

But if the profane parents and masters amongst us will not reform and pray in their houses, shall I not prevail with many of you professors, that have been shamefully guilty of this neglect? Then pluck-off your vizard of profession abroad, and tell us what you are. Do not deceive us any longer, and make the world believe you are that which you are not, but let us know what you are. What shall I say? Will nothing prevail? Then they that are for hell, are for hell, and we cannot help it. But it will be more profitable for you and your families, that you be really and indeed what you have with much zeal abroad professed yourselves to be. I pray you, be better in your houses, and act as men resolved for heaven, and to have all your family with you there. However, if any do miscarry, let it not be by your neglect. And as for you that have and do make conscience of this duty, go on, and the Lord be with you! Go on, sirs! Hold out; it is but a little while, and your praying shall be turned into perfect praising. Go on, that your children might bless God that they had such parents, and your servants bless God that they had such masters, and that ever they came under your roof, and lived within the walls of your house. You will have comfort when you come to die, in the review of holy diligence, and might leave them with peace; which will be better to you than all the world. Keep fast then your resolution, *that, while you live, you and your house will serve the Lord!*

SERMON XVI.

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WHAT ARE THE DUTIES OF HUSBANDS AND WIVES TOWARDS EACH OTHER?

Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.—Ephesians v. 33.

My business is to declare, from this scripture, *What are the duties of husbands and wives towards each other*,—a subject of manifest use and need; for as this relation is the foundation of all others in the world,* so the right discharge of the duties hereof doth greatly promote the like in all the rest. But here it is easier to direct than to persuade, and harder to please man than God. And, you know, we must be faithful to him, and we must be faithful to you; and you must labour to bring your will to the rule, and not to bring the rule to your will. And your rule is laid down in these words: “Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.”

* Πρώτη δὲ καὶ στοιχειωδέστατη τῶν κοινωνιῶν, ἡ κατὰ τὸν γάμον.—HIEROCLES *De Nuptiis*, p. 210. “But the first of all the forms which human society assumes, that indeed which contains its most essential elements, is the marriage-relation.”—EDIT.

Wherein you have, 1. *The connexion* : " Nevertheless ; " that is to say, leaving that mystery of the spiritual marriage,* " Let every one of you," &c. Or, notwithstanding that the copy, proposed verse 25, of Christ's love to his church is so superlative and above your reach,† *yet* " let every one of you so love his wife as himself : " unless we understand it illatively, and read it, " So then," or " therefore ; " ‡ as if he had said, " The sum and short of what is said, amounts to this, that as Christ loved his church, so every one of you," &c. §

2. *The direction*, in the rest of the verse : " Let every one of you," &c. Wherein you see,

(1.) *The universal obligation of it* : " Let every one of you ; " which might, with some ordinary supplement to the Greek, || make a sentence of itself : thus : " Let every one of you," though you be never so good, and though they be, never so bad, ¶ " look to this," do you this.

(2.) *The particular application of it* : " In particular ; " what hath been determined in general, let it be applied by every one to themselves. For both these passages may well respect both husband and wife, and do import that each of them should study and practise their particular duty.

3. *The summary description of each of these their duties.* And,

(1.) *Here is the sum of every husband's duty* : To " love his wife." Indeed, this is not all : but this is the chief of all, this will fulfil all. And to this is added an excellent clause, " as himself ; " which may pass both for a rule and for a reason. (i.) *For a rule* ; for he that may not know how our Saviour loved his church, yet cannot but know ** how he should love himself : why, let him love his wife as himself. (ii.) *For a reason* ; for it being certain, that a man's wife is a great part of himself, that they are but two in one, †† " let every one of you love his wife as himself."

(2.) *Here is the sum of every wife's duty* : " And the wife see that she reverence her husband. Where the word " see " is added in our translation as a convenient supplement to the sense, ‡‡ though it be not in the letter of the Greek. But the substance of the wife's duty is here concluded to be " reverence," as we translate it, though most others read it, φοβηται, " fear ; " §§ and doubtless intends that inward respect to the place

* So ZANCHIUS and MUSCULUS in loc. † Παῦν, *verantamen*.—TREMELLIUS, VULG. VERSIO. *Ceterum*.—GAGNEUS. ‡ So " the Dutch Annotations," BEZA, and HAMMOND in loc. § Non dicit, " Verum vos," sed, " Verum et vos ; " quasi dicat, Sicut Christus ecclesiam suam dilexit.—ZANCHIUS et MUSCULUS in loc. " The apostle does not say,

" But do ye," &c. He says, " But do ye also," &c. As if he had said, " As Christ loved his church," &c.—EDIT. || *Græcis et Latinis deest aliquid hic supplendum, viz. Vos singuli id præstate*.—GAGNEUS. [" Both in the Greek original and in the Latin versions of the passage, something seems to be deficient here, which requires to be supplied ; namely, Let each of you do this."] So our old translation. ¶ *Sive hæ formosæ sint sive deformes, sive divites sive pauperes, sive morigeræ sive immorigeræ, ad unum omnes*.—ZANCHIUS et MUSCULUS in loc. " All wives, without exception, are entitled to this, whether they be handsome or deformed, rich or poor, complaisant or disobedient."—EDIT.

** Οὐκ εἰς σφοδρότερον ἤλθεν ὑποδειγμα, ἀλλὰ καὶ ὡς ἐγγύτερον καὶ σαφέστερον.—CHRYSTOSTOMUS in loc. " This is not produced as a more ardent pattern of affection, but as one that is nearer to a man, and more easily understood."—EDIT. †† Ὁσαυτὴ ἡμιτομα δύο εἰσι.—Idem in *Coloss.* homil. xli. " Like something that is but half-separated, they are still two in one."—EDIT. ‡‡ *Ellipsis ; subauditur φρονιζέτω αὐτὸς τὰς*.—CAMERARIUS in loc. " An ellipsis occurs here, which is to be supplied by the word ' see : ' Let the wife see, or be solicitous," &c.—EDIT. §§ So " the Dutch Annotations," the Vulgate, BEZA, &c.

and person of a husband, which inclines them to a voluntary subjection, and an agreeable behaviour : * which reverence or fear is so far from excluding love, that it both supposeth it,† and is an effect of it ; for when we love, we study to please, and fear to offend.

And though there be no *express explication* of this duty of the wife, as there was of the husband's, who is charged to love his wife "as himself;" yet there is an *implicit direction* to the wife in her duty to her husband ; namely, to reverence him, and to be subject to him "as unto her head."‡

So that our lesson hence is plain, which is this :—

DOCTRINE.

That every husband should love his wife as himself, and every wife should reverence her husband.

This is the dictate of our Creator, both by the light of nature and of scripture. This is the constant language both of the Old Testament and of the New ; and is more purposely handled and pressed by the two great apostles of the Jews and Gentiles, that so all Christians, however descended, should submit unto it. The apostle Paul, Eph. v. 22, &c. ; Col. iii. 18, &c. ; the apostle Peter, 1 Peter iii. 1, &c.

Not that these are all their respective duties ; but these are specified, either, 1. Because in these are the most frequent failings ; § husbands too commonly being defective in their love, and wives most defective in their reverence and subjection ; or, 2. Because these two are the sum of the rest ; and no other duties are either possible or acceptable without them.

And my present work is to digest and urge these in a solemn and impartial manner, that it may appear, our religion doth not only propound rewards to make us happy in the world to come, but doth also direct the methods of settling our quiet and comfort in this present world. For, certainly, it is not the having of husbands or wives that brings contentment, but the mutual discharge of both their duties ; and this makes their lives, though never so poor, a heaven upon earth.

But herein I can but draw-up an abstract, and send you where you may be far better provided. In the mean time, let us all, in the prosecution hereof, sadly reflect on our former failings, and sincerely resolve on future amendment, according to that whereof we shall be convinced by the word of truth.

And here, I shall endeavour these four things :—

- I. *To propound the mutual or common duties of both.*
- II. *The special duty of every husband.*
- III. *The special duty of every wife.*

* φοβεσθαι, doctrina de reverentia cultu, quo is qui inferior est superiorem colit.—BEZA in loc. "In this passage the Greek word inculcates the doctrine of her cultivating such reverence toward her husband, as he who is an inferior evinces toward his superior."—EDIT. "Fear ; that is, with respect and awe be subject to him."—"Dutch Annotations." *Nusquam erit voluntaria subjectio nisi pracedat reverentia.*—CALVINUS in loc. "There will never be any voluntary subjection, unless it be preceded by reverence."—EDIT. † "Supporteth" is the reading of the first edition.—EDIT. ‡ "She to behave herself reverently to her husband as to her head."—HAMMOND in loc. § MR. BYFIELD on Col. p. 111.

IV. *Directions how to accomplish them, that so they may most certainly be blessings to each other.*

MUTUAL DUTIES.

I. Let us see what are those *mutual duties* that lie common between husband and wife, wherein both of them are equally, at least according to the place and power of each, concerned and obliged. And they are these following:—

1. *Mutual cohabitation.*—For the man, he must “leave father and mother, and cleave unto his wife;” (Gen. ii. 24;) and the woman, she must “forget her kindred and her father’s house.” (Psalm xlv. 10.) The husband, he must “dwell with the wife;” (1 Peter iii. 7;) and the wife, she must not “depart from the husband,” though he be an infidel. (1 Cor. vii. 10.) And indeed the ends and duties of marriage are such as will not ordinarily dispense herewith. For example: “Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.” (1 Cor. vii. 3—5.) Which plainly shows that even the sober use of the marriage-bed is such a mutual debt, that it may not be intermitted long without necessity and consent.* Nay, in the old law, the greatest necessity should not send the husband from his wife the first year, that their affections might be thoroughly settled, and that he might “cheer up his wife which he hath taken.” (Deut. xxiv. 5.) Neither indeed can any of the following duties toward each other’s souls or bodies, be thoroughly performed, nor many grievous snares avoided, without dwelling together.†

And therefore neither desire of gain, nor fear of trouble, nor occasional distastes, nor pretence of religion, should separate those from conjugal converse and cohabitation, (unless with consent, and that but for a time,) whom God hath joined together.‡

2. *Mutual love.*—This, though in a peculiar manner it be the duty of the husband, (“Husbands, love your wives,” Col. iii. 19,) yet it is required also of the wife; they must “love their husbands.” (Titus ii. 4.) Indeed this is the conjugal grace, the great reason and the great comfort of marriage.§ Not a sensual or doting passion; but genuine, conjugal, and constant, “out of a pure heart fervently.” Not grounded on beauty, wealth, or interest; for these may soon wither and fail: nor only upon grace and piety; for this may decay to the least degree, and in the opinion of both parties quite disappear: but it must be

* The wife of Galeac. Caracciola denying this debt, upon the direction of her confessor, on pain of excommunication, was judged a sufficient reason of divorce.—*In Fidd.* † “For the man is the head, the woman is as the body: for the head and body to be sundered, it is present death to either.”—GATAKER’S “Sermons,” p. 203. ‡ *Alibi fluctuare sese existimet; in domo autem apud uxorem suam, tanquam in portu optato, conquiescere.*—DAVENANTIIUS in *Coloss.* “In other places, a husband may consider himself to be in the midst of boisterous billows; but when at home, and in the company of his wife, let him feel himself to be in tranquillity and at repose in his desired haven.”—EDIT. § “First you must choose your love, and then you must love your choice.”—SMITH’S “Sermons.”

grounded upon the command and ordinance of God, whereby of two they are made one flesh.* So that though either of them be poor, deformed, froward,—though unregenerate, wicked, infidels,—yet, in obedience to God, and in conscience of the marriage-vow, which obligeth “for better and for worse,” they ought to love each other with a superlative love; † and when the sacred knot is once tied, every man should think his wife, and every wife her husband, the fittest for them of any in the world. And hereupon, the Heathens took the gall from their nuptial sacrifices, and cast it behind the altar; to intimate the removing of all bitterness from the marriage-state; there should be nothing but love.‡

And this love must be as durable and constant as are the grounds of it, to the persons of each other until death: and to the memory and posterity of each other, when they are dead and gone: and thus the good wife is understood by some to do her husband “good all the days of her life;” not only of his life, but, when he is dead, to his posterity. (Prov. xxxi. 12.) What strange instances of this lasting love former ages have given,§ and some Pagans at this day,|| is in history both evident and admirable.

This true-hearted love will bring true content and constant comfort into that condition, will make all counsels and reproofs acceptable, will keep-out jealousy, that bane of marriage-comfort, will keep the thoughts fixed, and the heart chaste; for it is not the having a husband or wife, but the loving of them, that preserves from adultery. This will prevent or soon quiet those storms within doors: as we see the mother that dearly loves her child, though it cry all night and disturb her quiet, yet love to it makes them very good friends in the morning. If love be eclipsed for a day or an hour between husband and wife, they are “like a bone out of joint;” ¶ there is no ease, nor order, nor work well done, till it be restored again.

3. *Mutual fidelity, especially to the marriage-bed, and also in each other's secrets.*—And this is directed 1 Cor. vii. 2: “Let every man have his *own* wife, and let every woman have her *own* husband.” By which rule, the thoughts, desires, and actions of each of them are confined to their own lawful yoke-fellow, as the dearest, sweetest, and best object in the world; and this by virtue of the covenant of their God.** The least aberration herein (if it be not speedily and sincerely mortified) will strangely get ground and fester in the soul, and never rest till it come to plain adultery. And then the comfort of their lives, the quiet of their consciences, and the credit of their families, lie bleeding; and, without true repentance, their eternal happiness shipwrecked.†† Yea, this

* *Una caro, non nexu amoris, nec commitione corporum, nec procreacione liberorum, sed vinculo conjugii.*—ZANCHIUS. “One flesh”—Not by the fetters of love, nor by the commingling together of their bodies, not by the procreation of children, but by the strong bond of marriage.”—EDIT. † *Ουτως γαρ, ουτως πασης τυραννιδος αυτη η αγαπη τυραννικωτερα.*—CHRYSOSTOMUS in *Ephes.* homil. xix. “For, indeed, of all tyrannies, love itself is the most tyrannical.”—EDIT. ‡ CÆLIUS RHODIGINUS, lib. xxviii. p. 1675. § Portia, the wife of Brutus; Arria, the wife of Cæcinnæ Pætus.—In VALERIUS MAXIMUS. || The Banyan wives among the Indians burn themselves as

ashes at the funeral of their husbands.—HERBERT in his “Travels.” ¶ MR. BAXTER’S “Directory,” p. 520. ** “Choose whether Adam thou wilt imitate, the old or the new; the one hath but one wife, the other hath but one church.”—JEROME, cited by Gataker. †† See of this, largely and excellently, LUD. VIVES *De Christianâ Femina*, p. 699.

virtually dissolves the bond of marriage, and, if the divine law were executed, brings the offender to a severe death. (Deut. xxii. 22.) And though some greater shame and other inconveniences do follow the unfaithfulness of the wife; yet man and wife being one flesh, and equal power granted to them over the bodies of each other, the guilt of this sin is equal; unless the wisdom and strength of the man do make his fault the greater.

And therefore all possible care must be used to avoid all occasions and incentives of wandering desires from home; and the rather, because he or she that is not content with one, will not be content with more; for sin is boundless, and nothing but grace and the grave can limit the desires of the heart.

The same faithfulness is necessary in the wise concealment of each other's secrets, whether natural, moral, or civil, unless in such cases wherein a superior obligation doth release them. For there cannot be a more unnatural treachery than when husband or wife (the nearest of friends) make one another obnoxious to shame or harm: bad, when it is done by inadvertence; worse, when in their passion; worst of all, when it is through ill-will and malice.

4. *Mutual helpfulness.*—Hence they are called “yoke-fellows.” And of the woman it was said at her creation, that she should be עֵזֶר כְּנֶגְדּוֹ “an help meet for him;” (Gen. ii. 18;) which may be rendered, “an help like him;” for they should be both of them helps to each other. There are three yokes which they must jointly carry: (1.) *The yoke of cares.*—This all people must expect to bear in a married condition, and, for the most part, that of labour also. And these lying always on one shoulder will overload; but when some help comes-in, [when] the husband takes care without, the wife takes care within; the husband travels abroad, the wife is busy at home; then the burden is easier. To this end, it behoves the wife to read often the last chapter of Proverbs, and the husband the rest of that book, for their quickening hereunto. (2.) *The yoke of crosses and troubles.*—For such as are married, though they expect nothing but pleasure, yet must “have trouble in the flesh,” (1 Cor. vii. 28,) losses in their estates, afflictions in their children, crosses both from friends and enemies. Now every man and woman should choose such yoke-fellows as may be friends as well as relations; and may comfort, support, and advise each other with all faithfulness and sympathy. (3.) *The yoke of Jesus Christ.*—For they should live “as heirs together of the grace of life.” (1 Peter iii. 7.) And it is the highest end of their relation to promote one the other's everlasting happiness. The knowledge of the husband must help the wife, and the zeal of the wife must help the husband. When the sun shines, the moon absconds; when that is set, this appears.* When the husband is at home, then it is his work to instruct and pray with his family, and sanctify the sabbath; but in his absence the wife is his stated deputy, and must look to it: and both must study both in prudence and conscience to be of one mind, encouraging, reproving, or correcting their inferiors; lest their authority be weakened, their spirits distempered, and their endeavours frustrated.

5. *Mutual patience.*—This grace we are bound to exercise toward all

* CÆLIUS RHODIGINUS, lib. xxviii.

men; how much more to such near and dear relations! "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. iv. 31, 32.) Innumerable are the occasions that may minister contention in the daily affairs, wherein they are concerned;* and Satan is ever ready to blow the coal, and they have corrupt and froward natures; and therefore there is a flat necessity of this blessed grace. Alas! a civil war within doors is the most intolerable. The soul, the body, the worship of God, the affairs, the family, are all disordered by it. No good can come of it; passion reforms nothing, but patience may:† "The wrath of man works not the righteousness of God."

The married couple, therefore, must study and pray for a meek and quiet spirit; mortify pride, learn self-denial, and sometimes wisely withdraw till the storm be over; and hold their peace, to keep the peace.‡ They must consider, as holy Mr. Bolton saith, that two angels are not met together, but two sinful children of Adam, from whom little can be expected but weakness and waywardness. They must reckon the greatest worth and honour to be first in overtures of peace, and never suffer those unnatural heats to ferment. What honour or comfort can any one have in falling out with himself? What prize in that victory? Let some lesser faults be winked at; § and let the husband spy a season discreetly to admonish his wife, || and the wife respectfully to acquaint the husband, of things amiss. And if the faulty person would conscientiously make an acknowledgment of their error to the other, and both beg pardon of God for it, it would be a good antidote against the like folly, and bring glory to God. This is certain, he or she that can without scruple injure the other, is not kept from wronging others by any honest principle. And, lastly, let them consider, that it is much better to give place to one another, than by nourishing anger to "give place to the devil."

6. *Mutual endeavours for each other's salvation.*—This is clearly inferred from 1 Cor. vii. 16: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" as if he had said, "This should be your chief design; and if you can attain this, though with trouble, you are

* &c. *במה יבחן Quomodo probabit homo animam suam? Si possit tolerare uxorem malam.*—BUXTORFIUS *ex Miphcah Happen.* "According to the Hebrew saying, How will a man prove his spirit? If he be able to endure a bad wife."—EDIT. † *Magis veremur prudentes, quam iracundos: plus cogit quietum imperium, quam vehemens: imperiosior concitatione quies.*—LUD. VIVES *De Christianâ Femina*, p. 729. "We entertain a greater reverence for prudent persons, than for those who are passionate. A still and quiet rule possesses far more potency, than does that which is vehement and hasty. The domination which is mild and unostentatious is more powerful than that which is exciting."—EDIT. ‡ Thus Albutius lived with his Terentiana twenty-five years, and P. Rubins Celer with his Ennia forty-four years, without a quarrel. So Mr. Smith, in his Sermons, tells of a choleric couple that kept the peace by each keeping silence, when the other was angry. § *Καὶ τα μεν μικρα των τραισματων και τοι ἐκουσια οντα, συγγνωμης αἰουον.*—ARISTOTELES *De Curâ Rei Familiaris*, lib. i. "Those slight offences also, and indeed such small faults as are committed freely and without premeditation, are deserving of excuse and forgiveness."—EDIT. || *Observanda sunt porro admonendi tempora. Officium extra tempus molestia est. Quum peccatus illius nullâ perturbatione agitur, seorsum et semolis arbitris, cum dexteritate et suavitate sermonis.*—LUDOV. VIVES, p. 717. "Moreover, proper seasons for admonition must be observed. The unreasonable performance of a duty renders it troublesome and annoying. When her breast is agitated by no perturbation, let her be admonished in private, no witnesses being present, with some address and much sweetness of speech."—EDIT.

made!" How paganish, yea, how brutish, a thing is it, only to enjoy the comforts of marriage together, and then to go together into hell! If you suffer one another to be damned, where is your love? * Nay, how can you lie with comfort with a limb of the devil in your bosom? It is true, they must not pass uncharitable censures on one another, either in heart or in speech; nor condemn them in their everlasting estate for every deviation, nor obtrude religious matters in a distasteful manner; but they ought affectionately to inquire into the spiritual estate of each other; and, if need require, use all proper means incessantly to bring the ignorant or vicious party into the good ways of God; and that by drawing them to the means of grace, and giving them no rest in the unsafe condition of unrenewed nature. "Let them both go to the church," saith Chrysostom; "and afterwards, at home, let the husband require of the wife, and the wife of the husband, those things which were spoken and read, or at least some part thereof." † "And what knowest thou, O man, but hereby thou mayest save thy wife?" that is, thou knowest nothing to the contrary. Nay, there is a cloud of witnesses to verify the blessed effects of these endeavours. ‡

And if you be both married to Christ Jesus, your work is to build-up one another in your most holy faith, and in all wisdom and holiness. And to that end you ought carefully to watch over each other, lest at any time you fall into temptation; to study each other's dispositions, consider each other's snares, observe each other's decays in zeal and piety, that you may speedily apply remedies; and "exhort one another daily, lest either of you be hardened through the deceitfulness of sin." Your curtain-talk should often be of God, and of your eternal estate; and you should improve that analogy which is between Jesus Christ and his church and the married couple, to your comfort and direction. § In short, you should in both your carriages declare plainly that you are going together to seek a country.

7. *Mutual marriage-chastity.* ||—For "marriage is honourable in all, and the bed undefiled." (Heb. xiii. 4.) And the great care both of husband and wife should be to be chaste in marriage, ¶ to abhor all wanton speeches, and unfit incentives of lust, and to be sober, seasonable, and regular in the use of the marriage-bed. They should beware lest

* *Nunquam verus et perpetuus erit amor, nisi in iis rebus collocetur, quæ etiam sepulchro sunt superstitæ.*—LUDOV. VIVES *De Officio Mariti*. "No love will be true and perpetual, unless it be placed on those things which survive the tomb, and flourish in eternity."—EDIT.

† *Εὐχαι γινέσθωσαν ὑμῖν κοιναί. Ἐκαστος εἰς τὴν ἐκκλησίαν πρῶτῳ καὶ τῶν λεγομένων καὶ τῶν ἀναγινωσκομένων ἐκεῖ, καὶ ὁ ἀνὴρ τὴν γυναῖκα ἀπαίτετω ἐπὶ τῆς οἰκίας, κακεῖνη τὸν ἀνδρα.*—CHRYSOSTOMUS in *Ephes. v. homil. xx.* "Unite together in mutual prayers," &c. The remainder of the sentence is translated in the text itself.—EDIT.

‡ Flavius Clemens, kinsman to Domitian, by his wife Domitia; Clodoveus, king of France, by Clotilda; Hermogillus, king of the Goths, by his wife Jugula, &c. § *Desinat paulatim in vobis sexus discerni, et incipite ad celestem illam vitam præcludere, in qua nullus est sexus.*—LUD. VIVES *De Officio Mariti*.

"Let the sex of each of you by degrees cease to be discerned; and both of you begin to make serious preparation for that heavenly life in which there is no distinction of the sexes."—EDIT. ¶ *Continentia legem nuptiarum honorat.*—TERTULLIANUS *De Monog.* "Continence honours the law of marriage."—EDIT.

¶ *Negue alibi magis quàm apud uorem maritus verecundiam adhibere debet, sentiens et thalamum scholam esse aut modestiæ aut impuditiæ.*—PLUTARCHI *Præcepta Conjugialia*. "Neither in any place ought a husband more strictly to observe the rules of modesty than when he is in the company of his wife; as, according to his own behaviour, the nuptial chamber will become either a school of modesty, or one of impudent lewdness."—EDIT.

they make that ordinance, which is the remedy of impure affections, to be the nurse and exciter of them.* They must not think that their relation doth legitimate every folly which they can perpetrate, or that inordinate or immoderate pleasures can ever agree with the "bed undefiled."† A man may be a wicked drunkard with his own drink, and a wretched beast in his own marriage-bed. I might here bring-in divines of late, fathers of old, yea, philosophers themselves, agreeing in their censures of these extravagances, and telling us that the pleasures of marriage should be serious, circumspect, and mixed with severity,‡ and that an intemperate man in wedlock differs little from an adulterer.§

Let all married persons, therefore, remember, that the holy eye of God is upon them; that their bodies are the "temples of the Holy Ghost;" and that they must render a strict account unto the Lord of every secret thing. There is need, even in a married estate, to "crucify our fleshly lusts;" and to deny our natural and lawful desires at such times as natural modesty or religion command abstinence, and so make them unlawful.|| Keep, therefore, an inviolable decorum in your converse together; show reverence to God, bear reverence to one another, reverence yourselves.¶ Be assured of this, that true love "behaves not itself unseemly," and that modesty is the best preserver of nuptial chastity.

8. *Mutual care of each other's health, wealth, credit, and contentment.*—This the nature of their relation, the ordinance of God, and the sameness of their interests, require from them. They ought to be tender of each other's health, and sick in one another's sickness.** The husband must improve all his skill and strength to procure a competence of estate, and the wife all hers to help and further it. The reputation of the wife the husband must tender as the apple of his eye, and the wife must every way advance the good name of her husband. And, in short, the Holy Ghost hath determined, that "he that is married careth for the things that are of the world, how he may please his wife; and she that is married careth for the things of the world, how she may please her husband." †† (1 Cor. vii. 33, 34.)

* *Ut quod sanis possit esse officium, sit agrotis remedium.*—AUGUSTINUS *De Genesi ad Litteram*, lib. ix. cap. 7. "That the act in which it may be the duty of the healthy to indulge, may also become a remedy to those who are sickly and incontinent."—EDIT. † See Bolton's "General Directions," p. 243, at large. ‡ *Sapiens judicio amat conjugem, non affectu.*—LOMBARDUS ex HIERONYMO. "A wise man loves his wife with judgment, not with passion."—EDIT.

§ *Adulter est uxoris propriæ amator ardorem.*—SEXTUS, *Pythag.* "He who too ardently loves his own wife is a real adulterer."—EDIT. || *Quamvis munda sint conjugia, tamen etiam a licitis abstinendum est, ut facilius ad effectum deducatur oratio.*—AMBROSIUS, tom. v. "Though purity may attend the performance of connubial rites, yet we must abstain even from lawful gratifications, that our prayers may the more readily be brought to a happy result."—EDIT.

¶ *Πάντων δε μάλιστα αἰσχυνοῖσθε σαυτοὺς.*—PYTHAGOR. *Aur. Carmina*, 12.

"Above all witnesses thy conscience fear,

"And more than all mankind THYSELF revere."—FITZGERALD'S Translation.

** *Quid si unus estis homo, non duo, agrotare ille non potest, quin tu agrotet: nec illa esse pauper, te divite: quodque inter amicos contingere non potest, quomodo in tantis amoris et animorum copula continget?*—LUDOV. VIVES *De Off. Mariti*. "But if you be really one, and not two, the husband cannot be sick without the wife also partaking in his sickness; neither can the wife be in a state of penury while her husband is in affluence. How can this want of sympathy, which is fatal to the existence even of common friendships, find any place in that more powerful bond of the affections and feelings which unites together husband and wife?"—EDIT.

†† *Circa ejus lectum sunt sacra omnia: ibi ara, ibi Deus, ubi pax et concordia et caritas. Deum facile tibi amicum reddes si hominem*

This will bring honour to religion, comfort to their lives, and a blessing on all they have. This will make them digest all the pains and troubles of that condition, seeing they find two to be better than one, and do never miss of a sweet and constant friend in their bosom.* Without this care, the one will be a perpetual burden to the other, and a daily torment. When the one is unconcerned in the other's trials; when the one gathers and the other scatters; when the one blasts the other's reputation; when one perpetually crosseth and vexeth the other; there follows a hell of disquiet in the mind, ordinarily a blast upon the estate, besides guilt and shame unspeakable.

Think, therefore, often, "God hath made us one: if my wife be sick, I am not half well; if my husband be poor, I cannot be rich; if he be discontent, how can I be content? We will laugh and weep together; nothing but death shall separate our affections or interests."

9. *Mutual prayer*.—Hence the apostle Peter advises, that "their prayers be not hindered;" (1 Peter iii. 7;) which implies that they should pray for and with one another. Thus Isaac is said to "multiply prayers with," or "before, his wife;" † (Gen. xxv. 21;) and it follows how prevalent these prayers were. This common debt we owe to all, much more to them that are so nearly united to us. The purest love is written in prayer. This duty must constantly be done *for*, and frequently *with*, each other. No better preservative of real love and peace than praying together. There they must bewail their failings in their conjugal relations, the pollutions that cleave to the marriage-bed.‡ There they should beg the blessing of children, and blessings upon their children, a blessing upon their estates, and especially "all spiritual blessings in heavenly things in Christ" upon their souls. Who knows but that God may touch the heart of the wife, when the husband is pouring-out prayers for her? Certainly they are in the discharge of their duty, to which God hath annexed a promise.

And it will be the wisdom of them both to espy fit times for their joint prayers, if they cannot keep pace with holy Mr. Bolton, who prayed twice daily alone, twice with his wife, and twice with his family. And herein consider, what particular grace or mercy your relation wants; what sin and temptation they are most liable to; and press God with an humble importunity in the case, till your prayer be answered. You owe each other a spiritual as well as a matrimonial love; and if you only eat and drink together, "what do you more than others?" Do not the beasts of the field so? If your love reach only to the body and the things of this life, do not the publicans the same? But if you love one

reddideris.—LUD. VIVES *De Christianâ Fœminâ*, p. 710. "Around his couch all things are sacred. There stand the domestic altars, and there is the Divine Presence, where peace, and concord, and charity have their abode. God will readily become thy Friend, if thou be on friendly terms with thy husband."—EDIT.

* *Summus autem amicitie gradus est fœdus conjugale.*—MELANTHONIS *Loci Communes*. "But the highest degree of friendship exists in the marriage-covenant."—EDIT.

† עֵתָר לְנָכָח *Verba fudit magnâ copâ, ante, e regione, ante oculos.* ‡ *Cùm verò non amor procreandæ sobolis, sed voluptas dominatur in opere commixtionis, habeant conjuges etiam de commixtione suâ quod desceant.*—LOMBARDUS, lib. iv. dist. 31. "In their intercourse together, when procreation ceases to be the ruling desire, and its place is usurped by voluptuousness, the consequence may be such as will furnish both of them with bitter regrets."—EDIT.

another's souls, and be restless after the salvation thereof, you do more than others, and "your labour shall not be in vain in the Lord."

And thus you have heard a plain breviate of these common duties which husbands and wives should discharge toward each other. I follow now the order of my text, to declare, in the second place, the special duty of the husband in this position; namely,—

HUSBANDS' DUTIES.

II. *The great duty of every husband is to love his own wife.*

This is the foundation of all the rest; this must be mixed with all the rest; this is the epitome of all the rest of his duty. And hence this is expressly mentioned four times in this chapter, (verses 25, 28, 33,) as being the great wheel which by its motion carries-about all the other wheels of the affections that are within us, and the actions that are without us. Fix but this blessed habit in the heart, and it will teach a man, yea, it will enforce a man, to all that tenderness, honour, care, and kindness, that is required of him. These are but the beams from that sun; they are but the fruits from that root of real love that is within. "Love suffereth long, and is kind; love envieth not, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things." (1 Cor. xiii. 4, 5, 7.)

It is here as it is in love to God, which, you know, doth both instruct and thrust a man on to the utmost of his duty, excluding those wary fears wherewith hypocrites abound, lest they should do too much. Even so love to a man's wife suggests all fit expressions thereof, and carries a man to perform the highest effects of it; whenas the want of this causes him to dispute every inch of God's command, and to be jealous of every prescription.

I shall trace this comprehensive grace or duty,—

(I.) *In its nature and property.*

(II.) *In its pattern.*

(III.) *In its effects;* which done, you will see that the greatest part, if not all, the husband's duty is contained in "loving his wife as himself."

(I.) For the first, *the nature and property of this love.*—It is conjugal, true, and genuine, such as is peculiar to this relation: not that fondness which is proper in children, nor the brutish lust which is peculiar to beasts; but that which is right and true.

1. *For the ground of it.*—Which is the near relation which God's ordinance hath now brought him into, and his will revealed in his word. Such was the love of Isaac to Rebekah: "She became his wife; and he loved her." (Gen. xxiv. 67.) The ordinance of God hath made her one flesh with me,* and the law of nature obligeth me to love my own flesh; and therefore, though her beauty be decayed, her portion spent, her weaknesses great, and her usefulness small, yet she is a piece of myself, and here the wise God hath determined my affection. And when all is said, this is the only sure foundation, and holds perpetually.

2. This love must be right *for the extent of it.*—I mean, it reaches the whole person, both soul and body. Every man should choose such

* "Not only by original creation, so she is part of his flesh; but by nuptial conjunction, so she is one flesh."—GATAKER'S "Sermons," p. 200.

an one, whose outward features and proportion he can highly esteem and affect; and it speaks the admirable wisdom of God to frame such variety of fancies to answer the variety of persons; and there being such choice, it is sottish folly to choose where a man cannot love, and the greatest injury possible to the wife, to ensnare her heart, and bind her to one that shall afterwards say, he cannot love her. But, besides this, true conjugal love to a wife reaches her soul; so as to see an amiableness in her mind and disposition, so as to study how to polish her soul more and more with wisdom and piety, and to endeavour that her soul may prosper as her body prospers.

3. Right *for the degree of it*.—It must be transcendent, above your love to parents: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." (Gen. ii. 24.) The husband must honour his parents; but he must love his wife as himself, and must (yet with all prudence) prefer her in his respects, whenever they come in competition; and those parents have forgotten the relation and duty of a husband that expect other from their children when they are married: "and so he must prefer her in his affection before his children, and rather love them for her sake, than her for theirs," and before all others in the world.* In short, he must so love her, as to delight in her company above all others. "Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love." (Prov. v. 19.)

4. The husband's love must be right *for the duration of it*.—And the last-named scripture clears that: "Be thou ravished *always* with her love." Not only kind before other folk, and then cold in private, but *always*; not for a week, or month, or the first year, but while life lasts. Yea, as he hath experience of her virtue and sweetness, his love should daily increase, as you know we love any creature the more by how much the longer we have had them; and nothing more betrays the baseness of a man's spirit, than to neglect his wife when his sensual appetite is once cloyed.† For you have had her beauty and strength; why should you not also have her wrinkles and infirmities, yea, and give the more respect to her tried fidelity? However, this is certain: still you are one flesh; and every man continues kind to his own flesh, how infirm and noisome soever it be. And if there be less comeliness in the body, yet usually there is more beauty in the mind, more wisdom, humility, and fear of the Lord; so that still there are sufficient arguments in her, or arguments in the Bible, to perpetuate your conjugal affection.

(II.) Let us trace the husband's love to his wife in *its pattern*, laid down in the scripture, and particularly in the context and words which I am handling. And,

* Καὶ αὐτὰ δὲ (viz. τέκνα) διὰ ταύτην φιλεῖσθω παρὰ σου.—CHRYSOSTOMUS in *Ephes. v.*

† *Ubi uxorem magis fueris expertus, tenerius est amanda. Illud verò, ubi uxore ad satiætem fueris potius, refrigescere amorem, quem ardor (ut videtur) libidinis accendat, hominum est spurcorum et abjectissimorum, imò verò non hominum sed belluarum.*—LUDOV. VIVES *De Officio Mariti*. "When thou hast had further experience of thy wife, thou must love her still more tenderly. But when thou hast enjoyed her even to satiety, and thy love has become cold, it is apparent that thy affection was nothing more than a transient flame, kindled by the torch of lewd desire. Such is the conduct only of the vilest, filthiest, and most abject of our species; nay, they who act in this manner are not men, but degraded brutes."—EDIT.

1. *The husband ought to love his wife, as our Saviour Christ loveth his church.*—"Husbands, love your wives, even as Christ also loved the church." (Verse 25.) He must "nourish and cherish her, even as the Lord the church." (Verse 29.) Now these texts direct us to the *quality* of our love, though we cannot reach to an *equality* with Christ herein.

How, then, doth Jesus Christ love his church? I shall search no farther into this depth, than so far as it is proposed in this context for a pattern, surely, to all husbands in their love. And this his love is represented here to be,—

(1.) *Heartly, without dissimulation.*—He "loved the church, and gave himself for it." (Verse 25.) His love was real; for he died of it. The husband must write after this copy. Not to love his wife in word and tongue only, but in deed and in truth; that if his heart were opened, her name might be found written there. Some vain, complimentary persons there are, that do outstrip in their overt addresses many sincere and true-hearted husbands; but neither doth God, nor should a discreet wife, look only at the appearance, but at the heart.

(2.) *Free, without being prevented before, or likely to be rewarded after.*—For he gave himself, that he might cleanse his church; (verse 26;) which implies that she was in ill plight, when he began his motions. She was no beauty; no, "we loved him, because he loved us first." The husband must precede, and by his love draw-out the love of his wife; for love is the whetstone of love.* And if she appear weak, as their sex by constitution is, both in wisdom, strength, and courage, or prove unlovely, and negligent of her duty; † yet he must love her; for "love seeketh not her own." True love doth more study to better the object beloved, than to advantage the subject that loveth. And to love a wife only in hopes of some advantages by her, is unworthy the heart of a husband, and no way like the example of Christ.

(3.) *Holy, without impurity.*—For he "loved the church, that he might sanctify and cleanse it with the washing of water by the word;" (verses 25, 26;) that is, by the use of the word and sacraments. The husband cannot have a better copy; and is taught hereby to endeavour, at any cost and pains whatsoever, to further the sanctification and salvation of his wife: of which before.

(4.) *Great, without comparison.*—For "greater love hath no man than this, to lay down his life for his friend;" and so did our Saviour: he gave himself for his church. ‡ (Verse 25.) He took not on him the "nature of angels," but preferred "the seed of Abraham." The husband must herein imitate his Lord and Master, by preserving a singular and superlative respect for his wife, because she is a member "of his body, of his flesh, and of his bones." But of this also before.

* *Ego tibi monstrabo amatorium sine medicamento, sine herbâ: Si vis amari, ama.*—HECATON in SENECAE Ep. 9. "Saith Hecaton, 'I will disclose to you an excellent philter without the use of love-powder, herb, or bewitching charm: Love, that you may be beloved!'"—DR. MORELL'S Translation. † *Τι οὐκ ἀν μὴ φοβῆται, φησὶν, ἡ γυνὴ, σὺ ἀγαπᾷς, τὸ σαυτοῦ πλεον.*—CHRYSOSTOMUS in Ephes. v. homil. xx. "The apostle says, 'Even if thy wife does not manifest due reverence, do thou still love her, and thus fulfil thy duty.'"—EDIT. ‡ *ἡγάπησεν affectum indicat: παραδωκεν effectum amoris demonstrat.*

—DAVENANTIUS in Coloss. p. 340. "The Greek word, 'he loved,' indicates the strength of his affection; 'he gave himself,' demonstrates the effect of his love."—EDIT.

(5.) *Constant, without alteration.*—Even until he “present his church a glorious church, not having spot or wrinkle.” (Verse 27.) Many a weary day hath he, and many an unkind put-off; yet he doth not cast her off. Here is a copy for husbands. They must not for every fault repent their bargain, and curse the time of their meeting; they must not be meditating a change upon any dislike,* but bear and forbear, and “overcome evil with good.”

(6.) *His is an active and fruitful love.*—For “he nourisheth and cherisheth his church.” (Verse 29.) His poor church is always wanting, he supplies her; she is in trouble, he protects her; she is ready to sink, but he awakes to save her. Such must be a husband’s love. He must spare no cost, no pains, to do his wife good; she now leans only upon him, he must not fail her; she hath left all her friends for him, he must not leave her; she hath a succession of many infirmities, pains, and perils, he must nourish her.† No nurse like a good husband; he must cherish her; no cordial or comforter like a wise and loving husband. Thus the husband must love his wife, as “Christ loveth his church.” And, again:—

2. *The husband ought to love his wife as himself.*—So saith my text. The apostle had said, “So ought men to love their wives as their own bodies;” (verse 28;) and, lest that should not be sufficient, he goes on in my text, and says, “Let every one of you in particular so love his wife even as himself.” And whereas it might be said, “Why, so we are to love all the world: ‘Thou shalt love thy neighbour as thyself;’” now, saith the apostle, “He that loveth his wife loveth himself:” (verse 28;) which is more than *as himself*. Now, though this love to a man’s self is less than that of Christ to his church, yet it is more plain and sensible to us; for, as was said at first, he that doth not know with what manner of love Christ doth love his church, yet knows with what love he loves himself. And that is, beside what was last instanced in,—

(1.) *Tenderly.*—No one can touch or handle a man’s sores and griefs so tenderly as himself: “No man ever yet hated his own flesh,” how unlovely soever; “but nourisheth and cherisheth it.”‡ (Verse 29.) Such

* לְכָל יֵשׁ חֲמוּרָה חוּץ מֵאִשָּׁה נְעוּרִים *Omnibus rebus est permulatio, excepta uxore juvenutis.*—BUXTORFIUS, *ex Sankhed.* “In every thing changes may be made, except in the wife of thy youth.”—EDIT.

† *Quæ molestia per singulos menses, cum velut tentina uteri purgatur! quæ pręgnantium fastidia! quæ præsentia enitentium discrimina! quanta enisurarum jam et puerperarum! quæ illinc discedunt fractæ! quot caribus et periculis obnoxie! ut mirandum sit, sanam ullam illarum unquam vivere. Universa autem vita quid aliud, quæm serviunt nobis, sive virgines parentibus, sive nuptæ maritis, sive liberis matres?*—LUDOVICUS VIVES *De Officio Mariti et Femiæ.* “What uneasiness of the system, when, in each month, they are subject to the natural courses! What squeamishness and loathing do they feel during the time of pregnancy! What imminent dangers accompany child-bearing! How difficult is the skilful treatment of women after their delivery! How many escape from this great peril crippled and crooked! To what a fearful number of accidents and dangers are they liable at such seasons! so that it is one of the greatest wonders for any woman to outlive all of them! But what is the entire life of a woman, except that of a servant to us? While unmarried, do not they serve their parents? When married, do not they render the most important services to their husbands? And as mothers, are they not almost slaves to their children?”—EDIT.

‡ *Innumera eveniunt cusque nostrâ a corpore suo incommoda; nemo, tamen, corpus suum odit, aut non diligit, non indulget, quantum potest; et si aliquando illi irascitur, continuo post, tamen, redit cum illo in gratiam.*—Idem, *ibid.* “Each of us suffers innumerable inconveniences from his

ought the husband's love to be toward his wife, accompanied with the greatest tenderness; for they are like crystal glasses, soon broken, if not tenderly handled. Their constitutions are such as inevitably make them liable to fears and passions and griefs innumerable; * and therefore the husband must deal as tenderly with his wife as a man would deal with himself.

(2.) *Cheerfully*.—No man is so ready to help a man as himself. His best friends sometimes falter, and are weary at length; but every man is next to himself. Let the business be never so hard or hazardous, a man will venture when it is for himself. So must the husband most readily and cheerfully assist, comfort, and help his wife. If a cloud arise between them, yet the husband's love must dissolve it quickly; for no man is long angry with himself. In a word, she should need, she should use, no mediator to her husband in any case; for he should have his ear open, his hand, his heart, ready to pity, help, and gratify her, even as he is ready to help himself.

(III.) And this brings us to the *effects* of the husband's love to his wife, which is the third thing to be described. And they are, 1. *In word*; 2. *In deed*.

1. *In word*; and this more principally,—

(1.) *By diligent instruction of his wife, wherein she is ignorant*.—He ought to “dwell with his wife according to knowledge.” (1 Peter iii. 7.) And she ought to “ask her husband at home,” when she would learn, and not “speak in the church.” (1 Cor. xiv. 35.) Yea, the Heathen could tell the husband, that he must gather, like a bee, wisdom and knowledge abroad, and then communicate it to his wife at home.† For this the husband hath excellent opportunity; and woe to him if he want will or skill! They should strive, whether she should be more ready to ask him questions, or he to offer the occasion. This is certain, if he can do her soul good, he lays an eternal obligation upon her to love and honour him;‡ and if he neglect his endeavours, she will be like to curse him for ever in hell.

body; yet no one hates his own body, or ceases to love it, or refrains from indulging it, as much as he lawfully may; and if at any time it excites his anger, it is not long in regaining his favour.”—EDIT.

* *Est etiam meticulosa, quandoquidem calor animosus facit; avara, metu ne desit, et tacito natura admonitu infirmam et invalidam se esse, cui multa sint opus. Suspicas ex metu, querula, invida. Loquacitas illis partim ex varietate cogitationum affectionumque proficiscitur, partim ex suspitione, et metu.*—Idem, *ibid*. “She is also timorous and fearful; whereas the native heat of men renders them animated and courageous. She is parsimonious and saving, through the fear of being brought to a state of destitution, as well as from the secret suggestion of nature that she is a weak and helpless creature, requiring many little comforts. Through fear she becomes suspicious, querulous, and inclined to envy. Talkativeness in women proceeds partly from the vast variety of their thoughts and affections, and partly from fear and suspicion.”—EDIT. † PLUTARCH, in his *Conjugiatica Præcepta*, who gives this reason out of Homer:—

[Ἐκτορ, ἀπαρ σὺ μοι εἶσι πάτερ καὶ πῶτις μήτηρ,
ἦδ' ἐκαστὸν γένος.—HOMER *Ilias*, lib. vi. 429.]

Namque es mi pater, et frater, venerandaque mater.

“Yet while my Hector still survives, I see

My father, mother, brethren, all in thee.”—POPE'S Translation.

‡ *Hoc maximum est veri amoris indicium, curare ut uxor una secum ritè colat Deum in hac vitâ, quò una frui Deo possint in futurâ.*—DAVENANTIUS in *Coloss.* p. 341. “A man can show no greater mark of true love to his wife, than to take care that she, with himself, worship God aright in this life, in order that they may together enjoy God in the life to come.”—EDIT.

(2.) The husband demonstrates his love *by gentle reproof of his wife, when she doeth amiss*.—He must indeed overlook many infirmities ; for “love covereth a multitude of sins.” And as he that is always using his sword, will make it dull at length ; so he that is continually reproofing shall have the less regard given to his reproofs. But yet he cannot love her, if he do not, when need is, reprove her ; but then, let it be with all the wisdom and tenderness imaginable ; not before strangers, and rarely before the family ; not for natural defects, seldom for inadvertencies ; and when he does it, let him make way for his reproof by commending in her what is good ; and when he hath done, back it with a reason.* He must be sure to mingle the oil of kindness with the myrrh of reproof ; for if he give her this potion too hot, the operation is hindered, and his labour worse than lost. Admirable was the carriage of Job, when his wife had highly offended him with her words ; yet hear how mildly he rebukes her. • Not, “Thou wicked caitiff,” but, “Thou speakest as one of the foolish women.” (Job ii. 10.) Sooner or later, if she be not brutish, she will be thankful, and amend.

(3.) The husband’s love must be demonstrated *by ready encouragement of his wife, when she doeth well*.—“Her husband also, and he praiseth her.” (Prov. xxxi. 28.) He that is discreet and faithful herein, perhaps taketh the readiest way to do her good. For such is the weakness of many, that they ever think that reproof proceeds either from an ill opinion or want of affection in the husband ; but when they shall find that he is as ready to encourage them when they do well, they are convinced and reformed.

(4.) The husband’s love is seen *by seasonable comforting his wife in affliction, whether it be in mind or body*.—So did Elkanah Hannah : “Why weepst thou ? and why eatest thou not ? and why is thy heart grieved ? am not I better to thee than ten sons ?” (1 Sam. i. 8.) And this brought her to her meat, as you may see in the next verse. And generally a kind word from a husband’s mouth doeth good like a medicine ; and that husband is worse than a tiger, that supports not his poor wife at such a time. In her troubles of mind, he must be her casuist ; in weakness of body, he must be her comforter.

2. The effects of a husband’s love to his wife must be *in deed* also. And that,

(1.) *By making provision for her, both of what is necessary, and also of what is convenient, for her, according to his ability*.—“Her food, her raiment, and her duty of marriage, shall he not diminish.” (Exod. xxi. 10.) Not that she hath any privilege to be maintained in idleness, or, like a drone, live upon the industry of her husband, without adding her helping hand. But the main care hereof must lie upon her husband. And this is probably concluded to be at least a part of that “honour” due to the wife “as the weaker vessel ;” † (1 Peter iii. 7 ;) the best kind of honour, to wit, maintenance ; so that word is frequently taken ; (Matt. xv. 6 ; 1 Tim. v. 3 :) and the reason added carries it this way ;

* *Brevem oportet esse mariti reprehensionem, et velut ictui proceri simillimum : addenda et reprehensionis ratio, &c.*—LUDOVICUS VIVES *De Officio Mariti et Feminae*. “The reprehension of a wife by her husband should be but short, resembling a very swift and slight stroke. He should also show her the reason of his reprimand.”—EDIT. † So GATAKER and HAMMOND.

namely, she is "the weaker vessel," not able to support herself, but depends upon her husband, who must therefore give her "honour," that is, maintenance, as "the weaker vessel." She hath not that wisdom, forecast, or strength for such purposes as he hath; and therefore, as he hath the strongest obligation upon him, and the greatest advantages, he must lay about him, by all lawful means, to support and provide for her. And that not only for her maintenance while he lives; but he ought to make provision for her, as far as he is able, after his departure hence: for so did Jesus Christ for his church.

And the husband ought to show his love herein by the freedom and cheerfulness of his supplies to the wants of his wife; neither doing it grudgingly nor niggardly; but rather, if he be able, intrusting her with some pittance in her own disposal, that she may have occasion to exercise her charity, and to encourage her children or servants in their duty.

(2.) This conjugal love is to be showed *in the tenderness of the husband towards the wife*.—And this duty is incumbent on him, as he is the head of the wife: "The head of the woman is the man." (1 Cor. xi. 3.) And hence the husband is bound to protect his wife from dangers, and to sympathize with her in them. Thus Abraham was "a covering" to Sarah, not only to confine her eye, but to defend her person. (Gen. xx. 16.) And upon this account he must protect her soul from temptation, her body from harm, her name from reproach, and her person from contempt either of children, servants, or others; forasmuch as she hath forsaken all her friends, and cast herself upon his care and kindness; and it would be unpardonable cruelty in him to desert or betray her. And then he ought to sympathize with her in her troubles; but of this before. In short, his whole carriage to her should be full of tenderness, and composed of love and pity.

(3.) The husband's love is showed to his wife *in giving her a good example*.—Namely, of piety, gravity, charity, wisdom, and goodness, which will be the most constant and effectual lecture that he can read unto her. The philosopher could say, that "a well-bred wife, as soon as she is married, accounts the way and course of her husband as a law prescribed to her by God himself." * The good or evil example of a magistrate, minister, or husband, hath a more real, though insensible, influence upon the actions of their inferiors than all their laws and precepts. † And as for the husband, he is called "the guide of her youth." (Prov. ii. 17.) If he be holy, quiet, and industrious, she cannot, for shame, be wicked, froward, and idle. His discourses will direct hers; his prayers will teach her to pray; his justice, temperance, and charity will be a law, a rule, a motive to make her just, and sober, and charitable. If he be an atheist, an epicure, a Pharisee, it undoes her. He is to go before her; and usually she follows him either to hell or heaven.

(4.) A husband's love is to be showed *in his yielding to the reasonable requests of his wife*.—So did David to Bathsheba. (1 Kings i. 15—31.)

* Ἡ δὲ εὐτακτος γυνή, τὰ τοῦ ἀνδρὸς ἡθὴ παραδειγμα τοῦ ἑαυτῆς βίου, καὶ νόμον αὐτῇ διὰ τῆς συζυγίας τοῦ γάμου καὶ κοινῶν ἐπικείμενον ἀπὸ Θεοῦ, νομίζει δικαίως.—ARISTOTELIS *De Curâ Rei Familiaris*, lib. 1.

† *Homines amplius oculis quàm auribus credunt: longum iter est per præcepta, breve et efficax per exempla*.—SENECÆ *Epist.* vi. "Men give greater credit to their eyes than to their ears: the way of precept is long, whereas that of example is short and powerful."—DR. MORELL'S Translation.

So did Isaac to Rebekah. (Gen. xxvii. 46 ; xxviii. 1.) So did Abraham to Sarah, though the thing itself was grievous to him. (Gen. xvi. 6.) So did Jesus Christ daily to his church. He that loves, gives and grants, and that readily. And the husband should rather prevent his wife, and give before she asks, than be difficult or hard to be entreated : she is to take care that her requests be reasonable, and then she needs no intercessor for her. Famous is that instance in story of Cleopatra, who after that her husband Meleager's father, mother, neighbours, had all in vain solicited his help to defend their city, they having disoblighed him before, at length his wife runs to him, when the enemy was entering, and cries, "Help, good husband ! else we are lost : " * and this charmed and roused him to their rescue. One word from her prevailed more with him than the cries and arguments of all the rest. And to this may be referred his taking her counsel in divers cases. So did Elkanah ; (1 Sam. i. 23 ;) so did Abraham. (Gen. xxi. 12.) For though you may not always perceive judgment in her counsel, yet you may be always sure to find affection ; and that her aim in shooting her bolt is right, though her arm be not always with the strongest.

(5.) The husband's love is to be showed *in trusting his wife in domestic affairs*.—"The heart of her husband doth safely trust in her ;" (Prov. xxxi. 11 ;) especially she having, as she ought to have, a competent judgment to guide them. It is below the gravity of a husband to intermeddle with managing household provisions, maid-servants, and such-like affairs ; but [he] should leave them to the discretion of his wife ; unless she at fit times do discreetly choose to advise with him, that so, if the event should not answer his expectation, she may be free from blame. But generally he ought to move in his own sphere, and encourage her to move in hers. He must fetch-in honey, and she must work it in the hive ; for seldom doth the estate prosper, where the husband busies himself within doors, and the wife without.

(6.) The effects of a husband's love to his wife are to be seen *in his behaviour towards her ; that is, in the mild use of his authority*.—This God hath, in his wisdom, invested him withal at his creation, (Gen. ii. 23,) and not divested him at his fall. (Gen. iii. 16.) The light of nature gives it to him ; (Esther i. 22 ;) and the gospel hath nowhere repealed, but confirmed, the same. (1 Cor. xi. 3.) And none but proud and ignorant women will ever dispute it. But herein lies an act of the husband's love : (i.) Wisely to keep ; (ii.) Mildly to use, this authority. (i.) He must *keep it* by a religious, grave, and manly carriage : this will be his chiefest fort and buttress to support it. It will be hard for her, though doubtless her duty, to reverence him, who himself hath forgotten to reverence his God. If his behaviour be light, she will be apt to set lightly by him. If he be weak and effeminate, it loses him. But he ought to answer his name ; to be a head for judgment and excellency of spirit, and to be truly religious. This will maintain his authority. But then, (ii.) Herein shines his love, *to use the same* with all sweetness, remembering that though he be superior to his wife, yet that their souls are equal ; that she is to be treated as his companion ; that he is not to rule her as a

* *Succurre, quæso, mi vir : occidimus, nisi succurris.*—PLUTARCHUS.

king doth his subjects, but as the head doth the body ; * that though she was not taken out of Adam's head, so neither out of his foot, but out of his side near his heart. And therefore his countenance must be friendly, his ordinary language to her mild and sweet, † his behaviour obliging, his commands sparing and respectful, and his reproofs gentle. He must neither be abject nor magisterial. If his rule be too imperious, his love is destroyed ; if his love be not discreetly expressed, his sceptre is lost, and then he is disabled from doing God service, or his family good. He should never imagine that a rude insolency, or perpetual bitterness, is either the way to keep or use his authority aright. Yea, the Spirit of God expressly saith, "Husbands, love your wives, and be not bitter against them." (Col. iii. 19.) If meekness of wisdom will not prevail with thy wife, thou art undone in this world, and she in the world to come.

And so much for the heads of the husband's duty to his wife : I now proceed to the THIRD thing, namely, to declare the duty of the wife in this position.

WIVES' DUTIES.

III. *The great duty of every wife is to reverence her own husband.*—She stands obliged to many other duties, as you have heard, which lie common between them ; but she is still signalized by this, this is her peculiar qualification as she is a wife. Let her have never so much wisdom, learning, grace ; yet if she do not reverence her husband, she cannot be a good wife.

Look to her *creation* : she was made after man ; he has some honour by his seniority. "For Adam was first formed, then Eve." (1 Tim. ii. 13.) She was made out of man ; he was the rock whence she was hewn. "For the man is not of the woman ; but the woman of the man." (1 Cor. xi. 8.) She was made for man. "Neither was the man created for the woman, but the woman for the man." (1 Cor. xi. 9.) So that it is not man that hath set this order, but God himself. Look again to the *fall* ; and there you hear what God saith : "Thy desire shall be to thy husband, and he shall rule over thee." (Gen. iii. 16.) See, in the New Testament, lest Christ's being "made of a woman" should seem to alter this inviolable law : "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." (Col. iii. 18.) "Likewise, ye wives, be in subjection to your own husbands." (1 Peter iii. 1.) "Your chaste conversation" must be "coupled with fear." (Verse 2.) "The holy women of old adorned themselves in subjection to their own husbands."

* *Ἄλλα γυναικὸς μὲν πολιτικῶς, τέκνων δὲ βασιλικῶς: id est, ἀρχῇ.*—ARISTOTELES *De Cursu Rei Familiaris*, lib. i. "A man should govern his wife as a republic is governed,—mildly ; but his children he should rule as a king."—EDIT. *Imperare maritus mulieri debet, non ut dominus rei quam possidet, sed ut animus corpori.*—LUDOVICUS VIVES *De Officio Mariti et Femine*. "The husband ought to govern his wife, not as a master lords it over her rightful possessions, but as the head regulates and guides the body."—EDIT. *Non es dominus, sed maritus : non ancillam sortitus es, sed uxorem. Redde studio vicem, redde amoris gratiam.*—AMBROSII *Oper.* tom. iv. p. 55. "Thou art not her lord, but her husband : in her thou hast obtained, not a servant, but a wife. Repay her devoted attachment, graciously requite her fervent love."—EDIT. † *Παιδικωτέρα γὰρ αὐτῆς ἢ διανοία ἐστὶν καὶ λέγει, Τα ἐμα, εἶπε, Πάντα σα ἐστὶ, καὶ ἐγὼ σος.*—CHRYSOStOMUS in *Ephes.* hom. xx. "For the understanding of a woman is more childlike than that of a man. If, therefore, thy wife say to thee, 'These possessions are mine ;' reply, 'They are all thine, and I am thine.'"—EDIT.

(Verse 5.) And so in my text. Let her be never so great, never so good; and though her husband be never so mean, and never so bad; yet this is her indispensable duty to reverence her husband. And this principle must first be fixed in her heart, that she is an inferior;* that her husband is a degree above her; that it is neither agreeable to nature nor decency to set the head below, or no higher than, the rib. And when she is resolved in this, then will she with much delight and ease go through her duty. A wise God hath ordered it thus; and therefore it is best.

Now I shall open this duty according to my former method:—

(I.) *In its nature.*

(II.) *In its pattern.*

(III.) *In its effects.*

(I.) For the first, *the nature* of this reverence; it is a true, cordial, and conjugal reverence, such as is peculiar to a good woman. And I conceive it is made up of, 1. *Estimation*, 2. *Love*, and, 3. *Fear*.

1. The wife ought to *honour and esteem* her husband.—“All the wives shall give to their husbands honour, both to great and small.” (Esther i. 20.) And to this end, she ought to contemplate all the *excellencies of his person*, whether of body or mind, and to set a due value upon them,† and not to think meanly of every thing in her husband. Thus, when the wife of Tigranes was asked by her husband, after a great solemnity, what she thought of Cyrus, whom every one did commend as the most excellent person in all that company, she answered roundly, “Truly, I looked at nobody there but at you, my husband.”‡ And if the husband be but meanly accomplished, yet she ought highly to value the *excellency of his place*, seeing the Holy Ghost hath in this very respect styled him “the image and glory of God.” (1 Cor. xi. 7.) So that whatever he is in himself or to others, yet to the wife he is a none-such. Such you esteemed him, when you chose him, and so you ought still to esteem him.§ And you are to remember the sin and punishment of Michal: “She despised her husband in her heart; and she had no child unto the day of her death.” (2 Sam. vi. 16, 23.) The wife ought to consider, that her honour and respect among her family and neighbours doth very much rise and fall according to that which she bears to her husband; so that in honouring him she honours herself.

2. This reverence is made-up of *love*.||—Which though it be most

* *Non modò mores majorum et instituta, sed leges omnes humanæ ac divinæ, ipsa etiam natura clamat, mulierem debere esse subditam viro, ac ei parere.*—LUDOVICUS VIVES *De Christ. Fem.* p. 704. “Not only do the customs and institutions of our ancestors, but likewise all laws human and divine, declare, nay, even nature herself proclaims, that the woman ought to be subject to her husband, and to obey his commands.”—EDIT. † *Sic Cornelia, irata plerisque, qui, honoris gratiâ, Scipionis cognominabant, maluit Cornelia Gracchi nominari.*—Idem. “Thus Cornelia was angry with several persons, who, desirous of honouring her, accosted her as ‘the daughter of Scipio:’ she much preferred the appellation of ‘the wife of Gracchus.’”—EDIT. ‡ *Ita me dii ament ut toto convivio nunquam abs te ad alium virum deflexerim oculos.*

§ *Sed horridus et incultus est. Semel placuit. Nunquid vir frequenter eligendus? Comparem suam et bos eligit, et equus diligit; et si muletur alius, trahere jugum nescit compar alterius, et se non totum putat.*—AM-BROSI *Oper.* tom. iv. p. 55. “But he is horrid and uncouth. He was pleasing to thee once. Is a husband to be chosen frequently? The bull and the horse select their own mates, and display great love towards them; and if another be substituted in the place of their companion, they know not how to drag the yoke along, and seem to consider themselves incomplete.”—EDIT. || *Timet virum suum et adultera, verum non ideo quòd illum amet, sed quòd sibi ipsi consensu est admitti delicti: timet verum uxor virum suum fidelis et honesta, non es*

pressed upon the husband, yet is also the duty of the wife: "Teach the young women to be sober, to love their husbands, to love their children." (Titus ii. 4.) Thus Sarah, Rebekah, and Rachel left parents, friends, and country, out of their entire love to their husbands. Thus those excellent women being besieged together with their husbands in the castle of Winsberg, having liberty for themselves to go out and carry what they could with them, took up each their husband, and so delivered them. But above all comparisons is the instance that L. Vives gives us of a generous young woman, by name Clara Cerventa, well-known to him, that was married to one Valdaura, that proved to be full of diseases and loathsome sores, whom yet she attended with that care, cost, and love, dressing his sores, which nobody else would touch, selling all her attire and jewels to maintain him; and after ten long years of languishment, when he was dead, and her friends came rather to congratulate than condole her loss, she with great trouble told them, that she could be willing to purchase her dear Valdaura again with the loss of her five children.* It is not fond, doting love, but such love as this, which begets reverence in the heart of the wife to her own husband. And indeed there is no better means to increase the husband's love than the wife's reverence, and *that* alone will make *this* sweet and easy.†

3. *Fear* is the third ingredient into the reverence which the wife owes unto her husband.—And this, I told you, was the proper import of this word in my text.‡ And this is required, 1 Peter iii. 2: "A chaste conversation coupled with fear;" the one is not sufficient without the other. And this the philosopher saw and acknowledged, and thereupon distinguisheth between a servile dread, and an ingenuous fear; exploding the former as unsuitable to the nearness and dearness of that relation, and exacting the latter; § which is no more than a cautious diligence to please him, and care lest she should offend him.|| A wife must not sit down and say, "If he be pleased, so it is; if not, let him help himself how he can." No; but, "I will do my utmost to

malè conscientiâ, sed ex conjugali dilectione.—MUSCULUS *in loc.* "The adulteress fears her husband, not from love to him, but because she is conscious of having sinned against him. The faithful and virtuous wife, on the contrary, fears her husband, not from a bad conscience, but from her deep conjugal affection."—EDIT.

* *Si deformis est maritus, amandus animus, cui nupsisti.*—LUDOVICUS VIVES, who gives a large narration hereof, *De Christ. Fem.* p. 706. "If thy husband is outwardly deformed, let his mind be the object of thy love, to which thou art as surely wedded as to his body."—EDIT.

† *Δια τούτο σοι ὑπετάξεν αὐτήν, ἵνα μάλλον φιλήται: δια τούτο σε φιλεῖσθαι ἐποίησεν, ὡ γυναι, ἵνα ευκολως φέρῃς τὸ ὑποταχθαι.*—CHRYSOSTOMUS *in Coloss. hom. x.* "On this account, O man, has God placed thy wife in subjection to thee, that thou mightest display the greater affection toward her. On this account, O woman, has thy Creator made thee to be loved, that thou mightest cheerfully bear subordination to thy husband."—EDIT.

‡ *Quo verbo talem intelligit timorem, qui ex amore et reverentiâ erga maritum proficiscitur.*—ZANCHIUS *in loc.* "By the word in the text the apostle designs to express such a fear as proceeds from a wife's love and reverence for her husband."—EDIT.
§ *Uxor autem honesta suum virum, ita ut æquum est, pudicè φιλεῖντε καὶ φοβεῖσθαι debet.*—ARISTOTELES, *ubi supra.* "A virtuous wife ought 'both to love and to fear' her husband in a becoming manner, as is just and right."—EDIT.

|| *Subjectio ista consistit in hoc, ut mulier tanquam virum tanquam caput revereatur, observet, caveat ne offendant, sed ejus mandata læto animo præstet.*—ZANCHIUS *in loc.* "The subjection here spoken of consists in this: that the woman, as an inferior member, reverence her husband as the head, respectfully obey him, beware lest she offend him, and perform his commands with cheerful readiness."—EDIT.

give my husband contentment; for though I do not fear his hand, yet I fear his frown. Better I should displease all the world, than my own husband." She ought rather to deny herself, than make her head, her dear head, to ache.

(II.) And now let us trace this reverence of the wife to her husband in *its pattern*, laid before her in the context of these words. And here I affirm these two things:—

1. *That the wife ought to reverence her husband, as the church doth Jesus Christ.*—So, verse 22: "Wives, submit yourselves unto your own husbands, as unto the Lord;" and, verse 24: "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." Examples are prevalent, especially of wise and good people. Here is the example of all the wise and godly people in the world to persuade the wife to reverence her husband; and the apostle seems to say, that it is as much a duty in the wife to be subject to the husband, as it is in the church to be subject to Christ.*

In pursuance of this I shall not expatiate, but keep near my text. Two things proclaim the reverence that the church bears to Christ:—

(1.) *The matter of her subjection*; and that is *in every thing*.—She doth not yield in great matters, and stick at small; nor yield in small things, and deny in great: she doth not yield to him only so far as her interest or appetite permits her; but when he requires it, denies them both. So saith the apostle: "Let the wives be subject to their own husbands *in every thing*;" (verse 24;) that is, in every thing that is not forbidden by a higher power, even the law of God. Indeed, if a thing be only inconvenient, the wife may mildly reason and show the inexpediency of it; but if she cannot convince and satisfy her husband, she must, if there be no sin in the case, submit her reason and her will to his.

(2.) *The manner of her subjection* speaks her reverence; and that is *free, willing, cheerful*.—Thus the church yields-up herself to the will of her husband; insomuch as it is made a kind of proverbial pattern: "With good-will doing service, as to the Lord;" (Eph. vi. 7;) implying that the subjection and service that we perform to the Lord is with a good-will. And such ought to be the subjection of the wife, most free and willing; so, as if there were but one will in two breasts.† Thus Leah and Rachel followed Jacob like his shadow; when he makes a motion, they consent; if he will go, they will follow him. (Gen. xxxi. 16, &c.) And was not Sarah's reverence cordial,‡ when "within herself," in her heart, she called her husband "lord." (Gen. xviii. 12.) And therefore a contradicting or grudging spirit is very unsuitable to the religious wife, and ever leaves a sting in his heart and guilt in hers; for usually it

* *Truncus est vir et planè mortuus, cujus caput non est Christus: demens et temeraria est mulier, cui vir non preest.*—LUDOVICUS VIVES *De Christ. Fem.* p. 704. "That man is as a mutilated corpse, whose head is not Christ; that woman is void of understanding and prudence, over whom her husband does not rule and preside."—EDIT. † *Nam quæ ita vivit, ut se ac maritum rem prorsus unam esse arbitretur, hæc absolvit numeros omnes sanctæ uxoris.*—IDGM, p. 678. "For that wife alone discharges all the duties of the marriage-state who so conducts herself that she and her husband may be thought to have but one heart and one interest."—EDIT. ‡ "This submission must not be for worldly respects, or for fear of wrath; but religious and for conscience' sake."—GATAKER'S "Sermons," p. 198.

is a sign of unmortified pride and self-conceit, and entails the curse of unquietness upon the family, and writes a dangerous example to inferiors. If the husband's government be too heavy, yet it is better for you to leave him to answer for his severity, than for you to answer for your contempt.*

2. *The wife ought to reverence her husband, as the members do the head.*—So, Eph. v. 23: "For the husband is the head of the wife." He is a head for influence and sympathy: that is her privilege. He is a head for eminence and rule: that is his. And how should she expect benefit from her head, if she do not honour her head? To dishonour a man's head is always ranked among unnatural sins. (1 Cor. xi. 4) All the members are sensible of what use the head is for their good. There are continual cares and projects for the sustenance and comfort of the body; and therefore they are willing to give the head its due honour. The hand will submit to a wound to save the head. If the head resolve to rise-up to work or pray, the whole body is up presently; if the head design a journey, never so long, never so dangerous, the body says not, "Nay," but obeys as long as possibly it can. Why, so should the wife show honour to her head; she ought to honour him next unto her Maker; she must be afraid by her frowardness or sullenness to break her own head; she must not cross the purposes of her head; it is preposterous for the head to go one way, and the rib another.† She must readily follow the directions and counsels of her head; for the members must not teach the head which way to go: they support it, but they do not direct it. Indeed, it is said that the "virtuous woman is a crown to her husband;" (Prov. xii. 4;) but yet there is more worth in the head than in the crown.‡ So that still (except always cases wherein the head is crazed or notoriously distempered §) it will be the wisdom and duty of the wife to be subject to the husband as unto her head.

(III.) And this hath brought us to the *third* thing, by which the reverence of the wife is described; and that is by *the effects* thereof. And they also are either, 1. *In word*, or, 2. *In deed*.

1. *In word.*—"For out of the abundance of the heart the mouth speaketh." (Matt. xii. 34.) And if there be that inward fear and respect in the heart, which God requires, it will be legible in the words of their mouths. The same law that binds the heart in this case, doth also govern the tongue. "In her tongue is the law of kindness." (Prov. xxxi. 26.) And here certainly "a wholesome tongue is a tree of life," whereas "perverseness therein is a breach in the spirit." (Prov. xv. 4.)

Now this reverence in the wife is showed,—

(1.) *In her words or her husband.*—Which should always be composed of respect and honour. Thus Sarah is brought-in by the apostle: "Even

* "She owes her duty, not only or principally to her husband, but to the Lord; so that his neglect will not excuse her."—GATAKER'S "Sermons," p. 199. † *Non secus ac miles suo imperatori imperare si postulet, aut luna soli prasse, aut brachium capiti.*—LUDOVICUS VIVES, ubi supra. ‡ "For a woman to disobey her husband, is as if a common soldier should attempt to command his general, or as if the moon should affect superiority over the sun, or the arm over the head."—EDIT. § *Uxor coruscat radiis mariti.*—JUSTINIANUS. "A wife derives her lustre from the splendour reflected on her by her husband."—EDIT. ¶ "The man hath government in the house, except he be *verbum anomalum*; that is, a fool."—LUTHER.

as Sara obeyed Abraham, calling him lord : whose daughters ye are, as long as ye do well." (1 Peter iii. 6.) And this was the language of her heart, as you heard before out of Gen. xviii. 12. And no wife is too great or good to imitate her example in the main, by giving respectful titles and expressions of her husband ; whereas, on the contrary, it is observed of the naughty woman, she only affords her husband, in his absence, [the title of *the man*,] "The man" (for so it is in the Hebrew) "is not at home." (Prov. vii. 19.) And it were well if this were the worst title and character which many wives do give their husbands behind their backs. Whereas all the reproach and ignominy that they pour-out on their husbands doth infallibly redound to their own shame ; their honour and respect standing and falling together.*

(2.) *The words of the wife to her husband ought to be full of reverence.*—And therefore she should beware, (i.) *Of an excess in the quantity*, not preposterously interrupting her husband while he is speaking, nor answering ten words for one. For silence doth more commend the wisdom of a woman, than speech ; † and she that is wise spareth her words : and though she seem to be religious, yet if she do not bridle her tongue, her religion is vain. And, (ii.) She must beware of *a defect in the quality of them* ; namely, of meekness and respect. For the great study of the wife should be to get a "meek and quiet spirit, which in the sight of God," yea, and of man too, "is of great price." (1 Peter iii. 4.) When the heart is once meekened by the grace of God, then her words will savour of it ; and not till then. And though they may think that this will invite and further the insolency of an unkind husband ; yet they may rest assured, that that which is most pleasing to God shall not tend to their prejudice any way. For hath not God said, that "a soft tongue breaketh the bone ?" (Prov. xxv. 15 ;) which is more than any virulent tongue can do.

Let every godly woman, therefore, so frame the matter and manner of their words to their husbands, as knowing that God stands by ; to whom they "must give account of every idle word," much more of every irreverent and contemptuous word, "in the day of judgment." (Matt. xii. 36.) It will be an unspeakable comfort at death and judgment to reflect upon the victories which their patience hath gotten ; and how oft their quiet silence and mild answers have kept the peace. In conjugal contests, though each should be slow to passion, and swift to peace, yet where one must yield, ‡ it is most reasonably to be expected from the inferior. § No woman gets honour by the last word. Some will say,

* *Nam et vir uxoris majestatem amore et benevolentia tueretur, et mulier viri cultu et obedientia. Nihil genus, nihil opes, nihil fortuna proderunt ; honore carebis, si caruerit vir.*—LUDOVICUS VIVES, *ubi supra*. "For, a man views the dignified excellence of his wife with love and benevolence ; and a woman looks upon that of her husband with reverence and obedience. O woman ! the nobility of thy descent, the extent of thy riches, and thy good fortune, will profit thee nothing : if thy husband be devoid of honour, thou wilt thyself be unhonoured."—EDIT. † *Uxorium est ornamentum aut cum marito aut per maritum loqui.*—Idem, *ibid*. "It is the ornament of a wife to speak either to or through her husband."—EDIT.

‡ *Sin caperit excandescere, noti contra niti, et ex uno insano duos facere, te et illum.*—LUDOVICUS VIVES *De Christ. Fem.* p. 709. "If the anger of thy husband begins to be inflamed, forbear to strive against him ; and do not, of one mad person, make two,—thyself and thy consort."—EDIT. § "The wife is bound rather to seek reconciliation, as is implied in that, 1 Cor. vii. 11 : 'Let her be reconciled to her husband.'"—GATAKER's "Sermons," p. 188.

their tongue is their only weapon: but the wise do know, that their tongues are not their own; that when they "are set on fire of hell," they "set on fire the course of nature;" (James iii. 6;) and that by one's very "words they may be condemned." Look into the scripture, and dress yourselves by that glass. What did Rachael get by her passionate terms? "Give me children, or else I die:" (Gen. xxx. 1 :) and as soon as ever she had children, lo, "she died." (Gen. xxxv. 18.) Whereas, on the contrary, the discreet and mild behaviour of Abigail to her husband, though he were a churl, gained her both quiet, comfort, and honour. This is certain, if meekness and respect will not prevail, anger and passion never can.* If duty work not our quiet, how should sin?

2. The effects of a wife's reverence to her husband must be in deed also. And that,—

(1.) *By obedience to his directions and restraints.*—If he be to "rule over her," (Gen. iii. 16,) then she is to obey. And the apostle tells us that "Sara obeyed Abraham." (1 Peter iii. 6.) He bids her "make ready quickly three measures of meal," &c., (Gen. xviii. 6,) and it was done presently, though she knew not what guests her husband had brought. And the apostle Paul saith, it must be "in every thing;" (Eph. v. 24;) which he both urges and explains by this: "As it is fit in the Lord." (Col. iii. 18.) So that "the wife is bound in conscience to obey her husband in every thing that is not contrary to the will of God."† Indeed, if he command her to do any thing that is sinful by the law of God, (as if he should bid her tell a lie, bear false witness, or the like,) she must modestly and resolutely refuse it. If he forbid her to do any thing, that is by God's command made an indispensable duty unto her, (as if he should absolutely forbid her to pray, to read the scripture, to sanctify the Lord's day, or the like,) then she must "rather obey God than man." But in all other cases, though she may respectfully persuade with him, yet if he insist upon it, her obedience will be her best sacrifice, and her compliance will be the means to make her yoke the more easy. If the husband will have her to stay at home, she must not run abroad without his consent; but as that good Shunammite, 2 Kings iv. 22: "She called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again." And indeed the house is her proper place; for she is "the beauty of the house;"‡ there her business lies, there she is safe. The ancients' painting them with a snail under their feet, and the Egyptians' denying their women shoes,§ and the Scythians' burning the bride's chariot axle-tree at her door, when she was brought to her husband's house, and the angel's asking Abraham where Sarah was, (though he knew well enough,) that it might be observed, she was

* "As the captains of Cyrus commanded their soldiers to receive their shouting enemy with silence, and when they had ended, then to set up a shout; so husband and wife must agree not to shout together."—PLUTARCH. † *Sic placeat uxor voluntati conjugis, ut non displiceat voluntati Conditoris.*—DAVENANTIIUS ex Gregorio. ‡ "She that tarried at home:" (Psalm lxxviii. 12 :) Hebrew בֵּית נְרָה *decus domus*. § *Egyptiæ mulieres*

majorum instituto calceis non utebantur, ut domi meminissent tempus exigendum.—PLUTARCHI *Præcepta Conjugalia*. "In accordance with the custom of their ancestors, the Egyptian women were not allowed to wear shoes, that they might be reminded of the propriety of spending their time in their own houses."—EDIT.

"in the tent." * (Gen. xviii. 9,) do all intimate, that, by the law of nature, and by the rules of religion, the wife ought to keep at home,† unless urgent necessity do call her abroad. When sun and moon both disappear, the sky is dark; and when both husband and wife are abroad, many disorders breed at home; and you know whose character it is: "She is loud and stubborn; her feet abide not in her house," &c. (Prov. vii. 11.)

So also where the husband judges most convenient to dwell, there the wife must cheerfully consent to dwell with him, though it may be, either in respect of her friends or of his, more uncomfortable to her. Thus when Jacob was resolved to carry his wives from their friends to his country, they readily yielded. (Gen. xxxi. 16.) Thus when Ahasuerus sent for Vashti, (Esther i. 10—12,) though his command seemed inconvenient, yet she had been truer to her duty, as well as to her interest, had she come to him; for the husband is the head of his wife, and she must obey him. He that appoints them to "love their husbands," (Titus ii. 4,) doth in the next verse enjoin them to be "discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." For though even good women be put to silence, yet good works never can.

(2.) Her real reverence is required and showed in *asking and hearkening to his counsels and reproofs*.—The husband hath been taught wisdom in his counsels, and mildness in his reproofs; and the wife must be taught to express her reverence in hearkening to them.‡ *In the disposal of children*: Rebekah would not send Jacob to her brother Laban without consulting Isaac. (Gen. xxvii. 46.) So Hannah in the case of Samuel. (1 Sam. i. 11.) *In the disposal of a servant*: Sarah would not discard Hagar without consulting Abraham. (Gen. xxi. 10.) *In entertaining strangers*: The Shunammite would not receive a prophet into the house, without advising with her husband. (2 Kings iv. 10.) *In disposing of her husband's goods*, we find still the man's hand in it: the propriety is in him, and the use is to her. So that unless there be a notorious impotency in him, or some tacit or general consent, or some case of present and absolute necessity, as in the case of Abigail, she ought not to dispose [of] her husband's goods. Indeed, he ought, according to the general obligation of their relation, and according to the particular discretion of his wife, [to] intrust her in the ordinary affairs of her sphere, and by his bounty enable her to do good, where there is need, and not to put her by his penuriousness upon the temptation of purloining from him. But if he do forget his duty, let not her forget hers, which is to "do him good and not evil all the days of her life." (Prov. xxxi. 12.)

* *Ante tabernaculum vir hospitum explorat adventus: intra tabernaculum Sara tuetur femine verecundiam, et opera muliebria tuto exercet pudore. Foris maritus invitat; intra Sara convivium adornat.*—AMBROSII *Oper.* tom. iv. p. 180. "Before the tent-door, the husband awaits the arrival of stranger-guests: inside the tent, Sarah preserves the modesty of the woman, and occupies herself in feminine employments with guarded decency. Without, the husband invites to partake of his hospitality: within, Sarah prepares the feast."—EDIT.

† "The apostle joineth chastity and home-keeping together. (Titus ii. 5.)"—GATAKER'S "Sermons," p. 195. ‡ *Æquum autem, ut deinceps uxor auscultet marito, quia maritus peritit auscultando usori.*—DAVENANTIUS in *Coloss.* p. 538. "It is right that henceforth the wife should listen to her husband, and obey him, because the husband (Adam) formerly fell by hearkening to his wife."—EDIT.

But her hardest task is in the loving and thankful bearing of reproof, which is a bitter pill to flesh and blood, especially when there is a proud and contentious spirit. But herein she ought to consider, that she is not without infirmities; which as none hath so much opportunity to see, so none is so much obliged to represent unto her, as her husband. And to answer him with a froward tongue, or a cloudy brow, or a careless negligence, is the greatest ingratitude and discouragement in the world. But if her heart be full of reverence to him, and especially if she believe his heart to be full of love to her, this pill will be well digested, and, by the blessing of God, work a real amendment in her.

(3.) The real effects of the wife's reverence to her husband are seen in her behaviour towards him, which ought always to be cheerful and respectful.—She must not allow or nourish that crossness of humour, to be sullen or dumpish, when he is pleasant; or, on the contrary, contemptuously frolic, when he is sad; but must compose her carriage, her garments, her converse, to give him content, and to increase his delight in her.* For if his heart be once estranged from her, unless the fear of God withhold him, he may quickly render her condition unspeakably miserable. She ought therefore always to express contentedness in her estate, and that will help and move him to be content in his. She must entertain him into his house with a cheerful countenance, that he may delight to be at home;† and study the arts how to pacify him, if aught have provoked him; or how to convince and reform him, if aught have ensnared him. She must observe when and how his meals, his clothes, his lodging do please him, and show the greatness of her respect in these lesser things. For even about such things arise the most frequent and sharp contests; which a discreet and godly woman will labour to prevent, not only because disquiets do alienate the heart,‡ but because she cannot live under his frown, nor eat nor sleep contentedly while he is angry. And notwithstanding the freedom and familiarity of their converse together, yet she must still behave herself with all respect towards him, and that familiarity must not beget contempt. His love must not make her to forget her duty, nor his fondness her respect.§ The more he condescends to her, the more she must descend into her place, and thus oblige him by her demeanour. She must consider, that it is better to obey a wise man than to rule a fool, as it is better to follow a skilful guide than to lead one that is blind.|| Few husbands [are] so

* *Omnes illius vultus sumet; ridenti arridebit, marito se præbabit matrem; servatque semper auctoritate matronalis integritatis et virtutis; ut magis illa ex amico proveniant animo quàm adulterino.*—LUDOVICUS VIVES, *ubi supra*. "A good wife will sympathize with all the changes of her husband's countenance: she will smile when he smiles, and show herself sad when he is sorrowful; always preserving, however, the dignity of matronly integrity and virtue, so that her kind attentions may be seen to arise from the affection of a friend, and not from that of an adulteress."—EDIT. † *Magna amaritudo est in domo uxoris tristiciæ.*—AMBROSI *Oper.* tom. v. p. 265. "A sad and discontented wife is a great bitterness in a house."—EDIT. ‡ *Nec aliquid est, quod ita alienet virum ab uxore, ut crebra rixa et uxoris lingua amarulenta.* ["Nothing will so soon alienate a man from his wife, as her acrimonious tongue and frequent wranglings," that are] compared to "a continual dropping," which drives a man out of his house. (Prov. xxvii. 16.)—LUDOVICUS VIVES, *ubi supra*. § *Μητε και τον ανδρος φιλια την γυναικα εκαρπω, μητε η της γυναικος υποταγη φυσικω τον ανδρα.*—CHRYSOSTOMUS in *Coloss.* hom. x. "Neither let her husband's love immoderately elevate the wife, nor let the subjection of his wife inflate the husband with pride."—EDIT.

|| *Quæ malunt fatuis imperare viris quàm obtemperare prudentibus, eorum sunt similes, qui in viâ cæcos ducere malunt, quàm videntes et itineris peritos sequi.*—PLUTARCHI *Præcepta Coniugalia*. "Those wives who would rather com-

bad, but the discretion and respect of a wife would reform them ; and few wives [are] so ill-tempered, but the wisdom and affection of a husband would make them better.

And so much for their particular duties to each other.

I know that many will turn-off all this by saying, "We all fall short of our duty in these things ; we ever did, and ever shall : " and so they neither grieve for their miscarriages past, nor seriously endeavour to reform them ; and so leave the cure desperate, because the disease is common.

But a just and holy God will not be so mocked. He gives not his sacred laws to be so lightly put-off. If we make not conscience here, we make a conscience nowhere ; yea, though the best will fail, unless we study with all our skill, and strive with all our strength, to be faithful in all these things, our other duties will be abhorred. He that regards not all, regards not at all in God's account. And if divine vengeance do not meet with them in this life, as it often doth ; yet, without doubt, it waits for them in another. "But I hope better things of you, and things that accompany salvation, though I thus speak."

DIRECTIONS.

IV. I come at last, in the *fourth* place, to present you with some *directions how to accomplish these duties, that so husbands and wives may most certainly be blessings to each other.*—And they are these :—

1. *Maintain purity in soul and body in single age.*—This will greatly dispose you for the duties of a married life ; and also lay-up a blessing for it. Let "every one of you know how to possess his vessel in sanctification and honour." (1 Thess. iv. 4.) He that gives the reins to his vicious affections before marriage, will find them as impetuous after marriage. For "marriage," as one well saith,* "is like salt, which will keep sweet that which is untainted, but restores not that which is already unsavoury." A chaste and honest heart will, with the blessing of God, by marriage be preserved ; but a filthy heart will find occasion to be naught in any condition. Beware, therefore, of the beginnings of lust, flee them like poison ; forbear such company and discourse as debauch the heart ; † avoid speculative uncleanness, and keep the heart stored with religious thoughts, and the body employed in a constant calling. Consider that the greatest flames begin with a spark, and therefore tamper not with the pleasant motions of original concupiscence. Subject not the soul of a man to the pleasures of a brute : this is sure, that they "perish in the using," and leave nothing but a sting behind ; and "foolish is that pleasure, where that which delights instantly vanishes, and that which remains perpetually torments."‡ If you have been overtaken with these faults, O cleanse your hearts and hands by the merits of Christ's blood, in the use of fasting and prayer ; that God may not visit upon you your old sins by giving you up to new ones, or by

mand foolish husbands, than obey such as are prudent, are like persons who would rather themselves be leaders to the blind in a difficult path, than follow the guidance of those who have the use of their eyes, and are well acquainted with the road."—EDIT.

* MR. WHATELY. † *Lacena quædam marito juveni rem fædum roganti, Darem, inquit, si meum peteres : nam quod petis, patris erat, dum essem virgo ; nunc marito, postquam nupsi.*—LUDOVICUS VIVES *De Christ. Fem.* p. 699. ‡ *Verum nimium miscranda et plangenda conditio est, ubi citò præterit quod delectat, et permanet sine fine quod cruciat.*—Idem, p. 725.

bringing some signal curse upon you, in husband, wife, or children. And get a blessed taste of those more firm, safe, and ravishing delights, which are to be found in the favour and promises of God, in the pardon of sin, and assured hopes of life and immortality. These will sufficiently disgrace those gross and base absurdities, and make you to take no delight in the muddy stream, that have drunk of the spring.

2. *Be considerate in your choice.**—You see how severe the rules of that condition are, when you are once engaged in it; and therefore, when you find that you are called to it, be sure to recommend it earnestly to God by prayer,† as Abraham's servant did. (Gen. xxiv. 12.) In this way be sure to "acknowledge him, and he shall direct thy paths." No business so critical, none so weighty; and therefore no business so calls for solemn and earnest prayer.‡ And let reason and judgment have some stroke in your choice.§ Do not first love, and then consider; but first consider, and then love. Chiefly fix your observation on the soul of the party: many marry to lay lands to lands, or money to money; but see you that his or her soul lie well for yours.|| For no beauty,¶ friends, or portion,** will settle upon you a comfortable life, if pride, passion, or any other lust predominate in the soul. And why will ye espouse a perpetual cross for some present profit or delight?

It concerns therefore the man, and especially the woman, to endeavour to marry a member of Christ, a religious person; where they may most rationally expect the conscionable discharge of their respective duties. If such be not the best husbands and wives, it is not by reason of their piety, but their defect of it. Add to this a discovery of the natural tempers of those you mean to marry.†† If they be proud and imperious to others, ten to one they will be so to you; if they be choleric, sour, or sullen, you will hardly find an heaven upon earth. And you ought to deal plainly with one another, both concerning your natural defects, concerning your moral dispositions, and concerning your civil condition; that you may not give, and that Satan may not take, an advantage, whereby to cause disquiet or repinings afterwards. You count it a cheat to have an unsound, ill-conditioned, decrepit beast put upon you, for a sound, young, and towardly one. Certainly it is the greatest injury in the world to defraud one whom you pretend to love, and to wrong them in that wherein you can never make them reparation.

3. *Study the duties of marriage before you enter into it.*—Leap not

* חפץ ובין ארעא מחון גסיב אי תחא: *Festina, eme agrum: expecta, ducturus uxorem.*—BUXTORFIUS, *ex Jeram.* "In the purchase of land, use dispatch; but in marrying a wife, be in no such haste."—EDIT.

† Γυναίκα ζητών επί τον Θεον καταφύγει ουκ εμπαύσκειται σου γενεσθαι νυμφαγωγος.—CHRYSOSTOMUS *De Uxore ducendā.* "When thou art in search of a wife, flee to God; for he is not ashamed to act as thy bridesman."—EDIT.

‡ Όταν περιεργάζη και ζητης τον αδελφον, ευχον ειπε τω Θεω, 'Ον αν δελης, συ οικονομησον.—Idem, in *Coloss.* "When thou art anxiously employed in seeking a husband, pray to God, and say, 'Lord, do thou bestow me as thou wilt, and on whom thou wilt.'"—EDIT.

§ "For, fitness in special, as well as goodness in general, must be one main ground of our choice."—GATAKER'S "Sermons," p. 176.

|| In the Life of the Lady Falkland.

¶ *Florem decoris singuli carpunt dies.*—SENECA. "The flower of beauty is cropped every day."—EDIT.

** *Quicumque ducit uxorem propter divitias, ei erunt liberi non probi.*—BUXTORFIUS *ex Prov. in Kiddusch.* "Whoever chooses a wife for her riches, need not expect to have virtuous children."—EDIT.

†† "If thou wert to take a house, thou wouldest inquire what commodities or inconveniences, what neighbours, &c.; and yet that thou mayest sell upon a dislike. How much more," &c.—CHRYSOSTOMI *Opus.* tom. viii. *De Uxore ducendā.*

into this solemn condition at adventures. There are crosses to be borne, there are snares to be avoided, there are duties to be done; and do you make no provision? Hence flow the frequent miscarriages in that honourable estate; hence that repentance that is both too soon and too late. The husband knows not how to rule, and the wife knows not how to obey: both ignorant, both conceited, and both miserable.

And therefore parents ought to teach their children the duties of wedlock, before they enter into the state of wedlock: neither can *they* be ever acquitted before God *that* hurry young people, ready or unready, willing or unwilling,* yea, sometimes very children,† for secular advantages, into this relation: a course that hath been signalized by infinite disastrous consequences. And most people step into that estate merely to obtain pleasure and gain, but as ignorant of their duty as the beasts that perish; and so families that should be the nurseries of the church and commonwealth, prove to be the very seed-plots of disorder and debauchery.

Endeavour, therefore, to read-over, besides the scripture, which is the book of all books, Dr. Gouge's treatise of "Domestical Duties," or Mr. Bolton, or Mr. Gataker, or Mr. Whately, on the same subject; and the learned will lose no labour in reading LUDOVICUS VIVES *De Officio Mariti, et De Christianâ Femina*; from each of whose garden I have made up this small posy; and wherein you will find, especially in the first and last, a more full and clear stating and proving these things than can be expected from so simple a man in so small a time.

4. *Resign-up yourselves, both of you, unfeignedly unto God, and to his will.*—Until you be savingly regenerated and sanctified, you cannot please God, nor be entire blessings to one another.‡ You may indeed live together like civil Pagans; but what is this to the life of Christians? Religion will most firmly bind you to God, religion will most firmly bind you to one another. A good temper may do much; but a new nature superadded to it will do more. The husband that truly, I say *that truly*, fears God, dares not be bitter to his wife; the wife that truly fears God, dares not be cross with her husband. A Bible placed between you will take-up many a difference, comfort you under many a cross and pang, guide you in many a strait, wherein flesh and blood will be confounded and at a loss. And then in those critical cases wherein duty and passion strive for mastery, resolve with yourselves, that it is much better for either of you to obey God's will, than to have your own; that as there is the highest reason in his commands, so there is the greatest sweetness in obeying them. Set off before you that golden rule, Matt. vii. 12; and calmly consider whether you behave yourself to your yoke-fellow,

* *Hostis uxor est, ubi invita ad virum venit.*—PLAUTUS. "The man who marries a wife against her will, will find that he has taken an enemy into his house."—EDIT. † *Hoc etiam sciendum est quod pueri ante tredecim annos et puellæ ante duodecim annos secundum leges matrimonium inire nequeant. Quod si ante prædicta tempora copulam inierint, separari possunt, quamvis assensu parentum juncti fuerunt.*—LOMBARDUS, lib. iv. dist. 36. "It is necessary to be known, that boys under thirteen, and girls under twelve years of age, cannot lawfully enter into the state of matrimony. But if they shall have entered into wedlock before the time above specified, they may be separated, even though they have been joined with their parents' assent."—EDIT. ‡ "If he be pleased, he will turn thy water into wine; if he be displeased, he will turn thy wine into vinegar."—GATAKER'S "Sermons," p. 141.

as you yourself would be dealt with, if you were in their condition. And though you be never so just and good other ways, yet believe that he or she "that keeps the whole law, and yet offends" knowingly and commonly "in one point, is guilty of all." (James ii. 10.) Your righteousness abroad will not excuse your crossness at home, nor her zeal in prayer make any amends for her heat in passion. But when you are both resolved to study your own duties, and sincerely to do them, how hard soever, you will live together as "heirs of the grace of life," and as heirs "of the life of glory."

5. *Settle your affections well at the beginning.*—It was a wise and true observation, that vessels which are compacted of divers parts, or glued together of divers pieces, at first will easily with every bruise or fall be broken in pieces; but when they are strengthened by tract of time, it will be very hard, yea, scarce possible, to separate them: so it is in marriage: * at first the union is raw and green; an unkindness, then a cross word or look, will quickly alienate; but when time and experience have consolidated this new-sprung affection, then it will be much harder to dissolve it.

And being once assured of a conjugal love in each other, give no way to cursed jealousy, which very often hath no other ground than the weakness or wickedness of them that are sick of it; and, to be sure, when once it is admitted, all the joy and comfort of this life is gone; it is a bitter-sweet poison; and miserable are they that either give or take occasion for it. Stop your ears, therefore, and knit your brow, upon tale-bearers and whisperers, that, under pretence of great love and secrecy, tell you just nothing; and remember that "love thinketh no evil," but puts the best interpretation possible upon the doubtful words, looks, and carriage of a stranger, much more of so near a relation.† And this I mention here, because most commonly jealousy takes place there, where true affection was never fixed and rooted in the beginning.

6. Lastly, to speak all in one: *Pray for wisdom, humility, and uprightness.*

(1.) *Wisdom.*—For we owe many of our domestic distempers to our weakness and indiscretion, not wisely preventing or removing things that cause offence. How easily would a wise man avoid distasteful words or looks or actions! How easily might he keep his authority, and never forfeit it, and she submit, and never dispute it! Wisdom would pick and choose the fittest opportunities to instruct, advise, reprove, and comfort; and would direct to the best manner and method wherein to do it. Wisdom will consider, that either party might have found the same or greater crosses in another condition as in this, or in another person as in this; and therefore things are well in that they are not worse; and, however, that marriage which is God's ordinance must not be charged with their disquiets, but themselves. And,

* PLUTARCHI *Præcepta Conjugalitia*. † *Liberiores sunt viri, quàm feminae, viæ totius ratione. Viris curanda esse multa, feminis solam pudicitiam. Claudenda aures iis, qui sinistrum quid de marito volunt deferre.*—LUDOVICUS VIVES *De Christ. Fem.* p. 720. "Men are less circumscribed with regard to the entire course of life, than women. Men have many cares; women should have but one,—to preserve their modesty. A wife should shut her ears against those who wish to insinuate any thing contrary to the good fame of her husband."—EDIT.

(2.) *Humility*.—That is a singular help for them both, in the discharging of their duties. This will keep the husband from the intemperate use of his power, and the wife in a ready subjection to her husband; for “only by pride cometh contention: but with the well-advised is wisdom.” (Prov. xiii. 10.) A proud spirit could not agree with an angel; but the humble will agree with any body. This also will greatly help them to contentment in their condition; for, says humility, “My husband, my wife, is a great deal too good for such a sinful creature as I am. My condition is too good for me. These straits and troubles are great; but I deserve greater. This was a sharp reproof; but, alas! I deserve hell; and what is a harsh word to hell?” *That* man or woman will sit down quietly with great trials, *that* know they are “not worthy the least of mercies.” And, besides, humility will suggest such a carriage and behaviour in word and deed, as will infallibly oblige each other, and force respect from them. And,

(3.) Lastly, *uprightness* is necessary to the doing of these duties well; for there is written a conclusive law in an upright heart to do the whole will of God, whether it appear to be with them or against them: it will teach them rather to obey than to dispute; and, in obedience, to do each more than their part, rather than less. In doubtful cases the upright heart will choose the safest course, though it prove the hardest; and resolves to suffer the greatest injury, rather than offer the least. An upright heart watches against sinful self, which is the great root of injuries and mischiefs in every relation, and prompts us to keep-on in the way of our duty, notwithstanding all discouragements. In a word: the upright husband and wife do chiefly study each their own duty in their relations, and are most severe against their own particular failings.*

SERMON XVII.

BY THE REV. RICHARD ADAMS, A.M.,

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WHAT ARE THE DUTIES OF PARENTS AND CHILDREN; AND HOW ARE THEY TO BE MANAGED ACCORDING TO SCRIPTURE?

Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.—Colossians iii. 20, 21.

My business is not to discuss the entity of relations in their foundation and terms, which the philosopher is conversant about; but to dis-

* Το μὲν οὖν ἀγαπᾶν τῶν ἀνδρῶν ἐστὶ, τὸ δὲ εὐκείν ἐκείνων εἶναι οὐν ἕκαστος τοῦ ἑαυτοῦ εὐσεβήκη, ἵσθηκε πάντα βεβαία.—CHRYSOSTOMUS in *Coloss.* hom. x. “It is the part of the husbands to love, but that of wives to yield and obey: if, then, they severally perform their proper duties, every thing around them acquires firmness and stability.”—EDIT.