know not when they should come abroad with an helmet upon their heads.*

3. If the wrong be more grievous, than to seek the lawful remedy of the Magistrate, *for he is the minister of God for thy good, and beareth the sword to execute vengeance upon evil doers* [ROM 13:4].

4. Refer thy self unto God as the supreme Judge, whose right is to revenge all wrongs, and who hath faithfully promised, *Vengeance is mine and I will repay it* [HEB 10:30].

The latter sort of these real injuries are those wrongs & injuries which are offered unto our goods: wherein likewise every good Christian must be of this Christian resolution, rather to put up many wrongs, to suffer many losses, to sustain many injuries, than to breed unquietness *If any man* (saith our blessed Saviour) *will sue thee at the Law, and take away thy coat, let him have thy cloke also* [MAT 5:40]: and to this purpose the Apostle writes, *This is utterly a fault among you, because ye go to law one with another; why do ye not rather take wrong? Why do ye not rather suffer your selves be to defrauded?* *Strabo* reporteth of the ancient *Indians*, that they would endure any thing, rather than enter into contentions. And *Herodotus* of the *Persians*, that they

would rather depart from their own right, than seek to right themselves by litigious actions.

By how much the more lamentable are the contrary courses so usual at this day, among many who profess themselves to be Christians? What unquiet suits, contentions, pleadings, & going to law is there now adays every where for very trifles? The least loss, the smallest trespass is ready presently to make way to an action at the law. Once it was counted ominous for a man to commence actions and follow suits: but now he is no body that haunteth not the Courts of Justice; neither is there any City, Town, or Village, almost in a Country, wherein there is not multiplicity of these contentions. When a Citizen of *Rome* made a motion to have the pleading place at *Rome* covered over with Canvas, to keep the heat of the Sun from the Pleadors & Clients heads: *I for my part* (quoth he) *could rather wish that all the ways to the pleading place were over-laid with cart-ropes, and the floor of the pleading place paved with sharp flints, that the feet of them who take such pleasure in haunting the pleading place, might feel so much pain in going thither, as their heads of the Sun when they are present there.* It were to be wished that *Cato's* wish might take place in our pleading places, that our litigious suit followers might smart as well in their bodies for their pains in the following frivolous suits, as they are sure to smart in their purses before the end of their suits; then should we have less lawing and more love, fewer quarrels and more Quietness. *Asneas Silvius* (afterwards better known by the name of Pope *Pius*, though less pious after that he undertook that name) had a pretty conceit to deter men from going to Law one with another, by comparing *Clients to Birds, Courts to the Field, Laws to the Net, and Lawyers unto Fowlers.* Many fowl and simple fool becometh a just prey through

his own unquiet stirrings unto these cunning fowlers, who thoroughly pluck their feathers, and strip them naked, before they suffer them to get forth of their hands. Far wiser were the *Lacedaemonians*, who (as *Plutarch* reporteth) did usually end controversies between themselves, and not suffer themselves to be betrayed by others. It was good counsel which a grave Philosopher gave unto the Thebanes: *If (saith he) he which harm you be weaker than your selves, pardon him; if more mighty, pardon your selves. The Wiseman telleth us, that it is an honor to cease from strife* [PRO 20:3]. And the Apostle taxeth this common custom of going to law one with another as a shameful thing, *I speak it (saith he) to your shame* [1CO 6:5]: and he goeth further, not only imputing *shame*, but also *folly* unto those who are faulty in this kind: *Is it so that there is not a wise man among you, no not one that is able to judge between brethren?* And not this alone, but he wondereth at those who shall dare to adventure upon such contentious courses: *Dare any of you having matter against his brother, to go to law one with another.*

Which place of the Apostle is not so to be wrested (nor my present discourse misapplied) as if all suits of law were simply condemned as unlawful. The Scripture forbiddeth not mens going to law, but telleth them how they should go to law: lawing is not evil if it be done lawfully, which it may be done with these caveats.

1. It must not be for every trifle, or for every trespass, but in matters of weight & importance. Is is a shame to our Law, and a dishonor to our Lawyers, that men are suffered to trouble each other for trivial affairs and trifles, for recovery whereof many times, ten times, yea twenty times as much is spent as the cause is worth. It is a shame to our Nation that at every Affizes there should be so many trifling *Nistprius*, wherein the damage is little or nothing.

2. Going to Law must be the last refuge. Law is a kind of war: As therefore war is the last means for the attaining of the public peace, so should the Law be the last means for the attaining of private peace. All means must first be tried before we sue the Law; and if none other means will serve, then this may lawfully have his course. It is a foul disorder in our Land, that men are sued when they would gladly compound; when they would willingly satisfy by private order, they are compelled to answer to the Law; yea, which is worse, the Law which should be the last, is not only made the first means, but many time also a close and secret means: It stealeth upon men before they be aware, and heapeth charge where it might be avoided.

3. Law must be prosecuted with mildness, not with extremity: *Let your moderation be known to all men* [PHI 4:5]. In suing bands, and recovering of damages, a man must not always lay upon his adversary the extremity, but he must moderate it with pity: *Mercy rejoiceth against judgment*. And *He shall have judgment without mercy, which sheweth no mercy* [JAM 2:13]. It is not a sufficient cloak to cover thy cruelty, that the Law doth afford thee this advantage: wo were it unto thee according to extremity; thou who daily pleadest for mercy, if thou wilt have mercy, shew mercy.

Chapter XXI.

A view of the common motives to unquietness; and therein first of the principal cause, the Devil; his instruments, and the way to withstand him and them.

Hitherto we have seen the practice of *quietness* in the nature of it, and our disposition unto it: Now it remaineth that we take notice of those special hindrances which most commonly do keep men from this quiet practice. And there (for methods sakes) we may reduce into two sorts.

1. The *Principal cause*.

2. The *Instrumental cause*.

The *principal cause*, or rather *causer* of unquietness, is the *Devil*, that same enemy of mankind, *that envious man, who soweth tares of enmity* [MAT 13:25], and discord in the hearts of men; and the names which are in God's Book given unto him, do intimate no less; for he is called *Beelzebub* [MAT 12:24], which signifieth *A master of flies* [JOB 1:6], because as flies are busy buzzing about mens ears, so is he busy in buzzing unquietness into mens minds. He is called *Satan*, because he is the *Accuser* [REV 11:10] of men, accusing them to God, to men, and to themselves. He is called, *The Tempter* [MAT 4:2], because he doth tempt and egg on one man against another. He is called, *The great red Dragon* [REV 12:10], because he is full of wrath, and spitteth the poison of it upon those who yield unto his unquiet motions. Neither is it marvel of this unquiet *Devil* be so busy in seeking to disquiet men, seeing that he was not quiet in heaven, but *lost his first estate, and left his first habitation* [JUD 1:6, LUK 10:18]: and since the time that he himself fell from heaven, he rageth and rageth up & down

here on earth *like a roaring Lion seeking whom he may devour* [1PE 5:8]. He is the grand Make-bate and master of mis-rule in the world: he it is who throweth a bone of variance between the Husband & Wife, as he did between *Jacob* and *Rachel* [GEN 30:1]; between father and son, as he did between *David* and *Absalom* [1SA15]; between brother and brother, as he did between *Joseph* and his *brethren* [GEN 37]; between friend and friend, as he did between *Joab* and *Abner* [2SA 3]; between neighbor and neighbor, as he did between *Abraham* and *Abimelech* [GEN 20]. In a word, he is that Davus which disturbs all things, making the Nations drunken with the cup of impatience and unquietness.

When this unclean spirit hath found out a booty fit for his purpose, He taketh unto himself, these seven hellish spirits [LUK 11:24-25], to stir him up to unquietness.

1. *Orgalites*, or *teasty snuffe*, which upon every light occasion provoketh and stirreth up strife.

2. *Eris*, or *quarrell-picker*, which whetteth the tongue with chiding and brawling, *hiding the poison of Aspes under the lips thereof*.

3. *Zelotipia*, or *suspicious surmiser*, which is prone to suspect unquietness, and to take all things in the evil part.

4. *Psithryasters*, or *tale-bearer*, which doth whisper abroad secret, and stir up contention between brethren.

5. *Polypragmosyne*, *busy business*, which shall incumber the mind with much business, and so entangle it with a multiplicity of unquietness.

6. *Pyerotes*, or *long remembrancer*, which maketh him to engrave wrongs and injuries in marble, never to be forgotten.

7. *Alecto*, or *Malecontent* which maketh him factious and furious in all his doings. Now when a man hath all these seven hellish spirits within him, (as it fareth with an unquiet man) *they enter in and dwell there* [MAR 12:45]; and that

man is (as it were) a little hell, at least wise, *set on fire of hell* [JAM 3:6]. And then as Satan sometimes dealt with the *possessed child*, so doth he play his part with such a man: *He taketh him, and teareth him, and maketh him to foam and to pine away* [MAT 9:18]: yea he maketh all unquiet persons to keep revel quoile, like the two Gergasens, which were *so fierce that no man might converse with them, or live peaceably by them* [MAT 8:28].

Consider this all ye that dwell in *Mesech*, and lurk in the tents of *Kedar* [PSA 120:6], enemies unto peace. An evil spirit doth follow you, an hellish fury doth haunt you, the Devil intendeth a mischief towards you, and by this means he effecteth it in you. O then, what mean you, will you suffer Satan thus to lead you, to possess you, and to tyrannize over you? pity your own souls, take compassion upon your selves, labor to come out of the paw of this ramping Lion, have nothing to do with him: *Resist him and he will flee from you* [JAM 4:7], bid him avaunt Satan, *study to be quiet*.

Chapter XXII.

Inward motives to unquietness, and herein first of Anger, Malice, and Envy.

From the *Principal* cause or causer of unquietness, let us in the next place proceed to take a view of those instrumental causes or advantages which Satan maketh use of in us to unquietness. The which for methods sake may be ranked into these two classes.

1. *Inward* Motives.

2. *Outward* Motives.

We will begin with the inward motives, that we may strike at the root of this sin, and trace it to the very form. That which S. *James* speaketh of sin in general: *Every man is tempted when he is drawn away by his own concupiscence* [JAM 1:14], may be particularly verified of this sin of unquietness; according as the same Apostle doth insinuate in another place: *From whence are wars and contentions among you? are they not hence? even from your lusts, which fight in your members* [JAM 4:1]. So that we see the inward motives to unquietness as our lusts: which S. *John* doth distribute into a threefold rank, 1. *The lusts of the flesh, the lusts of the eyes, and the pride of life* [1JO 2:6]. We may thus subdivide them, and assign unto each of them these their proper parcels.

The *Lusts* of the *Flesh* contain under them:

1. *Anger*.

2. *Malice*.

3. *Envy*.

The *Lusts* of the *Eyes* contain under them:

1. *Covetousness*.

2. *Curiosity*.

3. *Jealousie*.

The *Pride of Life* containeth under it:

1. *Vain glory.*
2. *Hypocrisies.*
3. *Singularity.*

First, I will begin with those turbulent *lusts & passions* within our *flesh*, which do disturb *Quietness* wherein *Anger* must have the first place: A *lust* of the *flesh*, as appeareth [GAL 5:19]. And a stirring lust unto unquietness, as appeareth [PRO 15:18]. *An angry man stirreth up strife.* And again, [PRO 26:21]. *As the coal maketh burning coals, and the wood a fire*, so is an *angry man apt to kindle strife.* It was *anger* which made *Cain* [GEN 4:5] so unquiet with his brother: *Anger* brought *Saul* so out of quiet with his son [1SA 20:30] *Anger* which disquieted *Jonah* even to the death [JON 4:9]. And what is the cause of most mens unquietness in these our days, especially of domestical unquietness, but *anger*? Ask we the reason when we meet with such unquiet persons, what mean you thus to disquiet your self? What moveth you to this unquietness? Their answer commonly will be this, *I am anger.*

But let me reason a little with them (O thou unquiet person) as the Lord did with *Jonah*, when he was in his angry fit: *Dost thou well to be angry?* [JON 4:8] If thou reply with *Jonah*, *I do well to be angry*: for I have just cause, I am highly provoked, I cannot forbear, let that saying of the Apostle meet with thine angry passion: *The wrath of man doth not accomplish the righteousness of God* [JAM 1:20]. *Anger* is a thing unbecoming him that is a Christian. If that be not enough to assuage thine angry stomach, know this, that *anger resteth in the bosom of fools* [ECC 7:10]: if that be not enough to daunt thee, hear what Christ saith: *Whosoever is angry without a cause shall be in danger of judgment* [MAT 5:22]. If yet thou reply with *Job*, *Am I a*

Whale or a stock or a stone, that I should bear this wrong? flesh and blood cannot endure it, the occasion offered would even move a stone [JOB 7:12]. Let me entreat thee to remember what thou art, at least wise, what thou wouldest seem to be, a Christian; let *grace* then over-rule *nature*, and *piety* over-master *passion*. *Be slow to wrath: Be not overcome of evil but overcome evil with goodness* [JAM 1:19, ROM 12:21]. The very heathen men have abhorred *anger*, and sought by all means to expell it from them: *Pisistratus* a Tyrant in Athens, when a certain drunken man had spoken mean things against him, & there wanted not some about him, as bellows to blow up his impatience, took all things patiently, and answered those who provoked him, after this manner: *That he was not more angry with him, than if one blindfold should have run upon him*. A young child brought up with *Plato* returned home to his fathers house, and hearing his father to chide and exclaim furiously in his anger, used these speeches unto his father, *I have never seen the like of Plato*. Memorable is the patience of that same *Plato* and his striving against anger. His servant had committed a fault, for the which *Plato* was about to punish him with the whip, but perceiving himself to encline somewhat herein unto choler, he withdrew his hands which were ready to strike, and stood like unto him who was like to be stricken: *Spersippus* his friend commeth in by chance, and finding him in this muteness demanded of him what he did? *Plato* replyeth, *I chastise a man that is angry*. Shall Ethnicks thus strive against anger, and shall not Christians much more? Excellent is the meditation which the most divine of all the Heathen Philosophers doth prescribe unto those who are subject to this passion of Anger: *Is it a child which doth offend us? Bear with his age, he knoweth not that he doth offend. Is it a man? What man is there free from frailties?*

what thing more man-like than to pass by an offence? Is she a woman? Bear with her sex: Anger is a passion most effeminate. Is it a dumb beast, or a stone, or such like? thou art like unto it, if thou be angry at it. Is is sickness and calamity? It will pass more lightly, if we suffer it patiently. Is is God against whom thou art angry? Thou loseth as much time in murmuring at him, as when thou prayest him to be angry at thy neighbor. Is it a good man who doth thee injury? Believe it not, It is an evil man? Wonder not. Another man shall punish that wrong which he offereth thee; and he himself in doing evil, is punished by himself.

The same Author in his three-fold Book of *Anger* doth propose unto us twenty rules or remedies how to put away anger: We will abridge them, and take notice of the most principal & special among them. To put by anger, let us then consider with ourselves, 1. The foolishness, deformity, and unseemliness of Anger: There is no passion more deformed than this, which spoileth the faireth face in the world, and maketh those eyes dreadful which before were peaceable. All seemliness abandoneth those that are angry: And therefore (saith *Sextius*) *Some that have been angry, have profited themselves by looking into a looking-glass, for they were troubled in beholding so great a change in themselves, in that they knew not themselves at that time.* 2. Consider the danger of anger: It is dangerous to the body, but much more dangerous to the soul. To the body it is dangerous, because it infecteth it with a furious madness, and driveth it into millions of perils. To the soul it is dangerous, because it is so great a disquieter of the mind, & maketh it liable to the wrath of God. 3. Consider that all things do happen by God's providence, that we do much more often provoke God to wrath, than we are or can be provoked and that God of his great goodness doth forgive us much more than it is possible for us

to forgive others. 4. Meditate upon our own frailties and infirmities, even in the same kind for which we are displeased with others. It is a golden saying to suppress choler, which *Seneca* doth commend unto us: *This for which I am displeased, either I have done it my self, or I might have done it.* 5. Put it off by delays, according to that counsel which *Athenodorus* gave unto the Emperour *Augustus*, or that which Saint *Ambrose* did since give unto *Theodosius*: the one whereof counseled the former to repeat over all the letters of the Alphabet, the other advised the latter to say over the *Lord's Prayer*, when they felt themselves to enter into choler. 6. Depart out of those places where they are with whom we are angry, or where we may move anger unto others: As it is reported of the same *Augustus Caesar*, that being railed upon by his enemies, he went his way from the place where they were lest their words should provoke him unto wrath. 7. Prevent all occasions which might provoke wrath, as *Callias* and *Cotis*, because they would not be stirred up to anger, burned their enemies letters before they were read: The like did *Pompey* to the letters of *Sertorius*, & *Caesar* unto *Pompey* his letters.

The second *lust* of the *flesh* tending to unquietness, is *Malice*: It differeth from *anger*, as the *habit* from a *passion*. *Valerius Maximus* doth thus distinguish them: *Anger* (saith he) *at the setting forth is the quicker, malice in continuance is the longer.* And learned *Augustine* to the same purpose: *Anger when it is of long continuance, proveth malice: Anger doth disturb, malice doth destroy: Anger is a moat, malice is beam.* Therefore if *anger* be a disquieter, much more is *malice* a provoker to unquietness. Hence is it that the Apostle taxing the contentious carriage & unquiet disposition of such as are given up to *reprobate sense* [ROM 1:29], setteth this downe as a prime cause of it. *They were filled*

with madness. And the Apostle Saint *James* imputeth the original of all *filthiness* (and so by consequence of unquietness) unto a *superfluity of maliciousness* [JAM 1:21]. It was *malice* that caused *Sanballat* and *Tobiah* to *disquiet the Jewish builders* [NEH 2:10]. It was *malice* which caused the *Scribes* and *Pharisees* so to hunt after the life of our *Saviour Christ* [MAR 2:16]. It was *Malice* which commenced among the Corinthians so many *frivolous quarrels* [1CO 6:6]. And what is the cause in these our days, why there is so much uncivil civil disquietness, such heart-burning among neighbors such crossings and oppositions between parties, such clamors & callings before Justices, such suing and seeking to vex one another for trifles? Is it not *Malice*? I appeal to the conscience, whatsoever outwardly may seem the pretence: If mens hearts were not bigger than their suits, not the one half of these quarrels and contentions would be set abroad, which now are so rife and common in the world.

But O thou, whosoever thou art, whom malice doth thus whet on unto unquietness, knowest thou how much thou offendest God, how much thou dost endanger thine own soul? Although thou cariest the name of a Christian, yet thou art indeed a professed Atheist, a man of no Religion; for *He that hateth his brother, is in darknesse, and knoweth not whether he goeth, because darkness doth blind his eyes* [1JO 2:11]. Take this to thy terror, Thou art a murderer; *He that hateth his brother is a man-slayer* [1JO 3:15]. Nay more, *Thou art of thy father the devil* [JOH 8:44], and while thou continuest in this case, thou art a very firebrand of hell and of damnation. If therefore thou hast any spark of grace, if any regard unto thine own soul, if any love of heaven, or fear of hell, *Lay aside all filthiness, and superfluity of maliciousness* [JAM 2:21]. *Put away all maliciousness, and guile, and dis-*

simulation, and evil speaking [1PE 2:1]: *And put on the bowels of mercy, kindness, meekness, long suffering, & above all things put on love* [COL 3:12-14]. The third and last of the *lusts* of the *flesh* which do stir up unquietness, is *Envy*; concerning which the Wiseman saith, *Envy is rottenness to the bones* [PRO 14:15]. And patient *Job*, *Anger killeth the foolish, and envy stayeth the idiot* [JOB 5:2]. Therefore *Envies* portraiture in old time was painted thus, *A withered body feeding upon it self, having a pale face without blood, a lean body without juice, squint eyes, black teeth, an heart full of cail, a tongue tipt with poison, never laughing but when others weep, never sleeping but ever musing upon mischief.* The right emblem of unquietness. It was *envy* which wrought that unquietness between *Joseph* and his *brethren* [GEN 37:4]; *Envy* wrought all that unquietness between *David* and *Saul* [1SA 18:8]; it was *Envy* which wrought *Daniel* so much unquietness among the *Medes* and *Persians* [DAN 6:4]. And what is it but *Envy* which breedeth most of our factions is Societies, opposition in sectaries, emulation in equals, and molestation to Superiors? *Envy* findeth out an ostracism to disquiet Worthies, a stratagem to ensnare mens betters, & a schism to rent the peace of others. How many are there in the world, who disquiet themselves at others quietness? How many pick an hole in other mens coats, & draw them into troubles, because they envy their wealth, their wit, or their worth? And who seeth not what an unquiet stickler *Envy* is in most suits, debates, contentions, and emulations, which are on foot in this our Age?

But what a wretched thing is it to be envious? *Where envying and strife is, there is sedition & all manner of evil works* [JAM 3:14]. *Envy* (saith Saint *Augustine*) is *vitium diabolicum, a devilish vice* [PSA 139], or a vice proper to the Devil; for it is his *envy* which maketh him so greedily to

thirst after mens perdition. Envy is worse than any other poison, for other poison is hurtful to him that receiveth it, this to him that hath it. Why shouldest thou disquiet thy self at another mans happiness? Is not this to oppose thy self against God's providence? Why shouldest thou disquiet others for that which is theirs. Is not this *malicious peevishness* [MAT 20:15]? *Must thine eye be evil because God is good & gracious?* There is nothing more beseeeming Christianity, than charity: *By this* (saith our Saviour) *shall men know that ye are my Disciples, if ye love one another* [JOH 13:35]. There is nothing more repugnant unto *Charity* than *Envy*, for *Love envieth not* [1CO 13:4]. Therefore beware of *Envy*, if we would practice *Quietness*.

Chapter XXIII.

The lusts of the eyes provoking unquietness: as

1. Covetousnes: 2. Curiosity: 3. Jealousy.

In the next place we are to take a view of another sort of *Lusts*, which do stir up unquietness, and they are the *lusts* of the *eyes*: in the which kind (observing our former distribution) we may comprehend,

1. *Covetousness.*

2. *Curiosity.*

3. *Jealousy.*

And first for the first: *Covetousness* is a *lust* of the *eyes* unmeasurably longing after worldly wealth: *The Covetous mans eye is never satisfied with seeing* [ECC 1:8]. And being not satisfied with feeling, it can never be quiet from wrangling; for *Covetousness* (as the Apostle speaketh) *is the root of all evil* [1TI 6:10], and as it is the root of all evil, so especially of this evil, as it followeth in the end of that verse, *They that covet pierce themselves through with many sorrows. Covetousness* bringeth man out of quiet with God, with his *Neighbor*, and with *himself*; 1. With *God*, for a *covetous* man is angry with God, distrusteth his providence, shaketh off his allegiance, & is in a manner at plain defiance with God, devoting himself to the service of *Mammon*, making the *wedge of gold* [LUK 16:13] his confidence, and committing gross *Idolatry* [JOB 31:24], as it is [EPH 5:9]. 2. With his *Neighbor*, for covetousness maketh men litigious and very troublesome unto their *Neighbors*: *Covetous men covet fields, & take them by violence, and houses, and take them away: They oppress a man and his house, even a man and his heritage* [MIC 2:2]. *The covetous man lieth in wait for blood, and hunteth his brother with a net* [MIC

7:2]. Yea he is so unquiet towards him, that he will *pluck off his skin and his flesh from the bone, and chop him in pieces, as for the pot, and as flesh to the children* [MIC 3:2-3]. 3. A *covetous man* is never quiet with *himself*, for he that followeth covetousness, troubleth his own house [PRO 15:27]. *He bringeth himself into many a snare* [1TI 6:9]. *He pierceth himself through with many sorrows* [1TI 6:10]. His very unquiet *thoughts will not suffer him to sleep* [ECC 5:11]. What wrought that unkind unquietness between *Lot's* and *Abraham's* household, but covetousness? what made that great unquietness between the rich men, and the Commons of Israel, but covetousness [NEH 3:5]? What made that uproar in the City *Ephesus*, *Demetrius* and his fellow craftsmen rising in an Hubbub, but covetousness [ACT 19:17]? And what doth in these days breed most suits, quarrels & contentions among men? doth not covetousness? When men are covetous bitten, it is like the biting of a mad dog it maketh them rage that they can never be quiet: every light loss will disquiet him that is covetous, every final trespass will make him commence an action, every final flaw or shew of a title will egg him on unto a suit. A covetous man will not care to break the laws of God and man to trouble his own father, to rob his own brother, to undo his own child, to vex the fatherless and the widow, rather than fail of his covetous desire. Thus *Solomon* bringeth in the covetous man resolving, upon any wickedness for the obtaining of wealth, *Come let us lie in wait for blood, and lie privily in ambush for the innocent: we will swallow them up like the grave, and fill our houses with the spoil* [PRO 1:11-12]. And lest we should think this to be the unquietness of some few only, he concludeth verse 19. *Such are the ways of every one that is greedy of gain, he would take even away the life of the owners thereof.* As the *Wolf* will never be quiet

among the *Lambs*, nor the *Hawk* among the *Birds*, nor the *Cormorant* among the *Fishes*, so a covetous man can never be quiet in himself, neither will he be quiet with his *Neighbors*. Therefore thou, whosoever thou art that lovest Quietness, *Take heed and beware of covetousness* [LUK 11:15]. *Have thy conversation without covetousness* [HEB 13:9]. *Hate covetousness* [PRO 28:18].

Next unto *Covetousness* in the rank of the *lusts* of the *eyes* followeth *Curiosity*: a *lust* of the *eye* because it is bred by the eye, and consisteth in prying into that which no way concerneth us. It is an enemy unto *Quietness*, because it suffereth not the mind to be at rest. Curiosity was a main cause of that unquietness which was among the Thessalonians: There were *some among them which walked unquietly; Curiose satagenies, busy bodies* [2TH 3:11], curiously prying into other mens business. It was censured as the chief cause of the Emperour *Antonius* his troubles, that he was full of *curiosity*, prying into other mens estates. And who seeth not that busy prying eyes have troublesome hands & unquiet hearts: *Plutarch* compareth these unto certain *Lamian Witches*, who while they stayed at home, put up their eyes into a box, but put them on when they went abroad. To such unquiet, curious, furious, fantastic spirits, that grave censure of *Solomon* may well be applied; *The wise mans eyes are in his head, but the fool walketh in darkness* [ECC 2:14]. And again, *A fools eyes are peeping in at every window; therefore he shall not want sorrow* [PRO 17:14]. O then beware of busy Curiosity, if we love peace, or would practice Quietness.

The third and last disquieter among the *lusts* of the *eyes* is *jealousy*. A *lust* of the *eye*, because the *eye* is an immediate instrument unto it, and therefore in writings both Divine and human, he who is infected with this malady, is called a *man*

of a jealous eye. And that this *jealousy* is a great enemy to *Quietness* may appear out of [NUM 5:14] where *jealousy* is called a *spirit*, *spiritus zelotypie*, a *spirit of jealousy*: And indeed it is such a spirit as will never suffer those whom it haunteth to be in quiet, but like that *unquiet spirit* [LUK 11:24] though *it wander up and down seeking rest, it can find none*; For why? it filleth the heart with *unquiet thoughts*, and raging agonies, it disquieteth the party possessed with it, filling him full of fear, of phrensy, and of rage; it maketh him suspect every motion, misconstrue every action, and to torment himself upon every light occasion. It disquieteth the party suspected: if guilty with a trembling conscience; if innocent, with hazard of a good name. It disquieteth those with whom they do converse, for where the rage of jealousy is, there is a continual tempest: man and wife live like dog and cat, innocents are traduced, neighbors molested every one disquieted. O beware of jealousy, thou who wouldest not be haunted with an hellish fury. For where this is there is no peace, no patience, no goodness, be not therefore hasty to jealousy, give no occasion, grieve not without occasion, be not prone unto suspicion, if thou love thine own, or thy neighbors *Quietness*.

Chapter XXIV.

The Pride of life suppressing Quietness: As 1. Pride: 2. Singularity: 3. Hypocrisy.

Next unto the lusts of the eyes which do provoke men to Unquietness, we are to take notice of the third sort of *lust*, which Saint *John* called by the name of the *Pride of Life*, and we following our former distribution, may rank them in this threefold order.

1. *Pride.*
2. *Singularity.*
3. *Hypocrisy.*

For the first of these three, *Pride* or vain glory: it is well known what a great *Make-bate* and mover unto unquietness it is *Only by Pride* (saith Solomon) *commeth contention* [PRO 15:10], thereby plainly showing that if there were none other instigator to quietness than *Pride*, this alone were sufficient to raise up mountains of unquietness; hence is that, *Pride and contention are yoked together as twins* [PHI 2:3]; and *Men shall be in the last days lovers of themselves, &c.* [2TI 3:2-3] and then it followeth, that because of this, *they shall prove fierce, treacherous, and heady.* It was *Pride* which made *Lamech* out of quiet [GEN 4:14]. It was *Pride* which wrought *Haman's* unquietness [EST 5:13]. It was *Pride* which brought *Rehoboam* into so many troubles [1KI 12:14]. It is *Pride* which maketh men now a days so prone to offer wrongs, and so unwilling to put up wrongs. *Pride* maketh men stout in their conversation, contentious in provocation, injurious in action, full of molestation, and far from pacification. O then take heed and beware of *Pride*; *Ye proud persons deal not so foolishly, lift not up your horn on high, speak not with a stiff neck. A proud man is an abomi-*

nation to the Lord, though hand join in hand he shall not be innocent.

Singularity is another spice of *Pride*; A spiritual pride; when men have a singular good opinion of themselves, & condemn others out of a proud self-conceit of their own sufficiency. Such *Singularitanes* there were among the *Corinthians*, who standing upon their own proud conceit, condemned others, and did much disturb the Church of *Corinth* [1CO 11:22]. Such disturbers were crept in among the *Galatians* [GAL 1:7], much disquieting the peace of that church with presumptuous positions, & distracted factions. And such there are and will still be, who being singular in their own conceit, disquiet both Church and Common-weale with their peevish and obstinate resolutions. *There is a generation* (saith the son of *Jaketh*) *that are pure in their own eyes, and yet are not washed from their filthiness* [PRO 30:13], what followeth in the next verse save one? *There is a generation whose teeth are like swords, & their jaw teeth as knives.* Beware good Christian of *Singularity*, which maketh men so contemptuous unto others, and so stoicall within themselves, both ways enemies unto Quietness. *He that is wise in his own eyes, there is more hope of a fool than him* [GAL 5:26]. Strive against supercilious *singularity*, and (following the rule of the Apostle) *Be not desirous of vain glory; let nothing be done through strife, but in lowliness of mind, let every one esteem another better than himself* [PHI 2:3].

Next unto *Singularity*, we may here rank *Hypocrisy*, a very branch of *Pride*, for every Hypocrite is proud [JER 8:8]. And *Hypocrisy* is one of the greatest enemies unto peace and Quietness, for every *Hypocrite is a worker of deceit* [2CO 11:15]. The Hypocrite albeit he hath a *flattering tongue*, yet hath he a deceitful *heart* [PSA 12:2]. What unquietness did *Absalom's* hypocrisy effect in the Commonwealth of *Israel*?

What unquietness was effected in the Church of *Philadelphia* by the hypocritical Jews [REV 3:9]? what contentions arose in the Church of *Philippi* [PHI 1:5] through hypocrites? It is the proper mark of hypocrites (as the Apostle *Peter* noteth) *with fair words to make merchandise of God's people* [2PE 2:3]: *Hypocrisy* breaketh peace with God; for the *hope of an hypocrite shall perish* [JOB 17:8]. It breaketh peace with themselves, *for there is no peace for the wicked* [ISA 49]. It hindereth the peace of others, for it *provoketh the wrath of God upon a people* [JOB 39:13]. Therefore beware of *Hypocrisy*, if thou wouldest study to be Quiet.

Chapter XXV.

*Outward means of unquietness, and therein,
first, of Practical means: as, Of wantonness:*

2. Of Idleness; 3. Of Busy business.

Hitherto we have seen the *inward motives of unquietness*, now we are to take notice of those *outward means* whereby *Quietness* is much infringed, and unquietness many times effected; when (for methods sake) we may distinguish into:

1. *Practical* means.

2. *Personal* means.

This latter again we subdivide into three parts:

1. *Wantonness*.

2. *Idleness*.

3. *Busy business*.

And to begin with the first of these. By *Wantonness* I intimate all voluptuous causes giving occasion of unquietness, whether it be in *look* and *gesture*, or in *word* and *communication*, or in *work* and *action*; for every one of these do break the peace of *Quietness*.

1. *Wanton looks* and *gestures* are unquiet Brokers, as may appear by *Josephs Mistress* [GEN 39]. By *Jezebels paintings* [2KI 9]. By *Zions Gallants* [ISA 3:11]. By *Solomons Curtezan* [PRO 7]. And by daily experience; for (as one worthily observeth) *In a proud look is a cloud of strife, and in a wanton gate is a gappe to dislike*.

2. *Wanton words* and *speeches* are no small proctors unto *unquietness*, as we see in *Rachel Jacobs wife* [GEN 30:1-2]. In *Peninnah Helkanah* his wife [1SA 1], in *Michal David's wife* [2SA 6], *Death and Life* (saith Solomon) are in the power of the tongue [PRO 18:21]. And in another place,

Grievous words stir up anger [PRO 15:2]. *The tongue* (as *Petrach* testifieth) *is the mightiest bellows to blow unquietness: evil words* (saith he) *breed prophaneness, nice words suspicion, quipping words discontentedness*. Therefore beware of wanton speech if thou lovest *Quietness*.

3. *Wanton works work much unquietness*, as may appear by these instances: 1. *Chambering* and *wantonness*, *whoredom* and *adultery* the Chamberlaines to *wantonness*, are factious factors for unquietness, witness *David's* adultery with *Bathsheba* [2SA 11:13], *Ammon's* incest with his sister *Tamar* [JDG 19], and the rape of the men of *Gibe*a [2SA 13]; who so committeth *adultery* (saith *Solomon*) *disquieteth his own soul* [PRO 6:32-35], *a wound and dishonor shall he get, and his reproach shall not be wiped away*. So likewise *gluttony* and *drunkenness* are deadly enemies unto *Quietness*, for so *Who hath woe? who hath sorrow? who hath quarrels? who hath wounds without a cause? even he that tarrieth long at the wine* [PRO 20:1]; and the reason of it is shewed in another place: *Wine is mocker, and strong drink is raging* [PRO 20:1]: and therefore *Solomon* giveth this caveat against it, *Be not among wine-bibbers, nor among riotous eaters, for this will clothe a man with rags* [PRO 23:20-21]. So likewise are *plays* and *sports* bitter enemies unto *Quietness*; witness that of *Joab* and *Abner* and their companies [2SA 2:14]. Their sport began in jest, but ended in earnest, for *they caught* (saith the Text) *every one his fellow by the head, and thrust their swords into each others sides*. Witness the daily experience among gamesters in these our days, wherein whole volleys of quarrels and contentions are daily barded; especially in games of glory or gain; the loser being disquieted for his loss, the winner hated for his gain, and many times play turneth from sport to spite from wit to words, from words to blows: Therefore in the *Pandects* there was a special Act

against Gamesters as unquiet persons. And *Cyprian* hath a pithy saying to this purpose. *He that loveth his own profit, let him abstain from play, he who loveth his own Quietness, let him take heed of sports.*

The next outward means which hindereth Quietness, is *Idleness*, the which is a notorious breeder of unquietness. For so [PRO 10:26], *The idle person is as vinegar to the teeth, and as smoke unto the eyes*: vinegar will freet the teeth, and smoke will distemper the eyes, so doth an idle person the State in which he liveth, *The slothful man is called the evil man* [MAT 25:26]: Now an evil man cannot be but an unquiet man, for there is *no peace to the wicked* [ISA 48:22]. The *idle body* and *idle brain* (saith a worthy Writer of our own) *is the Devil's shop, in which the Devil hath a forge of unquiet motions, upon which he is always hammering*, when a man is most idle, then the Devil is least idle, but most busy in alluring him to unquiet thoughts. It is the Emblem of a provident man, *Nunquam minus solus quam cum solus*: Never less idle than when idle, for his thoughts are hammering still upon unquietness. When *Nero* was idle and did not employ himself in any worthy action, he set the city *Rome on fire*, and fed his eyes with the flame thereof: so when men are idle and employ not themselves in a lawful calling, they will be ready to set on fire the minds of those that are about them, that they may feed themselves with the sparks of their contention. This was verified in the Thessalonians, *We hear* (saith the Apostle) *that there are some among you which work not at all, and yet are over-busy, living disorderly* [2TH 3:11]. And this we may see by lamentable experience in these days wherein we live: who are more contentious? who more common make-bates? who greater enemies to *Quietness* than our idle unthrifths, lazy loiterers, & drousy sluggards which sort of people (if these

my words shall happen to sound in any of their ears) *I exhort and admonish* (in the Apostles words) *that they labor with their hands, and do their business, and study to be quiet* [1TH 4:11].

The next external means of hindering quietness is of a contrary nature unto idleness, namely, a too much troubling our selves with *business*. And this is of two sorts.

1. Of such *business* as doth no ways concern us, which the Apostle taxeth as a principal cause of unquietness among the *Thessalonians* [2TH 3:11] above mentioned, that were among them. *Busy bodies*, intermeddlers, not following their own business, but sowers of debate and contention among others.

The second is of such business wherewith men *over-clay* themselves, and pull it unnecessarily upon themselves, as our *Saviour* blamed *Martha because she was troubled and encumbered about many things* [LUK 10:2]. And surely there is no greater enemy unto quietness then this over greedy busying of our selves in unnecessary business, and undertaking more employment than are expedient for us. For they who gape thus greedily after riches, *fall into temptations, and snares, and many foolish and noisome lusts* [1TI 6:9]. *He that maketh haste to be rich shall not be innocent* [PRO 28:20-21]. Fullness of business filleth the head with much unquietness: let our desires therefore be moderate, our labors temperate, and our minds content: so shall we be able to carry a more even sail, and have a more quiet passage through the unquiet sea of this troublesome world.

Chapter XXVI.

Personal disturbers of Quietness: as 1. The Talebearer; 2. The flatterer; 3. The busy plotter: 4. The Intermeddler; 5. The wrangling Lawyer

The *personal means* which commonly do hinder Quietness, and work much unquietness in the world, are of divers sorts; principally these.

1. The *Talebearer*, that busieth himself in raising tales, and carrying news, to the disgrace & defamation of others. *Solomon* saith of such kind of people, that *their words are as wounds* [PRO 26:22]. And again, *They are like the piercing of a sword* [PRO 26:20]. And again, *As without wood the fire is quenched, so without a talebearer strife ceaseth* [PRO 12:18]. Such *Makebates*, *idle Garitiers* and tattling News-carriers, are very rife every where in the world. They walk about with tales and slanders, as *Peddlers* with their Packs, for that very phrase is attributed the them [LEV 19:16] and (as the Apostle speaketh) *They being idle, go about from house to house, prating and busying themselves with what is not convenient* [1TI 5:13]. If then, we would practice *Quietness*, we must be no *Talebearers*, nor *Talereceivers*. *The one of these (as Bernard wittily observeth) hath the Devil in his tongue, the other hath the Devil in his ear.* Talebearing is a notorious crime which God will not suffer to be unpunished [PSA 50:20]. And it is the note of a Citizen of heaven, that *He will not receive a false report against his neighbor* [PSA 15:3]. Therefore if we love quietness, let us abhor tales, and when they are brought unto us let us sharply reprove those who would feed us with it, according to that of *Solomon: as the North wind driveth away rain, so doth an angry countenance the slandering tongue* [PRO 15:23].

Next unto the *Talebearer*, we may place the *Flatterer*, as a great disquieter. *A man that flattereth his neighbor (saith Solomon) spreadeth a net for his feet [PRO 29:5]. He speaketh peace to his neighbor, but war in his heart [PSA 12:2]. His words are smoother than butter, and softer than oil, yet be they very swords [PSA 55:21]. They are such as (saith the Apostle) serve their own bellies, and with fair speech deceive the hearts of the simple [ROM 16:18]. Therefore beware of a Flatterer, whosoever thou art that lovest Quietness: for, The wounds of a lover are faithful, but the kisses of an enemy are to be shunned [PRO 27:6].*

The next *personal disturber of Quietness* is the *Busy Plotter*, whose head is a continual forge hammering new projects, thereby disquieting both our selves and others. The Wiseman doth thus describe him: *A naughty person, a wicked man, walketh with a froward mouth, he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually, he soweth discord [PRO 6:12-13]. The Prophet Micah saith of them, that They deviseth iniquity upon their beds [MIC 2:2]. And the Psalmist; they devise deceitful matters against them that are quiet in the land [PSA 35:20]. They who have stirring heads, and plotting pates, never love Quietness: Take heed of them, and of that their unquiet practice.*

No more do they love Quietness, who love to have an oar in another mans boat, as our sawcy-intermeddlers do, who love to be meddling where they have little cause & less thanks. *He that passeth by and meddleth with strife not belonging unto him, is like one that taketh a dog by the ears, and like a mad man that casteth firebrands [PRO 26:17-18]. Therefore the caveat of Solomon may serve very opportunely to this purpose: The beginning of strife is as one that*

letteth for a Water-course, therefore leave off contention before it be meddled with [PRO 17:14].

I may not here forget among the many *Make-bates* of our unquiet times, the *wrangling Lawyer* who maketh it the mystery of his profession, to nourish contentions; being of *Demetrius* his resolution, *Sirs, ye know that by this craft we get our wealth [ACT 19:20]*. And it is true indeed, by craft and contention many among them get their wealth; & like the *tribe of Asher, the finest of the wheat, & the most royal dainties [GEN 49:10]* do belong unto them: But many of them in practice rather imitate the *Tribe of Dan*, like a *Serpent in the way, and like an Adder by the path, that biteth the horse-heels so that his rider shall fall backward [GEN 49:17]*. I envy no mans greatness, nor may I condemn all of that profession for somes unquietness. There is a necessary use of Law, and those who profess the same, ought to be a special means to preserve quietness. But of many of these our Lawyers especially of the meaner sort of divers of our spruce Aturnies and upstart Leguleians, that complaint of *Sir Thomas Smith* may justly be taken up. *These busy heads, and prating pettifoggers are permitted by the just judgement of God like flies, lice, and other vermin, to disquiet them who would practice quietness, these men (saith he) are hated, and feared of their neighbors, loved and aided of them who gain by process, and wax fat by the expense of others.* To these (as whelps of the same unquiet litter) may be added the common *Aram Errant Bail ves* & prying Promoters; the *Beagles* of these *Nimrods*, and their *Terriers*, to hunt, not the harmful *Foxes*, but the silly *lambs*: who seeth not the great unquietness by these greedy dogs daily set abroad, their inhumane practices, and prodigious courses to infringe the public quietness? But leaving these unquiet monsters, who *run up and down from place to*

place; make a noise like a dog, and grudge if they be not satisfied [PSA 59:14-15]; let me give this caveat to the Lawyer, That it is a reproach unto his profession to blow the bellows of contention: he should be an *Atropos* to cut off the web of controversies between man and man, not a *Lachesis* to draw out in length the thread of their contention: he should be an *Oedipus* to untie the knots of difficult & doubtful controversies, not a *Sphinx* to entangle it with more knots; or like *Hydra*, which for every head struck off, raised up seven more: he should be a *Physician* to heal the unquiet maladies of the body politic, and therefore he must not deal like an unfaithful *Surgeon*, who for his great gain doth poison the wound, that it may be the longer healing. Seek they praise? Labor not to please man, but speak the truth. Seek they honor? The way to honorable, is to be conscionable: the way to thrive by Clients, is to use an honest and upright conscience. And to the honest Client let me give this advise: doth thou love thy peace? betray in not to Lawyers, haunt not their Courts, abstain from suits, flee contentions. And thus much briefly of the causes both internal and external, both principal and instrumental, which provoke unto unquietness.

Chapter XXVII.

*Meanes to preserve Quietness: and therein
first of the personal means 1. the Magistrate,
2. the Minister, 3. the Housholder,
4. every honest neighbor.*

NOW that I may draw to a conclusion of this discourse, as we have seen the lets of quietness, let us take a brief view likewise of the preservatives thereof, The means to preserve Quietness are in effect the same which procure it; for it is a rule in *Natures School*, *By what means things are gotten, by the same they are upholden*: yet forasmuch as these means are in this case to be considered with another respect; it will not be amiss to enquire somewhat into them, & for orders sake thus to distinguish of them.

The means preserving quietness, are either

Personal,

or,

Practical.

The *personal* means are either more public, as 1. The *Magistrate* in the Common-Weale. 2. The *Minister* in the Church: or more private, as 1. The *Householder* in his family. 2. The *Neighbor* in the vicinity.

The *practical* means are either matters of *Equity*, 1. By upright dealing. 2. By just censuring and arbitrating: or matters of *Piety*; as 1. An holy carriage of our selves. 2. Prayers for our selves and others.

Of both these, with their particulars, as briefly as I may with any perspicuity, rather pointing at them, lest this small Treatise should exceed the intended bounds, and seem too tedious to the Reader.

First then to begin with the *Personal* preservative of quietness: the *Magistrate* in this kind may justly challenge the first place; for his ordinance is from God, and the end of it is for our good, and their office is to punish offenders that are unquiet, for which cause it is our duty to pray for them, that by their means we may live a quiet and a peaceable life. And therefore we most justly abhor and detest that frantic opinion of the *Anabaptists*, who deny the lawfulness of Magistrates; and (with the better *Jude*) we count them *wandering planets, who despise Governors, and speak evil of those who are in authority* [JUD 1:8]. What a monster were a Common-wealth without a head? What unquietness, what peace, what justice can there be expected, where there is no Magistracy? *When there was no Ruler in Israel, every man did what seemed good in his own eye* [JDG 17:6]. So would it be with us, if there were no Governors to over rule, no Magistrates to suppress injurious courses: who then could live quietly in his house, or sleep quietly in his bed? But blessed be God, we are not plagued with an *Anarchy*, but are governed by a lawful and Christian Magistracy: to whom, as we are *to yield obedience for conscience sake* [ROM 13:5], and for our own quietness; so it is their duties to employ all their labors and to use all their endeavors, to preserve and maintain peace and quietness. *Be wise therefore, O ye kings, be instructed ye Judges of the earth* [PSA 2:10], for even Kings and Princes must make this principal scope of their sovereignty, that their Subjects under them may live a quiet and a peaceable life: According as the Mirror of Kings, the Monarch of Great Brittain, our learned and renowned King, doth testify in his Kingly Instructions to his son our late hopeful Prince of happy memory: *A good King* (saith he) *must think his highest honor to consist in*

the due discharge of his calling; and therefore must employ all his studies and pains to procure and maintain, by the making and executing of good laws, the welfare and peace of his people; and as their natural father and kind master, to make his greatest contentment in their prosperity, and his greater security in their tranquillity. But because (as *Jethro* said to *Moses*) [EXO 18:18] the whole burden would be too heavy to lie upon them, neither are they able to perform it themselves alone: therefore they have their subordinate ministers of justice, as judges, justices, & other inferior officers, to see that peace & quietness be maintained within their several circuits and divisions. To whom that I may speak in order, first let me intreat the honorable Judges, the chief guardians of Justice, and preservers of quietness [18EDW 3], that they would study for the common Quietness, and regard that more than their own either honors or commodities [4ED 9:11]. The oath which they take when they are admitted unto their places, their commission given unto them by virtue of their Office [9HEN 3:29], doth require this: and therefore I say unto them as *Jehosaphat* said unto the judges of his time, *Take heed what ye do, for ye do not administer the judgement of men, but of the Lord* [2CH 19:6-7]. And let *David* shew them their duty: *Do right to the poor and fatherless, deliver the poor and needy, save them from the hands of the oppressor* [PSA 82:2]. Next to our Justices of the peace (which are as the Ephori of our Common-wealth, the overseers of the common Quietness) that my speech may be seasonable, let me intreat them to use their best endeavor for the preservation of the public quietness. Their very title may mind them of this, *Justices of the Peace*; As much as to say, Ministers of Justice, preservers of peace; a beautiful epithet on, a blessed action,

for *Blessed are the peace makers* [MAT 5:9]. What is the sum of their Office, but the preservation of Quietness? The extent of their commission is, *To enquire* [2EDW 3:6,18] *and determine of all and singular such accusations and informations as are made of any offences disturbing the common peace, to hear and determine at the Kings suit all manner of felonies* [EDW 3:2,24] *and trespasses committed in their several Counties against the peace, to restrain offenders, rioters and barretters, to bind to the peace, and good behavior unruly persons, and to chastise offenders. And to this end four times yearly they are to keep their quarter Sessions* [2HEN 5:4], *& many times to have petty Sessions, and that in several places, that they may be better take notice of mens misdemeanors, and take order for every ones quietness* [12RICH 2:10]. What worthy projects, what excellent courses are these for preservation of quietness? What then remaineth, but that our Justicers put this their Office duly in practice? their diligence wherein would be of so great importance, that it is of force to make empty pleading places in *Westminster Hall*, & to abridge (if not wholly take away) the number of contentious suits and quarrels which every where do abound. But from these to descend to inferior Officers, as Constables, Churchwardens, Tythingmen, &c. let me tell them, thay they likewise are in place to preserve quietness, and withal let me intreat them to use their best endeavor for the preservation of the common quietness. They are, or should be, advertisers to the Justicers, as they are eyes unto the Judges. *They are to suppress vagrants, drunkards, rioters, gamesters, quarrellers, and all such disturbers of peace* [1JAC 17]: often they are informed of their duties to this purpose at the public Assizes and Sessions: O that there were an heart in them to demean [39ELIZ 4] themselves

courageously in their places; O that they would be truly careful to practice these duties, then should we have more quietness, and less complaining in our streets.

But to leave the *civil Magistrate*, and come unto the *Minister*, he likewise by virtue of his calling is a means to preserve *quietness* for the Preachers of the Word are the *sons of peace* [LUK 10:6], they come with a *message of peace* [ISA 53:7] their *message* is a doctrine of *reconciliation*, their *doctrine* the path way to *peace* and *quietness*: they are the *salt of the earth* [2CO 5:18], to season the hearts of men, that they may be capable of peace: they are the *prodromi* to prepare the way to quietness, by speaking to the conscience, and teaching inward peace, without which there can be no quietness. Therefore it is the *Ministers* duty to be a principal actor for the preservation of Quietness. It was once a common saying, (and it might peradventure then be a true saying) that the want of preaching was the cause of the want of quietness: and I have heard this question once moved. What was the cause that were so many bad Lawyers? which was presently answered, because there were so few good Preachers. But now (blessed be God) there are many good Preachers, there was never so much preaching, never more public Lectures; and yet we see little the more Quietness; nay our ignorant common people would persuade themselves, that for this cause there is the less quietness: wherefore I would admonish and desire, and in the bowels of Christ Jesus beseech my reverend brethren and fellow labourers in God's harvest, that they would both in their Lectures continually preach quietness, and with the utmost of their endeavors in private conferences and public meetings persuade quietness where they see dissentions. It was a notable custom of old time observed in the Land, (and I think the statute for it at this

day is in force) that in the place of judgement the Bishop or Minister should sit with the Magistrate, in the decision of controversies, and suppression of enormities, that so the one by God's Law might instruct the conscience, and the other by the Law of the Realm might correct the delinquents: it were to be wished, that seeing the Magistrate peradventure accepteth not so well of the Ministers presence in his place of Justice, he would vouchsafe his own presence at the Ministers Lectures: As in some places of our Country, it is worthily observed (I would every where it were imitated) once weekly, where public Lectures by authority are established, the Magistrates of the Country near about, and the next neighbor Divines do jointly frequent those places where the Lectures are kept, the one to instruct the people in Christianity, the other to appease cases of controversy: O what an excellent preservative would this be for quietness when the *Word* and *Sword* do meet together, when *Moses* and *Aaron* do assist each other!

As concerning the *Householder* his preservation of Quietness, the less shall be spoken in this place, because it hath been already touched more at large in its proper place: Only by the way let this caveat be given unto him, that he may and ought to be a notable means in the preserving the common quietness, if he look well to the keeping of quietness at home. Every family is a little Commonwealth and every governor of a family is as it were a Justice of Peace within his family: he must therefore with *David*, *walk wisely in the midst of his house* [PSA 101:2]; he must with *Abraham* labor [GEN 13:8] to compose and stop controversies at home so soon as ever they arise; for as a breach of a watercourse, if it be taken in time, and stopped at the beginning, it will prevent the flowing abroad which otherwise must needs break out; so if in the breach of a private peace

and quietness, there be a present redress at home, it will not break forth into such open contention abroad.

The like may be said as concerning the help of *Neighbors* for the mutual preservation of Quietness: As in a common fire every one will be ready to extinguish, and as for a common good every man will be ready to put to his helping hand; so every honest, every Christian neighbor must be ready with all his endeavor to labor to extinguish the flame of variance, and to settle peace one with another. It is reported of that learned & worthy Judge the late Judge Lord *Dyer*; if there came any controversies of poor men to be tried at the Assizes before him, he would usually say, that either the parties are willful, or their neighbors without charity, because their suits were not quietly ended at home. Indeed there is a great defect of charity among neighbors, when a controversy is come to extremity, and hath proved costly, we can say it was pitty that it was not ended by Neighbors; but why are Neighbors so pittiless that they do not interpose themselves to the appeasing of these inconveniences: *I speak this* (saith the Apostle) *to your shame, is it so that there is not a wise man among you? no, not one that is able to judge between brethren?* My brethren, and beloved Country men, let us take away that infamy, that shame, that disgrace from our Towns, Parishes, and Vicinities, yea especially from our selves, let us not make our selves guilty of other mens furies, while we cease to pacify their unquietness; *Let us bear one anothers burdens, and every one help forward the* [GAL 6:2] *Common Quietness by warning them that are unruly, by comforting the feeble, by supporting the weak, and shewing patience towards all* [1TH 5:14].

Chapter XXVIII.

Practical means to preserve Quietness,

1. Equity, 2. Piety.

From the *personal means* we now come unto the *practical means* by which *Quietness* may be preserved; which (because we are now drawing to a conclusion) I will bind up as it were in one bundle, and with all possible brevity commend unto the Readers imitation. Two things are the chiefest means for the preservation of *Quietness*.

1. *Equity*, or upright dealing.

2. *Piety* or godly living.

Upright dealing is a singular means to preserve *Quietness*: for so said *Solon* when one asked him, *what did most keep men from troubles*; he answered, *Upright dealing*: *Do so* (saith he) *to others as thou wouldest be done unto, so thou shalt not disquiet others, nor other trouble thee*. And to the same purpose *Plato* in his platform of a Common wealth, saith, that *both public and private concord and quietness is preserved by public justice and private equity*. The practice whereof *Marcus Aurelius* doth commend unto his son in his Death bed admonition; *My son* (saith he) *wouldest thou live quietly, and have others with thee and by thee to live peaceably? Carry thy self uprightly, deal plainly, judge truly, abstain from injury, right the wronged, relieve the oppressed, suppress the wicked*. The sum whereof the holy Scripture proposeth in these two words; *Cease from evil, learn to do well* [ISA 16:7]: And there is a gracious promise unto gracious practice, *The mountains shall bring peace unto the people, and the little hills righteousness* [PSA 72:3]: which may be thus allegorized: The Magistrates as the *Mountains* shall keep the

people in peace, and the *little hills* the meaner sort, the inferior subjects, shall enjoy quietness, and all by righteousness.

But what is *Equity* without *Piety*? What is *Justice* without *Godliness*? Without *Holiness* there is no peace [HEB 12:14]. *What peace* (saith Jehu) *can there be, so long as Jezabels whoredoms and witchcrafts are in great abundance* [2KI 9:22]? Therefore when the Apostle would shew unto us the way how we may live a quiet and a peaceable life under those that are in authority, he addeth in the end of it, that this must be done *in all godliness and honesty* [1TI 2:2]. *Quiet* we can never be without *honesty*, nor *honest* without *piety*: therefore the Angels make an excellent comfort of this melodious Carol upon Christs Nativity, *Glory be to God on high, in earth peace, good will among men* [LUK 2:14]. First, there must be a *Gloria in Excelsis*, before there can be *Pax in terris*; first there must be *peace with God*, before there can be *Quietness in our selves*. When a man hath his *Quietus est* from God, he is in the high way of *quietness*. *When a mans ways please the Lord, the Lord will make his very enemies to be at peace with him* [PRO 16:7]. Yea he shall be in *league* with all the *creatures, with the beasts of the field, and the fowls of the air, and with every thing* [HOS 2:18]. Therefore every one who loveth peace, must seek to have peace with God, and whosoever desireth to preserve quietness, must preserve it by the practice of godliness, which *Godliness hath the promises not only of the life to come, but also of the life present* [HAG 2:10]. Among which promises these are not the least, *Peace* and *Quietness*.

But how shall we be able either to live godly, or to live justly of our selves, seeing we are so full of frailties and imfections? How shall we establish it in others, who are so unable to effect it in our selves? Therefore we had need to be fervent in prayer both for our selves and others. *Pray*

for the peace of Jerusalem [PSA 122:6]. Art thou in trouble? Pray for thy peace. Dost thou live in peace and quietness? Pray for the continuance of it. *Prayer* getteth *quietness*; *Prayer* keepeth *quietness*; *Prayer* is the very lock of *quietness*. Therefore when thou hast performed all the rest, fail not in this, for this is more effectual to the study of *Quietness* than all the rest: when thou canst not prevail with men, hereby thou shalt be sure to prevail with God.

Chapter XXIX.

The conclusion of the Treatise.

Thus have I, as God hath enabled me, explained this needful duty, and excellent study, the study of quietness. What effect this may work in the hearts & minds of those which shall peruse the same, he knoweth who only knoweth and trieth the hearts and reins. It is a study, I fear me, wherein but few will proceed Graduates, few will set themselves to learn it, very few will be careful to observe the practice of it. Howsoever I shall hardly persuade others to the practice of it, sure I am that I have studied to persuade it, and my desire was to help forward the public *Quietness*. Into whose hands soever this small Treatise shall come, and will take the pains to read over the same, if he be *the son of peace, peace and Quietness shall rest upon him* [LUK 10:6]; if not, it shall serve to his greater condemnation. If it please God to give a blessing to these my poor endeavors, that by them the heart of any who either themselves are troublesome, or troubled, may be reclaimed unto Quietness, let his holy Name have all the glory of it. If I have spent my strength in vain, and have sung a song to deaf ears, and have in vain commended Quietness to those whose hearts are fully bent to contention, and settled in unquietness; *yet for Zions sake I will not hold my peace*: for my Countrys sake I will ever pray that *peace may be within our walls, and prosperity within our Palaces. For my brethren and companions sake, I will now say peace be within thee: Because of the house of the Lord our God, I will seek thy good* [PSA 122:5-9]. God Almighty, who is *not the Author of confusion, but of peace, who maketh men to be of one mind in one house*, give us all grace that we

may labor to preserve *Peace* and *Quietness* within our houses, with our Neighbors, and with all that are round about us, that we may *preserve the unity of the spirit in the bond of peace, being, one body, and one spirit, as we are called in the hope of our calling, having one Lord, one Faith, one Baptism, one God and Father of all, which is above all, through all, and in us all* [EPH 4:3-7]. To whom be all honor and glory now and forever, *Amen*.

FINIS.

