



THE FOURTH TREATISE.

Husbands Particular Duties.

§. 1. *Of the generall Heads of this Treatise.*

EPHES. 5. 25, &c. *Husbands love your owne wives, even as Christ also loved the Church, &c.*

Husbands
bound to du-
tie,



Propterea de-
bens maribus
sum ad virtutis
exemplum se
præbere, quia
vir sunt Aug.
de adul. Con-
iug. l. 2. c. 8.
2 1 Cor. 11. 7.

AS the wife is to know *her* duty, so the husband much more *his*, because he is to be a guide, and good example to his wife, hee is to dwell with her according to knowledge, (1 Pet. 3. 7.) The more eminent his place is, the more knowledge he ought to haue how to walke worthy thereof. Neglect of duty in him is more dishonourable vnto God, because by vertue of his place he is *the Image and glory of God*, and more pernicious not to his wife only, but also to the whole family, because of that power and authority hee hath, which hee may abuse to the maintenance of his wickednes, hauing in the houle no superiour power to restraints his fury: whereas the wife, though neuer so wicked, may by the power of her husband be kept vnder, and restrained from outrage.

Wherefore to goe on in order, in laying downe the husbands duties (as wee haue the wives) we are to consider.

- 1 The Duties themselves.
- 2 The reasons to enforce them.

In setting downe the duties we must note

- 1 The matter wherein they consist.
- 2 The manner how they are to be performed.

The Apostle compriteth the whole matter of them all vnder *Loue*, which is the *summe* and *head* of all.

This we will first handle; and then proceed to other particulars.

§. 2. *Of that loue which husbands owe their wives.*

This head of all the rest, *Loue*, is expressly set downe, and alone mentioned in this, and in many other places of Scripture, whereby is is evident, that all other duties are comprised vnder it.

To omit other places, where this duty is vrged, in^b this place, *Loue* is four times by name expressed, beside that it is intimated vnder many other termes and phraises.

Who soeuer therefore taketh a wife, must, in this respect that shee is his wife, loue her: as it is noted of *Isaak* (the best patterne of husbands noted in the Scripture)^c *he tooks Rebekah, she was his wife and hee loued her.*

Many good reasons hereof may be rendred.

1 Because no duty on the husbands part can be rightly performed except it be seasoned with loue. The Apostle exhorteth all Christians to *doe all their things in loue*: much more ought husbands: though in place they be about their wives, yet loue may not be forgotten.

* Treat. 3.
§. 2.

1 Husbands
must loue
their wiues.

^b Eph. 5. 25, 28,
33.

^c Gen. 24. 67.

No dutie well
performed
without loue.

1 Cor. 16. 14.

Husband's
particular du-
ties.

3 A wife the most proper object of loue

2. Because of all persons on earth a wife is the most proper object of loue: nor friend, nor child, nor parent ought so to be loued as a wife: she is termed, *the wife of his bosome*, to shew that she ought to be as his heart in his bosome.

Dut. 13. 6.

3. Because his place of eminency, and power of authority may soone puffe him vp, and make him insult ouer his wife, and trample her vnder his feet, if an intire loue of her bee not planted in his heart. To keepe him from abusing his authority is loue so much pressed vpon him.

3 Loue keeps a man from abusing his authority.

4. Because wiues through the weakness of their sex (for they are the weaker vessels) are much prone to prouoke their husbands. So as if there bee not loue predominant in the husband, there is like to be but little peace betwixt man and wife. *Loue couereth a multitude of imperfections.*

4 Loue maketh him beare with her infirmities.

5. Because as Christ by his loue first manifested prouoketh the Church to loue him, so an husband by louing his wife should prouoke her to loue him againe: shewing himselfe like the Sunne which is the fountaine of light, and from which the Moone receiueth what light she hath: so he should be the fountaine of loue to his wife.

5 His loue dreweth loue from her.

Obiect. *Loue* was before laid downe as a common duty appertaining both to man and wife: how is it then here required as a particular and peculiar duty of an husband?

Ans. In regard of the generall extent of loue, it is indeede a common duty belonging to the one as well as to the other, yea belonging to all Christians; to all men; for it is the very nature of loue, and an especial property thereof, *to seeke out her owne things*, but the good of others; which all are bound to doe by vertue of the bond of nature more then others, Christians by vertue of the bond of the spirit: among Christians, especially wiues and husbands by vertue of the matrimoniall bond: of married couples, most of all husbands by vertue of their place & charge. Their place is a place of *authority*, which without loue will soone turne into *tyranny*. Their charge is especially and aboue all, to seeke the good of their wiues as wiues are the chief, and

How loue is an husbands particular duty.

1 Cor. 13. 5.

greatest charge of husbands; so their chiefest and greatest care must bee for them: the parents and friends of wiues as they giue ouer all their authority to their husbands, so they cast all care vpon them: wherefore that husbands may take the more care of their wiues, and the better seeke their good, they ought after a peculiar manner to loue them. Husbands are most of all bound to loue, and bound to loue their wiues most of all.

Thus this affection of *loue* is a distinct duty in it selfe, peculiarly appertaining to an husband: and also a common condition which must be annexed to every other duty of an husband, to season and sweeten the same. His looke, his speech, his carriage, and all his actions, wherein he hath to do with his wife, must be seasoned with loue: loue must shew it selfe in his commandements, in his reproofs, in his instructions, in his admonitions, in his authority in his familiarity; when they are alone together, when they are in company before others, in civil affaires, in religious matters, at all times, in all things: as salt must be first and last vpon the table, and eaten with every bit of meat, so must loue be first in an husbands heart, and last out of it, and mixed with every thing wherein he hath to do with his wife.

Loue a common condition to be annexed to euery duty.

§. 3. *Of an husbands hatred and want of loue.*

Contrary hereunto is hatred of heart: which vice as it is very odious and detestable in it selfe, so much more when the wife is made the object thereof. As loue prouoketh an husband to doe his wife what good he can, so hatred, to doe her what mischief he can. *Moses* noteth a mans hatred of his wife to bee a cause of much mischief: for the nearer, and dearer any persons be, the more violent will that hatred bee which is fastened on them.

Contrary to Hatred.

Dut. 13. 5.

Dut. 14. 3

Hence was it that a diuorce was suffered to be made betwixt a man and his wife, in case hee hated her: which law question lesse was made for reliefe of the wife, lest the hatred which her husband conceiued against her should work her

Mat. 19. 8.

a Want of
loue.

1 Job. 4. 20.

* Treat. 3. §. 9.

Branches of
loue.

her some mischief, if hee were forced to keepe her as his wife : which Christ seemeth to imply in these words, *Moses, because of the hardnesse of your hearts, suffered you to put away your wives.* This therefore being so pestilent a poison, let husbands take heed how they suffer it to soake into them.

Neither is it sufficient for an husband not to hate his wife, for euen the want of loue, though it be only a priuation, yet is it a great vice, and contrary also to the forenamed duty of loue. Where this want of loue is, there can be no duty well performed, euen as when the great wheele of a clocke, the first mouer of all the rest, is out of frame, neuer a wheele can be in good order. They that thinke lightly hereof, plainly discover that there is little or no loue of God in them at all : for if the Apostles inference bee good, taken from a mans neighbour or brother whom he hath seen, it will much more be good hauing relation to a wife : for *how can hee who, loveth not his wife,* (whom God hath giuen to him as a token of his fauour, and as an helpe meet for him, to be in his bosome, and euer in his sight, yea to be no more two, but one flesh) *loue God whom he hath not seene ? If any man saith, he loveth God, and hate his wife, he is a liar.* Let husbands therefore by louing their wiues giue euident that they loue God.

§. 4. Of an husbands wife maintaining his authority.

All the branches which grow out of this roote of loue, as they haue respect to husbands duties, may be drawne to two heads:

1 A wife maintaining of his authority.

2 A right managing of the same.

That these two are branches of an husbands loue, is euident by the place wherein God hath set him, which is a place of authority; for the best good that any can doe, and so the best fruits of loue which hee can shew forth to any are such as are done in his owne proper place; and by vertue thereof. If then an husband relinquish his authority, he disableth himselfe from doing that good; and shewing those fruits of

loue which otherwise he might. If hee abuse his authority, he turneth the edge and point of his sword amisse: in stead of holding it ouer his wife for her protection, hee turneth it into her bowels to her destruction, and so manifesteth thereby more hatred then loue.

Now then to handle these two severally, and distinctly:

I. That an husband ought wisely to maintaine his authority, is implied vnder this Apostolicall precept, *Husbands dwell with your wives according to knowledge,* that is, as such as are well able to maintaine the honour of that place wherein God hath set you: not as fots and fooles without vnderstanding. The same is also implied vnder the titles of prehemence which the Scripture attributeth to husbands, as *Lord, Master, head, guide, image and glory of God, &c.*

The honour and authority of God, and of his Sonne Christ Iesus, is maintained in and by the honour & authority of an husband, as the Kings authority is maintained by the authority of his Priuy Councill and other Magistrates vnder him; yea, as an husbands authority is in the family maintained by the authority of his wife: (for as *the man is the glory of God, so the woman is the glory of the man*).

The good of the wife her selfe is thus also much promoted; euen as the good of the body is helped forward by the heads abiding in his place; should the head bee put vnder any of the parts of the body, the body and all the parts thereof could not but receiue much damage thereby: euen so the wife and whole family would feele the damage of the husbands losse of his authority.

1 *Quest.* Is it in the power of the husband to maintaine his owne authority?

Answ. Yea, in his more then in any others; for note the counsell of the Apostle to *Timothy*; (though in another case, yet very pertinent to this purpose) *Let no man despise thy youth.* It was therefore in *Timothies* power to maintaine his honour; and not to suffer it to bee despised; and so is it in an husbands power.

2 *Quest.*

II Husbands must maintain their authority.
1 Pet. 3. 7.
1 Tim. 2. 15.

See Treat. 3.
§. 3.

Reasons.
1 Gods authority maintained by the husbands.

1 Cor. 11. 7.

2 The wifes good promoted thereby.

It is in the mans power to maintaine his authority.
1 Tim. 4. 12.

2. *Quest.* How may an husband best maintaine his authority?

Ans. That direction which the Apostle giueth to *Timothy* to maintaine his authority, may fity be applied for this purpose vnto an husband; *Be an ensample in conuersation, in loue, in spirit, in faith, and in purenesse:* As if he had said, If thou walke before them worthy of thy place and calling, and worthy of that honour and respect which is due thereunto, shewing forth the fruits of loue, faith, and other like graces, assuredly they will reuerence thy youth, but if otherwise thou carry thy selfe basely, and not becoming a Minister, thou giuest them iust occasion to despise thee. Euen thus may husbands best maintaine their authority, by being an ensample in loue, grauity, piety, honesty, &c. The fruits of these and other like graces shewed forth by Husbands before their wiues and Family, cannot but worke a reuerend and dutifull respect in their wiues and whole house towards them: for by this meanes they shall more cleerely discern the image of God shine forth in their faces.

Obiect. Very goodnesse and grace it selfe is hated of wicked and vngodly wiues: it was an act of piety that made *Michal* despise *David*.

Ans. 1. Grant it to be so, yet this may bee a good direction for such Husbands as haue not such wicked wiues.

2. This doth not alwayes so fall out, no, nor yet for the most part in those that are wicked; true vertue and integrity doth oft cause admiration in such as loue it not.

3. Though some be of so crooked and peruerse a disposition, as to take occasion of contempt, where none is giuen, yet shall that Husband iustifie himselfe before God and man, that carrieth himselfe worthy of his place.

§. 5. *Of Husbands losing their authority.*

Contrary is their practise, who by their prophanenesse, riotousnesse, drunkennesse, lewdnesse, lightnesse, vnthriftinesse, and other like base carriage, make

themselves contemptible, and so lose their authority. Though a wife ought not to take these occasions to despise her husband, yet is it a iust iudgement on him to be despised, seeing hee maketh himselfe contemptible.

Contrary also to the forenamed directions, is the sterne, rough, and cruel carriage of husbands, who by violence and tyranny goe about to maintaine their authority. Force may indeed cause feare, but a slauish feare, such a feare as breedeth more hatred then loue, more inward contempt, then outward respect.

And contrary is their seruite disposition, who against their owne iudgement yeeld to the bent of their wiues minde in such things as are vnlawfull: they will lose their authority rather then giue discontent to their wiues, As *Adam*. O remember that a woman cast this possessor of Paradise out of his possession. To yeeld to a wife in euill, is a fault expressly forbidden by the Law: and yet a fault whereinto not onely wicked *Ahab*, but also wise *Salomon* fell, how heinous a fault, and how grieuous a fall this was in *Salomon*, the fearefull issue thereof sheweth. Like to him not in wisdom, but in this point of egregious folly, are such as vpon their wiues instigation, suffer Priests and Iesuites, to lurke and celebrate Masses in their houses, and yeeld to be present thereat themselves. Like to *Ahab* are such Magistrates as suffer their wiues to ouersway them in course of Iustice. Hence it cometh to passe, that more petitions and suites are made to the wiues of Magistrates in the cases of Iustice, then to the Magistrates themselves: and the fauour of their wiues is more esteemed then their owne: so as the power of gouerning, and the maine stroke in determining matters, is from their wiues; they are but the mouthes and instrument of their Wiues, in so much as among the common people the title of their places and offices is giuen to their Wiues. Some Husbands suffer this by reason of their fearefull, and foolish disposition, wanting courage and wisdom to maintaine the honour of their places

a. Cruell dealing.

1. Yeelding in vnlawfull things.

Memento semper quod paradisi colonum de possessione sua mulierem eiecit. Hier. de vit. cler. ad Hesp. Per Euam eiecit Adam suum plantatus est. Ambr. Aplog. l. 5. 33. a Deut. 13. 6. 7. b 1 King. 4. 7. 9. c 1 King. 11. 4.

How a mans authority may be well maintained.

Ad viros potius virtutes vincere, & exemplo regere feminas. Aug. de Adult. coniug. lib. 2. cap. 8.

a Sam. 6. 10.

Contrary, 1. Base carriage.

against the insolvency of their wiues : o thers vpon a subtrill, couctous, wicked minde, that by the meanes of their wiues there may be more freedom for receiuing bribes. Among these I may reckon those who against their owne minde, to satisfie their wiues minde, suffer both wiues and children to follow the fashion, to attire themselves vnbecoming their places, to frequent light company, with the like ; and also those who vpon their wiues importunity are moued (as *Sampson* was) to reueale such secrets as are not meete to be knowne. Husbands may hearken to their wiues mouing good things, but they may not obey them in euill things ; if they doe, their fault is double : 1. in doing euill ; 2. in losing their authority.

Let Husbands therefore bee very watchfull against their wiues euill instigations. It was Satans last wyle to labour to supplant *Job* by his wife ; and by this doth hee subuert many in these dayes.

§. 6. Of Husbands " high account of wiues.

As authority must be well maintained, so must it be well managed : for which purpose two things are needfull.

1. That an Husband tenderly respect his wife.

2. That prouidently he care for her.

An husbands tender *Inward* respect of his wife, is *Outward*.

Inward in re-*Opinion* of her. *g*ard of his *Affection* to her.

Outward in regard of his carriage towards her.

For an Husbands *opi-* Her place. *nion* of his wife, two things are to be weighed, *Her person*.

1. Her place is indeed a place of inferiority, and subiection, yet the neereft to equality that may be ; a place of common equity in many respects, wherein man and wife are after a sort euen fellows, and partners : Hence then it followeth, that

The Husband must account his wife a yoke-fellow, and companion.

This is one point of *g*iving honour to the wife ; and it is implied vnder that

phrase, whereby the end of making a wife is noted, which in our English is translated, *meet for him*, word for word, as *before him*, that is, like himselfe, one in whom he might see himselfe, or euen (to vse our Apostles word) *himselfe*. These phrases imply a kinde of fellowship ; as also the many prerogatiues that are common to both, which haue beene noted * before.

As a wiues acknowledgement of her Husbands superiority, is the groundworke of all her duties, so an husbands acknowledgement of that fellowship which is betwixt him and his wife, will make him carry himselfe much more amiably, familiarly, louingly, and euery way as becometh a good husband towards her.

§. 7. Of that fellowship which is betwixt man and wife, notwithstanding a wiues inferiority.

Obiect. Fellowship betwixt man and wife, cannot stand with a Wiues inferiority and subiection.

Ans. They are of very meane capacity, that cannot see how these may stand together. Is there not a fellowship betwixt superiour & inferiour Magistrates in relation to their subiects : yea, the Scripture mentioneth a fellowship betwixt Christ the head and other Saints, in relation to the glory whereof all are made partakers ; (for it termeth vs *ioynt heires with Christ* :) and in relation to Gods people ; a fellowship betwixt God and his Ministers ; (for it termeth them *labourers together with God*) yet none can denie the Saints, and Ministers to be inferior and in subiection to Christ, and God. But distinctly to answer the objection.

1. There may not onely be a fellowship, but also an equality in some things betwixt those that in other things are one of them inferior and subiect, as betwixt man and wife in the power of one anothers bodies : for the wife (as well as the Husband) is therein both a servant, and a mistresse ; a servant to yeeld her body, & mistresse to haue the power of his.

2. There

Maxime obseruare vos alij, attendite animabus vestris & viri ab uxoris concitationibus atque malis instigationibus, per hanc enim in ultimo supplantare Iob visus est diabolus, &c. per istam etiam munc plurimos subuertit. Orig. in Iob lib. 2.

* Treat. 3. §. 3.

How a mans authority may be well managed.

Husbands must account their wiues yokefellows.

1 Pet. 3. 7.

Gen. 2. 18.

אָנָה

Eph. 5. 28.

in vtr.

* Treat. 3. §. 4.

Rom. 8. 17. *coheredes cum Christo.*

1 Cor. 3. 9. *Quia cernimus.*

Ps. 138. 10. *dominus & dominus & viri, Christ. in 1 Cor. 7. Dom. 19.*

2. There may be fellowship in the very same things wherein is inferiority: for fellowship hath respect to the thing it selfe, inferiority to the measure, and manner: as in *giving light* the Sunne and Moone haue a fellowship, but in the measure and manner the Moone is inferiour: the Moone hath not so much light as the Sun, and that which it hath it hath from the Sunne. And as in *governing*, the King and other Magistrates haue a fellowship, but in the measure, and manner of government they are inferiour to him: Euen so is it betwixt man and wife, in many things wherein there is a fellowship, the wife is notwithstanding inferiour: so as inferiority may stand with fellowship.

3. There are no vnequals betwixt which there is so neere a parity as betwixt man and wife: if therefore there may bee a fellowship betwixt any that are superiour, and inferiour one to another, then much more betwixt man and wife.

As the soule therefore ruleth ouer the body, by a mutuall and louing consent and agreement, so must a man ouer his wife.

§. 8. Of Husbands too meane account of Wives.

Contrary is the conceit of many, who thinke there is no difference betwixt a wife and seruant but in familiarity: and that wiues were made to bee seruants to their husbands, because subiection, feare, and obedience are required of them: whence it cometh to passe, that wiues are oft vñd little better then seruants. A conceit and practise fauouring too much of heathenish, and sottish arrogancy. Did God at first take the wife out of mans side, that man should tread her vnder his feete: or rather that he should set her at his side next to him aboue all children, seruants, or any other in the family, how neere, or deare vnto him, for euer. For none can be neerer then a wife, and none ought to be dearer.

§. 9. Of Husbands good esteeme of their owne wiues.

For the person of a wife, *Answe-*

band ought to esteeme that particular person to whom by Gods providence he is ioynd in marriage, to be the best, and best for him. This is implied vnder that particle of restraint (*O W N E*) noted by the Apostle where he saith, *Husbands loue your owne wiues*, and againe presseth it vnder a comparison of the body (*as your O W N E bodies*). I. Every one thinketh his owne body best and fittest for him. A man might happily wish some defects or enormities in his own body to be amended, and desue that his were like an others, more strait, strong, and comely then his owne, yet would hee not haue his head to be vpon that other mans body: the same opinion ought a man (that would loue his wife) to haue of her.

Good reason there is for him so to doe; for true is the prouerbe, if it be rightly taken, *Marriages are first made in Heauen*; that is, God hath an over-ruling hand in ordering them: which *Salamon* implyeth by that opposition which hee maketh betwixt wealth and a wife; that is from our Fathers, *thou from the Lord*; in which respect he saith, *He which singeth a wife, receiveth favour of the Lord*. If therefore thou art loued of God, and louest him, he will make thy wife proue a good thing to thee.

Obiect. A wife may bee a very lewd and wicked woman; how then can shee be accounted the best wife?

Answe. It may be shee was good enough when first shee was brought to thee, but thou by thine euill example, or negligent government, or hard vsage, hast made her so bad as shee is. Which if it be so, then is shee to be considered not as thou hast marr'd her; but as thou diddest marry her.

2. Though shee be not in relation to other wiues the best in condition, yet in relation to thee shee may be the best in euery, if not for thine ease and quiet, yet for triall of thy wisdom and patience; and so as a schoole of vertue shee may be vnto thee. As a skillfull pilots sufficiency is tried & knowne by tempestuous seas, so a mans wisdom by a troublesome wife. Yea, shee may be giuen thee as a punishment of some former sinnes, as seeking after a beautiful, honourable,

must account their owne wiues best for them.

a Ephes. 5. 25.

b 1 Cor. 7. 28.

Reason. Every ones wife is prouided by God.

c Prov. 19. 14.

d Eccl. 18. 22.

* Debet in uxorem vir dominari, ut animus in corpus, cōsentiens ei, & conspirans beneuolentia. Plut. prac. conuul.

Non est dominus sed maritus: non ancillam sed ritus et, sed uxorem; beneuolentia, non uoluntate, sed ex uoluntate infirmam, non potentem. Minor. Plutarch. lib. 5, cap. 7.

* Treat. 3. 5. 5.

III. Husbands

* Socrates interrogatus quid erat a uxore, mirus toleranti, respondit, ut gymnasium palastram philosophia demibakem, chrysomus, de 1 cor. 7. 2. 1 Ars tua Tibby iacet si non sit in aqua flu. Am Onid de Triph. L. 4. eleg. 3.

rich, proper wife, rather then a religious and honest one : or seeking her without any direction or helpe first sought of God, or otherwise then thou hast warrant from God, as by stealth, and without parents consent ; or some other sins in another kinde, to bring thee to repentance : or as a meanes to restrain and weane thee from some future sinnes whereunto thou art subiect, and so proue a blessed crosse to keepe thee from a fearefull curse.

§. 10. *Of husbands preposterous opinion of
their owne wines.*

Contrary is a corrupt & peruerse opinion which many haue of their *own* wiues thinking them of all other the worst and vntruest; yea though they be such as euery way both in gifts and qualities of minde, and also in grace and comelines of body deserue all good respect and esteeme. Whereas *others* (which looke with a single eye) commend their good parts, *they* misinterpret and mis-iudge al: if their wiues be religious, they thinke them *hypocrites*: if graue, sober and modest, *melancholik*: if cheerefull, *wanton*: if they keepe at home, *idle drones*: if they take occasion (though neuer so iust) of going abroad, *gadders, and light footed*. This bad opinion of their wiues is a cause that their hearts are cleane removed from their own, & set vpon strange flesh: whereby the deuill gaineth what hee desireth, that is, to put asunder such as God hath ioyned together, and to ioyne those whom God hath put a sinder.

§. 11. Of husbands • intire affection to
their wives.

An husbands *affection* to his wife must be answerable to his *opinion* of her : hee ought therefore to *delight in his wife intirely*, that is, so to *delight in her*, as *wholly and only delighting in her* : In this respect the Prophets wife is called the *desire*, or delight, or pleasure of his eyes that wherein hee most of all delighted, and therefore by a property so called.

Such delight did *Iſaak* take in his wife
as it drove out a contrary ſtrong paſſion,
namely the griefe which hee tooke for

the departare of his mother: for it is noted that he^bloured her, and was comforted after his mothers death.

This kinde of affection the *wife* *woman* doth elegantly set forth in these words, *Reioyce with the wife of thy youth: Let her bee as the louing Hinde, and pleasant Roe, and be thou iustlike alwaies with her loue.* Here note both the *metaphors*, and also the *hyperbole* which are vsed to set forth an husbands *delights* in his wife. In the *metaphors* againe, note both the *creatures* whereunto a wife is resembled, and also the attributes giuen to them. The creatures are two, an *Hind* and a *Roe*, which are the females of an *Hart* and a *Roe-Bucke*. Now it is noted of the *Hart* and *Roe-Bucke*, that of all other beasts they are most inamored (as I may so speake) with their mates, and euen mad againe in their heat and desire after them.

These metaphors hath *Salomon* vsed to set forth that vnfained and earnest, intire and ardent affection which an husband ought to beare vnto his wife : which being taken in a good sence, and rightly applied, so as they exceed not the bonds of christian modesty and decency, are very fit, and pertinent to the purpose : if wee stretch them beyond modesty, wee wrong the pen-man of them, or rather the Holy Ghost that directed him, and propound a pernicious patterne vnto husbands.

The attributes giuen to the forenamed creatures much amplify the point: the former is termed a *louing Hind*, the latter a *pleasant Roe*, word for word an *Hind of Louer*, a *Roe of fauour*, that is, exceedingly loued and fauoured: (for to set forth the extent of Gods loue vnto his Sonne, Christ is called *the sonne of his loue.*)

These comparisons applied to a wife, doe lively set forth that delight which an husband ought to take in her; and yet it is much further amplified by the *hyperbole* vsed in this phrase, *bee thou as night with her loue*, word for word, *erre thou in her loue*, by which no sinfull error, or dotage is meant, but a lawfull earnest affection: implying two things especially. First so far to exceed, as to make a man ouersee some such blemishes in his wife.

b6
b7C
bGM.24.67.

Pro. 5. 18, 19.
expounded.

אֵלֶּה
אֲחֵי
יַעֲקֹב
Col 1:13.
וְהָאֵלֶּה
אֲחֵי

השאלה

*Treaty,
S.7.

V. Husbands
must entirely
delight in
their wives.

מלחמה
עניין

wife, as others would soone espie and mislike: or else to count them no blemishes, delighting in her neuer a whit the lesse for them. For example, if a man haue a wife, not very beautifull, or proper, but hauing some deformity in her body, some imperfection in her speech, sight, gesture, or any part of her body, yet so to affect her, and to delight in her, as if she were the fairest, and euery way most compleat woman in the world. Secondly, so highly to esteeme, so ardently to affect, so tenderly to respect her, as others may thinke him euen to doat on her. An husbands affection to his wife cannot be too great, if it be kept within the bonds of honesty, sobriety & comelineffe. The wifes affection ought to be as great to her husband; yet because of the husbands place of authority, he must especially take all occasions to manifest this his inward affection. Read the Song of Songs, and in it you shall obserue such affection manifested by Christ to his Spouse, as would make one thinke hee did (with reuerence in an holy manner to vse the phrase) euen erie in his loue, and doat on her. A good patterne and president for Husbands: For nothing is more louely then a good wife.

§. 12. Of the Stoicall disposition of Husbands to their wifes.

Contrary is the disposition of such husbands as haue no heart, or heart of affection in them: but Stoick-like delight no more in their owne wifes then in any other women, nor account them any dearer then others. A disposition no way warranted by the word. The faithfull Saints of God before mentioned, as also many other like to them, were no Stoicks, without all affection: nor did they thinke it a matter vnbecoming them, after a peculiar manner to delight in their wifes (witness *Isaacks sporting with his wife*:) for this is a priuiledge which appertaineth to the estate of marriage. But that I be not mistaken herein, let it be noted that the affection whereof I speake, is not a carnall, sensuall, beastly affection, but such an one as may stand with Christian grauity and sobriety:

hauing relation to the soule of a chaste wife, as well as to her body, grounded both on the necesse conjunction of marriage, and also on the inward qualities of his wife.

Thus farre of an Husbands inward respect of his wife. It followeth to speake of his outward cariage towards her.

§. 13. Of an Husbands kinde acceptance of such things as his wife doth.

Saint Peter giueth a generall rule for an husbands outward cariage to his wife, which is, that hee dwell with her according to knowledge, that is, as a man able to order his cariage wisely to his owne honour and his wifes good, that so there may haue iust cause to blesse God, that euer she was ioyned to such an husband.

Out of this generall these two branches sprout forth.

1. That an Husband giue no iust offence to his wife.

2. That wisely hee order that offence which is giuen by her. To avoid giuing of offence hee must haue respect,

1. To that which she doth as duty to him.

2. To that which hee doth as duty to her.

In regard of the former two things are requisite:

1. That hee kindly accept what she is willing and able to doe.

2. That hee wisely commend and reward what she doth well.

Thus hauing for orders sake laid down these heads, I will distinctly handle the feuerall points.

The first particular wherein an Husband sheweth himselfe to bee a man of knowledge in walking before his wife, is by a kinde and respectiue acceptance of euery good duty which his wife performeth. *Abraham* in testimony of his good acceptance of *Sarabs* paines in nursing her child, made a great feast when the child was weyned: and *Elkanah* on a like respect gaue liberty to his wife to doe what seemed her best.

A great encouragement must this needs bee vnto wifes to bee subiect vnto their

* Treat. 3.

§. 19. *sermo*

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Nihil viro ux-
ore bona ama-
bilior. Hieron.
Epist. 24.

Gen. 24. 9.

Vt Husbands
maist kindly
accept euery
good duty of
his wife.

Gen. 21. 9.

1 Sam. 2. 23.

Husbands in all things, when they observe no part of their subjection to be carefully neglected, but rather graciously accepted: it quickens the spirit of a wife to thinke that her care and paines in pleasing her husband, shall not be in vain.

6. 14. Of Husbands sleighting and reiecting their wifes goodnesse.

Contrary is their practise who thinking all which a wife doth, to be but her duty, take little or no notice thereof; or if they cannot but take notice of it, yet lightly regard it, and sleightly passe it over. This oftentimes maketh a wife euen reprehend the good shee hath done, as *David* repented the seruice which hee had done for *Nabal*. The truth is that wifes ought rather to looke vnto God for his acceptation, then vnto their husbands: and though their husbands will take no notice, or not regard what good thing they doe; yet for conscience sake, and for the Lords sake to doe their duty. But yet when in this doing, considering our weaknesse and backwardnesse vnto every duty, we cannot be dejected, but that as husbands sleight regarding of his wifes goodnesse, is an occasion to make her weary thereof, and that he doth as much as in him lieth, to make her repent thereof.

But what may we say of such as scornfully reiect their wifes duty, yea, like *the bad wife* for making conscience thereof, and so (cleane contrary to the rule of christianity) overcome goodnesse with ill? Surely they shew a very diabolical spirit to be in them; and cannot but minister much griefe, and offence to their wifes, and make that which they doe to be very irksome and tedious. Fathers ought not to prouoke their children; much lesse husbands their wifes.

6. 15. Of Husbands courteous accepting their wifes reuerend carriage.

For the better conceiuing of this so needfull a point, I will somewhat more particularly & distinctly apply the same to the severall duties of a wife: which

were drawne to *Reuerence*, and *Obedience*.

For the first, if a wife manifest her dutiful respect of her husband by any reuerend behaviour, gesture, or speech, hee ought to meet her (as we say) in the midst of the way, and manifest his gracious acceptance thereof, by some like courteous behaviour, gesture, and speech, being teemly, not foolish.

Obiect. Thus shall an Husband abase himselfe, and disgrace his place.

Ans. The courtesie which I speake of, as it cometh from a superiour, being a mere voluntary matter, and a token of kindnesse and fauour, is no abasement of himselfe, but an advancement of his inferiours: a great grace to her, no disgrace to him. *Abraham* was counted of the *Hebrews* a Prince of God, yet in communing with them he bowed vnto them. It is noted as a commendable thing in *Esau*, that thought that time hee was his brothers superiour (at least he took himselfe so to be) yet observing how *Isaac* reuerenced him, bowing downe times to the ground, he ran to meet him, and embraced him, and fell on his necke. Most pertinent to the point is the example of King *Ahasuerus*, who beholding *Esters* reuerend standing before him, held out his Scepter vnto her, which in a King is great courtesie.

But to put the matter out of all question, let the example of Christ noted in *Salomons song* be obserued, and we shall finde his courtesie euery way answering the reuerence of his Spouse.

Contrary is a lofty carriage of Husbands to their wifes, who ouerlook all reuerence shewed by wifes, no more respecting their wifes in this case, then children or seruants: or then Kings doe respect the reuerence of their subiects.

Ofte haue I noted that there is a great difference betwixt a wife and all other inferiours, in which respect all euidences of reuerence should much better be respected, yet wee know that Kings and Queenes will put out their hands to be kissed by their subiects when they kneele before them, which is a token of courtesie: how much more ought husbands to shew

1. By answering reuerence with courtesie. Depon asperitatem mortuum cum tibi sedula vxor occurrat. Or. Ambr. Hexam. lib. 5. cap. 7.

Courtesie may stand with superiority.

Gen. 33. 6, 7.

Gen. 33. 3, 4.

Est. 5. 2.

Husbands too great loftines.

Contrary, 1. To take no notice of their wifes goodnesse.

a. Slightly to passe it over.

1 Sam. 25. 31.

3. Scornfully to reiect it.

Rom. 13. 11.

Eph. 6. 4.

* Treat. 3. 5. 1. 55.

How a mans good acceptance of his wifes duty, is manifested.

show courtesie. Vnworthy they are to be reuerenced of their wives, who too Lord-like ouerlook them. *14. Of husbands ready yielding to their wives humble request.*

Again, it being a token of reuerence in a wife humbly to make knowne her desire to her husband, hee ought to shew so much courtesie as readily to grant her desire: this courtesie the forenamed *Abraham* afforded to *Epher*: *David* to *Bathsheba*; *Isaac* to *Rebekah*; *Abraham* to *Sarah*; and many other husbands to their wives. *Abraham* shewed herein such respect to his wife, that though the thing which she desired were grievous to him, yet hee yielded to his wife.

Obiection. God first commanded him so to doe. *Answer.* This addeth the more force vnto the argument, shewing that it is Gods expresse will, that an husband should shew this kinde of courtesie to his wife. Much more ought a man to doe at his wives request than any others, whether friend, child, or parent: yea much more free, forward and effectfull ought he to shew himselfe in granting his wives request than any others: provided notwithstanding that her desire be of that which may lawfully be granted: to yeeld in things vnlawfull is to lose his authority, as was shewed before.

15. Of husbands harshnesse.

Contrary is the harshnesse of their disposition who yeeld to their wives request as an hard-mith-cow letteth down her milke, not without much adoe: whereby the grade of all their yeelding is taken away. There can be no courtesie in yeelding when it is against their minde & will forced from them. Their wives must aske, and intreat againe and againe; yea be forced to vse the meditation of others to perswade their husbands to yeeld to their request before they will yeeld; if all they yeeld. What is this but to proclaime to all the world that there is no affection in the to

the which? If a wifes breath be strange to her husband, assuredly her heart is first strange to her, which is the ready way to make him set his hart on strange women.

16. Of husbands harshnesse.

As a wifes reuerence to her husband must be answered with her husbands courtesie. In testimony whereof, *Abraham* must needs be accepted that wherein his wife sheweth her selfe willing to obey him. He ought to be sparing in exacting so much of her; in this case hee ought so to fraile his earlage towards her, as that obedience which free performeth, may rather come from her owne voluntary disposition, from a free conference to Gods wands, than because God hath placed her in a place of subiection, and from wilde like loose, then from any exaction on her husbands part, and as it were by force.

Husbands ought not to exaile their wives, whatsoeuer wives ought to yeeld vnto if it be exacted. They must of the what is lawfull, needfull, conuenient, expedient, fit for their desires to doe, and what they are most willing to doe before they be too peremptory in exacting it. For example.

1. Though the wife ought to goe with her husband, and dwell where hee thinkes meet, yet ought not he to vlesse by vertue of some vrgent calling hee be forced thereto, remove her from place to place, and carry her from that place where she is well settled without her good liking. *Isaac* consulted with his wives, and made tryall of their willingness, before hee carried them from their fathers house.

2. Though she ought cheerefully to chertaine what guests hee bringeth into the house, yet ought not hee to be grievous & burdenfome therein vnto her, the greatest care and paines for entertaining guests lyeth on the wife, she ought therefore to be tendered therein.

3. If hee obferne her conforable and wife, well able to mannage and order matters about house, yet loth to do any thing without his consent, hee ought to be

* Treat, 3.
S. 18. 19. etc.
By accepting what she is willing to doe.

By suffering her to dwell where it is meetest for her.

By suffering her to dwell where it is meetest for her.

By suffering her to dwell where it is meetest for her.

6 By forbearing to tire her with guests.

7 By suffering her to manage the affaires of the house.

a. 1. 2. 3.
b. King, 12. 8.
c. Gen. 18. 1.
d. 16. 6.
e. 21. 10. 11
14.

* S. 5.

b1 Sam. 1. 23.

be ready and free in yeelding his consent, & satisfying her desire, as *Elkanah* and if shee bee bashfull and backward in asking consent, he ought voluntarily of himselfe to offer it: yea and to giue her a generall consent to order & dispose matters as in her wisdome she seeth meet, as the said *Elkanah* did: (*Doe* (saith hee to his wife) *what seemeth thee good*;) and the husband of that good house-wife which *Salomon* describeth.

c Pro. 31. 11.

A generall consent is especially requisite for ordering of household affaires; for it is a charge laid vpon wiues to *guide the house*: whereby it appeareth that the busineses of the house appertaine, and are most proper to the wife, in which respect she is called the *housewife*; so as therein husbands ought to refer matters to their ordering, and not restrain them in euery particular matter from doing any thing without a speciall licence and direction. To exemplifie this in some particulars, it appertaineth in peculiar to a wife,

d 1 Tim. 5. 14
civiliu.* Materfamili-
as.

What things
are to be put
to the wiues
disposing,
c Pr. 31. 27, 28.

e Ps. 127.

g Gen. 26. 6.

h1 Tim. 5. 10.
Tit. 2. 4.
2 King. 4. 19.

Cautions a
bout re-
solving
matters of
the wiues
ordering.

1 To order the decking and trimming of the house.

2 To dispose the ordinary prouision for the family.

3 To rule and gouerne maid seruants.

4 To bring vp children while they are young, with the like. These therefore ought he with a generall consent to referre to her discretion; with limitation only of these two cautions.

1 That he haue in some measure sufficient discretion, wit, and wisdome, and bee not too ignorant, foolish, simple, lauish, &c.

2 That he haue a generall oversight in all, and so interpose his authority as he suffer nothing that is vnlawfull or vnseemely to be done by his wife about house, children, seruants, or other things: for

1 The generall charge of all lieth principally vpon him.

2 He shal giue an account vnto God for all things that are amisse in his house.

3 The blame of all will also before men lie vpon him.

But those two cautions prouided, hee ought together with his generall con-

sent to put trust in his wife (as *Pariphar* did in *10th ps*) making herein a difference betwixt a wife; and all others whether children of yeeres, friends or seruants who he employeth in his affaires. Them in euery particular hee may direct for matter and manner, and take a strait account of them for expences laid out, or other things done: because what they doe is wholly and only for another. To his wife (who is a ioynt parent of his children, and gouernour of his house, to whose good the husbands wealth redoundeth, and in that respect doth for her selfe that which the doth for her husband) greater liberty, and licence must be giuen.

§. 19. Of husbands too much strictnesse towards their wiues.

Contrary is the rigour and austerity of many husbands, who stand vpon the vttermost step of their authority, and yelde no more to a wife then to any other inferiour. Such are they

1 Who are neuer contented or satisfied with any duty the wife performeth, but euer are exacting more and more;

2 Who care not how *griuous* and *burdensome* they are to their wiues: *griuous* by bringing such guests into the house as they know cannot be welcome to their wiues: *burdensome* by too frequent, & vnseasonable inuiting of guests, or imposing other like extraordinary busineses, ouer and about the ordinary affaires of the house. Too frequent imposing of such things, cannot but breed much wearisomnesse. *Vnseasonable* (as when the wife is weake by sicknesse, childe-bearing, giuing such or other like means, and so not able to giue that contentment which otherwise shee would) cannot but much disquiet her, and giue her great offence.

3 Who hold their wiues vnder as if they were children or seruants, restraining them from doing any thing without their knowledge and particular expresse consent.

4 Who are ouer busie in prying into euery businesse of the house, and will haue their hand in all. Besides that such husbands afford no opportunity to their

i Pro. 31. 12.
2 Gen. 39. 6.
Difference
betwixt the
trust put in a
wife, and in
other.

In what
things an hu-
band mani-
festeth too
much strict-
nesse.

wiues of giuing prooffe of that vnderstanding, wit, wisdom, care, and other gifts which God hath endowed them withall, they take away that maine end for which a wife was giuen a man, namely, *to be an helpe*. Such husbands cannot but neglect other more weighty matters, which more properly belong vnto them. For obserue it and you shall finde, that such husbands as are most busie about the priuate affaires of the house appertaining to their wiues, are most negligent of such affaires as appertaine vnto themselves: they thinke they walke in integrity, but yet are they not iust nor wisetherein: for the iust man walketh in HIS integrity, and the wisdom of the prudent is to understand HIS way: (that is) that integrity which appertaineth to his owne peculiar place, and his owne way: but every foole will be meddling, namely, with things not belonging to his place.

5 Who are ouer-suspicious of their wiues, and thereupon ouer-strickt in taking account of them. *S. Paul* calleth surmisings enill, and that not without iust cause: for cuill they are in their nature, and cuill in their effects, being occasions of many mischiefs; but in none so cuill as in husbands ouer their wiues. If a wiues fidelity (to whose good the welfare of the family, and increase of the stocke redoundeth as well as to the husbands) bee without iust cause suspected, who shall be trusted? It is the overthrow of many families, that seruants are trusted, and not wiues.

Thus farre of an husbands kinde acceptance of that which his wife is willing and able to doe.

§. 20. Of Husbands encouraging their wiues in good things.

The loue which an husband oweth to his wife, further requireth that he wisely commend and reward what she hath well done. That which the Apostle saith of the Magistrates authority, may fitly bee applied to an husbands in relation to his wife, ** Doe that which is good, and thou shalt haue praise of the same.* It is expressly noted in the description of a good husband, that he praifeth his wife: and in

that he saith, ** Giue her of the fruits of her hands*, it is implied also that hee rewardeth her.

This is an vndoubted euidence of his good acceptance of her duty, and a further encouragement to stir her vp to go on & continue in well doing. Yea this is also an euidence of his ioy and delight both in her person, and also in her well-doing. If there bee no delight in ones person, well doing will rather stir vp enuy then ioy: and they that enuy a mans well doing, will neuer commend or reward him for it.

In an husbands commending of his wife, this caueat must be put: that hee fo order his commendation as it fauour not of flattery, or dotage: nor yet stir vp lust or enuy in others.

§. 21. Of husbands vngratefull discouraging their wiues.

Contrary is an vngratefull, if not enuious disposition of such husbands, as passing by many good things ordinarily and vsually every day done by their wiues without any approbation, commendation or remuneration, are ready to dispraise the least slip, or neglect in them; and that in such generall termes as if they neuer did any thing well, so as their wiues may well complaine and say as it is in the piquebe,

*Oft did I well, and that heare I neuer:
Once did I ill, and that heare I euer.*

Yet such will be ready to praise other mens wiues, and vpbraide their owne wiues with the examples of those other, when their owne doe farre excell them in all kinde of goodnesse. What doth this shew but that eyther they take no notice of their owne giues goodnesse, or else by reason of the commonnesse thereof, little regard it? If their wiues haue not the more grace in them, this disposition is enough not onely to discourage them from doing any good duty, but also to breed ieaiousie in them, and to alienate their hearts from them.

§. 22. Of an husbands mildnesse.

Hitherto of that respect which an husband is to haue of that duty which his

c. Perse 36.

* *Leges apud T.
liv. Dec. 1. l. i.
quidam eue-
nit, quod regis
iunones/nam
quid uxorem
mix modis
laudare.
Quisque suam
laudat, si uis
certamina cre-
cent. Ouid.
Fast. lib. 2.*

* *Treat. 34
§. 10.*

Gen. 2. 18.

Pro. 20. 7.
§. 14. 3.

§. 20. 3.

1 Tim. 6. 4.

Husbands
must com-
mend and re-
ward good
things in
their wiues.

a Rom. 13. 3.
b Pro. 31. 28,
19.

his wife performeth to him.

For auoiding iust offence, an husband must further haue good respect to that which as duty he doth to his wife. As kindly hee must accept duty at his wiues hands, so mildly hee must performe that duty which he oweth to her.

This mildnesse is an especiall fruit and euidence of loue, and a notable meanes to take away all offence that otherwise might bee taken from many things which he doth. Sugar and Hony are not more pleasant to the tongue, then mildnesse to the heart; it cauleth such things as otherwise are irksome and grievous to the soule, to be well taken and applied, euen as bitter pills dip in sweet tyrop, or rolled vp in the soft pap of an apple, are soone swallowed downe and well digested. If an husband desire to be accounted a seruant of the Lord, hee must learne his lesson. For the seruant of the Lord must bee gentle to all men. If any other seruant of the Lord, much more husbands: if to all men, most of all to their wiues: and that in many respects.

1 Because of the neere vnion betwixt man and wife.

2 Because of the ioynt authority shee hath with him ouer others: that herein hee may bee a president and example to her.

3 Because of her weaknesse: glasses are tenderly handled: a small knocke soone breakes them.

§. 23. Of husbands bitternesse.

Contrary is bitternesse, a vice expressly forbidden, and that in particular to husbands. A vice that cannot stand with an husband-like loue: whereupon the Apostle cominanding the one forbiddeth the other, *Loue* (saith he) *and be not bitter*. Nothing more turneth the edge of his authority, pernereth the vse of his gouernment, prouoketh the stomack of his wife, maketh his words and deeds lesse regarded then bitternesse. It is as gall and wormwood mixed with sweet and wholesome meats, which causeth that they cannot be well digested, but with violence are spit out againe so soone as euer they be tasted. Men in authority are much prone hereunto, and therefore

O husbands bee so much the more watchfull against it, *loue your wiues, and be not bitter vnto them*.

§. 24. Of the Titles which an husband giueth to his wife.

The forenamed mildnesse of an husband must bee manifested in his *Speech* and *Cariage*.

For so far as reuerence extends it selfe in the duties of wiues, must mildnesse bee extended in the duties of husbands.

Whether an husbands speech be to his wife before her face, or of her behinde her backe, it must bee sweetned with mildnesse.

1 For his speech to her, 1 The titles wherewith he calleth her. 2 The instructions which he giueth her. 3. The commandements which hee layeth vpon her. 4. The reproofes wherewith he checketh her, must all be mixed with mildnesse.

Among other titles, the most ordinary and vnuall title (*wife*) is a milde and kinde title, and least offensiuie of al other: if an husband giue any other title to his wife, it must bee such an one as manifesteth kindnesse, familiarity, loue, and delight. Such are all the titles which Christ giueth to the Church, as *Spouse, Loue, Dore*, with the like. I doe not deny but that in the Song of *Salomon*, and in other places of Scripture many titles are giuen & speeches vsed by Christ to the Church which are not meet to be vsed by husbands to their wiues, because they are metaphoricall, & hyperbolicall: but yet in them all wee may obserue tokens of amiablenesse, kindnesse, and mildnesse, which is the end for which I haue alledged his example.

But contrary are such titles as on the one side set the wife in too high a place ouer her husband, as *Lady, Mistresse, Dame, Mother*, &c. And on the other side set her in too meane a ranke, as *Woman, wench, &c.* And their Christian names contradicted, as *Sah, Mal, Bessie, Nan*, &c. and names of kindred, a *Sister*, and *Cosen*: and opprobrious names, as *slut, drab, queane*, and names more befitting beasts then wiues, as *Cole, Browne, Muggle*, &c.

Obiect. These are titles of mildnesse, kindnesse, and much familiarity: for husband

* Treat. 3.
§. 13-14.

Wherein a husbands mildnesse is manifested

* Of his speech about her, behinde her backe, see Treat. 2. Part. 2 §. 36. The speech of husbands to their wiues sweetned with mildnesse.

1 Mild and kinde titles:

Contrary vnuall titles.

Oportet virum praeisse uxori obediendo, & indulgendo. Paut. pra. Con. nub.

1 Tim. 2. 24.

col. 3. 19.

husbands call their wives by these names, not when they are angry with them and displeased, but ordinarily, and usually, even when they are best pleased.

Ans. The mildnesse and familiarity which is required of an husband must be such as may stand with his authority and place of eminency (as some of those names doe not,) and with that neere coniunction which is betwixt man and wife about all others (as other doe not,) and with Christian gravity and discretion (as other doe not.) Christians therefore must take heed that by their practise they iustifie not corrupt customes.

§. 25. *Of an husbands manner of instructing his wife.*

1 To instruct the Apostle expressly annexeth meeknesse. *Instruct* (saith hee) *with meeknesse, those that oppose themselves.* If ministers must vse meeknesse when they instruct their people, much more husbands when they instruct their wives: if in case of *opposition* meeknesse must not be laid aside, then in no case, at no time.

In this case to manifest meeknesse, let these rules be obserued.

1 Note the vnderstanding and capacity of thy wife, & accordingly fit thine instructions: if she bee of meane capacity, *give precepts upon precepts, line upon line; here a little and there a little.* A little at once oft given (namely every day some-thing) will arise in time to a great measure, and so arise, as, together with knowledge of the thing taught, *love* of the person that teacheth will increase.

2 Instruct her in private betwixt thy selfe and her, that so her ignorance may not bee blazed forth. Private actions passing betwixt man and wife are tokens of much kindnesse and familiarity.

3 In the family so instruct children and seruants when shee is present, as shee may learne knowledge thereby. There can be no more mecke and gentle manner of instructing, then by one to instruct another.

4 Together with thy precepts mixe sweet and pithy perswasions, which are testimonies of great loue.

Contrary is an harsh and rough man,

ner of instructing, when husbands goe about to thrust into their wives heads, as it were by violence, deepe mysteries, which they are not able to conceiue, and yet if they conceiue not, they will bee angry with them, and in anger giue them euill language, and proclaime their ignorance before children, seruants, & strangers. This harshnesse is ordinarily so fruitlesse, and withall so exasperateth a womans spirit, as I thinke he were better cleane omit the duty then doe it after such a manner.

§. 26. *Of an husbands manner of commanding his wife any thing.*

3 The commandments which an husband giueth to his wife, whether they be *affirmative* (bidding her to do something) or *negative* (forbidding her to doe this or that) must all bee seasoned with *mildnes*. For which end respect must be had to the *matter* and *manner* of his commandments.

In regard of the *matter* the things which he commandeth his wife to doe, must be

- 1 Such as are indeed lawfull & honest.
- 2 Such as she is perswaded to be so.
- 3 Such as befit her place.
- 4 Such as are of weight & moment.

And on the contrary, the things which he forbiddeth must be

- 1 Such as are indeed vnlawfull to be done.

2 Such as he can evidently proue vn-to her to be vnlawfull.

- 3 Such as are vnbecoming her place.

4 Such as will haue some euill and mischievous effect if they be done.

1 To command a thing vnlawfull, or forbid a thing which ought to be done, is to bring his owne authority into opposition with Gods: in which case hee bringeth his wife into this strait either to reject Gods commandment or his. How then can she thinke that her husband loueth her, when he bringeth her into such snares and straits, that she must needs fall into the gulfes of Gods displeasure, or knocke against the rocke of her husbands offence? Mildnesse is farre from such commandments.

2 The like may bee said of such things as to a wifes conscience seeme to bee sinfull

4 Treat. 30
§. 21, 22, 23,
of the
Command-
ments to be
ordered with
mildnesse,

What things
he may com-
mand his
wife.

VVhat things
hee may for-
bid his wife.

Such things
as a wife ma-
keth doubt of
not to be pre-
sented vpon her.

Instruction to
be giuen with
meeknesse.
1 Tim 2. 25.
vbi dicitur
inquitus.

Directions to
instruct with
meeknesse.

Contrary
harshnesse.

sinnefull, if they be enioyned to her, or her bounden duty, if they be forbidden: especially if she haue any ground for her conscience out of Gods word. The conscience is subiect to God alone: if it be forced it will be a fearefull horror and a very hell in that party whose conscience is forced: *She that doubteth is condemned* if she doe that wherof she maketh doubt.

1 *Obiect.* In doubtfull matters the commanding power of a gouernour is sufficient warrant and ground to resolute the conscience of them that are vnder authority.

Ans. 1 In things meereley doubtfull concerning which the party in subiection hath not warrant out of Gods word one way or other, it may bee so. But when the conscience doth not doubt and hang in suspence, but is out of some ground taken from Gods word perswaded that that which is commanded is vnlawfull, or that which is forbidden is a bounden duty, then to doe this, or to leaue that vndone, is to the party so perswaded a sinne: and this is the *doubting* (wherof the Apostle speaketh) that condemneth a man. In this case to vrge a wife to doe this, or not to doe that, is to vrge her to sinne: which a milde spirit and louing heart will not doe.

2 Though the husbands command be sufficient warrant to the wife, and if hee peremptorily presse her to this or that, she ought to yeeld, yet the loue & mildnesse required of an husband should make him so to tender her as to remit something of his power, and when hee seeth her conscience troubled about his command, to relieue her conscience by forbearing to presse that which seemeth so burthensome to her. A husband may sinne in pressing that too much vpon his wife, which shee vpon his pressing may without sin yeeld vnto.

§. 27. *Of an husbands wife carriage when his wife is erroneously scrupulous.*

2 *Obiect.* What if an husband vpon his knowledge obserue his wife to be erroneously scrupulous, and to misinterpret and misapply the word of God which shee maketh the ground of her scruple?

Ans. He must first labour to resolute her conscience by a plaine discouery of her error, which is a true and a great token of loue: if notwithstanding all that he can doe in that kinde she cannot bee brought to yeeld to that which he would haue, then hee must carefully obserue these two things.

1 Whether her refusing to yeeld, be an obstinacy, or weaknesse.

2 Whether it bee about a sleight or weighty matter.

By the reasons which she rendereth, and her manner of pressing them, hee may discerne whether weaknesse or obstinacy make her stand out against him. If the reason which she resteth on taken from Gods word be doubtfull, and to one that hath not a good sound judgement, and a shapely discerning wit, it may appeare to make something for her, it is to bee presupposed that there is more weaknesse then stoutnesse in her. But if she can render no good reason, but only take every shew that any way seemeth to incline to her-wards, and peremptorily holdeth the conclusion, and stiffely standeth on her own resolution, though the vanity of her pretences be evidently discovered to her, so as she hath not any thing further to object, or if shee render no reason at all but her owne thought, conceit and will, and yet refuseth to yeeld, surely obstinacy possesseth her heart. In case of obstinacy it is very expedient that an husband stand vpon his power to maintain his authority, and by the best wisdome he can (vsing only such meanes as are lawfull) bring her to yeeld from her stoutnesse to that which he requireth: especially if the matter be weighty (as in case a religious man haue been married to a Popish wife, and shee by no reason will be moued to forbear going to Masse, or yeeld to goe to the preaching of the Gospel. But if through weaknesse shee cannot bee perswaded of the lawfulnessse of that her husband requireth, and the matter required bee of no great consequence, nor the weaknesse of her conscience cause any great error, an husband ought so farre to manifest his mildnesse as to forbear to presse her conscience.

How a wifes refusing to yeeld may be discerned to be on obstinacy or weaknesse.

Of what doubtfull things the commanding power of a gouernour may be a warrant.

* Treat. 4. §. 66.

* Treat. 3.
§. 43, 44, &c.

§. 28. Of an husbands' forbearing unseemly things unbecoming a wife's place.

3 Things unbecoming the place of a wife are dishonourable unto her of an husband to urge his wife by strict charge to do them, implicitly more righteousness than mildness. Had the spirit of that stout Monarch *Ahab* been more mild towards his wife, he would not have so far pressed his wife unto so unseemly a thing as he did, namely, to come before all his Princes and people to make shew of her beauty. It is true indeed (as we shewed before) that she offended in refusing to yield thereunto; he peremptorily requiring it; but that offence on her part doth not justify his fact, and free him from all blame: it is noted, that *hee was marry with wine*, when he gave that commandment, whereby is intimated, that his practise was more becoming a drunken, than a sober man: such is their practise who exact of their wives to do such businesses as becom maid servants rather than wives, or strumpets, rather than honest women; as to go to taverns, ale-houses, play-houses, and such places where light companions be.

§. 29. Of an husbands pressing his authority in weighty matters.

4 To use a mans authority about weighty matters, matters of moment, maketh it to have such weight in it, as it will much better be regarded. For thus a wife will either be brought to yield unto that which is commanded, or to condemn her self for not yielding: yea thus a wife may see, that it is not his owne will so much which maketh him to use his authority in commanding, as the necessity of the thing it self, which redoundeth especially to her good that doth it: for the performance of a duty is for the most part most advantageable to the party that performeth it: so as hereby an husband sheweth love to his wife in pressing that which he presseth.

This token of love that it may the better appeare, it is behouefull that an husband adde to his commandment iust and weighty reasons, that thereby his wife may the better discern the meeting, lawfulness, expediency, and necessity of the things commanded. Wee know that all

the things which God commandeth are weighty, and necessary unto his will, being the very rule, & ground of all goodness: maketh things absolutely necessary, yet unto his commandments, he is set to glade weighty, zealous, showing on the one side the benefit and blessing thereof that will come, as such as obey his commandments, & on the other side, the mischief and misery that will fall on their parts who refuse to obey; whereby he sheweth the great good respect which he beareth to vs, and the earnest desire he hath of our good. Thus may an husband euen in his commandments shew much love and kindness.

§. 30. Of husbands too great pride in commanding.

Contrary is the peremptory pride of husbands, whē they will have their own will done: it booteth not whether the thing commanded be lawful, or unlawful, whether their wives consciences can yeeld unto it or no, whether it stand with the honour of their places, or no, and whether it be weighty or light, their will it is it should be done, and done it shal be, there is all the reason they will give. Some thinke in a glory to command what they list, and thinke that there is no proofe of their authority, and of their wives subiectiō, but in such things as vpon their own will, without any further ground or reason, they command: If such husbands meet with confronts, if though they command much, they finde not answerable performance, they may thanke themselves, who run the ready course to haue their authority contemned and euen troden vnder foot.

§. 31. Of husbands rare and mild vsing their commanding power.

Respect must be had by husbands to the manner of vsing their authority in commanding as well as the matter.

In regard of the manner his commandments must be

1. Rare, not too frequēt.
 2. By way of intreating, not too peremptory.
- Authority is like a sword, which with ouer much vsing will be blunted, & so faile to doe that seruice, which otherwise it might when there is most need. A wife, graue, peaceable man, may alwaies haue

T his

Reasons of pressing a commandment to be rendered

1. Commanding must be rare.

his sword in readines, and that also very bright, keene and sharp: but he will not be very ready to pluck it out of his scabbard; hee rather keepeth it for a time of need; when it should stand him in most need: Such husbands therefore as are too frequent in their commands, shew themselves not graue, nor wise, nor louers of peace.

As the use of an husbands authority in commanding must be rare, so whe there is occasion to vse it, it must be with such mildnes & moderation tempered, as (according to Salts *Pauls* example) though he haue power to command that which is conuenient, yet for lones sake he rather intreat it. Note how mildly *Abraham* frameth his speech to his wife, *Say I pray thee, thou art my sister*. Though the thing he requirerh saoured of too much weaknes, yet his manner of requirerh it was well befeeming a kinde husband.

§. 32. Of husbands insolency and peremptoriness.

Contrary is the insolency of many who cannot speake to their wiues, but in commanding-wise. Their authority is like a swaggerers sword, which cannot long rest in the sheath; but vpon euery small occasion is drawne forth. This frequent use of commanding, maketh their commandements nought regarded. The like may bee said of them who are too peremptory in commanding: there must be no saying of nay, to that which they say vpon command they will haue their minde done, and no other way: no perswasion, no intreaty shall be vnder: they will rather not at all haue their will done, then not vpon absolute command; nay they will not suffer others, in case of any refusal, to intreat, or perswade, but will try what absolutely they can doe by authority. Thus as by trying to bend Steele how farr it will goe; it oft breaketh; so by putting their authority to the vtermost triall, they oft lose all their authority, in which case *the mends* (as wee speake) *is in their owne hands*.

§. 33. Of an husbands reproving his wife.

The authority and charge which God hath giuen to an husband ouer his wife, do require that as good and iust occasion is offered, he should reprove her;

for this is an especiall meakes to draw her from those sins, wherein her wife she might live, and die, yea and die also, and so liue, lie, and die, vnder Gods wrath, out of which misery and wretchednes to free a wife, is as great a toke of love, as to pul her out of the water when she is in danger of drowning, or out of the fire when she is in danger of burning. *Salomon* thus stileth reproofes, *reproofes of life*; and expressly noteth *reproofes to be the way of life*, a meanes to liue and preferre spirituall life, and to bring one vnto eternall life, and so to escape death and damnation. In these respects reproofes are called a *precious balme*, or *excellent oile*, which may heale a wound, but make none; it *breaketh not the head*, as the Psalmist speaketh. Vpon this ground, no doubt, it is noted of many good husbands, who were without all question, louing, kinde, meeke, & milde husbands, that they reproofed their wiues; as *Leah*, *Ruth*, *David* and others.

§. 34. Of neglecting reproofes.

Contrary is a fertile and numerous minde of many husbands, who are loth to offend, and (as they think) to provoke their wiues, and thereupon chule rather to let them continue in sin, then to let them offend. Wherein they both dishonour their place and the image of God, which by vertue of their place they carry, and also in effect and in truth hate their wiues; which the Law implieth, where it saith, *Thou shalt not hate thy brother in thine heart, but shalt plainly reprove thy neighbour, and not suffer sinne vpon him*.

§. 35. Of well ordering reproofe in the matter thereof.

That an husband may evidently demonstrate that his reproving of his wife is indeed a fruit of his love, he must haue an especiall care to sweeten it especially with mildnes, for it is the bitterest pill that by an husband can be giue to a wife. It is a verball, correction, and in that respect a middle meane (as I may so speake) betwix admonition and correction; partaking somewhat of both, it goeth no further then words, and so is an admonition: the words of a reproofe are sharp, and

a Commanding must be by way of intreating, *Phil. 2.*

Gen. 12. 13.

a Pro. 15. 31.

b 6. 23.

c Psal. 141. 5. See the fruit of reproofe. *Treat. 3. §. 47.*

d Gen. 30. 21. e Job. 2. 10. f 2 Sam. 6. 21, 22.

Leuit. 19. 17.

* Treat. 3. §. 47

An husbands reproof must be sweetened with mildnes.

* Treat. 3. §. 47. Husbands ought to reprove.

* 5. 44.

and so it is a correction: though it be but a milde correction, yet it is a sharpe admonition; & all the correction which by himselfe an husband can giue his wife: for wee shall after shew that hee may not proceed to blowes, and strokes.

To sweeten reproofe with mildnesse, respect must be had (as before was noted of commanding) both to the matter, and al-

The manner thereof.

reproofe must be *Just*.

Iustice requireth *Weighty*.

a knowne truth, euen a true a truth, and is assured, for which hee reprehendeth his wife. Christ in giuing direction to his prouing aright, layeth downe this as a ground, *if thy brother shall trespass, &c.* a trespass therefore must goe before reproofe: where no trespass is, there reproofe is vniust.

Againe, the Apostle aduiseeth that an accusation should not be receiued but under two, or three witnesses; whereby he implieth that a light report must not be receiued, but where blame is laid, there must be two or three witnesses to confirm it, so as he that censurcth may haue good and sure ground for that which he doth: indeed that aduise was in particular giuen about an elder, but from the lesse to the greater it will follow to be a good aduise concerning wiues: for no kinde of person must be more wary in laying blame vpon another and reproouing for the same, then an husband on his wife.

Equity further requireth that the matter for which an husband reproveth his wife be *weighty*, namely for some fault that is dangerous to her soule, hurtfull to their estate, contagious by reason of ill example to children, and others in the family, but most of al for sin against God which prouoketh his wrath, and pulleth downe his heauy curse vpon him, her, and the whole family.

When that for which a wife is reproued is a truth, a known truth, & a weighty truth, the husband in performing this duty iustifieth his deed, sheweth that there was need thereof, & so giueth euidence of his loue, maketh his reproof to pierce the more deeply, & so maketh

her the more ashamed of her fault, whence it will follow, that either she will amend her fault, or at least will haue her mouth stopped, so as she shall haue nothing to except against it. The reproofe of the three Saints before mentioned, *Isaakob*, *Iob*, and *Dauid*, were answerable to these points of iustice and wisdom: and the effects thereof answerable to those which wee haue noted in this reason, as the silence of the three wiues implieth: for none of them replied againe.

§. 36. Of vndue reproofe.

Contrary to the forenamed iustice and equity are ouer-light credulity and vndue giuing. Credulity is when credence is on blame by light report, and therupon proofe by the wife before any she is blamed: whereof that for which to passe, that she is wrong or comethly blamed: which if she be, & vniustly fruit can proceed from such reproofe good yea what euill fruits are not like to proceed from thence, as secret discontent (if not malice and hatred) and open contentions and brawlings.

The like may be said of light and caules *suspicion*, which is the mother of iaculosity, & the very bane of marriage, from whence the deuill taketh great aduantage against them both, seeking thereby to vnloose that knot which God hath so firmly knit betwixt them. *Suspicion* to the minde is as a coloured glasse to the eye, which representeth things to the sight not as indeed they are in their own true colour, but as the colour of the glasse is. *Suspicion* will make a man peruert euery thing that his wife doth, and blame her many times for such things as are praise-worthy: in which case what can be thought, but that an husband seeketh aduantage against his wife, rather then any good vnto her.

If to those two forenamed vices (*credulity & suspicion*) he ad *rashnes* & hastines in reproving, & make euery smal & light matter which any way he dislike matter of reproofe, doth he not proclaim to al that shal know it, that he loues chiding more then he loues his wife? Yea is not this the ready way to make al his reproof

T 2

(if not

m Gen. 30. 2.
n Job. 2. 10.
o 2 Sam. 6. 21.
18.

Contrary,
1 Credulity.

2 Suspicion.

3. Rashnesse.

Manner of
reproofe.
1 Iust.

Matth. 18. 15.

1 Tim. 5. 19.

1 Weighty.

not scorned) lightly regarded? What then will be the profit of them?

§. 37. *Whether an husband may reprove his wife for such things as he is guilty of.*

To the matter of reproofe some adde, that an husband ought not to reprove his wife for that fault whereof hee himselfe is guilty: but I make doubt of this direction. I deny not but that hee ought to haue an especiall care that he bee not guilty of that crime for which he blameth his wife; otherwise, 1. he blunteth the edge of his reproofe, so as readily it cannot pierce into her heart. 2. He causeth into rebound back again vpon himselfe with these reproches, *Thou teachest thy selfe. Hypocrite first teachest another of thine own eye. Thou teachest thou not thy selfe?* 3. Hee is an hypocrite against himselfe; for in heauy weight which another beareth condemneth that himselfe. But thereupon to infer, that because he is guilty of such vices as are in his wife, hee ought not to reprove her though she be worthy to be reprov'd, is scarce sound and good diuinity: for thus he maketh himselfe guilty of a double fault, one of committing the sin himselfe, the other of suffering his wife to lie therein; whereas if he reprov'd his wife, hee might thereby reclaime both her and himselfe: for I doubt not but his reproofing of his wife would strike deeper into his owne conscience then if a third should reprove them both. How were *Judah* and *David* stricken to the heart after they had giuen sentence against such crimes as they themselves were guilty of? It is a good aduice that no man bee guilty of that which hee reproveth in his wife, but it is no good rule to say, no man ought to reprove his wife of that whereof he is guilty.

§. 38. *Of well ordering reproofe in the manner thereof.*

Like directions to those which were giuen for the manner of commanding must be obserued in the manner of reproofing.

Reproofes therefore must be *Rare.*
Mecke.

When reproofes are seldom vsed, not

but vpon vrgent and necessary occasion, 1. It sheweth that an husband taketh no delight in rebuking his wife, but is euen forced therto 2. It maketh his wife much more regard it. 3. It is like to worke a more perfect cure, for seldome and rare reproofes doe commonly pierce most deeply.

Contrary is continuall chiding, finding fault with a wife for her selfe, but amisse: if not only the wife but any else in the house do amisse, the wife shall be blamed for it. Whereby they much prouoke best wiuces; yea and many times make them no more regard a reproofe then any other word. For as birds which alwaies abide in Belfries where much ringing is, are not a whit afrighted with their lowd sound; so wiuces who haue their eares from time to time filled with their husbands rebuke, by vse are brought nothing at all to be moued therewith.

2 That a reproofe must bee giuen in meeknesse is cleere by the Apostles generall precept of restoring one in the spirit of meeknes: for a right manner of reproofing is thereby particularly intended. Now of all with whom we haue to do, no fitter object for meeknes then a wife, who in a more peculiar manner then any other is *thine owne flesh.*

Meeknesse hath respect both to secrecy of place, and to softnesse of words.

When an husband is alone with his wife, then is the fittest season for reproof: thus will reproofe bee answerable to Christs direction: *tell him his faults between thee & him alone* (saith Christ of a brother;) but no brother must be tenderd more then a wife. Thus will it also soake better into her soule, when no conceit of dishonour and discredit shall arise vpon to hinder the worke of it: which conceits will be ready to arise when a reproofe is giuen in publike before others. Thus likewise will occasion bee taken away from children and seruants of despising her: which otherwise they would quickly take, if before the she should be rebuked; gathering from thence, that she is kept vnder as much as they: now because she is with him a ioynt-gouernour of them, hee

Contrary,
continual
chiding.

2 Reprove
mildly.
Gal. 6. 1.

3 Reprove in
secret.

Mat. 18. 15.

hee ought by all meanes to maintaine her reputation before them.

Quest. What if shee regard not a rebuke in secret?

Ans. Hee may follow Christs direction, *Take one or two more*, namely wife, graue, faithfull friends, if it may be, of her kindred, as her parents (if shee haue any living) or such as are in course of nature next to parents (if they be not partiaill on her side) and before them rebuke her: but by no meanes before any of the house vnder her government.

Quest. What if her fault bee publike, such an one as may be an ill example to them of the house, it being committed in their sight, or brought some other way to their knowledge?

Ans. Wisely he must so manifest his dislike of her fault, as he no way impair her honour: he may therefore declare that such a thing was not wel don, and fore-warn his household of committing the like; yea roundly threaten them, that if any of them do the like, they shall dearly repent it; and if such as are vnder correction offend therein, the more surely and severely correct them, euen because they haue taken example. Thus shal he testifie a great good respect of his wife, and also a thorow dislike and hatred of her sinne.

2 A soft tongue (as *Salomon* noteth) *breake the bones*, that is, softneth an hard heart, and beateth down a stout stomack. How wil it the work vpo a soft heart, & gentle disposition? If therefore an husband looke to do good by reproving his wife, his reproof must be so ordered, as it may seem to be rather a gentle admonition, then a sharp rebuke. He may & ought plainly to declare her fault vnto her, but in milde & mecke tearmes, without reuiling, opprobrious & ignominious words.

Quest. What if her fault be an heinous notorious sinne?

Ans. In an extraordinary case some sharpnesse may be vsed: as the reproofes of *Isaak*, *Iob*, and *Dauid* doe shew, for they were euery one of them sharpe; but yet this sharpnesse must not be made bitter by any euill language. A womans wickednesse may not moue an husband to bee forward, and outrae

gious, but rather to bee the more watchfull ouer himselfe, that hee containe himselfe within the bounds of discretion and moderation. For which end it is meete: that husbands lay it downe for a rule, neuer to rebuke their wiues when they are in passion. Passion raiseth a darke myst before the eyes of reason; which, while it remaineth, keepeth reason from giuing any good direction. Yea passion is as a fire, and it so incenseth a man, and distempereth him, that, in his disorder hee can keepe no meane or measure. Howsoeuer a man bee not able to rule himselfe when passion is stirred vp, yet, if before hand while his eye is single, and his whole body light, while he is in tune (as wee speake) and well tempered, hee resolutely determine with himselfe not to doe such or such a thing in his passion, that foregoing resolution will bee an especiall meanes to make him forbear doing that in passion which if he should do, he could not in passion well order and moderate. For if once he begin to do a thing in passion, the least prouocation that can be, will bee as bellowses to blow vp that fire into a flame.

In regard of the violence of passion (wherein women by reason of the weaknesse of their iudgement are for the most part most violent) it is also the part of a wise man to forbear this duty of reprooving his wife euen when shee is in passion. For as it is needfull that hee should be in case wel to giue a reproofe, so as needfull it is that she should bee in case well to take a rebuke. Passion both filleth & festereth ones heart. The heart then being full of passion, what roome is left for good aduice? will a man powre wine into a vessell full of water, or stay, til all the water be dreaned out?

The heart also being so festered as it saoureth of nothing but passion, what good can then good aduice doe?

It is therefore an especiall point of wisdom, and sheweth a good respect that a man beareth to his wife, yea, it saoureth of much meeknesse and moderation for an husband well to weigh both his owne and his wiues temper when hee reproveth her, and to forbear doing it while

Direction for
reproving
such a wife as
regardeth not
a secret re-
proofe.

Mat. 18. 15.

Direction for
reproving a
wife whose
offence is
publike.

4 Reprooves
gently.
Gen. 35. 15.

A reproofe
may be sharp
not bitter.
Gen. 30. 2.
Job. 2. 10.
1 Sam. 6. 21, 22
Rebuke neuer
to be giue by
a man in
passion.

Mat. 6. 22

Rebuke to be
put off while
a wife is in
passion.

while either hee or shee bee in passion.

§. 39. *Of indiscreet reproofing a wife.*

Contrary is the indiscretion of husbands who regard nor place, nor persons, nor time, nor temper of themselves or their wiues, nor any other circumstance in reproofing; but like *Saul* (who at a table where a great feast was, in presence of his Nobles and Capitaines, when he was enraged with anger, with most virulent and bitter speeches not rebuked onely but reproached also his son, & that with such words as hee spared not his owne wife; for in his passion he called his son, *sonne of the perverse rebellious woman*;) like this foolish and furious *Saul*, I say, they take the most open place of the family before children, seruants, & whole house, to reprove their wiues; and that with such bitter and disgracefull termes, as either they prouoke their wiues to answer againe for maintaining (as they thinke) their own credit and reputation, (thus *Jonathan* was prouoked to answer his father againe;) or else giue them of the house that behold her thus trampled vnder foot, occasion to set their feet also vpon her.

Most husbands are forward enough to reprove, but few doe it in meekenes and moderation. They cannot do it but in company, nor without bitter words. Many in rebuking their wiues, sticke not to vse all the euill termes that they can thinke of, euen such as tend not onely to their wiues dishonour, but also to their owne and their childrens infamy. The reason whereof is, because they neuer rebuke, but when they are in passion, and so scarce know what they doe: whereby also they stirre vp passion in their wiues, and yet for all that refraine not any while the more, but rather grow more violent: as when the heat of two fires meet together, the flame must needs be the greater. This being the preposterous practise of many husbands, is it any maruell that ordinarily so little good, and so much hurt is done by reproofing? Nay, would it not bee a wonder, if any good, and no hurt should bee done thereby? This therefore though it be a duty, yet a duty rarely and with

great moderation to be vsed.

Thus saue of an husbands mildnesse in his speeches to his wife.

§. 40. *Of an husbands amiable countenance towards his wife.*

An husbands cariage towards his wife must be answerable to his speech, or else all the mildnesse thereof will seeme but complementall.

A mans cariage compriseth vnder it, his Countenance, Gesture, Actions: in all which must mildnesse be seated.

I His countenance in his wiues presence, and towards his wife, must bee composed to an amiable pleasantnesse. His authority ouer her, and eminency about her, may not make him forget the neere coniunction and vnion betwixt them.

Vnder the face and countenance I comprise head, brow, eyes, lips and such other parts which are according as they are framed, signes of amiableness, or discontentednesse. Now among, and about other parts of the body, the outward composition of the countenance doth soonest and best declare the inward disposition of the heart. By *Esau*s pleasant countenance *Iaakob* perceiued that he was pacified in his hart towards him, and thereupon said, *I haue seene thy face as though I had seene the face of God*, that is, an amiable, gracious countenance. On this ground *Dauid* desired God, *to lift vp the light of his countenance vpon him*, that thereby hee might know the fauour and loue of God towards him. On the other side, by a frowning, and lowering face, by hanging downe the head, putting out the lips, with the like, anger, malice, griefe, with other like affections of heart, are manifested: by *Caines* casting downe of his countenance God discerned anger and enuy to be in his heart: by *Labans* countenance *Iaakob* obserued that his affection was turned from him, A wife then beholding mildnesse and amiableness in her husbands face, beholds it as the face of God, and therein as in a looking glasse beholds the kindness and loue of his heart, and so bath her heart thereby the more firmly knit

* Treat 3, §. 10.

An husbands cariage must be milde.

I A milde countenance.

Gm. 33. 20.

Psal. 4. 6.

Gm. 4. 6.

Gm. 31. 2.

Husbands
strangeness.

vnto him, and is moued the more to respect him.

§. 41. Of Husbands in great auersity.

Contrary is 1. A lofty proud countenance, as of an imperious Lord ouer his vassals.

2. A grim sterne countenance, as of a Iudge ouer poore prisoners.

3. A lowering frowning countenance, as of a discontented creditor ouer a desperate debtor.

4. A fierce fiery countenance, as of an angry King ouer a subiect that hath displeased him.

These and such like countenances, as they manifest a proud, stout, furious discontented disposition of heart, so they cannot but giue great discontent to a wife, yea, and much affright her, being but a weak vessel, and alienate her heart and affection from him.

§. 42. Of an Husbands familiar gesture with his wife.

II. An husbands gesture ought to be so familiar, and amiable towards his wife, as others may discern him to bee her Husband, and his wife may be prouoked to bee familiar with him. They which this way are ready to shew themselves kinde and milde husbands, are prone to exceed, and so to fall into an extreame on the right hand: for some are neuer well but when they haue their wiues in their laps, euer colling, kissing, and dallying with them, they care not in what company; thus they shew more lightnesse, fondnesse, and dorage, then true kindnesse and loue, which forgetteth not an husband-like grauity, sobriety, modesty, and decency.

Some sticke not to alledge *Isaaks sporting with Rebeckah*, to countenance their lasciuiousnesse.

But they forget that what *Isaak* did, was when hee and his wife were alone: he was seene through a window. Much greater liberty is granted to man and wife when they are alone, then in company. Besides, there are many other waies to shew kindnesse and familiarity, then by lightnesse and wantonnesse.

Contrary to the familiarity I speake

of, is (as we speake) *strangenesse*, when an husband so carrieth himselfe towards his wife, as if shee were a stranger to him: if hee come in company where his wife is, of all other women hee will not turne to her, nor take notice of her. This fault is so much the greater, if such a man be of a free pleasant carriage, and vsie to be merry and familiar with other women. Though his mirth and familiarity be such as is not vnbeseeming a Christian, yet his carriage being of another temper towards his wife, it may bee a meanes to breed ieaousie in her. Many thinke outward kinde gesture towards a wife to be fondnesse, but if they knew what a meanes it is to stirre vp, increase, and perseue loue in a wiues heart to her husband, they would be otherwise minded.

§. 43. Of an Husbands giuing fauours to his wife.

III. Actions are of all other the most small demonstrations of true kindnesse, wherein an husband must not faile, as he would haue his kinde speech, countenance, and gesture, to be taken in the better part. Kindnesse and mildnesse in action consisteth in giuing *fauours* (as we speake) vnto his wife. This is expressly noted in *Elkanah*, who euery yeere gaue *fauours* to his wiues: Thus an husband as he testifieth his loue to his wife, so he will much prouoke her to doe all duty to him. A small gift, as an action of kindnesse freely giuen, not vpon any debt, but in testimony of loue, doth more worke on the heart of her to whom it is giuen, then much more giuen vpon contract, or for a worke done, whereby it may seeme to be deserued.

In giuing fauours to a wife, an husband ought to be more bountifull and liberall, then to others, that to shee may see thereby hee loues her aboue all, as it is noted that *Elkanah* gaue *Annah* a *worthy portion*, because hee loued her. And in giuing fauours, it is best to bestow them with his owne hands, vnlesse hee be absent from her.

§. 44. Of Husbands beating their wives.

Contrary are the furious, and spightfull actions of many vnkinde husbands

(heads

Contrary.
1. A lofty brow.

2. A grim look.

3. A frowning forehead.

4. A fiery eye.

2. Milde gesture.

Obiect.
Gen. 2. 2.

Answer.

1 Sam. 1. 4.

1 Sam. 1. 2.

*Spura viridis ob
generacionem
nuptiarum em-
mit. Et tu du-
ritiam animi,
tu feritatem,
tu crudelitatem
ob unionem non
deponis? Basil.
Hexam. Hom-
Ambr. Hexam.
l. 5. c. 7. Virge
hanc ipsam si-
militudinem.*

(heads too heady) whose favours are buffets, blowes, strokes, and stripes; where-
in they are worse then the venomous vi-
per. For the viper for his mates sake ca-
steth out his poison: and wilt not thou O
husband, in respect of that neere vnion
which is betwixt thee and thy wife; lay
aside thy fiercenesse and crueltye. Many
wiues by reason of their husbands fury,
are in worse case then seruants: for
Such as will not giue a blow to a
seruant, care not what load they lay vpon
their wiues.

2 Where seruants haue but a time
and terme to bee vnder the tyranny of
such furious men, poore wiues are tied
to them all their life long.

3 Wiues cannot haue so good re-
medy by the helpe of law against cruell
husbands, as seruants may haue against
cruell masters.

4 Masters haue not such opportunity
to exercise their crueltye ouer seruants as
husbands ouer wiues, who are to bee
continually at boord and bed with their
husbands.

5 The neerer wiues are, and the dea-
rer they ought to bee to their husbands,
the more grievous must strokes needs
be when they are giuen by an husbands
hand, then by a masters.

6 The lesse power and authority that
an husband hath to strike his wife, then
a master to strike a seruant, the more
heauy doe his strokes seeme to be, and
the worse doth the case of a wife seeme
to be in that respect, then of a seruant.
Not vnsly therefore is such a man (if
he may be thought a man rather then a
beast) said to be like a father-queller and
mother-queller.

Quest. May not then an husband beat
his wife?

Ans. With submission to better
iudgements, I thinke he may not: my
reasons are these.

1 There is no warrant thorowout
the whole Scripture by precept, or ex-
ample for it: which argument though
it be negatiue, yet for the point in hand
it is a forceable argument in two respects.

1 Because the Scripture hath so plenti-
fully and particularly declared the seue-
rall duties of husbands and wiues: and

yes hath declared nothing concerning
an husbands striking & beating his wife.
2. Because it hath also plentifully and
particularly spoken of all such as are to
correct, and of their manner of correct-
ing, and of their bearing correction who
are to be corrected, and of the vse they
are to make thereof: and yet not any
thing at all concerning an husbands pu-
nishing, or a wiues bearing in this kinde.
The Scripture being so silent in this
point, wee may well inferre that God
hath not ranked wiues among those in
the family who are to be corrected.

2. That small disparity which (as I
haue before shewed.) is betwixt man
and wife, permitteth not so high a power
in an husband; and so low a seruitude in
a wife, as for him to beate herd Can it be
thought reasonable that hee who is the
mans perpetuall bed-fellow, who hath
power ouer his body, who as a ioynt pa-
rent of the children, a ioynt gouernour
of the family, should be beaten by his
hands? What if children or seruants
should know of it? (as they must needs:
for how can such a thing be done in the
house, and they of the house know it
not?) Can they respect her as a mother,
or a mistresse who is vnder correction as
well as they?

3 The neere coniunction, and very
vnion that is betwixt man and wife
suffereth not such dealing to passe be-
twixt them. The wife is as a mans selfe.
They two are one flesh. No man but a
frantike, furious, desperate wretch will
beat himselfe. Two sorts of men are in
Scripture noted to cut and lanch their
owne flesh, idolaters, as the Baalites, and
Damoniacs; as hee that was possessed
with a legion of deuils. Such are they
who beat their wiues, either blinded
in their vnderstanding, or possessed with
a deuill.

Obiect. He that is best in his wits will
suffer his body to be pinched, pricked,
lanced, and otherwise pained if it bee
needfull and behoofull.

Ans. 1. A mans heart will not
suffer him to doe any of these himselfe:
there are Chirurgions whose office it is
to doe such things: if the Chirurgion
himselfe haue need of any, such remedy
for

a Small dispa-
rity.
Treat. 3.
5.4.

*Simili inuiri
est vite socium,
& in rebus ne-
cessarijs tibi
coniunctum,
itaquam man-
cipium ignaui-
tatis officere.*
Aristot.

3 Neere con-
iunction.

a Eph. 5. 31.

b 1 King. 18.
28.
c Mat. 5. 5.

*Huiusmodi vi-
rum, siquidem
vir appellandus
est potius quam
fere. Patri-
bus, & patri-
culis similem
dixeris. Chrys-
ostom. 20.
1 Cor. 11.*

An husband
may not beate
his wife.

Respon.
1 No warrant
in the word.

for his own body he will use the helpe of another Chirurgian. If the case so stand as a wife must needs be beaten, it is fitter for an husband to refer the matter to a publike Magistrate (who is as an approved and licenced Chirurgian) and not to doe it with his owne hands.

2 Though some parts of the body may be so dealt withall, yet every part may not, as the *heart*, which the wife is to the man.

3 The comparison holdeth not. For the fore-named pinching, lanching, &c. is no punishment for any fault, as the beating of a wife in question is. There is no question but a man that hath skill may if need bee open a veine, lanch a boile, splinter a broken bone, or disioynted ioynt in his wifes body, which may bee more painefull then correction: and herein the comparison holdeth, but not in the other.

2 *Obiect.* There is as neere a coniunction betwixt Christ and his Church, as betwixt man and wife: yet Christ forbearth not to correct and punish his Church.

Ans. There is a double relation betwixt Christ and the Church: he is an husband vnto it, hauing made it of his flesh, and of his bones: and a supreme Lord ouer it, hauing all power in heauen and earth committed vnto him. In this latter respect he punisheth, not in the former. An husband is not such a supreme Lord ouer his wife: therefore Christs example, is no warrant to him.

4 There is no hope of any good to proceed from an husbands beating of his wife: for where the party corrected is perswaded that the party which correcteth hath no authority or right so to doe, it will not be brought patiently to take it: but will resist, and strue if it bee possible to get the mastery. Let a stranger strike such a childe of yeeeres or a seruant as wil patiently beare many strokes at a parents or masters hand, they will turne againe at that stranger, and indea-
tour to giue him as good as hee brings: now a wife hauing no ground to be perswaded that her husband hath authority to beat her, what hope is there that shee will patiently beare it, and bee

bettered by it? Or rather is it not likely that she wil if she can, rise against him, ouer-master him (as many do) and neuer doe any duty aright? A fault in a wife is not taken away but increased by blowes.

Obiect. Smart and paine may make her dread her husband, stand in awe of him, and doe her duty the better.

Ans. Such dread and awe becomes neither the place of an husband to exact it, nor the place of a wife to yeeld it. Though by force she may be brought to yeeld forth outward subiection, yet inward hatred of her husbands person may bee ioynt therewith, which is as bad, if not worse then outward disobedience.

Obiect. She may be of so outrageous a disposition, as, but by force, shee will not be kept in any compasse.

1 *Ans.* It hath beene of old time answered, that *no fault should be so great as to compell an husband to beat his wife.*

2 *Ans.* Other forceable meanes may be vsed besides beating by her husbands hands: she may bee restrained of liberty, denied such things as shee most affecteth, be kept vp, as it were, in hold; and, if no other meanes will serue the turne, bee put ouer to the Magistrates hands, that if she be of so seruile a disposition, as by no other meanes shee will be kept vnder then by feare and force, by smart and paine, shee may feare the Magistrate, and feele his hand, rather then her husbands.

Obiect. If a wife waxe so mannish, or rather mad, as to offer to strike and beat her husband, may hee not in that case beat her to make her cease her outrage?

Ans. I doubt not but that that good prouision which is made in law to preserve a mans life, may be applied to this purpose. The law simply condemnes all murther, yet if a man be so assaulted, as there is no way to preserve his owne life, but by taking away his life that assaults him, it condemneth not him as a murtherer, because hee did it in defence of himselfe. So if an husband bee set vpon by his wife, it is lawfull and expedient that he defend himselfe, and if he can do it no other wayes but by striking her, that

Nullum sit
tamen magnum
peccatum, quod
ad correctionem
damus non
compellat.
Cristophorus 6
in 1 Cor. 11.

Se defendendi.

Eph 5.30.
Mat. 23. 18.

4 No profit:
much mul-
titude.

Adhibita ver-
beris: mo-
bus non tollitur, sed
augetur. &
exasperatur.
M. 10. 1. 1.
quæst. Pol. 1.
par 2

that is not to be reckoned an vnlawfull beating her.

§. 45. *Of an Husbands bearing with his wifes infirmities.*

Hitherto of the Husbands auoiding of offence, a word concerning his bearing with offence.

A generall duty it is, common to all of all sorts, to *beare one anothers burden*: in which extent euen a wife is to beare her husbands burden, because he is euer y one else, is subiect to slip or fall, and so hath need to be supported. Yet after a more special and peculi- manner doth this duty belong to an husband, and that in two respects.

1. Of the two, he is more bound then his wife, because in relation to his wife he is the *stronger*: for shee is the *weaker vessell*, 1 Pet. 3. 7. But the *strong* are most bound to *beare with the infirmities of the weak*. Rom. 15. 1.

2. He is bound to beare with his wife more then with any other, because of that neere coniunction which is betwixt them: hee that cannot beare with his wife, *his flesh*, can beare with no body. The reason alleged by the Apostle to moue a man to dwell with his wife according to knowledge, and to giue honour to her, intimated in this phrase, *as to the weaker vessell*, sheweth that this is a peculiar duty belonging to an husband, wherein, and whereby he may both manifest his knowledge and wisdom, and also doe honour to his wife. For why is he put in minde of her weakness, but to shew he should beare with her?

As that phrase intimateth the duty, so also it intimateth a good reason to enforce it. For precious things, whereof we make high account, the weaker they be, the more tenderly, and charily are they handled, as Cheney dishes, and christall glasses: and of all parts of the body, the eye is most tenderly handled. Now what things, what persons are more deare and pretious then a wife? yet with all shee is a weak vessell: therefore shee is much to be borne withall.

For an husbands better direction herein, difference must be made betwixt infirmities: for some are *naturall imperfec-*

tions, other are *acti ual transgressions*.

Naturall imperfections are *inward*, (as slownesse in concei, dulnesse in apprehension, shortnesse of memory, hastinesse in passion, &c.) or outward, (as lame- nesse, andnesse, deafnesse, or any other defect, and deformity of body.) These infirmities should breed pity, compassion, commiseration, yea, and greater tendernes and respect, but no offence. Note *Abrahams* example in this case: his wife was barren, yet he despised her not for it, nor vpbraided her with any such thing.

Actual transgressions are breaches of Gods Law: whereof such are here ment, as are most directly tending to his owne disquiet, and disadvantage, as shrewishnesse, waiwardnesse, nicenesse, stubbornnesse, &c. In the bearing of these must an husband especially shew his wisdom, and that sundry wayes.

1. By vsing the best & mildest meanes he can to redresse them, as meeke admonition, seasonable aduice, gentle intreaty, and compassionate affection. *Elkanah* supposing that his wife offended in her passion, thus dealt with her, and supported her.

2. By removing the stone whereat she stumbleth, by taking away the occasion, (so farre as conveniently hee can) which maketh her offend. Thus *Abram* and that by Gods aduice, put *Hagar* and her sonne out of the house, because they were an offence to *Sarah*.

3. By turning his eyes away (if the matter be not great, but such as may be tolerated) and taking no notice of the offence, but rather passing by it, as if hee perceiued it not. *Salomon* saith, that *it is a mans glory to passe over a transgression*: and hee exhorteth a man *not to giue his heart to all the words that men speake*.

4. By forgiuing and forgetting it (if notice be taken thereof.) *Isaak* tooke notice of *Rachels* rash and froward demand, for hee rebuked her for it: yet in that he readily yielded to that which afterwards shee moued him vnto, it appeareth that hee forgau the offence, if not forgot it.

The best triall of a mans affection to his wife, and of his wisdom in ordering the

Neque Saram tanquam sterilem contempsit Abraham incho quicquam tale exprobanis, Si uxor pauper sit, nolui exprobrare, & si stulta, nolui ei insultare, Ibid. & non inuicunda &c. adinuicanda consilio, & amicitiam amittendum, ut illi liberetur affectibus. Ibid.

* 1 Sam. 1. 6.

g Gen 21. 14

e Prov. 19. 11

f Eccl. 7. 23

* Gen 30. 1, 2, &c.

Reason.

Best triall of a mans wisdom & love.

considera mulierem debilem esse: tu autem vir propere fulsis ei, ut subdita seras imbecillitatem, (hys) Rom. 15. in 1 Cor. 13. 1 Pet. 3. 7.

Directions to husbands for bearing with their wifes infirmities.

like same is in this point of bearing with
offences, Not to be offended at him who
that giveth no offence is not really
thy? hearken men may goe to far, Blame
what Christ saith of this life, If ye love
these, which love ye, and our god is within
that doth good to you, which thanks and re-
ward haue yet for publicans, and sinners
the same, but gently, to forbear, and
wisely to passe over offences when they
are given, not to be provoked when
there is cause of provocation ministered,
is a true Christian vertue, a vertue becom-
ming. Husbands better then any other
kinde of men, as you shall see. *ACT 11*

Contrary is softnesse, and peeu-
nnesse, when husbande are moued with
the least p[ro]uocation, like kinder danc-
ing fire at the least sparke they fall in
upon it: yea, many are like gunpowder,
which not onely take fire, but will
breake out into a violent flame: ypon
the least touch of fire: as gunpowder is
dangerous to be kept in an house, so such
Husbande to be joynd so neerely to
wifes as marriage loyneth them. If it be
kind, that as gunpowder doth no hurt, if
fire come not at it, so they are good and
kinde, if they be not p[ro]uoked and dis-
pleased: I say, for that we haue a p[ro]uoc-
er said: *The diuell is good while he is
playd with*; he is no infernall hake the diuell
to heede: It is as impossible (considering
mans weaknesse) that hee should like and
consuelt with any, and not giue offence,
as for flint stones long to beat and dash
against one another, and no sparke of fire
to come from them. How then may it be
thought possible for a wife, who is so
continually conuersant with her Hus-
band, and the weaker vessell, to liue with-
out giuing him offence? It is no very
kinde speech, which husbande vse, espe-
cially if they be sold of their vnkindnes;
*Let my wife defende fauour, and shee shall
haue it*. How little fauour would such
husbande haue of Christ their husband,
if he should be of that minde towards
them?

Thus farre hath beene handled the first
part of an Husbands well managing
his authority, by a tender respect of his
wife. The second is a prudent care
for her.

[illegible][illegible]

Gracious hee should provide for her, because hee hath taken her from her parents and friends, and hath revocated that portion which they allotted her; and hath authority committed unto him over her, and she is put in subjection vnder him: her friends having given away her portion, and their power over her, and committed all up him, will take no further care for her: shoo being in subjection vnder him, cannot without him provide for her selfe. Who then shall provide for her if hee doe not; whose wholly and onely she is? *1 Cor. 7. 32.*

Contrary is their mind, who take a wife only for their own content, or delight.

* Treat. 3.
\$49.

Eph. 5. 23.
*Treat. 1. §. 15
& Treat. 3. §.
73.

1. Providing things need-
full.

1 Pet. 3. 7.

1 Tim.5.17.

1 Tim. 5. 8.

Recordare quid
pater uxoris tæ
quam depositum
quoddam sibi
tibi tradidit, &
omnibus reli-
giis, matre, do-
mo, & seipso,
omnem eius cu-
ra tua dextera
commisit. 1 Cor.
16. in
1 Cor. 11.

Contrary, to
take a wife
only for
himself.

delight, or gaine, and neuer thinke of that charge which together with a wife they take vpon them. According to their minde is their practise: for when they haue a wife, they neglect in every thing, but what may stand with their owne ends. Much haue they to answer for; and so much the more, because a wife is an especial pledge of Gods fauour.

§. 47. Of an Husbands providing meanes of spirituall edification for his wife.

In his provident care which an husband ought to haue of his wife, we will consider the Extent thereof.

It ought to extend both to her selfe, and to others.

In regard of her selfe, to her Soule. Body.

For her soule, meanes of spirituall edification must bee provided, and those both priuat and publike. Priuate meanes are holy and religious exercises in the house, as reading the Word, Prayer, Catechising, and such like, which being the spirituall food of the soule, are to be euery day, as our bodily food, provided and vsed. An husband as a master of a family must provide these for the good of his whole house, but as an husband, in speciall for the good of his wife: for to his wife, as well as to the whole house he is a King, a Priest, and a Prophet.

By himselfe therefore, for his wiues good, ought he to performe these things, or to provide that they may be done by some other. Cornelius himselfe performede those exercises. Micah hired a Leuite (though his Idolatry were euill, yet his care to haue a Leuite in his house was commendable.) The Shunemites husband provided a chamber for the Prophet, and that especially for his wiues sake, for it was at her request.

Publike meanes are the holy ordinances of God, publicly performed by Gods Minister. The care of an husband for his wife in this respect is, so to order his habitation, and provide other needfull things, as his wife may be made partaker thereof. It is expressly noted of Elkanah that he so provided for his wiues, that they went with him euery yeere to

the house of God: the like is intimated of Joseph the husband of the Virgin Mary. In those dayes there was a publike place before house of God, whither all Gods people (how far doeuet they dwelt from it) were to resort euery yeere the phases where Elkanah and Joseph dwelt, were farre remove from the house of God; yet they so provided, as not onely themselves, but their wiues also went to the publike worship of God. Now there are many houses of God, places for the publike worship of God, but yet through the corruption of our times, the ministry of the Word, (the most principall meanes of spirituall edification) is not euery where to bee enjoyed: therefore such ought an husbands care, for his wife in this respect to be, as to dwell where shee may haue the benefit of preaching the Word, or else so to provide for her, as shee may weekly goe where it may be had.

If men of wisdom and ability make a purchase, or build an house for their habitation, they will be sure that shall bee where sweet rivers and waters are, and good pasture ground, and where all needfull provision may be had. Gods Word preached is a spring of water of life, the place where it is preached a pleasant, profitable pasture, all needfull provision for the soule may there bee had. Let this therefore be most of all inquired after: and no habitation settled but where this may be had.

§. 48. Of neglecting their wiues edification.

Contrary is their practise, who having their calling in places where the Word is plentiful, yet vpon outward respects of pleasure, delight, ease, and profit, remove their families into remote places where preaching is scarce, if at all, and there leaue their wiues to gouerne the family, not regarding their want of the Word, for as much as they themselves oft coming to London, or other like places, by reason of their calling, enjoy the Word themselves. Many Citizens, Lawyers, and others, are guilty of great neglect of their wiues in this respect.

So also are they, who abandon all religious

Prov. 18. 22.

Priuate means of edification.

Alt. 10. 3. 30.
Judg. 17. 10.

2 King. 4. 11.

Publike means of edification.

1 Sam. 1. 7.
Ch. 1. 19.

Luke 2. 41.

2 Sam. 11. 1.

Eccl. 9. 10.

John 1. 1.

ligious exercises out of their houses, making their houses rather stewes of the deuil, then Churches of God. If for want of means, either public or private, a wife liue and die in ignorance, profane, idle, infidelity, and impenitency, which cause eternal damnation, assuredly her blood shall be required at his hands: for an husband is Gods watchman to his wife.

§. 49. Of an husbands providing things needfull for his wifes body.

To the body also must an husbands prudent care of his wife extend: and that both in health and sickness. In health, by providing such things as are needfull to preserve health, as competent food, raiment, and the like necessities. Where the Prophet to aggravate the misery of the people saith, *Seven women shall take hold of one man*, saying, *We will eat our owne bread, and weare our owne apparell, only let vs be called by thy name*, he intimates, that it was an husbands duty to provide bread and apparell: that is, all necessities for his wife. Which the law also implieth, where it inioyneth him that taketh one wife vpon another, not to diminish the food and raiment of the former. In sickness such things are to be provided as are needfull either to recover her health, or to comfort her, and refresh her in her sickness.

This was before noted among common mutual duties, for by vertue of the matrimonial bond it belongeth both to man and wife: but to the man it appertaineth by vertue of that power and charge which he hath ouer his wife: and therefore it was needfull here to be touched.

§. 50. Of an husbands prudent care for his wife about her child-bearing.

Most proper to this place is that prudent care which husbands ought to haue of their wives both before and in the time of their travell and child-bed: and that in two things especially.

1 In procuring for their wives the uttermost of their power, and ability, such things as may saue their longing, in case they doe long (as in all ages women in the time of breeding & bearing child) haue been subiect thereunto. For in

well knowne, that it is very dangerous both for mother and child to want her lodging: the death sometimes of the one, sometimes of the other, sometimes of both hath followed thereupon.

2 In providing such things as are needfull for their travell and lying in child-bed. This time is especially to be provided for in many respects.

1 Because it is a time of weaknes, when in the woman cannot well provide for her selfe.

2 Because her weaknes is ioyned with much paine: the paine of a woman in travell is the greatest paine that ordinarily is endured by any, for the time none know it so well as they that feel it, and many husbands because they are not subiect thereto, thinke but lightly of it: but if wee duly weigh that the holy Ghost when he would set forth the extremity of any paine and pangs, representeth them to the paines of a woman in travell, wee may well gather that of all they are the greatest, which is further manifested by the shrieks and outcries which not only weak and faint-hearted women use in the time of their travell, but also are forced from the strongest, and stoutest women that be: & that though before hand they resolve to the contrary. Neither may wee wonder thereat, for their body is as it were set on a racke, if at least the travell be sharpe, and all their power stretched as a wonder it is they should ever recover their health and strength again: or that they should hold out the brunt, and not die with their travell, as Rachel and the wife of Zimri, & many in all ages have done. Surely among ordinary necessaries, I know none to be more a miracle, none wherein the Almighty doth more evidently manifest his great power and good providence, as in the safe delivery of women. Besides the great pang of travell, women are also afflicted by divers subiect to many other pains, which are very painfull from all their pangs, and great weaknes, which befall women in child-bed, especially if they nurse their children. Now then, to apply this point, seeing women are brought to such

The paines of womens travell.

Fal. 28. 6.
IJa. 13. 8 & 31.
1er. 4. 31.
Ez. 30. 6.
Mic. 4. 9.

Ge. 29. 16, 17
1 Sam. 4. 19, 20.

Ex. 3. 18 & 19

1Sa. 4. 1.

Ex. 21. 10.

* Treat. 3.
Part. 2. §. 39.

* Treat. 3.
§. 49.

such paines and weaknesse in bringing forth those children which are the mans, as well as hers, and be freed from all, is it not very iust and meet that he should provide all things needfull for her welfare, ease and recovery of strength:

3 Because the want of things needfull is at that time very dangerous: dangerous to the health and life of the woman and child also.

§. 51. *Of neglecting wines in their weaknesse.*

Contrary to an husbands provident care in generall are those vices which were taxed in the treatise of common duties, as *grudging at the charges bestowed on a wife: Conetousnesse, Prodigality, and Idleness.*

But contrary in particular to an husbands care for his wife in childbed, is the inhumane and more then barbarous unkindnesse of many husbands; who no whit consider the weaknes of their wives in this case; to helpe, ease, and comfort them, but rather make their burden much more heauy. For,

1 Some through couetousnesse refuse before hand to afford means to their wife to provide such things as are needfull for her selfe and child: and when the time commeth, if their wife be desirous of a Midwife that requireth somewhat more charges then she that is next, she shall haue none if shee will not haue the next. And as for a nurse to tend her, they thinke their Maid will serue the turne well enough: they need not be at the charges to bring a Nurse into the house. In regard of conuenient lodging some will not sticke to say, *Cannot my wife be brought to bed in a roome without a chimney as well as the Virgin Mary?* Why should my wife need more things then she did? Yea further there be many that when the time that their wife should bee deliuered approacheth neere, carry her from all her friends into a place where she is not known, lest her friends should by importunity draw him to expend and lay out more vpon his wife then he is willing. In the time while their wife is weake in childbed, many are loth to allow them any other diet

then is for themselves and children provided in the house, not considering that her stomach cannot be like theirs.

Many other such bitter fruits of vnkinde husbands arising from couetousnesse might bee reckoned vp, whereby husbands plainly shew that they loue their wealth better then their wives: they had rather lose *them*, then part with *that*.

2 Others through iealous suspicion forbear not euen in the time of their wives paine and weaknesse, to vpbraide them with lightnesse, and so say that the child is none of theirs. To lay this to a wives charge, vniustly, is at any time a most shamefull and odious reproach: but in the time of childbirth whether iust or vniust, a thing too too spightfull and reuengefull. Some wives are so far overcome therby (especially in the time of their weaknesse) as they are not able to beare it, but euen faint and die vnder the reproach; others more stout vow neuer to know their husbands again. Many like mischiefes follow on such vnkindnesse.

§. 52. *Of an husbands providing for his wife according to his estate & ability.*

In an husbands providing for the body of his wife respect must be had to the measure, and to the manner.

The measure must extend to his ability: for an husband ought to maintaine his wife in as good an estate and fashion as himselfe by marriage she is aduanced to as high an estate, and dignity in relation to others as he is: and for her owne vse she is made a partner of al his goods, & accordingly ought to partakethereof.

For the manner, hee must suffer her (if at least hee obserue her to haue any competent discretion) to order such things as are needfull for her selfe according to her best liking: as *Elkanah* in another case said to his wife, *Do what seemeth best.*

Both in the measure and in the manner of providing, there must bee a difference put betwixt a wife, and seruants or children. These may haue their portions of meat, apparrell, and like necessaries, proportioned out and stinted vnto them, which

Si quid uxor peccauerit consolare & non mauerem angustia. Chrys. hom. 26. in 1. Cor. 11.

Treat. 4. §. 52

1 Sam. 1. 23.

which is vnmeet to be done to a wife. Neither is it needfull that so plentiful provision bee made for them, as for her.

§. 53. *Of an husbands niggardlinesse to his wife.*

Contrary is an husbands niggardly dealing with his wife: when the allowance she hath is both farre vnder his estate, and also so giuen her by litle and little, as if she were a childe. Many husbands make their wiues drudge at home fare hardly, and goe meanely: who are themselves braue in apparrell, frolike in their feasting abroad, and so exceed their wiues as they are ashamed to be seene in company with them. They who marry their maids, or others of meener ranke then themselves, oft so deale with them: esteeming them but as seruants and meane persons though they be their wiues. But it hath bene before shewed, that wiues by marriage are advanced to their husbands dignity, how meane soeuer they were before.

§. 54. *Of husbands allowing their wiues to bestow on others, as they see good occasion.*

So farre ought the prouident care of an husband for his wife to extend, as she may haue (beside things needfull to herselfe) to bestow on such as it is requisite for her to giue vnto: as namely, on children and seruants in the house, and others also out of the house. For so much is noted in *Salomons* description of a good wife; *Shee giueth meat to her household, and a portion to her maidens: all her household is clothed with scarlet* (namely, by her ordering and disposing the matter.) *Her children rise up and call her blessed,* both for her generall cariage in the family, and also for her particular fauours bestowed on themselves. As for others out of the house, it is also noted that *she stretcheth out her hand to the poor and reacheth forth her hands to the needy.* These things shee did by vertue of that power and liberty which her husband gaue her: as appeareth by two points there noted,

1. In that before any mention is made of those things which shee did, it is said, *The heart of her husband doth safely trust in her.*

2. In that, after all her good deedes are reckoned vp, it is said, *Her husband praiseth her.*

After this patterne it is meete that other husbands (whose wiues are wise and faithfull) should deale with their wiues: that in the house they might haue the more honour of children and seruants: and that out of the house they might giue the better tryall of their charity.

For considering the many excellent promises that are made to workes of mercy and charity, and the many terrible threatnings that are denounced not only against such as exercise cruelty but also against such as shew no mercy: considering also that wiues together with their husbands, are *heires of the grace of life*, it is very needfull yea euennecessary, that they should manifest their faith by some worke of mercy and charity. Now vnlesse her husband doe giue vnto her something at her owne discretion to bestow on others, true and though tryall of her merciful and charitable minde cannot bee made. If shee giue of that which her husband hath reserved to himselfe, as her giuing is vnlawfull, so shee may be thought liberal, not because she is merciful, but because notwithstanding her liberality she parteth with nothing of her owne: yea though she haue a generall consent to giue as shee cause of the common goods of the family, yet is not that so sure and sound a tryall of charity, and mercifulnesse, as if she had something of her owne which she might retaine or giue away as pleaseth herselfe, and what she giues not away, lay vp as her owne stocke proper to herselfe. For there is naturally such a selfe-loue in man, and a desire to keep that which is proper to ones selfe, that hee is very loth to part with any of it, vnlesse conscience and grace alter this corruption of nature, and so moue him readily to lay out something on charitable vses. But otherwise of that which in whole or in part belongeth to another

Verse 11.

Verse 29.

1 Tim. 3. 7.

* §. 6.

* Treat 3.
§. 23. 29, 33.

Pro. 31. 15 &c.

verse ai.

Verse 28.

Verse 20.

(be that other, husband, parent, master, friend, or any else) he is easily moued to be liberrall and bountifull: a man will willingly cut a large thong (as we speak) out of anothers leathcr.

It is knowne that many children and seruants, who, when they come to bee possessers of their owne, are very nigards and misers, they haue been liberrall of their parents and masters goods vnto the poore. Yea partners in a stocke will be much more forward in giuing away that which is common with another, then that which is proper to each of them. The truest triall of a mercifull and charitable heart lieth in the distribution of that which is proper to ones selfe.

It is therefore meet vpon this very ground, that an husband should according to his ability let his wife haue some stocke, and portion of her owne, free to her selfe to dispose as shee seeth good: intimating vnto her that the principall end why he provideth so plentifully for her, is, that she may shew forth the fruits of her faith by some workes of charity: and exhorting her so to doe. Many religious, wise, kinde husbands thus doe: some giuing quarterly allowance in money to their wiues, others giuing their wiues power to receiue a certaine portion of rent out of certaine lands or houses; others making their wiues an absolute estate of some inheritance, and suffering them to receiue the profits and reuenues, thereof; others giuing them certaine fees of their offices or of their trade; others, that are poore, suffering them to worke for themselves, and dispose their earnings as they see cause: some one way, some another: euery one in his place best knoweth the meanes how to gratifie his wife in this kinde: it shall bee sufficient for mee to haue laid downe the generall rule.

§. 55. *Of husbands too great straitnesse ouer their wiues.*

Contrary is their strait-handednesse to their wiues, who allow them no more then may be for their own priuate vie. They thinke it a great matter and

as much as an husband is bound to doe, to let her haue apparrell, meat and drinke, and such necessities as are befitting her ranke, but all other ouer-pluffe they thinke needlesse. Thus their wiues are not onely deprivied of meanes to gaine respect of their children and seruants at home, and to gratifie such as are obedient and ready to doe seruice to them, but also to performe such workes of mercy as both opportunity requirerh, and also their conscience mouerh them to doe. Yea many wiues of rich husbands are brought to great shame hereby, in that beeing in places where there is iust occasion of contributing to some charitable vse, and by reason of their rich and costly apparrell it is expected they should be bountifull, they haue not any thing at all to bestow. The fault of some husbands in this respect is great many waies. As 1. in that they bring shame and grieffe to their wiues, whom they ought with all tendernes to respect. 2. In that they dishonour their owne places: for they who take notice of this straitnes to their wiues, will be ready to iudge them both couetous, and vnkinde. 3. The omitting of that worke of mercy which their wiues should haue done shall be laid to their charge: they shall heare that dreadfull doome, *Go ye cursed into everlasting fire, for I was an hungred and ye fed mee not &c.* and if they answer, *When saw we thee an hungred &c.* it shall be replied, *In that ye suffered not your wiues to doe it, you did it not.*

Thus much of the extent of an husbands prouident care for the good of his Wife.

It followeth to speake, of the continuance thereof.

§. 56. *Of an Husbands care to provide for his Wife so long as she shall liue.*

To continuance of an husbands prouident care for his wife must be so long as shee liueth, yea though shee out-lieue him: not that hee can actually when hee is dead provide for her, but that hee may before his death so provide for her, as shee may haue wherewithall to maintaine her selfe, and to liue

Mat. 25. 41.

Eph. 4. 2.

liue according to that place where unto by him shee is aduanced: at least that he leaue her not only so much as he had with her, but something more also in testimony of his loue to her, and care for her. Husbands haue the example of Christ to presse this duty vpon them: for when hee went away from his Church here on earth, hee left his spirit, which furnished it with gifts as plentifully, as if Christ had still remained with her, if not more abundantly.

For the better performance of this duty, husbands which die before their wiues, must obserue among other things, two especially.

1 That plainly and expressly they declare their minde and will before they die, lest their wiues should bee circumvented, and defrauded of that which they intended them. Thus did *David* vpon the motion of *Bathsheba*, he settled his estate, and caused *Bathsheba* sonne to be actually crowned before he himselfe gaue vp the Ghost, which he did, as for other weighty reasons, so in particular for his wiues good, as may bee gathered from that reason shee alleged to the King in these words, *Else when my Lord the King shall sleepe with his fathers, I shall be reputed vile.*

2 That hee request some faithfull friend in his stead to bee an helper vnto her; (as Christ commended his mother vnto his disciple *Iohn*) which will bee needfull in regard of her weaknesse, by reason of her sex, and want of experience to manage such affaires especially as are out of the house.

At the time of a mans departure out of this world from his wife, will the trust triall of his affection to his wife be giuen: for many that beare their wiues faire in hand while they liue with them, at their death shew that there was no soundnesse of affection in their heart towards them: all was but a meere shew for some by-respects.

§. 57. of husbands neglect of their wiues future estate.

Contrary are diuers practises of vnkinde husbands. For

1. Some through imprudence, vnthriftines and prodigality, disable themselves from doing good to their wiues after their death; & so leaue their wiues nothing, or (that which is worse then nothing) in debt, and with a great charge of children. That care which husbands ought to haue of their wiues should make them thinke before hand of the time to come, and euen for their wiues sake be some-what the more diligent, thrifty, and prouident, & cut off many vnecessary expences, else their sinne is doubled.

1 By a needlesse waisting their estate.
2 By neglecting their wiues.

2 Others by lawning, or forcing means draw their wiues to yeeld vp that interest they haue in money, goods, house or land by ioynter, inheritance, or any other way, and yet make them no sufficient recompence in another kinde: but at their death leaue their wiues in a farre worse estate then they were in before marriage, beside a greater charge then they had before. As this is a great part of vnkindnesse, so also a maine point of iniustice.

3 Others grudging against the lawes vnder which they liue for prouiding for a wife by *thirds* or otherwise, vse all the fraudulent means they can to deprive her of that which otherwise the law would lay vpon her. The ciuill politike lawes of the place where wee liue ought to be the rule of our ciuill actions (so farre as they are not repugnant to Gods word) and we ought for conscience sake to be subiect vnto them. Besides an husband ought (though the law forced him not) to leaue at least the *thirds* to his wife, as a testimony of his loue to her and care for her: so as this also is a double fault. 1 A transgression of the law, 2 A note of vnkindnesse.

4 Others hauing aged and sickly wiues, or otherwise thinking that their wiues may, or rather hoping that their wiues will die before themselves, put off the making of their wills of purpose that they might not put in their wiues *thirds*, but dispose the some other way. Besides that these husbands shew no good affection towards their wiues, they prouoke God to disappoint the of their

1. A willfull inability.

Making away their wiues ioynter or any other right.

3 Defeating of thirds.

Rom. 13. 5.

4 Making no will.

V 3 hopes:

Husbands before they die must make their wiues for their wiues good.

1 King. 1. 31.

Husbands on their death-bed must commend their wiues to some faithfull friend.
Job. 19. 26, 27.

Reason.
Trust triall of loue at departure.

Contrary.

hopes : and so he doth often-times : for he taketh them away before their wiues, and so taketh them away, as hauing no time to make their will, not onely their wiues enioy their *thirds* (which they so much desired to auoid) but also some other (whom of all in their life time they misliked) seaze vpon the other two parts.

§. 58. *Of an husbands protecting his wife from danger.*

Hauing shewed how an husband is to prouide things needfull for his wife : It remaineth to shew how he is to protect her from things hurtfull.

In regard of that *protection* which an husband oweth his wife, he is called *the veile of her eyes* : which phrase as it implieth *Subjection* on the wiues part, so also *Protection* on the husbands : To protect one, is as it were, to *couer* them, namely, from danger : to bee negligent and careles of them, is, as it were, to lay them open to danger. The same duty is implied vnder another like phrase of *spreading his wing* over his wife. The metaphor is taken from winged fowles, which to keepe their young ones from hurt, vse to spread their wings ouer them : this phrase and metaphor is also attributed to God, to set forth his protection.

But most pertinent to this purpose is the title, * *Sauour*, giuen to an husband in relation to his wife.

For this end the Lord who subiected a woman vnto her husband, gaue to his sexe greater strength, courage and boldnesse then to hers, that he might protect her which is the *weaker vessel*. In this duty of *protection* Christ sheweth himselfe an excellent patterne and president vnto husbands.

The better to performe this duty, an husband must be carefull,

1. To preuent, as much as hee may, such dangers as his wife is like to fall into.

2. To recouer her out of such as shee is fallen into.

For this purpose did *Dauid* carry his wiues into *Gath*, lest, if they were left in

Israel, *Saul* should worke them some mischief, and againe, when they were taken by the *Amalakites*, he recouered them.

According to that danger whereunto wiues are subject, must an husbands care of protecting his wife be manifested.

1 If she be in danger to be seduced and inticed, as *Enah* was, by any euill instruments of the deuill, as Iesuits, Priests, Friers, profane, blasphemous, lasciuious, or riotous persons, his care must be either to keepe them away that they come not at her, or to put them away from her so soone as hee can; hee may not suffer them to harbour in his house.

2 If by any sleight she be drawn from his house, hee must seeke her, and fetch her againe, as the *Leuise* did his wife; or cause her (if he can) to be brought home againe, as *Dauid* caused *Michal* to be brought, especially if they bee taken away by force, as *Abinoam*, and *Abigail*, *Dauid*s wiues, were.

3 If she be vnjustly slandered, he is to maintaine her credit and reputation as much as his owne; as *Christ* accounteth himselfe despised, when his Church is, so must he. This care must he haue of his wiues credit, euen after her death, as well as while she liueth.

4 What other mischief soeuer is intended or practised against her, he must be a tower of defence to protect her, (as *Ahashuerosh* was to *Ester* against *Haman*) and that not only against strangers without the house, but also against children and seruants in the house. Children growe to yeers, that are stout and lubborne, will be ready to rise vp against their mother, especially if she be a mother in law, because shee is the weaker sex: the countenance of a father for the most part keepeth most in awe. Wherefore the husband must bee an helpe to his wife, and maintaine her honour against them, yea though they be children of a former wife.

§. 59. *Of an husbands maintaining his wife against children of a former venter, and seruants.*

Obiect. Mothers in law often proue vnkinde, and vniust step-mothers, and deale

Or 30. 18.

A wife must be kept from being seduced.

A wife stolne away must bee fetched home.

Ind. 1. 9. 2.
2 Sam. 3. 13. 14

1 Sam. 30. 18.

A wiues credit must bee maintained. See Treat. 4. Part. 5. §. 1. &c. Luke 10. 16.

A wife must be defended against strangers, seruants, and children. Eph. 7. 7. 8. &c.

Gen. 20. 16.

Ruth 3. 9.

Ruth 2. 12.

* Treat. 3. §. 15. and Treat. 3. §. 73.

1 Sam. 27. 3.

deale vnmercifully with their husbands children: must an Husband in such cases assist his wife against his children?

Ans. The protection I speake of, is in case a wife be wronged, then her husband is to doe what hee can to right her (as we speak.) But if she be the wrong doer, he may by no meanes bouldster her vp against his children, and so make their wrong the greater. Yet so farre ought he to respect his wife, as by all the faire meanes hee can, to labour to pacifie her mind, and turne her heart towards them; and if hee obserue her heart to be cleane alienated from them, then to put them forth to bee brought vp in some other place, and so to take away from her the object of her displeasure, that he and she may liue more quietly together. For if a man must forsake father and mother, hee must also forsake children, and cleaue to his wife. Peace and vnity betwixt man and wife must of all other be kept inuio-
Licet omnia propterea, nihil molestius continget quam non habere beneuolam dum uxorem; peccatum nullum magis dolendum muerit, quam cum uxore seditionem habere. chrysost. hom. 26. in 1 Cor. 11.

lable. *Though thou cast away all, nothing can happen more troublesome to thee, then not to haue a quiet wife at home. Thou canst finde no sinne more grieuous, then to haue contention with a wife.*
If a wife must be maintained against the stubbornnes of children, much more against the infolency of seruants: for which purpose the example of *Abraham* is recorded, whose seruant might haue a priuiledge about others, because hee had made her his bedfellow; yet when she waxed insolent against her mistresse, first he put her into her mistresses hand to doe to her as it pleased her; and afterwards hee cast her out of his house, *Gen. 16. 6. & 21. 14.*

§. 60. *Of neglecting to maintain their wiues.*

Contrary is a dissolute carelesnesse of Husbands, who care no more to helpe and succour their wiues, then any other.

1 Some more feare to offend their wiues, then they care to doe them good, and in that respect they let any sort of people come to their wiues, that are wel come to them. If Magistrates in a Common-wealth shall answer for suffering seducers to come into their dominions to deceiue their people, much more shall

husbands answer for suffering them to come and deceiue their wiues.

1 Because they haue a greater charge ouer their wiues, then Magistrates ouer their people.

2 Because Wiues ought to be dearer to Husbands, then people to Magistrates.

3 Because they may sooner espy them in their house, then Magistrates in the Common-wealth.

4 Because they may be much more easily kept out of an house, then out of a Common-wealth, or a City.

2 Others care not whether their wiues wander, and if they doe goe out of their house, they shall neuer be sought after by their Husbands: though this may be a iust punishment on wandring wiues, yet is it not iust for Husbands so to deale with them. If Christ our husband should so deale with vs, we should soon be lost: for wee oft goe astray like wandring sheepe, but he is that good shepheard, who seeketh after the lost sheepe, vntill he finde it.

3 No maruell then that many Husbands are no more affected with the ill reports and rumors raised against their wiues, when they so little regard who come to them, or whither they goe. Assuredly the discredit of a wife will turne to the mans dishonour: for as a *verminous wife is a crowne to her husband*, so by the rule of contraries, an infamous wife is a shame to her husband. If therefore not for his wiues sake, yet for his owne sake a man ought not too carelessly passe ouer the ill reports which are raised against his wife.

4 There be such vnkinde husbands as are moued with no ill vllage done vnto their wiues, nor will heare any complaint that they make vnto them: yea, if they see them misused, they will either not seeme to see it, or but smile at it, and so goe their way, and suffer their wiues to right themselves as well as they can. As this becometh not any Christian to suffer his neighbour to be wronged, (for it is noted as a commendable matter in *Moses*, that when he saw two Hebrewes struing together, hee tooke his part that had wrong done to him, and reprobued the

2. In suffering wiues to goe whither they list.

Luk. 15. 4.

3. In not regarding ill reports of wiues.

Prov. 12. 4.

4. In suffering wiues to be misused.

Exod. 2. 19.

Contrary, Dissolute carelesnesse.

1. In suffering seducers to come to the house.

the other) so much lesse an husband, to whose safe-guard his wife is committed. Nature teacheth vs that the head is as much affected with a wrong done to the body, as to it selfe: so ought an Husband.

§ As the wrong which is done by those who are in subiection in the house vnder the wife, is greater then that which is done by strangers: so is the husbands fault the greater in suffering it: for hee hath more power ouer them in his house, then ouer others. What then may we thinke of such, as either by their conuiniene, or by taking part against their wiues, suffer both children and seruants to insult ouer them? Assuredly those husbands themselues will finde some smack of the bitter and euill fruit thereof: and that not onely by that great discontent which their Wiues must needes take thereat, but also by that contempt which will follow on their owne persons, both by their wiues (who cannot thinke them meet heads to gouerne others) and also by their children & seruants, who thereby will take occasion to waxe proud, and presumptuous against them. By despising the weaker, men grow by little and little to despise the stronger. This men of wisdom and experience well know: whereupon in Common-wealths and Policies gouerned by wise men, the authority of inferiour Magistrates is vpheld & maintained: superiour Magistrates will not suffer them who are in authority vnder them to be despised: for it is well known that it tends not to the honour and ease onely, but to the safety also of the superiour Magistrate, to haue the power and authority of inferiour Magistrates respected, and not trampled vnder feet. It argueth therefore both want of affection, and of discretion and vnderstanding in Husbands, to suffer childe, servant, or any other in the house, to insult ouer their wiues, who are ioynt gouernours with them ouer the house.

§. 61. Of an Husbands first beginning to loue his wife.

The generall matter together with the particular kindes of Husbands duties being thus farre handled; The man-

ner also of performing them is to be deliuered.

To instruct an Husband in the manner of performing his duties to his wife, the Apostle layeth downe } 1. *Christ*, vers. 25.
two patternes, } 2. *Our selues*, v. 28.

As Christ loueth his Church, and as wee loue our selues, so must men loue their wiues.

That we may the better follow these patternes, wee must distinctly note how Christ loueth his Church, and how wee loue our selues.

The loue of Christ to his Church is commended vnto vs in fixe seuerall points: which are

- 1 The order } 4 The quality
- 2 The truth } 5 The quantity
- 3 The cause } 6 The continuance

I. For the Order, Christ beganne to loue his Church: he manifested his loue to her before shee loued him: as the aire heated by the Sunne, is hote, and a wall on which the Sun-beames smite, giueth a reflexion of heat backe againe: so the Church, as it were heated and warmed at heart by the sence of Christs loue, loued him, as the Apostle expressly noteth, (*We loue him, because he loued vs first:*) and the Church her selfe acknowledgeth, saying; *Because of the sauaour of thy good ointments* (where with wee are reuiued, and cheered) *the Virgins loue thee.*

There is in vs by nature no sparke of loue at all: if Christ by his louing of vs first, did not instill loue into vs, we could no more loue him, then a liuing bird rise out of a cold egge, if it were not kept warme by the dammes sitting vpon it.

Thus must an husband first begin to loue his wife. His place of eminency, and authority requireth, that hee should be to his wife, *a guide*, which title is expressly given to him by the holy Ghost, to teach him to goe before her, and by his example to instruct, and incite her to doe her duty. What a shame would it be for a man who is the *Image and glory of God, the head of his wife*, in the same place to her that Christ is to his Church, to be prouoked by his Wiues wiue-like carriage (shee being the weaker vessell, vnder him, to learne of him) to loue her? Reasons there bee to stirre vp a Wife to in-

The manner of an husbands loue set forth by Christs manner of louing his Church in fix branches.

1. Christ first loueth the Church,

1. *1st. 4. 19.*

Cont. 172.

Husbands must by their loue prouoke their wiues to loue.

* *Prov. 2. 17.*
אֵתָהּ

Sic caput est vbi praeedere debet in omnibus bonis sicut vixit, ut illa imitetur virum, & sequatur caput suum. Aug. de decem chor. c. 36.

* *Treat. 1. §. 10. 11.*

1. In bountifull vnderstanding of children or seruants against wiues.
Si illam quae fecerit. non potest locum obsequii, non parum tui principatus honori derogat. Chrys. loc. cit.

deauour to preuent her husband in doing her duty, which if she doe, it is the greater glory to her; but this patterne of Christ should stirre him much more to strue to goe before her.

§. 62. Of Husbands repaying unkindnesse for loue.

Contray is their disposition, who hauing louing and dutifull wiues, are notwithstanding nothing moued to loue them againe; but are as vnkinde & churlish, as if they had the most peeuish, and peruerse wiues that could be. But what shall wee say of such as loue their wiues the lesse, yea, and hate them for their forwardnesse to loue, and (in testimony of true loue) to performe all good duty? What, but that they are very deuils incarnate? For it is the deuils property to ouercome good with euill. These make the doctrine of a wiues subiection to seeme harsh, and a carefull performance thereof, an heauy burden. Neuer shall they partake of Christs loue, that in their place shew themselues so vnlike to Christ.

§. 63. Of the* truth of Husbands loue.

II. The truth of Christs loue was manifested by the fruits thereof to his Church: *He gaue himselfe for it.* It was therefore not in word onely, no nor onely in heart, but in deed also. Thus his loue proued profitable, and beneficiall to his Church, which thereby was *cleansed, and made a glorious Church.* Had hee onely borne a tender compassion and pittifull affection towards it, or laboured onely with comfortable and sweet words to vphold and succour it, it had still laine polluted with sinne, in the power of the deuill, and vnder Gods wrath, and so receiued no profit and benefit at all.

So must Husbands loue their wiues in truth and in deed.* Such a loue is required of a man to his brother; much more therefore to his wife, who is not onely a sister (as* the Apostle expressly stileth her) but neerer then sister, mother, daughter, friend, or any other whatsoever. This therefore serueth to presse the practise of all the forenamed duties appertaining to an husband,

§. 64. Of Husbands dissimulation.

Contrary is their dissimulation and hypocrisie; who make great shew of much loue, and pretence of earnest affection, vsing many outward complements, but faile when they come to the truest triall, the deed. Some like suitors or wooers, will promise *mountaines*, but not performe *mount-hills*: others will coll and kisse their wiues much, but trust them with nothing, nor prouide for them things requisite: there be that will weep much when their wiues are sick, yet not afford physicke, and such like things for their recovery: yea, many will carry a faire face all their life long towards their wiues, and at their death leaue them nothing to liue by.

Hence it is that many who by others are accounted to be very kind husbands, are by their wiues found to be far otherwise. If *trall* be made of Husbands loue by their practise and performance of the forenamed duties, it will be found that they for the most part come as far short in loue, as Wiues in subiection.

§. 65. Of the freenesse of Husbands loue.

III. The cause of Christs loue, was his loue, as *Moses* noteth, *He set his loue on you, because he loued you.* His loue arose onely, and wholly from himselfe, and was euery way free: as there was nothing in the Church, before Christ loued her, to moue him to loue her, so can there be nothing that he could hope for afterwards, but what himselfe bestowed. Indeed he delighteth in that righteousness, wherewith, as with a glorious robe slee is clothed; and with those heauenly graces, wherewith as with precious Jewels she is decked: but that righteousness, and those graces are his owne, and of his free gift, *He presents it to himselfe a glorious Church.*

In imitation hereof Husbands should loue their wiues, though there were nothing in wiues to moue them so to doe, but onely that they are their wiues: yea, though no future benefit could after be expected from them, True loue hath respect to the *object* which is loued, and the good it may doe thereunto, rather then

* Treat. 3.
§. 57.
3. Christ loueth in truth.

Wise 26. 27.

Husbands must loue in deed.
* 1 Joh. 3. 18.

* 1 Cor. 9. 5.

3. Christ loueth freely.
Dent. 7. 7, 8.

Eph. 5. 27.

Husbands loue must be free.

1 Cor. 13. 5.

to the *subiect* which loueth, and the good that it may receiue. For loue *seeketh not her owne*.

1 Pet. 3. 7.

Christs loue in this branch thereof should further moue Husbands to doe what lieth in their power, to make their wiues worthy of loue: thus will it be in truth said, that they *dwell with their wiues according to knowledge*: and thus will their loue appeare to be as Christs loue, free.

§. 66. *Of husbands louing for aduantage.*

Contrary is their loue which is onely for their owne content and aduantage. Many loue, no further then they may haue some bait to allure their affections, as beauty, wealth, honour, or the like by-respects; or at least hope of some inheritance, or portion about that which they haue, or of some fauour that they expect from their wiues friends. This cannot be a true sound loue: such a man may bee thought to loue his wiues beauty, inheritance, and friends, rather then his wife. This loue cannot last.

§. 67. *Of the purity of husbands loue.*

III. Christs loue for the *quality*, is an holy, pure, chaste, loue: as he himselfe is, so is his loue, as is euident by the effect thereof: for it moued him to *sanctifie and cleanse his Church, to make it a glorious Church without spot*: he did therefore no way pollute, or defile his Spouse: and that his loue might the better appeare so bee chaste loue, cast onely vpon one Spouse, and not many, hee vnited all his Saints together by the bond of his Spirit, and made them all *one body*.

Hereby Husbands must learne so to be affected towards their wiues, as may stand with holinesse, & chastity; though much loue be required, yet it may not ouer-flow those banks. *Marriage is honourable, and a bed undefiled*. It must therefore be vsed as an undefiled thing. This indeed appertaineth to the wife, as well as to the husband. But because he is the head, and guide of his wife, and ought to be as a patterne and president before her, as Christ is before him, therefore is it more specially applied to him. The purity of an Husbands loue here spoken of,

hath a double vse.

1 It restraineth an Husbands loue to his owne wife. There is a generall Christian loue, whereby all occasions of doing good are taken, with which an Husband may, and ought to loue others; and a particular matrimoniall loue, whereby hee is moued to preferre his wife before all, and to haue his heart set and fixed on her, and so proper and peculiar to her.

2 It orders and moderates his loue, so as it turneth not into sinfull lust, whereby that estate, (which in it selfe by vertue of Gods ordinance, is holy) is polluted.

§. 68. *Of husbands lightnesse.*

Contrary, is not onely *adultery*, whereof we haue spoken before, but also wantonnesse, lightnesse, and vncleanesse, with his wife. For many intemperate and vnchaste husbands, giuing the raines to their head-strong lusts, manifest as much vnseemlinesse, and plaine filthinesse in their words, gestures, and actions, (to say nothing of their thoughts, which are not scene) to their wiues, as other doe to strumpets & harlots, which is a most shamelesse thing, and I am euen ashamed to mention: but because it is mentioned, let such know, that they shall bee accounted among such *whoremongers and adulterers as God will iudge*.

§. 69. *Of Husbands louing their wiues more then themselves.*

The *quantity* of Christs loue cannot be expressed: for the measure of it was aboue measure. *He gaue himselfe for his Church*, and in that respect hee calleth himselfe that *Good sheepeheard that gaue his life for his sheepe*. *Greater loneth this hath no man*. What will not he doe for his Spouse, that gaue his life for her?

This may seeme to bee too high a straine, and pitch of loue for an husband to attaine vnto: a matter, wherein hee is to leaue his patterne, and not to follow Christ: but yet Saint *John* addeth euen this extent to the loue of our brethren. *We ought (saith he) to lay downe our liues for the brethren*; therefore by iust consequence for our wiues. But that this extent be not stretched too farre, and husbands

4. Christs loue pure.

Eph. 5. 26, 27.

1 Cor. 12. 13, 13. Husbands loue must bee chaste.

Heb. 13. 4.

* Treat. 8. part. 2. S. 5. 8.

Heb. 13. 4.

5. Christs loue extended to the giuing of himselfe. a Eph. 5. 25.

b John 10. 11. c 15. 13.

How husbands must loue their wiues more then themselves.

1 John 3. 16.

Cautions a-
bout an hus-
bands louing
his wife more
then himselfe.

bands cast into a pit of needlesse perill, two cautions must be noted.

1. That there be an absolute necessity, to bring vs to this strait of parting with our life: which is, when the good wee aime at in the behalfe of our wiues cannot any other way bee effected, but by venturing our life. There was no other way to redeeme the Church, but by the blood of Christ.

2. That the good wee intend in this case to our wiues, bee of greater value then our temporall life: as is the good of her soule, the saluing of it. Thus the Apostle saith, *I will most gladly be bestowed for your soules.* Which mind men must much more carry towards their wiues. It was for our saluation that Christ gaue himselfe.

§. 70. *Of husbands unkindnesse.*

Contrary is their unkindnesse, that preferre every trifle of their own before the good of their wiues, their profit, their pleasure, their promotion, cleane draw away their hearts and affections from their wiues. If any extraordinary charge must be laid out, or paines taken for their wiues good, little loue will then appeare: whereby it appeares that there was no true & sound loue sited in their hearts towards their wiues. As gold and other like mettals are tryed by the fire, so loue by afflictions and crosses.

§. 71. *Of combats in pretence of wifes honour.*

Contrary in another extreame is the ouer-bold and ouer-heady pretended manhood of such Husbands as vpon every ialous furnize and sleight report, are ready to make challenges of fight, and to enter into single combats and duels, on pretence of mainraining their wiues honour. This being no warrantable course of righting a wrong, no honour can redound to the wife thereby, but much dishonour and danger to the Husband. If he preuaile ouer his aduersary, and kill, hee is made guilty of murder thereby, and so reproach and shame must needs come to himselfe, wife, and whole family: If hee be overcome and slaine, shee may bee reputed more guilty then shee was before. And oft it falleth

out that God in iust iudgement giueth ouer the challenger into his aduersaries hand, because hee hath vndertaken so indred a course.

§. 72. *Of Husbands Constancy in loue.*

VI. The continuance of Christs loue was without date: *Having loved his own, he loved them unto the end.* His loue was constant (not by fits, now louing, then hating) and *everlasting* (neuer repenting thereof, neuer changing or altering his minde.) No prouocations, no transgressions could euer make him forget to loue and cease to doe that good which he intended for his Church. Note what hee said to her euen when shee reuolted from him, *I thou hast plaid the harlot with many lovers, yet returne againe to me:* and again, *My mercy shall not depart away.*

For his loue resteth not on the desert of his Church, but on the vchangeablenesse of his own will. As this manifested Christs loue to be true sound loue, so it made it profitable and beneficiall to the Church, which, notwithstanding her many frailties, by vertue hereof is glorified.

This last branch must be added to all the former branches of an Husbands loue, or else they will be all in vaine, and to no purpose. This giueth the truest triall of sound loue. Such was the loue betwixt *David* and *Jonathan*: the soundest loue that euer was, betwixt party and party. This bringeth the greatest glory to the party which loueth, and the greatest benefit to the party which is loued. That a mans loue may thus remain firme and inuolable.

1. He must be sure to lay a good foundation; hee must ground his loue on Gods ordinance: and loue his wife in regard of the matrimoniall bond which kniteth them together, and that neere vnion which thence ariseth; and so it will last so long as that knof lasteth.

2. He must further support & strengthen it with an inuolable resolution to bee changed & altered with no prouocation, but rather to passe by all infirmities, in deauouring in loue to redresse them if possibly hee can: if not, to beare with them.

* Treat. 3.
§. 62.
6 Christs loue
perpetuall.
2 John 13. 1.
h Hof. 2. 2.

1er. 3. 1.
2 Sam. 7. 15.

Husbands
must be con-
stant in their
loue.

§. 73. Of husbands variableness.

Contrary is their variableness, whose loue is ready to turne as a weathercocke with euery blast of a contrary winde: now tender-hearted, then againe hard-hearted; now smiling, then lowring; now giuing this and that fauour, then denying euery thing, euen such things as are needfull.

Many whose loue was as hot as fire, while their wiues were young, or their friends liued, or while they pleased them, when those occasions are taken away, proue in their loue as cold as ice.

Againe others by some continuance indooing good to their wiues, thinke it a burden: and waxing weary, cleane leaue off their former good course, which plainly sheweth that they neuer truly and intirely loued their wiues.

By this patterne of Christ here propounded to husbands, wee haue on the one side a good direction to teach vs how to loue our wiues, as hath been particularly declared; and on the other side, matter of humiliation, in that it sheweth vs how farre short we come of our bounden duty. Howsoeuer, wiues may most complaine of their burden, because it is a *subjection* whereunto by nature we are all loath to yeeld: yet I am sure the heauiest burden is laid vpon the husbands shoulders: and much more easie it is to performe the part of a good wife, then of a good husband.

§. 74. Of Husbands louing their wiues as themselves.

To the example of Christ the Apostle annexeth the patterne of ones selfe, in these words: *So ought men to loue their wiues, as their owne bodies.*

Quest. Is not the former patterne sufficient? Is this latter more excellent, or more perfect?

Ansiv. Christs example is a full, complete, perfect, & euery way, sufficient patterne; far more excellent then this of a mans selfe: this is not annexed to adde any thing to that, or in regard of the excellency herof, but onely in regard of our dulnesse, to make the point somewhat more plaine and perspicuous.

For this patterne is more sensible and better discerned. Euery one knoweth how he loueth his owne body: but few or none know how Christ loueth his Church.

Besides, that example of Christ may seeme too high and excellent for any to attaine vnto, euen inimitable; therefore to shew that he requireth no more then a man may performe, if he will set himselfe with care and conscience to do his duty, he addeth the patterne of *ones selfe*, that which one doth to his body, if hee will, he may doe to his wife.

No direction can be taken from this latter patterne, but might be referred to the former, as most of the former though in a farre meaner manner) may be referred to the latter. For the loue which a man beareth to himselfe is true, and intire without all dissimulation: the most dissembling wretch in the world (who in his dealings with other men doth nothing vprightly) nor will nor can dissemble with himselfe, though other men shall neuer know the depth of his heart, yet the ~~secret which is in him~~, euen himselfe, knoweth it. So: this patterne also presseth truth and sincerity on husbands in their affection towards their wiues: of all other they may not dissemble & deale doubly with them: but let them know the intirenesse of their affection towards them; and see they neither fawne on them, nor flatter them. They which pretend great loue to their wiues in shew onely, offend against nature it selfe. As the foresaid loue of a mans owne selfe, is for manner intire and true, so also free nor forced: and for measure as great as possibly it can be, and for continuance, constant, and so like to Christs loue. But there are two points especially to bee considered in the loue of ones selfe, which aboue others are most sensibly discerned in this patterne. 1. *Tenderness.* 2. *Cheerfulness.*

No other man will or can so tenderly handle a mans hand, arme, legge, or any other part of his body, as himselfe: he is very sensible of his owne smart.

The metaphors which the Apostle vseth in these words, *He purifieth and cherisheth it*, doe lively set forth this tenderness:

1. Because it is more sensible.

2. Because it is more inimitable.

The patterne of louing ones selfe, setteth forth the same things that Christs loue doth.

1 Cor. 2. 11.

Man is tender towards himselfe.

Eph. 5. 29.

See Treat. 1.
§. 10.

* Treat. 3.
§. 59.

Eph. 5. 28.

To Christs example, the patterne of ones selfe is added.

ness: for they are taken from fowles and birds which very charily, and tenderly houer ouer their young ones, couering them all ouer with their wings and feathers, but so bearing vp their bodies as no weight lieth vpon them.

Thus ought husbands with all tenderness and mildnesse to deale with their wiues, as we haue before noted in many particulars: only this example of a mans selfe. I thought good to set before husbands, as a liuely patterne wherein they might behold a president without exception, going before them, and whereby they might receiue excellent direction for the better performing of the particulars before noted.

Again, no friend, no parent, no other party will or can so willingly and cheerfully doe any kindnesse for one, as a man for himselfe. This among other is one speciall point which the law aimeth at, when it enjoyneth a man to *love his neighbour as himselfe*, namely, as willingly and readily as himselfe. Whatsoeuer a man doeth for himselfe, hee doeth much more cheerfully then for another. There needeth no other prooffe then experience. Let men take notice of their owne minde and disposition when they doe things for themselves, and this will be as cleere as the light when the sunne shineth forth at noone day.

Such an affection ought husbands to haue to their wiues: they ought more willingly and cheerfully doe any thing for their wiues then for parents, children, friends or any other. Though this cheerefulness be an inward disposition of the heart, yet may it be manifested by a mans forwardnesse and readiness to doe his wifes good: when his wife shall no sooner desire a kindnesse, then hee will be ready to grant it. As *Boaz saith to Ruth, I will doe to thee all that thou requirest*, yea, if by any meanes he may know that this or that will be profitable to her, though she desire it not, yet to effect it for her, which was the minde of the said *Boaz to Ruth* as the glory in many particulars sheweth.

Contrary is the disposition of those husbands who so continually repining, and discontentedly see those things

which they doe in their wiues behalfe, as their wiues had rather they were not done at all. The manner of doing them causeth more griefe to tender hearted wiues, then the things themselves can do good.

Hierbert of the maner which husbands ought to obserue in performing their duties.

The reasons to enforce the same remaine to be handled.

§. 75. Of Christs example, a motive to prouoke husbands to love their wiues.

The forenamed examples of *Christs* and of *our fathers* as they are patternes for our direction, so generally moueth to prouoke and stir vs vp the more to performe all the forenamed duties after the manner prescribed.

A greater, and stronger motive cannot be yeilded then the example of *Christ*. Example in it selfe is of great force to prouoke vs to doe any thing especially if inbee the example of some great one, a man of place and renouue.

But who greater than *Christ*? What more worthy patterne? If as was shewed the example of the Church bee of great force to moue wiues to bee subject to their husbands, the example of *Christ* must needs be, of much greater force to moue husbands to love their wiues: A great honour it is to be like vnto *Christ* and his example is a perfect patterne.

Two things there be which in *Christs* example are especially to bee noted to moue husbands to love their wiues:

1. The great inequality which is betwixt him and his spouse.

2. That small benefit which hee reapeth by loving her.

For the better discerning of that inequality, the greatness of *Christ* on the one side, and the meannesse of the Church on the other, are duly to bee weighed.

Christs greatness is in Scripture set forth by comparing him with creatures, and the *Creator*. Compared with creatures he is farre more excellent then the most excellent, as the *Apostle* by many arguments proueth in the first chapter to *Hebr.* that whole chapter is spent in prooffe of this point: and in another place

Husbands must deale tenderly with their wiues,

Man is cheerefull in doing himself good.

10m 19. 18

Husbands must be cheerefull in seeking their wiues good.

Auth 3. 11
10m 19. 18
10m 19. 18
10m 19. 18

General reasons.
1. Christs example,

Christs example the greatest motive that can be.

* Treat. 3.
§. 74.

Two things in Christs patterne prouoke husbands to love their wiues, 1. The great inequality betwixt *Christ* and his spouse.

a Eph. 1. 21.

place it is said that *Hee is set farre above all principality and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come.*

b Phil. 2. 6.

c Heb. 1. 3.

d Job 1. 1, 3.

Compared with the Creator hee is no whit inferiour to him, but *equall*, *Being the brightnesse of glory, and the expresse image of his person*; and that *word* of whom it is said, *In the beginning was the word, and the word was with God, and the word was God: All things were made by him &c.* So as he is the very Creator himselfe, eternall, infinite, incomprehensible. Thus is Christs greatnes inexplicable.

e Jer. 16. 1, 2.

f Isa. 40. 17.

The meannesse of the Church is as low on the other side, she is a creature, fashioned out of the earth, proceeding from the loines of corrupt Adam, not only finite, but in it selfe vile and base: The Prophet *Ezekiel* doth set her forth in her lively colors as she is in her self. Compared therefore vnto Christ she is *nothing lesse then nothing*. What equality, what proportion can there then bee betwixt Christ and her?

But if man and woman bee compared together, we shall finde a neere equality, and that both in the points of their humiliation, and also of their exaltation. In regard of the former, they are both of the same mould, of the same corrupt nature, subiect to the same infirmities, all length brought to the same end. In regard of the latter, the best and greatest priviledges are common to both of them; they are both made after the same image, redeemed by the same price, partakers of the same grace, and heires together of the same inheritance.

Quest. What is then the preferment of the male kinde? What is the excellency of an husband?

g Gal. 3. 28.

h Mat. 22. 30.

Ans. Only outward and momentary. Outward, in the things of this world only, for *in Christ Iesus they are both one.* Momentary, for the time of this life only, for *in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven*; then all subjection of wives to husbands ceaseth. To conclude this point, the inequality betwixt Christ and the Church, and equality betwixt man and wife being

such as hath beene declared; seeing Christ vouchsafeth to love his Church, ought not man thereby bee moued to love his wife?

The other point concerning the *small benefit which Christ reapech by his Church*, will yet further enforce the point for illustration whereof we will also note the great benefit which man reapech by his wife.

The benefit which Christ reapech fro the Church is in one word *nothing*. For Christ is in himselfe *Al-sufficient*; he neither needeth any thing, nor can receiue any thing: *If thou beest righteous, what giuest thou to him? Or what receiveth he of thine hand?* Yet abundantly he bestoweth all manner of gifts, temporall and spirituall, earthly & heavenly. It was not therefore his owne good that hee respected in louing the Church, but her good: for he being *God* became *man*, being *Lord* of *heaven and earth*, he tooke vpon him *the form of a seruant*, being *rich* he became *poore*; hauing the *Keyes of hell and of death*, and being *the Lord of life*, he *humbled himselfe, and became obedient vnto the death*: thus to shew Ioue to his Church, hee left much for her sake, but receiued nothing of her.

But the benefit which man reapech from a wife is very great: for *It was not good for man to be alone*: in so much as *He who findeth a wife findeth a good thing*, and that in all the points of goodnesse, a profitable thing, a comfortable thing, a delightfull thing. They know not the benefit of the married estate, who prefer single life before it, especially if the married estate bee ordered by Gods word, and man and wife careful to performe their owne duty each to other.

To apply this point also to bring it to the conclusion: If Christ who can receiue nothing from the Church, notwithstanding Ioue her, ought not men much more to Ioue their wives, who many wayes receiue much good from them, and without whom they cannot well be.

This example of Christ is the rather to be noted, because it cleaerly sheweth away all those selfe-colours, and vaine pretences

a The small benefit that Christ reapech by his Church.

b Job. 35. 7.

k 1 Tim. 3. 16.
l Phil. 2. 6, 7.
m 1 Cor. 8. 9.
n Rom. 8. 3.
o All. 3. 15.
p Phil. 2. 8.

q Gen. 2. 2.

r Prov. 18. 22.
s See Treatise Part. 1. 5. 27.

Christs example remoueth all pretences which men make for not Iouing their wives

ces which many allege as reasons, to shew that there is little reason they should love their wives: for of their offences are these.

1 Object.

1 Their wives are of a farre lower rank, then themselves, should therefore perform duty to their husbands: I have knowne many who marry their kitchen maids, or others far vnder their degree, alledge this pretence.

Ans. I might reply, That marriage aduanceth a wife to the degree of her husband: and that it was his own folly to marry on so meane: but for the purpose and point in hand, let any tell me, whether they supposed disparity betwixt them and their wives, be in any degree comparable to that which is betwixt Christ and the Church: yet Christ thinketh not much to do duties of love to his Church.

2 Object.

2 There is nothing in their wives worthy to be loued.

Ans. This very thing, that *such an one is thy wife*, is matter enough to make her worthy of love. But what was there in the Church to make her worthy of Christs love: If it be said that she is indued with many excellent graces, which make her amiable in Christs sight: I answer, that of her selfe she hath none of those graces, Christ hath bestowed them vpon her, & so made her amiable: and thus oughtest thou to endeavor by vsing all good means thou canst to make thy wife answerable to thy love: but howsoever, to loue her.

3 Object.

3 Their wives giue iust occasion to be hated by reason of their peeuishnes, stoutnes, insolency, and other like intolerable vices.

Ans. No occasion may seeme iust to moue an husband to hate his wife: nor any vice seeme to him intolerable: with goodnes he ought to ouercome euill. If notorious sins seemed intolerable to Christ, or that he thought any occasion iust to cause hatred, many that are of his Church wold oft draw his hatred vpon them: but Christ hateth neuer a member of his Church.

4 Object.

4 There is no hope that euer I shal receiue any help of my wife, or benefit from her.

Ans. There is little charity in such as can conceiue no hope: for *loue hopeth all things*, but yet the case so standeth with Christ. The Church is so vtterly vnable to help or benefit him, as he may iustly say, he cannot hope to receiue any thing from her. Christ loueth the Church for her own good, not

1 Cor. 13. 7.

for his, so ought husbands. Thus if Christs example be well weighed, & obserued of husbands, it will afford matter enough to remove euery doubt or scruple raised to a man, and their affections from their wives. Firstly therefore in the Apostle set it before husbands, both to direct them how to loue their wives, & also to moue them so to do.

§. 26. Of a mans loue to himselfe, a motive to proue him to loue his wife.

To the same purpose that Christs example tendeth, tendeth also the patterne of a mans selfe. Great is the affection that a man beareth to himselfe, to his owne flesh, his own body: he neuer hateth, but euer loveth himselfe: no sore, no disease, no paine, no stanch that the flesh bringeth to a man, can make him hate it: but rather all manner of infirmities doe make him the more to pity, tender, and cherish it. This is a worke of nature, the most heathenish, and barbarous, that euer were do it. Now a wife being to a man as his body, and his flesh (for *they two are one flesh*) and God hauing commanded men to *loue their wives as their own bodies*, these conclusions will necessarily follow from this motiue.

1 He that loveth not his wife is more carried with the instinct of nature, then with the expresse charge of the God of nature. Natures instinct moueth him to loue his body. But Gods expresse charge moueth him not, to loue his wife.

2 He that loveth not his wife is worse then an infidell and a barbarian, yea then a very beast; for all these loue their own bodies, & their own flesh: but a wife (by Gods ordinance) is as ones body, and his flesh.

3 He that loveth his wife loveth himselfe. The Apostle himselfe in these very words layeth down this conclusion: from whence by the rule of contraries this also will follow, *he that loveth not his wife, loveth not himselfe.*

4 He that loveth not his wife cannot but bring wo & mischief vpon himselfe. For the damage & mischief which followeth on a wife, through any neglect of duty on her husbands part, followeth also on him: as the mischief which followeth on the body through any negligence of the head, lighteth also on the head.

If these be not motiues sufficient to prouoke an husband to loue his wife, I know not what can bee sufficient.