

U S E. WE may learn from the Premises, *A good Rule for the making of Happy Families.* Let such as stand in this Relation, one to another, study and practice more these Duties, and endeavour to out-do each other in that Conjugal Love, and the regular expressions of it; and wait upon God for his Grace to help them in so doing. This is the way to have Piety, & Peace and Prosperity to dwell under such a Roof: For there God will command the Blessing. And if such do meet at any time with a Cross in this Relation, let them examine themselves whether they hath not been some notable Defect in these regards, and be humbled before God for it. This will be the way to recover His Favour, & to live together as the fellow-Heirs of Eternal Life.

[JULY 27. 1703.]

SERMON CLXXIX.

[2.] WE proceed to consider the Relation which is made between the *Master & Servant*; which also belongs to the *OEconomical* Order, and goeth into the Constitution of a Family; tho' not so principally and necessarily as the *former*; and therefore it is put in Order after that. And here we are to observe, that *Master* is not to be taken *exclusively* but *inclusively* of the *Mistress*, who also hath a power of Authority over Servants; as was observed under the former.

BEFORE we proceed to consider the Duties belonging to the Correlates in this Order, it is requisite that we enquire first into the *ground or foundation* of the Relation it self; whether it be appointed by God; when, & how, & how far it is to be reduced to the *Law of Nature, or Moral Law*. That there is such a Relation, *de facto*; is apparent; but how it came about, is matter of Dispute; some asserting that the Relation between Master and Servant, is as Natural as that between Parents and Children; others constantly asserting, that the Relation it self is made by Men's corrupt Wills; and that it is unlawful for any to take to himself the Authority of a *Master*, or for any to submit to the Condition of a *Servant*: Whereas others go on in a *middle way*, which is more agreeable to Truth: And for the distinct taking up of this matter, I shall briefly offer the following Observations;

1. THAT *the Order under consideration, is OEconomical.* The Titles of *Lord and Servant*, are sometimes used for every sort of Relation between Superiours and Inferiours: But the Nature and Quality of the Subjection is diverse in them, and to be measured from the Relation it self, and the End or Design of it. But more peculiarly, we are here to distinguish it from the Lordship and Service between Civil Rulers and their Subjects.

2. HENCE *the Right of Dominion, and the Duty of Servitude, is limited to that which is proper to a Family.* A Family indeed is sometimes considered more *largely*, and so it comprehends

not only a *Tribe*, but also a *Nation*, as we find it often used in Scripture; but in a more *strict and appropriate* sense, it intends a *Private Society* of Mankind, which is *Domestick*; to the compleatness whereof there are Three Orders combined, Husband and Wife, Parents and Children, Masters and Servants: Which Orders being different, there are the diverse Rules which belong to them: And because no Society can consist or attain the End of it, without Order, and every Member of it ought to be obliged to Order; there must be Duties answerable lying upon them: And this the very Light of Nature will give Testimony unto: Hence that, 1 Tim. 3. 4. *One that ruleth well his own house, having his children in subjection with all gravity.* But these Duties must hold a subordination to, and not either clash with, or encroach upon those that are proper to *Publick Societies*, or *Civil Government*.

3. THAT *such a State of Servitude, as is OEconomical, was incompatible with Man's State of Integrity.* For altho' there would have been inequality among Men necessarily following from the Relations that God placed Men in; yet such a Relation as this is, was neither necessary nor adapted to the State of Innocence. Man was Created in a State of Liberty compleatly furnished with the Image of God, and made for Dominion over the Inferiour Creatures of the Visible Creation, Gen. 1. 26. Which Dominion would have belonged to every Man, when grown to the use of Reason; who was then to be at his own dispose; whereas the most easy *Servitude OEconomical*, hath that in it, that the Servant is not at his own disposal; but is at the call and beck of another, who is to Govern and Order him in his Actions; as, *Matth. 8. 9.* Nor would there have been any need of it, Man's Condition would have been compleat for his well-being without it.

4. THAT *this Dominion & Servitude were brought in by the Apostacy, and are a fruit of the Curse.* The Reason why the Pagan Philosophers ascribed it to the Law of Nature is plain, *viz.* Because they were altogether ignorant of Man's primitive State of Perfection, and considered Mankind in the Condition which they found him in, which was under the Ruines of the Apostacy; which had they known, they would have been otherwise minded. And when great Divines do say that the Law of Nature requires this Relation, they do not intend it of the primeval right, but of the primability of it, in regard of Man's present Condition, which they call a *secondary Right*; supposing truly, that in this Law, Provision was made not only for the Relations which were at first made; but also for all such, as might afterwards be introduced, either by the Providence of God, or by a positive Law. Hence,

5. THE *Misery consequent on Man's Fall, hath made this Relation necessary and unavoidable.* Tho' a State of Service, which naturally infers it's Correlate, was no ways agreeable to Man's Primitive Perfection; yet it is such as the Condition of fallen Man, under his unhappy

Circumstances, cannot be without ; which renders it both needful & profitable to Humane Society ; and not only in the *Common-wealth*, but also in the *Family*. All *Servitude* began in the *Curse*, but it is so ordered in the *Providence* of God, as it becomes *Beneficial* to Mankind. And such is the *Condition* of some that they do fall unavoidably under this *State*, and are made *Servants* of others : Nevertheless, God in His *Infinite Wisdom*, in it provides for the *Succour* and *Advantage* both of *Masters* and *Servants* : and it is none of the least *Media* for the upholding of *Families*, and providing for the *Comfort* of many *Lives*.

6. HENCE there are necessary *Rules*, prescribing and limiting the *Duties* belonging to this *Relation* given by God. That there are such, the *Word of God* acquaints us, and the *Necessity* of Mankind called for it, else there would have been no *Family Order*, which would soon have brought *Ruin* upon the *World*. The *End* of this *Order* is for *Man's Benefit*, tho' it also carry on it a *Note of the Apostacy* ; and this *Benefit* would soon cease, were not both *Masters* and *Servants* under the limits of *Restraint* ; as is evident from the *breakings out* of *wickedness* in many, this notwithstanding.

7. THE *Rules or Duties* referring to this *Relation*, are reducible to the *Law of Nature*, or the *Moral Law*. That *Law* not only laid *Commands* on *Men*, considered in, and in things agreeable to the *State of Integrity* ; but was a *Rule of Government*, and therefore extendible to every *Condition* that *Man* might be in. And the *First Command* requires that *Man* receive the *Command* from *God*, in whatsoever he shall at any time make known His *Preceptive Will* in, because He is our *Lord and Lawgiver* ; and *Infinite Wisdom* could not but accommodate the *Rule*, so as to comprize in it every *State* which *Man* might be brought into ; and made this or that to be his *Duty* in such an *Hypothesis*. Hence the *Light of Nature*, or *right Reason*, which is the *Medium* by which we are to spell out the *Law of Nature*, will tell *Men* upon search, that such a *Relation*, being to be used for the *Glory* of *God* and *Use* of *Mankind*, hath such inseparable *Duties* attending upon it : And when *God* hath revealed His *Will* concerning this in His *Word*, must say, It is highly *Rational* ; and doubtless that *general Rule*, rightly applied, will undeniably infer it, *Matth. 7. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.*

8. THAT it is very lawful for some to be *Masters*, and some to be *Servants* in a *Family*. For, tho' *Sin* made it necessary, yet that necessity falls under the *Governing Providence* of *God*, and is made capable of being improved to His *Glory*. It is therefore a *Condition*, in which *God* may be glorified ; and for that reason we are commanded to use it so ; and *Servants* are bidden on this account to be content in it, and carry it with a due regard hereto, *1 Cor. 7. 20, 21, 22.* And the *Apostle* asserts the just dominion of *Philemon* over his *Servant Onesimus*, *Phil. 10, 11, 12, 13, 14.*

9. THERE are different degrees of this *Dominion & Servitude*. The word *Servant* is thought to be borrowed from the *saving* of *Persons* in *War* ; but it is applied to all such in a *Family* as are under the *Command* of a *Master*, and owe to him *Subjection* : And we know by *Experience*, that these are not all of a sort, or come under the same degree of *Servitude* ; some are more *Free*, and others more in *Bondage* ; hence the word *Servant* is sometimes used in common language, distributive with that of a *Slave*. Now the ground of this difference ariseth from the divers ways in which this *Relation* is brought about ; and these may be reduced into four *Heads*, viz.

1. BY *Compell or Agreement*. And these are the most *honourable* sort of *Servants* : And these are such as are originally *Free*, and either by themselves or by their *Parents* or *Overseers* indent with their *Masters*, between whom there are mutual *Obligations* ; such as *Apprentices* bound to *Trades*, or *hired Servants* for a shorter or longer *Time* ; of this sort of *Service* there are few that make any dispute against the *Lawfulness* of it, being apparently necessary.

2. BY *self Alienation, through Poverty or Forfeiture*. When *Men* are reduced to such *Exigence*, as they either *Sell* themselves or *Children* to their *Neighbours* ; or run themselves in *Debt* and have nothing to *Pay* ; or for some *pecuniary Crimes* are *Sold* ; such things are allowed by the *Laws of Nations*, and the *Scripture* seems to approve the *Equity* of this ; this was *Civilly* practised in *Israel*, *2 Kings 4. 1.* And it seems to be grounded on that *Law*, *Deut. 15. 12.* And may be argued from the *Scope* of that *Parable*, *Matth. 18. 25. Levit. 25. 39.*

3. BY *Captivity in War*. This also hath been reckoned to *Jus Gentium*, and accounted *Indulgence* to such as might have been *slain* ; and was allowed by *God* to his *People Israel*. On this *Account* he gave a *Law* about it : *Sec. Numb. 31.* And these are reckoned to the *Man's own proper Goods* ; and a right of *buying* and *selling* them was allowed to them ; *Lev. 25. 44, &c.*

4. BY *Natural Generation*. For, though *Men* are not naturally *Servants* as they are *Men* ; yet *Men* may be born *Servants*, being descended of such *Parents* as are so. And this also hath a *Divine Approbation*, *Gen. 14. 14. 17. 12.* So that all these sorts of *Servants* come under our present *Consideration* : And I shall endeavour to give a *general Account* of the comprehensive *Duties* belonging to each.

(1) THERE is a *Duty of Love* which *Masters* owe to their *Servants*. And tho' there is a diverse *Government* of them according to the different ground of their *Servitude* ; yet there is an *Honour, Love* and *Respect* which they owe to all ; and the poorest *Slave* hath a right to it : The meanest *Servant* is in some respect as good as his *Master*, altho' *Providentially* made far *Inferiour* to him. They had both one *Father* ; are made of the same *Metal*, and cast in the same *Mold* of *Humanity* ; so *Job* acknowledgeth, *Job 31. 15. Did not he that made me in the womb, make him ? and did not one fashion us*
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in the womb. They have both one Supreme Lord and Master, to whom they must give up their Account; hence that, Ver. 14. *What then shall I do when God riseth up? and when he visiteth, what shall I answer him?* Hence that, Eph. 6. 9. *Knowing that your master also is in heaven.* And they have both Immortal Souls equally capable of being made partakers in Eternal Glory: So that this difference in Condition is only temporary; and hence the Duties of Masters to their Servants may be reduced to Two Heads. 1. Respecting their Command over them. 2. Respecting their Care they should have of them.

[1.] RESPECTING their *Command over them.* That they have a right of Command, is very evident from the Nature of the Relation; else they could in no true sense be called *Servants.* And as the Power over Servants upon Compact is limited by the Articles of it; so in the other, which seem to be more Arbitrary, it is bounded by the Rules both of Natural and Revealed Religion: And here in general, (*Negatively,*) no Master as such, hath an Arbitrary Power over his Servant, as to Life and Death; this would be to encroach upon the Civil Government, to whom it belongs to do Justice between Masters and Servants: Hence that Law, Exod. 21. 20. *Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.* And what follows in the next Verse, was an Indulgence of the Judicial Law to that People. And here these particular Duties are to be observed,

1. *THEY are to Command them nothing but what is just and right.* And here a difference is to be made; there are Services which in themselves are lawful, but are also in esteem forbid, and not agreeable to some, who are of a more ingenious Education; and yet necessity requires them to be done; but are fitter for such as are of a more Servile Condition: But that which I here mainly intend, is, that there are some things which are in themselves *Lawful,* and others that are *Sinful,* being a direct breach of some Moral Command. Now the Law of God is to bound their Authority, and they may not Transgress it: And it is certain, that to Command a Servant to do a thing that is forbidden of God, is to be a Guilty partaker of other Men's Sins, and to be a Moral Cause of them, which is universally forbidden, 1 Tim. 5. 22.

2. *THEY are to forbear scurrilous & undue Threatnings.* See, Eph. 6. 9. *Masters forbear threatening.* The word *forbearing,* properly signifies to remit or moderate a thing. Not that all Threatnings are here interdicted; for there are that belong to Discipline, and are good Means to prevent Disobedience, or humble them when in a Fault: But those unjust Threatnings, which carry in them the indication of fury and unbridled passions, are to be restrained: for they both discover an ungracious frame in him that useth them, and tend more to harden Persons in their wickedness, than to restrain or reform them, which is the

next end of all Family Discipline, which requires Moderation.

3. *THEY are to Correct them with Prudence and Humanity.* That Corrections, whether by Reproofs or Chastisements, are not only a Privilege belonging to the Superiority of Masters, but a Duty incumbent on them, in case that need calls for it, both for the maintaining of their Authority in the Family, and the real Good of such Servants, is certain: And altho' there is to be a different Administration of it to some sorts of Servants, and others; yet these two things mentioned, are to govern them in the application of it to any, even such over whom they have the greatest Jurisdiction, viz. It must be done with *Prudence;* in which Prudence there are two things to be observed, viz. They ought not to do it, except there be a *Just Provocation;* nor then always, unless the *Circumstances* make it needful. Extreme Rigour here, is extreme wrong. Utmost Severity is not to be used, when more gentle Treatment is as probable to attain the end: We read, Prov. 26. 3. *A whip for the horse, a bridle for the ass, and a rod for the fool's back.* And we are not to make *Asses* of our Servants, whilst they may be treated as *Men.* And when Prudence calls for it, *Humanity* ought to Govern it. They must avoid all Cruelty, both in words and blows; and rather keep within the bounds of Severity, than go beyond the Limits of it; and for this reason ought not to be done in a Paroxysm of *Ungovern'd Rage;* but when Passions are under the Government of Discretion. It was a laudable and imitable Expression of a Pagan, which Moral Philosophy had taught him, who said to his offending Servant, *I would Beat thee, if I were not in a Passion.*

4. *TO allow them a full liberty to plead their Innocency.* What solemn Profession doth Job make of his Integrity on this Account, Job 31. 13. *if I did despise the cause of my manservant, or of my maid-servant, when they contended with me.* The end of Reproof and Correction is to convince the Subject of a fault; if therefore they are *Guiltless,* they deserve it not; and therefore a due enquiry into the Case ought to precede. And it is their due, soberly to vindicate themselves if they are able; and are not therefore to be terrified with Menaces, and forbidden to speak for themselves. And if they have been wronged by a rash treating of them, it is a necessary Duty to do them right, tho' the manner of it is to be wisely managed, so as not to give them occasion to insult; and the Obligation in these two last respects, is to be gathered from the equity of the Law, Exod. 21. 26, 27.

[2.] RESPECTING the *Care which they should take of them.* They are Members of the Family, and consequently under the Care of the Head of it: And this Care ought to be exercised both in regard of their Souls and Bodies.

1. *IN regard of their Souls.* And here is their principal Care to be employed: All the

Members in a Family are therein equal, in that they have Souls equally capable of being saved or lost: And the Soul of a Slave is, in it's nature, of as much worth, as the Soul of his Master, having the same noble Faculties and Powers, and being alike Immortal; and being alike Precious to Christ, who paid as great a Price for the Redemption of the Soul of *this* Person, as of the *other*, Ezek. 18. 5. Col. 3. 11. Now every Householder is a sort of Priest in his Family; every Soul in it is put under his Charge, and he is bound to seek the Salvation of it, and must give an Account for it another Day, when God shall demand, Where are the Souls that I entrusted thee withal? Hence they are bound to take Care for their Instruction in the fear of God, and allow them the liberty of the Ordinances, and give them their seasons for Reading the Word, and secret Religious Performances; and to have neglected them in this, will be a bitter Remorse on their Consciences another Day, Gen. 18. 19. *For I knew him, that he will command his children and his household after him, and they shall keep the way of the Lord.*

2. IN regard of their Bodies. And the summary Duty here is to do that for them which is just & equal, Col. 4. 1. And tho' we cannot put a particular stint to this, but it much depends on the Discretion of Masters, and Condition of Servants; yet it is certain, that this is not left wholly to their Arbitrary Pleasure: Doubtless there is a Caution against an over delicate Provision for such, included in that Adage, Prov. 29. 21. *He that delicately bringeth up his servants from a child, shall have him become his son at the length.* But there is the least danger on this hand. As to Servants by *Compuls*, they have a Relief against Oppression by their *Articles*, especially *Apprentices*; as to *others*, it is a Duty lying on Masters, to see that they have wholesome, sufficient and seasonable Food, whereby they may be strengthened and encouraged to do their Work; and that they have suitable *Apparel* to cover their nakedness, and defend them from the injury of the Seasons; and if they have been Faithful to them in their Service to do something more for their Encouragement: And they owe to them a tender Care that they want for nothing that is proper for them in a time of Sicknes: It is recorded for the Commendation of that Centurion, *Matth. 8. 5, 6.*

(2.) *THERE* is a Reciprocal Duty of Servants towards their Master: And it is to be paid to them, *eo Nomine*, because they are their Masters, let them be otherwise what they will; and they are to adore the Providence of God, in disposing them to a better or worse Condition in this regard; and if they suffer hard things in it, to consider, that Servitude it self was bro't in by Sin, and is a part of that Death which Good as well as Bad must undergo in this World; hence that, 1 Pet. 2. 18. *Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.* And the principal and most comprehensive Duties incumbent on such, are these that follow;

1. *THEY* ought to entertain in their hearts, a Reverential Fear of them. Eph. 6. 5. *Servants, be obedient to them that are your masters according to the flesh, with fear & trembling, in singleness of heart as unto Christ.* We observed under the former, that there is a Fear or Reverence due from every sort of Inferiour, to the Superiour, which ought to be a Principle influencing them to the practice of their Duty; without which, they will either not do it at all, or do it Hypocritically: But that this Fear is diversified according to the Nature of the Relation which they stand in: The Apostle therefore here subjoyns trembling, to express the kind of Fear belonging to Men in this Order, implying a sense of their Subjection, and the Power their Masters have over them; and the Corruption of their Hearts making this Condition uneasy to them, which should make them the more careful to watch themselves, and fortify against the Temptation, which Pride and impatience of Servitude is apt to urge upon them: God therefore useth such an Expression as this, Mal. 1. 6. *If I be a master, where is my Fear?*

2. *CHEERFUL* Obedience to their Lawful Commands. Not resisting or fretting; Tit. 2. 9. *Exhort servants to be obedient unto their own matters, and to please them well in all things; not answering again.* They are to remember, that they serve God, in serving their Masters; and therefore should do it willingly; Eph. 6. 7. *With good will, doing service, as to the Lord and not to men.* It is true, if they Command them to Sin, they must humbly refuse; for both their Masters and they are God's Servants, and they must not disobey Him to please Men; but no lawful Command, tho' possibly in it self ingrateful, should be refused by them, nor disputed against by them, nor done with a murmuring and discontented mind.

3. *DILIGENCE* and Faithfulness in discharging of the Service that is incumbent on them. They ought to be as diligent in serving their Masters, as if they were doing for themselves; and indeed they do so in a true account. They should account their Master's Profit as their own, & be as much concerned for it; and for that reason they ought to use cheerfulness in all they do; for this reason they are forbidden *eye-service*, Eph. 6. 6. *Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart.* It is a good Motive to serve God faithfully, because His Eye is ever upon us; hence that, Matth. 6. 6. *Thy father seeth in secret.* But the Master's Eye cannot be always upon his Servant; but his Conscience should be his Monitor, which is to consider his Duty, and that Account he must give to God of his Service: He ought therefore to beware, that his Masters Affairs do not suffer by him, either by Purloining or Neglect, Tit. 2. 10. *Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.*

4. *PATIENCE* & Submission. He may possibly serve an hard Master, who Rules him with Rigour: And this hinders not, but if he

be injuriously treated, he may make his Orderly application to the Civil Magistrate, whose Duty it is impartially to afford him a redress, upon a clear Proof of it: Nevertheless, he is not to rise up against his Master; or by any way, take his own Revenge upon him: And if he have no door open to obtain regular Succour from Men, he ought with Patience to commit it to God, who hath said, that He is the Avenger of all such.

US E. LET all such as stand in this Relation, *Take heed to themselves, that they do serve God thus in it, as they hope to give up their Account with Joy another Day.* Let *Masters* consider, They have a Master in Heaven, who will reckon with them ere long; and if they have abused their Power, or neglected their Duty, it will be ill for them. And let *Servants* remember, That whatsoever Entertainment their Service finds from their Earthly Masters, God will accept and crown their Faithfulness in it; and if they have served Christ, and done it as to him, great will be their Reward in Heaven: And how hard soever it may at present seem unto them, yet when Christ shall say, *Well done good and faithful Servant,* it will never Repent them.

[AUGUST 24. 1703.]

SERMON CLXXX.

II. **V** V7 E are now to pass over to the con-

light of Nature discovers it to be highly Rational; and the very Heathen Moralists, have taken notice of, & prescribed Rules concerning it. We may here only take a brief and general Account of this:

(1.) *A N C I E N T Persons* ought to carry it towards them that are *Younger*, so as to adorn their Age. Their whole Conversation ought to be such as may Commend them to their *Seniors*, and command a venerable respect from them. They should adorn their gray Hairs with those Vertues which do every way become them. Tho' Age it self hath a respect due to it, yet if it is not becomingly managed, it may be unhappily exposed to Contempt: We therefore have that Observation of the Wise Man; Prov. 16. 31. *The hoary head is a crown of glory, if it be found in the way of righteousness.* We have a summary Account of the Exemplary Vertues, which they ought to adorn their Lives withal, Tit. 2. 2. *That the aged men be sober, grave, temperate, found in faith, in charity, in patience.*

1. *S O B E R, or Vigilant:* But it is frequently used for *Sobriety*; and that not only in respect of the *Body* but of the *Mind*. And it is not to be restrained to Meats, Drink, Apparel, for that comes afterward; but it comprehends the whole Department, and consists in a vigilant Care to keep a guard upon all their Words and Carriages, that they do not exceed the bounds of Sobriety; not bragging of themselves, or allowing themselves in any manner of Excess.

2. *G R A V E.* The Word signifies one of a Modest, solemn and venerable