



The second Treatise.

PART. I.

Of Husband and Wife, who are so to be accounted.

§ 1. Of those who may seeke to be married.

Uning in the former treatise laid downe the foundation of al domesticall duties, by expounding the words of the Apostle, I purpose now distinctly to lay them forth in order: beginning with the first and chiefest couple in the family, *Man and Wife*

Here we are first to speake of the persons who are to be accounted true and lawfull husband and wife: and then of the duties which they owe each to other:

So as this Treatise consisteth of two Parts.

1. The first declareth, who are man and wife.

2. The second noteth out those common mutuall duties which they owe one to another.

First of the first.

Husband & wife are they who are rightly ioyned together by the bond of marriage. * Whereby *two are made one flesh*.

For the better cleering of this point, we will consider both the parties that may be so nearely ioyned together, and also the manner how they are rightly ioyned in so firme an vnity.

About the parties we are to search

1. Who may seeke a mate for marriage.
2. What kinde of mate is to be taken.

1. All they who are able without ineuitable danger to their yoake-fellow to performe the essentiall duties of marriage, may be married.

Out of this proposition arise three questions to be discussed.

1. Who are to bee accounted able?

2. What danger is ineuitable?

3. Whether marriage bee free for all but such?

§ 2. Of ripenesse of yeares in them that are to be married.

1. They are to bee accounted able who haue * past the floure of their age, and are not by defect of nature, or any other occasion made impotent.

1. Ripenesse of yeeres is absolutely necessary for consummating a iust and lawfull marriage: wherefore as God at first, made *Adam* of full age, so when he sought out a wife for him, he made her of full age too: hee made her a *woman*, not a childe. Where the Apostle aduiseeth parents to take care for the marriage of their children, hee putteth in this prouiso, *if they passe the floure of their age*: meaning thereby that maturity of age which is fit for marriage.

Quest. When is the floure of age?

Ansiv.

Who may
marie.

* Ephesi.
V^e iustas nup-
tias contra-
bant, sicut mas-
culi puberes,
feminae viri-
potentes. Iustin
Instit. l. i. tit. 10

Gen. 2. 22.

1 Cor. 7. 36.

VVho are
husband and
wife.

* See Treat. I
§ 82. & 84.

a *Instit. Instit. l. 1. tit. 22.*
Second part
of *Reports of*
Cases. 35. Hen.
6 fol. 41 b.

* *Et inuenim*
coniugium in-
commodum
liberorum pro-
creationi. Cum
enim in omni-
bis animanti-
bis imperfecti
sunt inuicem
parius, ac multo
etiam magis
sauiarum, id
etiam fiat in
hominibus
necessesse. Arist.
Pol. lib. 7.

b 1 *Chr. 22. 5.*
c 29. 1.

c 2 *Chr. 12. 13.*

d 1 *King. 2. 22.*

e 30. 7.

f 1 *King. 14. 4.*

1 *Chr. 28. 1.*
c 29. 1.

Broughton in
his *Concent*
of *Script.*

Ans. * The ciuill law, and common law also, set down twelue yeers for the floure of a females age, and foureteene, of a males; which is the least : for before those yeares they can haue no need of marriage, nor yet are well fit for marriage, so as if they forbear some yeeres longer, it will be much better for the parties themselves that marry, * for the children which they bring forth, for the family whereof they are the head, and for the common-wealth whereof they are members. Note the ages of the Kings of Israel and Iudah when they were first married, and we shall finde few of them to be vnder twenty, and those few, not aboue one or two yeares vnder : and yet of all sorts of people Kings did vse to marry the soonest, that so they might haue heires betimes.

Obiect. ^b *Salomon* was but a childe when he came to the crowne, and yet ^c he had then a childe of a yeare old at least.

Ans. He was said to be a childe not simply, but comparatively, ^d in relation to his other brothers which were elder then hee, and ^e in regard of that great worke hee was to vndertake. In the time of his reigne he is said to bee ^f old : which could not bee if hee had been in yeares a childe when he began to raigne, for he reigned but forty yeeres.

2. *Obiect.* *Ahaz* was but twenty yeere old when he began to reign, and reigned but sixteene yeeres, and yet when he died *Hezekiah* his sonne was five and twenty yeere old, by which computation *Ahaz* had a childe when he was but eleuen, or twelue yeare old at most.

1. *Ans.* Some say that this was extraordinary, and render this reason, *Ahaz* so young a father as *Elizabeth* an old mother, should haue hoped in *Emmanuel* of a virgin.

2. *Ans.* The beginning of that reigne when *Ahaz* was but twenty yeare olde, is to be referred to *Iotham* his father; for *Ahaz* was twenty yeare old when he (namely

Iotham) began to reigne : as ^m *Iehoiachin* was eight yeere old, when hee (namely his father *Iehoiachim*) began to reigne : for *Iehoiachin* was ⁿ eightteene, when hee himselfe began to reigne.

Obiect. *Iotham* was but ^o twenty and five yeare old when he began to reigne, how then could *Ahaz* his sonne at that time be twenty ?

Ans. *Iotham* was five and twenty yeare old when his father *Vzziah* was struck with leprosie, from which time he reigned as King euē in his fathers life time. But after his father was dead, the kingdome was established to him alone after a more solemne manner; in which respect it is said that then he began to reigne : and then was his sonne *Ahaz* twenty yeere old, *Iotham* himselfe being about forty.

Contrary to the forenamed fitnessse of age is the practise of such parents, or other friends of children, as make matches for them in their childhood, and moue them to consent, and so cause them to be married : such marriages are mock-marriages, and meere nullities. For children cannot know what appertaineth to marriage, much lesse can they performe that which is required of married persons : their consent therefore is usually accounted no consent, vnlesse they doe ratifie it after they come to yeeres.

§. 3. *Of impotent persons that ought not to seeke after marriage.*

2. They are to bee accounted impotent, and in that respect vnable to performe the essentiall duties of marriage, who (to vse the Scripture phrase) were borne Eunuchs from their mothers wombe : or by any accidentall occasion are so made : as they who are defectiue, or closed in their secret parts : or taken with an incurable palsey : or possessed with frigidity, or any other such like impediment.

These ought not to seeke after marriage :

m 2 *Chr. 36. 9.*

n 1 *King. 24. 8.*

o 3 *Chr. 27. 1.*

1 *Chr. 26. 21.*

Patetis siue
inuitiary
children vn-
der age.
Puella dum ei
atas matura
non est, nulli
dari vel pro-
mitti debet.
Aug. epist. 233.
Matrimonium
contrahum ve-
rum non est si
impubes fuerit
qui contraxit.
Aq. pil. not.
Contra. 277.
l. 4. de spons.
Conj. 8.

Mat. 19. 12.

riage: for by those signes of impotency God sheweth that he calleth them to true single.

Contrary to this manifestation of Gods will doe they sinne, who conceale their impotency and ioyne themselves in mariage, whereby they frustrate one maine end of mariage, which is procreation of children; and doe that wrong to the party whom they marry, as sufficient satisfaction can neuer be made.

§. 4. *Of barrennesse, that is hindereth not mariage.*

Quest. Are such as are barren to be ranked among those impotent persons?

Ans. No, there is great difference betwixt impotency and barrennesse.

1. Impotency may by outward sensible signes be knowne and discerned, barrennesse cannot: it is not discerned but by want of child-bearing.

2. Impotent persons cannot yeeld due beneuolence: but such as are barren may.

3. Impotency is incurable: but barrennesse is not simply so. Many after they haue been a long while barren haue become fruitfull: and that not only by an extraordinary worke of God about the course of nature (as ^b Sarah and ^e Elizabeth, with whom by reason of age it ceased to be after the manner of women) but also by such a blessing as might stand with the course of nature, being obtained by prayer (as ^d Rebeckah and ^e Annah) whereof daily experience giueth good euidence: for many after 10, 15, 20, and more yeeres barrennesse haue brought forth children.

On these grounds many Saints, who haue beene barren, haue married, and their practise therein not disallowed, nor their mariage dissolved. For though procreation of children be one end of mariage, yet is it not the only end: and so inui-

lable is the mariage bond, that though it be made for childrens sake, yet for want of children it may not be broken.

§. 5. *Of that inenitable danger which hindereth mariage.*

3. They who are infected with such contagious diseases, as diffuse themselves into those who haue society with them, and infect them also, ought not to seeke after mariage: for that cannot but turne to the danger of the party with whom they marry. It was for mutuall good one of another that God ordained the law of mariage; to vse it to the hurt and danger of one another, is against the maine end of the first institution.

The law of shutting vp a leper from all society with men proueth as much; for if lepers might not haue mutuall society with any man, much lesse might they haue matrimoniall society with a wife or an husband.

By contagious diseases not only both the parties which company together will be infected, but also their issue: whereby their disease which otherwise might die with themselves, is propagated to their posterity.

A like restraint may be applied to such foule and loathsome diseases, as make the company and society of that person, who is infected therewith, irksome, and odious to their companion.

Contrary to the end and vse of mariage doe they sinne, who conceale such diseases, and so ioyne themselves in mariage, to the vnanswerable preiudice of the party whom they marry.

§. 6. *Of the lawfulness of mariage to all sorts of persons.*

Where there is no such iust impediment as hath been before mentioned, it is lawfull for all sorts of people

A sinne to
conceale any
impotency.

Sterilem con-
iugem fas non
est relinquere.
Aug. de Nup.
lib. 1. cap. 10.

Gen. 18. 11.
c. Luke 1. 7.

Gen. 25. 21.
c. 1 Sam. 5. 20

Tantum ualeat
sociale vinculum
coniugum, ut
cum causa pro-

creandi colligitur,
nec ipsa
causa procreandi
soluatur.
Aug. de bon.
Coniug. cap. 7.

Gen. 2. 18.

2 Chron. 6. 20.

A sinne to
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contagious
disease.

iv num.
Heb. 13. 4.

1 Tim. 4. 1, 3.

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Obiect. ** There be Eunuchs which
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Ans. That is spoken of some
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clause, ** He that is able to receiue it,
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Contrary to this necessary and
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Church of Rome, whereby all that
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Doe they not herein ** tempt God
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2 Persons of
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Vnnaturall
commixions.

Rom. 1. 25, 26.

3 Persons
without the
degrees of
consanguinity

Incest.
O mulieris sce-
lus incredibile,
& prater hanc
vnam in omni
vicia inauditi.
O libidinem
effrenatam &
indomitam!
O audaciam,
singularem!
Non timuisse
vim deorum
bominumque
famam? Vicit
pudorem libida,
timorem libida,
audacia, rationem
amentia cecit,
pro. d. Cluent.

sinne of buggery with beasts, expressly forbidden by the law. A sinne more then beastly: for the brut beasts content themselves with their owne kinde: Monstrous it is in the kinde thereof: and a cause of abominable monstres. Contrary also is that copulation which witches haue with deuils: then which none more vnnaturall, none more prodigious and odious.

2. *One of the contrary sex*: the male must choose a female: the female a male. Thus God hauing made Adam a male, made Eve a female, and ioyned them in marriage. A coniunction of these different sexes is only fit for increase of mankinde, and other marriage duties.

Contrary are those vnnaturall commixions of parties of the same sex: which the Apostle reckoneth vp as iudgements inflicted on the heathen, because *they changed the truth of God into a lie, and worshipped and serued the creature more then the Creator.*

3. *One beyond those degrees of consanguinity and affinity which are forbidden by the Law of God*: these degrees are expressed by Moses, *Leuit. 18. 6, 7, &c.* and explained in a table of the degrees of consanguinity and affinity, within which none may marry, appointed to be hung vp in euerie Church.

Contrary is incest, a sinne not only forbidden by Gods word, but so horrible euen to the heathen, as (to vse the Apostles, words, *1 Cor. 5. 1.*) *it is not so much as named among the Gentiles.* Excellently is that censure verified by the heathen Orators pathetically exclamation against one *Salsia* who married her sonne in law, in these words: *O incredible wickednesse of a woman, not heard of in any age but this! O unbridled and vnstayed lust! O singular boldnesse! Not to feare the power of God and fame of men! &c. Lust, impudencie, madnesse, ouercame shame, feare, and reason.* Fearefull are the iudgements which in all ages haue been inflicted on

incestuous persons. Instance the examples of *Ruben* (*Gen. 49. 4.*) *Amnon* (*2 Sam. 13. 32.*) *Abolom* (*2 Sam. 16. 22. & 18. 12.*) *Herod* (*Mar. 6. 17.*) *The Canaanites* (*Leu. 18. 27, 28.*) *The Israelites* (*Ezek. 22. 11.*)

What may we now thinke of the dispensation which the Pope giueth for incestuous mariages, allowed vnto great Princes euen by the Tridentine councill: doth hee no herein shew himselfe to be *that man of sinne, who opposeth and exalteth himselfe above all that is called God?*

4. *One that is free*: nor married, nor betrothed to another: the law of marriage noteth thus much in this clause, *They two shall bee one flesh.* And in that the law inflicteth the same punishment vpon the person which being betrothed committeth vncleanness, that it doth vpon a married person, it is euident that it is vnlawfull to mary one betrothed to another, as well as one married to another. So firme is a contract, as the law calleth a betrothed maid, a wife: and a betrothed maid might not be put away without a bill of diuorce.

Contrary is Bigamy, and Polygamy, whereof before: vnto which head may be referred mariages with such as haue been espoused to others before. These are vterly vnlawfull.

§. 8. *Of the lawfulnessse of other mariages after one of the married couple is dead.*

1 *Quest.* Are they who haue buried their husband or wife so free, as they may mary againe?

Ans. Yea, as free as they who neuer before married. The law doth not onely permit a widdow to mary againe: but if her husband died before he had any children, it commanded the next kinsman that was liuing and free, to mary her, that he might raise vp seed to his brother deceased: which if hee refused to doe, a penalty of signominy was inflicted.

* *5. 24. cap. 5.*
* *Thof. 2. 3. 4.*

4. Persons
that are free.

a *Mat. 19. 5.*
b *Deut. 22. 23,*
23, 24.

c *Ysa. 1. 5. 3.*

Deut. 25. 5, 9.

Non concederet hoc Paulus nisi liceret. At parum dico concedit: vult quod, Peto, inquit, adolescentiores nubere: nec dubium quin viduas dicat. Bern. serm. 66. in Cant.

in Rom. 7. 2.

* 524.

Quid largam benedictionem nuptiarum restringis? Bern. loc. citat. Dominus tot. maritorum mulierem nullam sententia significatione damnauit. Aug. de bon. Vid. c. 23.

a Secundas nuptias pro for- micationibus habent. Aug. de bar. 5. 26.

cted on him: the widow reiectd was to loose his shoe from his foot, and to spit in his face in presence of the Elders. The Apostle expressly saith that a woman, when her husband is dead, is at liberty to be married (1. Cor. 7. 39.) yea speaking of young widowes he further saith, *I will that they marry* (1. Tim. 5. 14.) This liberty which the Prophet of God, and Apostle of Christ grant to a wife, can by no shew of reason bee denied to an husband: for the bond of marriage giueth them a like power ouer one anothers body, (1. Cor. 7. 4.) and knitteth at one inuolubly as the other, (Mat. 19. 6.) Husbands therefore as well as wiues haue vsed this liberty, as *Abraham* (Gen. 25. 1.)

^b The Apostle that giueth this liberty, rendreth a reason thereof, taken from the limitation of that time wherein married persons haue power one ouer another, and that is the time of this life only: *For the woman which hath an husband is bound by the law to her husband, so long as he liueth: but if the husband be dead, she is loosed, &c.* On this ground all the reasons which warrant or moue such as neuer were married, to marry, may be applied to them that by death haue their yoake-fellow taken from them.

2. *Q.* May this liberty be extended any further the to a second marriage.

Ans. Wee finde no restraint from a third, or fourth, or more marriages, if by the diuine providence so many wiues, or husbands one after another bee taken away while there is need for the furnishing party to vse the benefit of marriage. The womã of Samaria that had fise husbands one after another, is not blamed for beeing married to so many, but for liuing with one (after the other dead) that was not her husband, (Ioh. 4. 18.) Neither did the Lord condemne that woman which was said to haue seuen husbands one after another, *Math* 22. 25, &c.

Contrary is the opinion of Montanists, and Cataphryges, ancient heretiques that accounted those mari-

ages which the furniour made after the death of a yoake-fellow, to be adulterous: with which heretic ^b *Tertullian* an ancient and learned father was so far infected, as he wrote a treatise in defence thereof. It seemeth by their arguments that one maine ground of their error was a misinterpretation of those Scriptures which forbid men to haue two wiues at once, and women to haue two husbands at once, as, *Two shall be one flesh, A Bishop & a Deacon must bee the husband of one wife, Let a widow be taken that hath been the wife of one husband,* 1 Tim. 5. 9. These are indeed expresse texts against such Digamists, and Polygamists as haue been described before: but they make no more against second or other after marriages one mate being dead, then against first marriages. Into the roll of these heretiques may they be put, who deny such after marriages to any kinde of Ministers. So doe our aduersaries: ^{*} they exclude such as are married againe after one wife is dead from such functions of inferiour orders, as they admit those who are but once married, vnto. They alleage many of those Scriptures which Montanists doe (as 1 Tim. 3. 2, 12. & 5. 9) (which sheweth that they are infected with the same heresie, though they pretend to renounce it,

§. 9. *Of equality in yeeres betwixt husband and wife.*

That matrimoniall society may proue comfortable, it is requisite that there should bee some equality betwixt the parties that are married in *Age, Estate, Condition, Piety.*

1. For *Age*, as the party that seeketh a mate must be of ripe yeeres, fit to giue consent, and able to performe marriage duties, so the mate which is taken must be somewhat answerable in age: if one young, both young: if one of middle age, both so: if one growne to yeeres, the other also. It is noted of *Zachary* and *Elizabeth*, that both were well stricken in yeeres. If both were old together, then both

^b Tertullianus salus est hereticus quia transiit ad cataphryges scripta secundas nuptias tanquam iudammar. libid. §. 86.

Gen. 2. 24.
1 Tim. 3. 2, 12.

* Treat. 1. §. 83

x Ministeri in inorum ordinum exercendi suffici possunt coniugati dummodo non bigam. Concil. Trid. S. 23. c. 17. Vide Bellarm. de 16. l. c. 23.

Aequalis ductio Pitacci dictum. Si vis nubere, nube pari. Quid dicitur. 1 Equality in age. Arist. Eth. 1. 8. c. 12.

Luke 1. 7.

also were young together. Equality in yeeres maketh married persons more fit for procreation of children, for a mutuall performance of marriage duties each to other, and for making their company and society euery way more happy.

This equality is not ouer strictly to be taken, as if the married couple were to bee iust of the same age, but only for some answerableness in yeeres: which may be, though there be a disparity of five or ten, or somewhat more yeeres: especially if the excess of yeeres be on the husbands part: for besides that, according to the ordinary course of nature, a mans strength and vigour lasteth longer then a womans, it is very meet that the husband should be somewhat elder then his wife, because hee is an head, a gouernour, a protector of his wife. The Scripture noteth many husbands to be elder then their wiues (as *Abraham* was tenne yeeres elder then *Sarah*; and if we narrowly marke the circumstances of the histories of *Isaac* and *Jacob*, and their wiues, wee shall finde that the husbands were elder then their wiues.) To my remembrance an approued example of a husband younger then his wife cannot be giuen out of Scripture.

Contrary to this equality in yeeres, is the practise of many men and women, who being aged, to satisfie their lust, or for some other by-respect, marry such as are but in the floure of their age, wherein they doe many times much faile of their expectation: for those young ones finding the society of aged folkes to be burdensome, and irksome vnto them, soone begin to loath the same, and thereby cause more griefe and vexation, then euer they did giue comfort and contentment.

On the other side, others there bee who in the prime and strength of their age, for wealth, honour, or such like respects, marry those that with age begin to be decrepit, and vnfit to be married, hoping that they will not

long liue, but that with a little trouble they shall purchase much dignity or riches, and after a while bee free againe. But God oft meeteth with such in their kinde, by prolonging the life of those aged persons, and so making the burden to be much more grievous and tedious then was imagined, and by taking away those young ones sooner then they looked for, whereby it cometh to passe that all their hopes perish. The heathen obserued inequality in yeeres to bee occasions of many mischiefs; and thereupon prescribed rules against it.

§. 10. Of equality in estate and condition betwixt those that are to bee married together.

2. Some equality in outward estate and wealth is also befitting the parties that are to bee married together, lest the disparity therein (especially if it be ouer-great) make the one insult over the other more then is meet: for if a man of great wealth be married to a poore woman, he will thinke to make her as his maid-servant, and expect that she should carry her selfe towards him as becometh not a yoake-fellow, and a bed-fellow: so as such an one may rather be said to be brought vnto bondage, then marriage. And if a rich woman marry a pooreman, shee will looke to be master, and to rule him: whereby the order which God hath established will be cleane peruered: and the honour of marriage laid in the dust. For where no order is, there can bee no honour.

3. The like may bee said of outward condition, that therein also there be some equality: that Princes, Nobles, and Gentle-men, marry such as are of their owne ranke: and the meaner sort such as are of their degree. Note what sort of wiues *Abraham*, *Isaac*, and *Jacob* married, and it will appeare that they had respect to this parity. Disparity in condition as well as in estate, is a meanes to make men and wo-

* Ne discrepent
aetates sic ut vir
suscepit liberos
possit, mulier
non possit, aut
haec possit, ille
non possit. Ex his
enim seditiones,
discordiae, &c
Arist. Pol. lib. 7.

2 Equality in
estate.
Prematur mag-
no coniuge
nuptia minor.
Ouid. ep. 1. 9.

3 Equality in
condition.
Est uxores
quas inferiores
gradus homines
ducunt, hi qui
altioris digni-
tatis sunt ducere
legibus prop-
ter dignitatem
prohibentur.
Digest. lib. 23.
cap. 2. §. 49.

Most meet
that husbands
be elder then
wiues.

Gen. 17. 17.

Vnmeet for
aged persons
to marry
young ones.

Vnmeet for
young persons
to marry aged.

A fault to
affect to marry
a person
much about
ones ranke.
*Qua longè pro-
stantiores se
ducunt, non
coningam viri,
sed serui sunt
detit. Plut. de
Instit. liber.*

Pro. 14. 1. and
12. 4.

A faulte to'ma-
ry a person
much vnder
ones ranke.
*Semper in con-
iunctis omnibus
non solum quid
liceat conside-
randum est sed
& quid hone-
stum sit. Diges.
lib. 3. tit. 2.
§. 4.*

4. Equality
in piety.

men swell & insult about that which is meet: yea and to twit one another in the teeth with their former estate and condition.

Contrary on the one side are the practises of such as affect to marry about their own estate & degree: thinking by such mariages to advance themselves. This is the onely thing which many seeke after in seeking wiues & husbands; whereby it cometh to passe that they oft meet with the worst matches, & make their marriage a kind of bondage vnto them: Great portions make many women proud, dainty, lauish, idle, and careless; a man were much better, euen for helpe of his outward estate, to marry a prudent, sober, thrifty, careful, diligent wife, though with a small portion, then such an one. A proud backe, a dainty tooth, and a lauish hand will soone consume a great portion; but *a wise woman buildeth her house*: and *a vertuous woman is crown to her husband*. Many wiues also that are married to very rich husbands, are more stinted and pinched in their allowance, then such as are married to men of meaner estate. It is not the meanes which a man hath, but his minde and disposition that maketh him free and bountifull to his wife.

Contrary on the other side are the mariages which men of great authority & ability make with meane women, yea their owne maids many times, and those of the lowest ranke, their kitchin-maids: And which women of noble blood, and great estate make with their seruingmen. Do they not herein bewray much baseness of minde, and violence of lusts?

If it be said that such mariages are not simply vnlawfull, the rule of the ciuill law giueth a good answer, *Alwaies in mariages not only what is lawfull, but what is honest and meet, is to bee considered.*

§. 11. Of equality in piety and religion betwixt those that are to be married together.

4. The party, which is of greatest

consequence betwixt parties to be married, is in piety. In which respect it is requisite, that as a Christian be married to a Christian, and a professour of the true faith to a professour of the same faith; so one that in truth feareth God, to one of the same minde and disposition, as it is noted of *Zachary and Elizabeth, they were both righteous before God, &c.* A worthy couple: one worthy of another: being both alike in such excellent qualities, they could not but reape each from other much comfort and profit every way.

This is one of the most principall points that are comprised vnder that promise giuen by the holy Ghost in choosing a yoke-fellow, in these words, *In the Lord.*

There is no such meanes to increase loue, preserve peace, prouoke vnto all duty, make helpfull one to another in all things, and at all times, as this parity. Hereby shall they bee made both able to doe more good one to another, and capable to receiue more good one from another: especially in the best things, euen in those which concerne their spirituall edification in this world, and eternall saluation in the world to come. For Christ is the fountaine and head of all spirituall life and grace, (*it pleased the father that in him should all fulnesse dwell: so as it is he that filleth all in all things.*) Now Christ communicateth that life and grace which is in him to those that are members of his body: If then I being a member of that mysticall body, be linked by that neere and inuiolable bond of marriage to one of the members of that body, what hope is there of mutuall communicating one to another and mutuall partaking one from another of those gifts and graces which either of vs receiue from Christ our head? If an vnbelieuing wife may be sau'd by a believing husband, and an vnbelieuing husband by a believing wife: much more will one believer bee more and more edified by another,

*E domibus
Christianis
coniugij qua-
ritur consilio.
1. mbr. 2. p. 1.
70.*

1. mbr. 2. p. 1.

1. Cor. 7. 39.

Col. 1. 19.
Eph. 1. 23.

1. Cor. 7. 16.

Rom. 16. 5.

Mal. 13. 33.

Jof. 24. 15.

Iob. 4. 53.
Exhortation
to marry in
the Lord.
See Treat. 3.
§. 68.

Gen. 24.

Happy is that family where both the governours thereof husband and wife are mutuall members of Christs body: there will the house be made Gods Church, as the house of *Aquila* and *Priscilla* was. Gods worship will there be maintained. Children will there be trained vp in the nurture of the Lord: and seruants also taught the feare of God. For they that are indeed of Christs kingdome, will be as leuen which seasoneth the whole lump: instance the profession which *Iosuah* maketh to this purpose: and the effect which is noted of the ruler whose sonne Christ cured, *hee himselfe beleueed and his whole house*.

Here by the way, let me exhort parents and other governours of children, both so traine vp their owne children in true piety and feare of God, and also to seeke such matches for them, as they may haue some assurance that they are of the same faith and of the same mind and heart: thus shall they procure to their children much happinesse in their marriage as *Abraham* did to *Isack*.

If parents ought in this respect to procure the good of their children, much more ought they who are of themselves, and haue liberty to marry with whom they will, haue an especial respect to parity in piety: especially females, because they are in subiection to their husbands. Yet ought not men to be carelesse herein: for wiues, if the feare of God possesse not their hearts, though they bee the weaker vessels, doe oft make their husbands plaine vassals to them.

§. 12. Of marriages betwixt persons of diuers professions.

Contrary are marriage with persons of different dispositions, and diuers professions in religion: especially when they are made with infidels or idolaters.

This is one of those vnequall yoakes, wherewith^b the Apostle forbiddeth Christians to be yoaked.

Great are the dangers and damages that ordinarily fall out there-

upon. For first the *holy seed* (to vlc the words of the holy Ghost) is thereby *mixed*: whereby it commeth to passe that *the holiness of the Lord is profaned* (that is, they whom God hath chosen to be an holy nation, and a peculiar people to him, are polluted: especially when not a few but many and those of all sorts & degrees shall without any restraint take to themselves, and to their children also, husbands and wiues of plaine infidels and palpable idolaters, as the Iewes did in *Ezra* his time.

Obiect. The vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife by the husband.

Ans. This is noted only as a remedy of an inconuenience, which being fallen out cannot be recalled: as when two infidels being married together, the one of them is conuerted to the true faith and the other remaineth an infidell that the beleeuer might with some comfort enjoy the company of the other, the Apostle sheweth that for matrimoniall communion the vnbeleuer is sanctified by the beleuer. But hereby he giueth no liberty to beleuers to marry with vnbeleuers. For though God in mercy thus sanctifie the vnequall yoake which cannot be broken, yet they who professing Gods name doe wittingly vndergoe that yoake, doe as much as in them lieth, profane Gods holiness.

2. The professor of the true religion is thereby in danger of Apostasie. Which reason^c the law it selfe presseth against this point: and the Scripture giueth many examples of the wooll issue thereof: as of *Salomon* the wisest among men,^b of *Sampson* the strongest, of *Iehoram* and others.

Obiect. If I marry one of a contrary religion, I may conuert a sinner from going astray, & saue a soule frō death.

Ans. It is but a *micere may*, thou hast no warrant to make that venture, but art forbid to auoid the contrary danger. There is great cause of feare that in an vnequall yoake the worse will preuaile ouer the better.

Wce

Ezra 9. 2.

d Mal. 2. 11.

* Ezra 9. 1.
c 1 Cor. 7. 14.

Non de ijs
qui aduoc
coniugis non
sunt, sed de con-
iugis agit.
Siquidem non
dicit si quis
vult accipere
infidelem, sed
si quis habet in-
fidelem.
Cinyfoll. in
1 Cor. 7. Rom. 19

f Dent. 7. 4.

g 1 King. 11. 4.
h 1 Ind. 16. 16.
i 2 King. 8. 18.

2 Dent. 7. 3.

Neb. 10. 30.
b 1 Cor. 6. 14.
Damages of
vnequall mat-
ches in reli-
gion.

Wee are naturally prone to yeeld to error, falshood, and all maner of euil. Truth, vertue and grace, are against the current of nature. It is like to fall out in this vnequall yoake, as if two oxen should in one yoake draw contrary waies one against the other on the side of an hill; that oxe which draweth downe-hill, though it be a poore, leane, weake one, will draw downe the other, though it should be an able, lusty strong one. All euill is down hill: all goodnesse is vp hill: and by reason of the flesh which remaineth in all, so long as they remaine on earth, they who haue some goodnesse in them are prone and ready to fall away: but they which are euill, especially idolaters are very obstinate and euen inflexible therein. They will both keepe their owne ground, and also doe what they can to drawe others, such especially as they are neerely linked vnto, to their owne profession and disposition. And as they endea- uoure it, so * God may be prouoked to giue ouer such dissolute professors of his truth to be seduced by strong delusions. Yea euill also is of a more spreading and infecting nature. A little sowre leauen will soone make a great batch of dough sowre: but a great deale of sweet dough will not sweeten a little leauen. It is therefore an vnwarrantable pretext for any to marie one of a contrary religion or disposition, on hope to conuert the. It is not in mans power to conuert another. It is a diuine worke, without Gods blessing it cannot be done. Little ground there is to expect a blessing from God in that course which is directly against his own ordinance. A curse may rather be feared. And wofull experience of all ages hath shewed how God hath cursed such marriages. Instance in particular *Iehorams* match with *Athaliah*.

Obiect. Saint *Peter* exhorteth wiues so to carry themselves, as their husbands, *which obey not the word,* may by that meanes be won without the word, and *m* Saint *Paul* saith to

such as were vnequally matched, *what knowest thou, o wife, whether thou shalt saue thy husband? or how knowest thou, o man, whether thou shalt saue thy wife?* It appeareth therefore that an euill husband may be conuerted by a good wife: and an euill wife by a good husband,

Ans. These directions are noted onely as a remedy to redresse such irreuocable mischieses as are fallen out, and not to giue liberty of rushing wittingly into them (as was before noted.) When an ill euent is fallen out, necessity lieth on a man; so as all meanes is to be vsed to redresse the same. But thereupon to inferre that a man may safely enter into that course which draweth a man to those mischieses, what is it but to thrust himselfe into temptation, which he is taught to pray against: besides, the forenamed directions are not grounded on any expresse promises, but vpon meere suppositions.

3. Many other mischieses are like to follow vpon this kind of vnequall marriage, besides danger of apostasie (which yet is the greatest) as

1. *Tars and contentions betwixt man and wife.* For how can there bee mutuall marriage-concord betwixt those that are of different mindes? And what can bee more grievous then perpetuall discord betwixt such as are so neerely linked together as man and wife.

2. *Disturbance of the family:* one part holding with the man, another with the woman: which is like to be the ruin of a family.

3. *Wasting of goods:* the husband spending what he can on such as are of his profession: and the wife what she can, on them that are of hers. So as this is a ready way to ouerthrow a faire estate,

4. *Hiderance of all holy duties in the house:* the party that is of the contrary profession not enduring that there should bee any. Seeing prayer ought to bee a common dury, how can there be common and

in Mat. 6. 13.

* Nihil grauius quam conpulsi alienigenae, ubi discordia incertina conflantur, Ambr. Ep. 90.

Cum oratio communis esse debeat, quomodo inter dispares deuotione potest esse coniunctio communis charitatis? ibid.

K 3 mutuall

* 2 Thes. 2. 11.

2 Cor. 11. 6. 11

11 Pet. 3. 10

m 1 Cor. 7. 16.

mutuall loue of wedlocke betwixt those that in piety and deuotion are of so contrary mindes?

5. *Profanenesse and Atheisme in children.* For commonly when parents are of diuers religions, children are either of the worst, or of none: ^o instance that cursed blasphemers, whose mother was an Israelite, but his father an Egyptian, The Scripture noteth such children to be ^p monsters, and ^q mongrels.

Obiect. Salmon married ^r Rahab, and Booz married Ruth, both which women were infidels.

Ansiv. They had been so, but were not so when they married them. Faith & repentance, as they alter the disposition, so also the condition of the worst that can be. ^r Rahabs faith was manifested before shee was married to Salmon: and ^r Ruth had forsaken her country gods, and choien the God of Israel to be her God: and ^u Booz knew as much. The like is to be supposed of *Ziporah Moses* his wife of *Pharaohs* daughter *Salomons* wife: and of other approued patterns.

Obiect. But no such thing can bee said of the ^x daughter of the Philistims whom *Sampson* married: and yet his fact is not condemned.

Ansiv. This was an extraordinary matter, and therefore not exemplary for all. That he did it by an extraordinary instinct is euident by this phrase, *it was of the Lord*. That it is not exemplary is euident, because Gods law, the rule of example, forbids it. God moued him thereto to manifest his owne power and wisdom thereby.

His power, in that he was able to worke by contraries: as to worke enmity by amity, vtter destruction by neere coniunction: for God turned the heart of *Sampson*, a chiefe man in Israel, to affect, and desire in marriage, a daughter of the Philistims: and moued the parents of that maid to giue her to *Sampson* in marriage: here was amity and neere coniunction. Yet ^y the history sheweth that

by this meanes an occasion was giuen to *Sampson* to reuenge himselfe and the people of God on the Philistims.

His *Wisdome*, in that he turned that which had an apparant shew of great euill, into much good. For, that *Sampson* a Nazarite of the Lord, a chiefe man in Israel, should ioyne in marriage with a daughter of idolaters, who also were spightfull enemies of the Lords people, caried a shew of euill to such as knew not the spirit of *Sampson*, nor the intent of the Lord: yet God by this meanes brought *Sampson* to be a Iudge and deliuerer of his people.

By such a spirit as *Elijah* called for fire from heauen, did *Sampson* marry an idolater. If any hence shall thinke of marrying Idolaters, I may say to them as Christ to his disciples, *ye know not of what spirit ye are*. This example of *Sampson* can bee no more warrant to others to marry with idolaters, then his practise in pulling downe an house on his head, to self-murthers. The warrant of extraordinary matters is particular, proper and peculiar to them only that doe them. But the warrant of exemplary matters must be the generall and knowne will of God in his word.

§: 13. *Of that mutuall liking which must passe betwixt marriageable persons before they bee married.*

Having shewed what persons are fit to be ioyned in marriage, it remaineth, to shew after what manner they are to be ioyned.

There are in Scripture three steps or degrees commended vnto vs by which mariagable parties are in order to proceed vnto marriage.

1. A mutuall liking.
2. An actuall contract.
3. A publike solemnization of marriage.

I. The first liking is sometimes on the parents or other friends part, and then by them made knowne to the party to be married, as the friends

o Iew 24. 10.
11.

p Gen. 6. 4.
q Neh. 13. 24.
r Iudg. 1. 5.

f Ios. 2. 9. & c.
Heb. 11. 31.
r Ruth. 1. 16.

u Ruth. 2. 11. 12

x Iudg. 14. 1.
& c.

* Deut. 7. 3.

y Iudg. 15.

2 King. 1. 10.

Luke 9. 55.

Iudg. 16. 30.

Gen. 24. 58.

of *Rebecca*, liking the offer of *Isaac* which was made by *Abrahams* servant, made it knowne to *Rebecca* her selfe. Sometimes againe the first liking is on the parties part that is to be married: and then if that party be vnder the government of parents, the matter must be moued to them, before there be any further proceeding therein, as *Sampson* who seeing and liking a daughter of the Philistims, told his father and his mother thereof. Yea though the party bee not vnder the government of any, yet it is very meet that counsell bee taken of wife and vnderstanding friends: that in a matter so weighty as marriage is, there may bee the aduice of more heads then one, for the preuenting of such mischiefes as through rashnesse might fall out. After a liking is thus taken by one party of a meet mate, that liking must bee moued to the other party so liked, to know whether there bee a reciprocall affection of one towards another. Thus *Sampson* went and talked with that woman whom he liked to bee his wife. If at first there be a good liking mutually and thoroughly settled in both their hearts of one another, loue is like to continue in them for euer, as things which are well glued, and settled before they be shaken vp and downe, will neuer be seuered a sunder: but if they bee ioyned together without glue, or shaken while the glue is moist, they cannot remaine firme. Mutuall loue and good liking of each other is as glue. Let the parties to be married be herein well settled before they come to meet with trials through cohabitation, and that loue will not easily be loosened by any trials.

Too eager
and hasty
pursuing after
marriage a
brutish thing.

Contrary is the adulterous and brutish practise of such as so soone as they cast their eie on any whom they like, neuer aduise or consult about a right and due proceeding vnto marriage, but instantly with all the eagerness and speed they can, like brute beasts, seeke to haue their desire and lust satisfied. Though to keepe them-

selues free from the penalty of the lawes vnder which they liue, they procure meanes to be married, yet they declare a lustfull and adulterous minde. And their practise is too like to the practise of the Beniamites, who catch wiues from among the daughters of *Shilob* as they were dancing: or else to the practise of the Spirit of God, that it repented him that he had made man, and thereupon he was moued to bring a generall deluge on the whole world. Their practise was this, that they tooke them wiues of all that they chose: that is, they rashly and suddenly married whomsoever they liked, without any consideration of their condition

Iudg. 21. 23.

Gen. 6. 1.

§. 14. Of a contract what it is?

II. When both parties haue manifested a mutuall liking each to other, and vpon mature deliberation and good aduice doe conceiue one to be a fit match for another, it is requisite that a ioynt consent and absolute promise of marrying one another before sufficient witnesses bee made. This rightly made is a contract, which is the beginning of a marriage.

Pro non est consensus utriusque, non potest esse matrimonium. In fine, iur. can. lib. 3. de nupt. tit. 12.

The right making of a firme contract consisteth in two things:

1. In an actuall taking of each other for espoused man and wife.

2. In a direct promise of marrying each other within a convenient time. So as a forme of contract may be made to this purpose, First the man taking the woman by the hand to say, *I A. take thee B. to my espoused wife. and doe faithfully promise to marry thee in time meet and convenient.* And then the woman againe taking the man by the hand to say, *I B. take thee A. to be my espoused husband, and doe faithfully promise to yeeld to be married to thee in time meet and convenient.* This mutuall and actuall taking of one another for espoused man and wife in the time present, and a direct promise of marrying one another

ther afterwards, setteth such a right
and property of the one in the other,
as cannot bee alienated without li-
cence had from the great Iudge of
heaven, who hath by his diuine or-
dinance settled that right.

§. 15. Of the grounds of a contract.

Quest. Is a contract absolutely necessary?

Ans. Though it have been an ancient custome continued in all ages, yet I dare not pronounce it to bee so absolutely necessary, as the want thereof should nullifie a marriage, and make it to be no lawfull marriage. But surely it is so meet and requisite, as I would aduise all Christians that desire a blessing and good successe on their marriage, to bee contracted before they are married.

If there were no other ground for it but this, that God hath sanctified it, and commended it vnto vs by his word, it were enough to perswade such as feare God to vse it.

For I demand, why doth God commend vnto his Church any thing by his word, but that his Church should make conscience of vsing it? Now that by Gods word it is commended, is without contradiction most euident. For, not to insist on that argument which, nor without good probability, is alleged for the antiquity of a contract, and thus collected from Gods ordering of that first ancient mariage betwixt *Adam* and *Euah*, God brough *Euah* to *Adam* on the first day that they were created to see how hee would like her, and vpon the sight of her, and notice which withall he had of her, by that wisdom which God gaue him, he then tooke her to himselfe: which taking is supposed to be but a contract, because ^a he did not know her till after his fall. If it bee objected that *Adam* and *Euah*, are called ^b *man* and *wife* in the time of their innocency. It may be answered that those titles ^a are in Scripture giuen to such as are only contracted, to

shew the neere and firme coniuncti-
on betwixt parties espoused.

But not to insist on that which is but probable, it is more then probable that *Lois* daughters were contracted; for it is said^d *Loi* had *sonnes in law which married* (or rather should marry) *his daughters*: and withall it is said, that *they had not knowne man*: now then it must needs follow that they were called *Lois* sonnes in law because his daughters were espoused to them. But most euidet for this purpose is that difference which the law putteth betwixt a pure virgin, an espoused maid, and a married wife. So as contracted persons are in a middle degree betwixt single persons, and married persons: they are neither simply single, nor actually married. To shew that this custome of a contract before mariage continued in Gods Church among the Saints, it is expressely noted that *Mary* the mother of the Lord Iesus who liued many hundred yeares after that law, was contracted.

§. 16. Of the reasons which shew how requisite a contract is.

Many good and weighty reasons may be alledged to shew how requisite it is that a contract should go before marriage. For,

1. It addeth much to the honour of marriage, that it should bee deliberately and aduisedly step after step, by one degree after another consummated and made vp.

2. It putteth a difference betwixt such as intend marriage in the feare of the Lord, for such holy ends as are warranted in the word, and such as intend it only to satisfie their lust, or for other like carnall ends. For *they* can admit no delay, as was noted before. But *they* that vse this solemne preparation by a contract before marriage, shew that they desire to haue all things fit for so sacred a matter duly performed; and therefore they are content to make some stay for the better effecting thereof.

Consuetudine
Scripturatum
sponsi viri, &
sponsatorum
uoxes, Hier. in
Mat. 1.

d Gen. 19. 14, 8
Quia iam des-
ponsatio facta
erat, ideo vocat
eos generos.
Chrys. in hunc
loc.

c Dent. 22.22,
Ex.

Luke 1:27.

* In the end
of \$.19.

married

Atos ille veteribus erat ante multum tempus sponsalia facere. Chrysim Gen. Hom. 43.

Gen. 2.22.

260, 4.1.

b Gen. 1, 25.

* Dent. 22, 24.
Gen. 19, 14.

3. It is a meanes of knitting the hearts of the two parties to be married more firmly and inuolably together before they come to dwell together. For a contract being the beginning of marriage; it is an euident demonstration of Gods counsell concerning the parties contracted, that God hath prepared them each for other to be man and wife: so as after the contract is made, they may simply and absolutely pray each for other, that God would blesse them one to another, to liue comfortably and happily together. Before a contract is made, they can but vpon supposition (if God haue appointed them to be man and wife) pray one for another. For oft it falleth out that after many great hopes and likelihoods of proceeding in such or such a match, by some occasion or other it is cleane broken off: but a lawfull contract knitteth so firme a knot as cannot be broken: so as a man may conclude that being contracted to a woman shee shall be his wife and so may a woman conclude of a man. The consideration hereof will further moue them more narrowly to obserue what good qualities, or what other things, which may make them more louely one to another, are in each other.

4. It is a meanes to make them before hand prepare themselves to performe such marriage duties as Gods word requieth of man and wife. For a contract giueth them assurance of marriage if they liue vnto it: so as then they cannot but know that it is high time for them to thinke how they are to cary themselves, when they come to liue in house together: and withall to consider, what crosses ordinarily doe accompany the married estate, that they may be before hand prepared wisely to passe them ouer, or patiently to vndergoe them.

5. It may be a meanes of discouering many hidden and close inconueniencies, which otherwise would neuer come to light. For many

friends fearing least the discouering of some euils which are carried closely, should make a breach betwixt themselves and their friends, will not make them knowne til they see some vrgent necessity to moue them so to doe. Though the euill be such, as being known would hinder marriage, yet till they see some sure euidence, that they shall indeed be married (if no iust exception be put in) they will hope that some other occasion may fall out to hinder the marriage, and in that respect condeale their exception. But because a contract is the beginning of marriage, after they haue notice thereof, they will not forbear to disclose what they know. For this end is it, that the contract is three severall times openly published in the Church, that if any doe know any iust cause why such persons as are contracted may not lawfully proceed to marriage, they make known the same. A commendable custome: and great pitty, that it is so much neglected as it is.

6. It may preuent many plots and practises of inueigling, or scaling away maids and widdowes. For it oft falleth out, that when parents or other friends haue provided a good match for their daughter, or for some other vnder gouernment, and all things on all parts well concluded, the wedding day appointed, and all things fitted and prepared for the solemnising of the wedding, some desirous to forestall that marriage, by secret and cunning deuices get the bride away a few daies before, if not on the very morning of the intended wedding day, and mary her out of hand to another. That which maketh men so bold is, that they know a clandestine marriage being consummate shal stand firme in law. But a legall contract preuenteth such ischiefes, because it maketh such a furtiue marriage vtterly void. None therefore knowing that a contract is lawfully made before hand, will be so bold, or rather so mad, as to offer to frustrate a marriage after any such manner.

7. It is a meanes to stirre vp the parties which are to be married, more carefully and diligently to provide all things fit for their dwelling together, & well ordering their household before hand; that they be not to seek for necessaries when they should vse them. For being contracted, they know that it cannot be long ere they must come to dwell together.

§. 17. *Of abusing, or neglecting a contract.*

There are two extremes contrary to the forenamed doctrine of a contract.

One of attributing too much to it.

Another of derogating too much from it.

Many make it a very marriage, and thereupon haue a greater solemnity at their contract, then at their marriage: yea many take liberty after a contract to know their spouse, as it they were married: an vnwarrantable and dishonest practise. Lots daughters were contracted to husbands, and yet they are said to haue knowne no man. The law stileth her that is contracted *a maid*, to shew that she ought to keepe her selfe a virgin till the marriage be consummate. Therefore *Mary* is thus described, *a virgin espoused*.

But it is the common course of most to make light account of this warrantable and honourable proceeding to marriage by a contract. Few there be in comparison of the multitudes that are married, who make any conscience thereof. They thinke it needlesse, and vtterly neglect it. No maruell that they meet with many mischiefs & inconueniencies, when the meanes of preventing the same are not vsed. Let such duly weigh the reasons rendred in the former section.

§. 18. *Of the distance of time betwixt the contract and marriage.*

Quest. What distance of time

must passe betwixt the making of a contract, and consummating of marriage?

Ans. This must bee left to the wise consideration of the parties contracted, and of their friends, for the same time cannot precisely bee prescribed to all. Occasions may fall out either of hastening, or putting off the marriage. Only extremes on both sides must be avoided. Neither ought the marriage be too suddenly solemnized vpon the contract; (then the ends and reasons of a contract, before mentioned, are made void) nor yet too long put off (then may Satan take occasion to tempt them for their incontinency.) The laudable custome of our and other Churches sheweth, that at least three weekes must passe betwixt contract and marriage. For the contract is to be three times published; and that but once a weeke before the wedding be celebrated. And we read that the virgin *Mary* was at least three moneths contracted before *Ioseph* tooke her to wife. For when the Angell first came to her, she was espoused: after that she went to her colen *Elizabeth*, with whom she abode three moneths: and then being returned home, *Ioseph* was warned by an Angell to take her to wife. I note not this as a rule for euery one precisely to follow. For the virgin *Mary* had a iust occasion to tarry three moneths with her old colen *Elizabeth*: and so may others haue occasions to put off their marriages: which may bee lawfull, so the marriage be not put off too long, and that there bee a mutuall and ioynt consent of both parties. For after the contract is made, neither the man nor the woman haue the power of their own body.

Contrary is that vnwarrantable course which many take, to be affianced and made sure to a wife, and then to trauel beyond sea, or to any other place, and be absent from their spouse a yeere, or two, or three, or it may be more yeeres. If a man might not goe to warre, nor be charged with

any

Nonnulli sponsam impotentem est arder libidinis, ut corpusculum puellari vim ad ferant. Eras. in Inj. Matr.

* See §. 15.

a Deut. 22. 24.

b Lukel. 27.

Rubr. before the forme of solemnizing of matrimony. Luk. 1. 27. 56.

Mat. 1. 20.

Vnlawfull for parties contracted long to absent themselves each from other.

Deut. 24. 5.

any businesse that should draw him from his wife the first yeere of his marriage, much lesse may hee absent himselfe for any long time after hee is contracted but not married. This may bee a meanes to alienate the heart of his spouse from him for euer.

§. 19. *Of a religious consecrating of marriage.*

III. The last degree of consummating a marriage is the open and publike solemnization thereof: which consisteth

1. In a religious consecratio
2. In a ciuill celebration

A religious consecration of marriage is performed by the blessing of a publike Minister of the word in the open face of the Church in the day time. This of old hath been vsed of Christians, and still is continued among vs. Though we haue neither expresse precept, nor particular patterne in Gods word for this manner of solemnizing a marriage (for there is no particular forme thereof set downe in the Scripture) yet it being agreeable to the generall rules thereof, we ought in conscience to subiect our selues thereto.

The generall rules are these, *Let all things be done decently, and in order. The Churches of God haue such a custome. Submit your selues to euery ordinance of man for the Lords sake,* with the like. But the foresaid maner of consecrating marriage, is very decent and in good order, a laudable custome of the Churches, and an ordinance of those gouernours vnder whom we liue. Therefore warrantable, and to be obserued. Neither is this order, custome, and ordinance appointed without iust and weighty reasons. For

1. Marriage is a kinde of publike action: the well or ill ordering thereof much tendeth to the good or hurt of family, Church, and common-wealth. Forby marriage families are erected, and Church and

common-wealth increased and continued.

2. *Marriage is honourable.*

The most sacred & inuiolable bond that knitteth any two persons together.

3. Marriage is Gods couenant, wherein hee himselfe hath a maine and principall stroke. For God is the chiefe agent in ioyning man and woman in marriage.

On these grounds it hath beene thought very requisite that marriage should be solemnized in the day time (as a worke of light that need not be couertly and closely done) and that in a publike place, whether any, that will, may haue free access, either to except against it, and hinder it (if there be iust cause) or to be a witness thereof, and to adde his blessing thereto. And among publike places the Church is thought the fittest, because it is the house of praier, where persons and actions are most solemnly blessed. And of all persons a publike Minister is thought to bee the meetest to celebrate marriage, & to ioync the parties to bee married together, because he stands in Gods roome; and in and by his ministry God ioyneth them together, and blesteth them: so as after the minister hath rightly ioyned man and wife together in matrimony, it may bee well said, *Those whom God hath ioyned together, let no man put a sunder.* The forme of consecrating marriage, which is prescribed in our liturgy or common-prayer-booke, doth so distinctly, perspicuously, and fully set downe whatsoever is to be obserued and done by the parties to bee married, their parents, or other gouernours, and the Minister that ioyneth them together, that I can adde nothing thereunto. There are declared the grounds, ends, and vses of marriage. There open proclamation is made whether any can except against the intended marriage, There each party is solemnly charged, that if either of them doe know any impediment, why they may not lawfully

d. Heb. 13. 4.
e. 1 Pet. 3. 1.
f. 80, 81, 82,
etc.

f. 1 Pet. 3. 17.

*Coniugium le-
meditione sa-
cerdotalis anelli-
ficari oportet.
Amb. epist. 70.*

1 Cor. 14. 40.
1 Cor. 11. 16.
1 Pet. 3. 13.

ly be married, to disclose it. There also each party is openly demanded if freely and willingly they will take one another for man and wife. There the duties of married persons are declared, and they severally asked whether they will subiect themselves thereto or no. All which being openly professed, the parent or some in his stead is called forth to giue the Bride to the Bridgroom. Then they two actually taking each other to bee man and wife, and testifying the same by expresse words, and by mutuall pledges, the Minister in Gods name ioyneth them together, pronounceth them to be lawfull husband and wife, and by prayer craueth Gods blessing vpon the action, and vpon their persons. Thus is the mariage consecrated, and they two made one flesh, that is, lawfully ioyned together by the inuiolable bond of mariage.

§. 20. Of clandestine mariages.

Contrary are clandestine mariages, such are made in priuate houses, or other secret places, or in Churches without a sufficient number of witnesses, or in the night time, or without a lawfull Minister of the Word, with the like. As such seeking of secrecy taketh much from the honour and dignity of mariage, so it implieth some euill cleauing thereto: *For euery man that euill doth hateth the light.* There is little hope that such mariages should haue any good successe. For where such meanes as are sanctified for obtaining a blessing on mariage are neglected, what blessing can thereupon bee expected?

§. 21. Of a ciuill celebrating of mariage.

Though vpon the forenamed consecrating of mariage it bee in regard of the substance thereof fully consummate, yet for the greater solemnity of so honourable a thing, it is very requisite that further there be added a *ciuill celebration* of it: vnder

which I comprise all those lawfull customes that are vsed for the setting forth of the outward solemnitie thereof, as meeting of friends, accompanying the Bridgroom and Bride both to and from the Church, putting on best apparell, feasting, with other tokens of reioicing: for which we haue expresse warrant out of Gods word.

For the generall, that the mariage time is a time of reioicing, some gather from the notation of the word, as if it were stiled *mariage of merry age*. But to let that passe, The Scripture vseth to set forth a time of reioicing by the ^a *ioy of the Bridgroom ouer his Bride*, and stileth ^b *the voice of a Bridgroom and a Bride, the voice of ioy and gladnesse*. And on the contrary counteth it a iudgement, when ^c *ioy is taken away from the Bridgroom and the Bride*.

For meeting of friends at the time of mariage, it is noted that ^d *Laban gathered together all the men of the place*, when his daughter was married. And when *Sampson* was married, ^e *they brought thirty companions to him*. And when a friend of the virgin *Mary* was married, ^f *Iesus and his Disciples*, besides many other, were inuited thereto. And in the parable of the mariage of the Kings sonne, it is noted that ^g *many guests were bidden to the wedding*. In all which histories it is further noted, that feasts were made at the solemnizing of those mariages. And the phrases which the Prophet vseth of ^h *a Bridgroom decking himselfe with ornaments, and a Brides adorning her selfe with Jewels*, giue warrant for putting on the best apparell at that time.

Here by the way let good heed be taken, that the things which may lawfully be vsed, be not vnlawfully abused, as commonly mariage festivities, and that especially in feasting, are.

§. 22. Of ill or well ordering mariage feasts.

Mariage feasts are abused.

i. When

Magnifico coniugio nuptia celebrantur: laetantur omnia, munera sponsalia, &c. Greg. Naz. ad Vital. vide plura ibid. de coniugio solemnitate.

Mariage a time of reioicing.

a Isa. 62. 5.
b 1er. 33. 11.

c 1er. 7. 34.
Iuel 2. 16.

d Gen. 29. 22.

e Iudg. 14. 11.

f Iob 2. 2.

g Mat. 22. 3.

h Isa. 61. 10.
1er. 2. 32.

Abuse of marriage feasts.

Iſa. 55. 12, 13.

1. When they are made at an vnseasonable time : as on the Lords day, or in a time of mourning.

Luk. 15. 13.

2. When they exceed the ability of him that maketh the feasts.

Luk. 31. 34.

3. When the abundance perceived, is immoderately taken, euen to gluttony and drunkenesse. The lewd practise of drinking healths to the Bridegroom and Bride, oft causeth much excesse in drunkenesse.

Iſa. 5. 11.

4. When too much time is spent therein.

Iſa. 5. 12.

5. When God is cleane forgotten therein, and the company poysoned with corrupt communication, vnchaste songs, and the like.

Am. 6. 6.

6. When the needy and distressed are not remembred therein.

Direction for
marriage feasts

For preventing of these abuses, a seasonable time for celebrating marriage must be chosen out : and moderation vsed both by him that maketh the feast, and also by them that partake thereof : moderation I say in the measure of eating and drinking, and in the time spent therein : which time must be sanctified with such communication as is good to the use of edifying, that it may minister grace vnto the hearers. And for the more cheerefulnesse therein, witty questions and doubtfull riddles may be propounded (as Sampson did) to exercise the wit and Iudgement of the guests: there may be also singing Psalmes and hymnes and spirituall songs, making melody in their hearts to the Lord. Yea further, that the marriage meeting, mirth, and feasting may be the better sanctified, good choice is to be made of the guests that are inuited thereto. Hereof we haue a worthy patterne in those who were married in Cana of Galile, and inuited to their feast Iesus, his mother, and his disciples. Such as Iesus, will minister occasion of fauour and sanctified communication, whereby all the guests may be much edified. Such as the virgin Mary will be a good example of modesty, sobriety, and other like Christian graces. Such as the Disciples, will

Iudg. 14. 12.

Eph. 5. 19.

Ioh. 3. 1, 2.

be farre from scorning and deriding wholsome and good instructions, but rather giue all diligent heed therunto, and lay them vp in their hearts.

About all, that the mirth & ioy of marriage be not damp, as *Belshazzar* was, let them that are married, and all that come to reioyce with them, be sure that they haue true assurance of their spirituall marriage with Christ, and of a good right in him to the creatures which they vse. Otherwise their sinnes will be as that hand-writing which appeared to *Belshazzar* on the wall.

Finally, in regard of that liberty which God giueth with plenty and abundance to eate of the fat, & drink of the sweet, let the poore that scarce haue sufficiency be remembred.

Thus by a right celebrating of marriage, is it much honoured: and man and wife with much honour are brought together.

§. 23. Of the honour of marriage in regard of the first institution thereof.

Great reason there is why marriage should with such honour be solemnized. For it is a most honorable thing. Honourable in the institution, ends, priuiledges, and mystery therof. No ordinance was more honourable in the first institution thereof, as is euident by the Author thereof, the Place where it was instituted, the Time when it was instituted, the Persons who were first married, and the Manner of ioyning them together.

1. The Author and first Institutor of marriage was the Lord God. Could there haue been a greater, or any way a more excellent Author?

2. The Place was Paradise; the most faire, glorious, pleasant, honourable, commodious, and euery way most excellent place that euer was in this world. Place, though it be but a circumstance, addeth much to the honour of a thing. Solemne ordinances are made in honourable places. Thus with vs marriages are solemnized in Churches, not in priuate houses.

Dan. 5. 1.

Hebr. 9. 10.

Gen. 2. 18, 19, 22

3. The *Time* was the most pure and perfect time that euer was in the world, when no sin or pollution of man had stained it, euen the time of mans innocency. Purity addeth much to the honour of a thing.

4. The *Persons* were the most honourable that euer were, euen the first father and mother of all mankind, they who had an absolute power and dominion ouer all creatures, and to whom all were subiect. None but they euer had a true monarchy ouer the whole world.

5. The *Manner* was with as great deliberation as euer was vsed in instituting any ordinance. For first the three glorious persons in the Trinity doe meet to aduise about it. For *The Lord God said*, and to whom should he speake not to any created power, but to him that was begotten of himselfe, that *Wonderfull, Counsellor, &c.* In this consultation this ordinance is found to be very needfull: (*It is not good for man to be alone*) thereupon a determination is set downe, to *make an helpe meet for man*. For the better effecting hereof, the Lord proceedeth thereto very deliberately, by sundry steps and degrees.

1. All the creatures that liued on the earth, or breathed in the aire, are brought before man, to see if an helpe meet for him might be found among them.

2. Euery of them being thorowly viewed, & found vnfit, another creature is made & that out of mans substance and side, and after his image.

3. This excellent creature thus made, is by the maker thereof presented to man, to see how he would like it.

4. Man manifesting a good liking to her, she is given to him to bee his wife.

5. The inuiolable law of the neer and firme vnion of man and wife together is enacted.

Let all the forenamed branches concerning the first institution of marriage expressely recorded by the holy Ghost be wel weighed, and we

shall easily see that there is no ordinance now in force among the sons of men so honourable in the institution thereof, as this.

§. 24. Of the ends of Marriage.

2. The *Ends* for which marriage was ordained, adde much to the honour thereof. They are especially three.

1. That the world might bee increased: and not simply increased, but with a legitimate brood, and distinct families, which are the seminaries of cities and common-wealths. Yea also that in the world the Church by an holy seed might bee preferred, and propagated, *Mal. 2. 15.*

2. That men might auoid fornication (*1 Cor. 7. 2.*) and possesse their vessels in holinesse and honour. In regard of that pronenesse which is in mans corrupt nature to lust, this end addeth much to the honour of marriage. It sheweth that marriage is an haue to such as are in icopardy of their saluation through the gusts of temptations to lust. No sin is more hereditary; none whereof more children of *Adam* doe partake, then this. Well might Christ say, *all men receiue not this saying*. Of all the children of *Adam* that euer were, not one to a million of those that haue come to ripenesse of yeeres haue been true *Eunuches* all their life time. Against this hereditary disease no remedy is so soueraigne as this. Yea for those that haue not the gift of continency, this is the only warranted, and sanctified remedy.

3. That man and wife might be a mutuall helpe one to another, (*Gen. 2. 18.*) An helpe as for bringing forth, so for bringing vp children; and as for erecting, so for well governing their family. An helpe also for well ordering prosperity, and well bearing aduersitie. An helpe in health and sicknesse. An helpe while both liue together, and when one is by death taken from the other. In

This

Gen. 2. 18.
Cuius hoc dicitur?
nou create al-
cuius potentie,
sed ei qui ex se
natum est, Con-
silio aduoca-
bili, &c. Chrys.
in Gen. hom. 14.

Prima societas
in ipso coniugio
est, &c. Id autem
est principium
urbium, &
quasi seminari-
um resp. Cic.
Offic. lib. 1.

Qui tentatio-
num procellas
cum difficultate
salutis tolerant,
coniugii partum
petant Greg.
in Pass. part. 3.
admon. 28.

Mal. 19. 11.

Ad adiumen-
tum mulier da-
ta est viro.
Amb. Offic. l. 1.
ca. 18.
Ut non solum
boneste sed &
commodè vi-
uat. Chrys. in
Gen. 2. hom. 14.

*Et licet adiuvant
hominem labo-
ribus suis multa
irrationabilia,
nullum tamen
par est rationali
mulieri, (bryff.
istd.*

* Rom. 3. 1.

*Vnusquisq; in
libris suis quo-
dammodo re-
nascitur, &c.
Plato de Leg.
lib. 4.*

*y Applan lib. 3.
de belis.*

*2 Sueton. in
Aug.
* Arist. Polit. li.
2. cap. 7. &
Cecili. lib. 10.
tit. 63.*

Gen. 39. 16.

this respect it is said (*Pro. 18. 22.*) *who so findeth a wife, findeth a good thing*, which by the rule of relation is true also, of an husband.

No such helpe can man have from any other creature as from a wife; or a woman as from an husband.

§. 25. Of the Priviledges of marriage.

III. If (* as once of circumcision) it bee demanded what is the priviledge, advantage, and profit of marriage, I answer, *Much every way.*

1. By it men and women are made *Husbands and Wives.*

2. It is the only lawfull meanes to make them *Fathers and Mothers.*

3. It is the ordinary meanes to make them *Masters and Mistresses.* All these are great dignities, where in the image and glory of God consisteth.

4. It is the most effectuall meanes of continuing a mans name and memory in this world, that can be. Children are living monuments, and lively representations of their parents.

5. Many priviledges have of old been granted to such as were married. In pleading causes, or giving sentence, they had the first place; and in choice of offices they were preferred. In meetings they had the upper hand. And if they had many children they were exempted from watchings, and other like burthen-some functions. Among vs, if the younger sister be married before the elder, the preheminy and precedence is given to the younger.

The priviledges and honours which are given to married persons, were questionlesse the ground of that custome which *Laban* mentioneth of his country; that the younger was not to be married before the elder.

§. 26. Of the mystery of Marriage.

III. Great is that mystery which is set forth by marriage, namely the sacred, spirituall, real, and inuiolable

union betwixt Christ & his Church; which is excellently deciphered in *Salomons Song*, and in *Psal. 45.* and expressly noted, *Eph. 5. 32.*

Hereby man & wife who intirely, as they ought loue one another, have an evident demonstration of Christs loue to them. For as parents by that affection which they beare to their children, may better discern the mind and meaning of God towards them, then such as neuer had child, so may married persons better know the disposition of Iesus Christ, who is the spouse of every faithfull soule, then single persons.

§. 27. Of Marriage and single life, compared together.

Let now the admirers and praisers of a single estate bring forth all their reasons, and put them in the other scale against marriage. If these two be duly poised, and rightly weyed, wee shall find single life too light to be compared with honest marriage. All that can be said for the single estate, is grounded vpon accidentall occasions. Saint Paul, who of all the penitents of holy Scripture hath spoken most for it, draweth all his commendations to the head of Expediency, and restraineth all vnto present necessity.

Obiect. Hee vseth these words (*good, and better.*)

Ans. Those words haue relation not to vertue, but to expediency: neither are they spoken in opposition to vice & sin, for then would it follow, that to marry (which is Gods ordinance, and honourable in all) were euill and sinful: which is to reuiewe that ancient heresie, that marriage is of the Diuell. Of old they who haue called lawfull marriage a defilement, haue been said to haue the Apostate dragon dwelling in them. But the Apostle stileth that good, which is commodious, and that better which is more expedient: and yet not simply more expedient, but to some persons at some times. For if any

L 2

haue

*2 Cor. 7. 26.
Si autem in
vobis dominus,*

*b 2 Cor. 1.
c 1 Cor. 38.*

*d Saumilianus
de quibus
Epiph. bar. 33
e Si quis coin-
quinationem
habet legitimam
communionem,
habet in habitum
draconem draconem
apostatam
Iuxta Epistolam
Rohand.*

have not the gift of continency, it is not onely commodious or more expedient that they marry, but also absolutely necessary. They are commanded so to doe (1 Cor. 9.7.) Yet on the other side, if any haue the gift of continency, they are not simply bound from marriage; there be other occasions, beside auoiding fornication, to moue them to marry. It is therefore truly said that *Virginity is not commanded, but aduised vnto. Wee haue no precept for it, but leaue it to the power of them that haue that power.* So farre forth as men and women see iust occasion of abstaining from marriage (being at least able so to doe) they are by the Apostle perswaded to vse their liberty and keepe themselves free. But all the occasions which moue them to remaine single, arise from the weaknesse and wickednesse of men. Their wickednesse who raise troubles against others; Their weaknesse who suffer themselves to be disquieted and too much distracted with affaires of the family, care for wife, children, and the like. Were it not for the wickednesse of some, and weaknesse of others, *to please an husband or a wife,* would be no hinderance to *pleasing of the Lord.* If therefore man had stood in his entire & innocent estate,

no such wickednesse or weaknesse had seized vpon him: and then in no respect could the single estate haue been preferred before the married. But since the fall, Virginity (where it is given) may be of good vse: and therefore the Church doth giue due honour both to virginity and marriage.

S. Ecclesia & virginitatem glorificat, & nuptias pudicas bonas. Apoph. bar. 48.

§. 28. Of celebrating marriage with sorrow.

Contrary to the forenamed ioyfull celebrating of marriage, are all those indirect courses which bring much griefe, trouble and vexation thereunto: as forced, stolne, vnequall, or any other way vnlawfull marriages: marriages without parents, or other gouernors and friends consent; or huddled vp to auoid the danger of law for former vncleannesse committed, with the like. Many by their preposterous and vndue performing of so weighty a matter, doe not only cause great trouble and disquietnesse on the marriage day, but also much sorrow all the daies of their life. If such find no ioy, comfort, or helpe in marriage, but rather the contrary, let them not blame Gods ordinance, but their owne folly and peruerfnesse.

Virginitas non est iussa sed admonita. Bernard. de modo bene viu. serm. 21. De virginitate preceptum non habemus: voluntarium potest id velimus. quimus. Constit. Apostoli. 4. c. 14.

1 Cor. 9. 38.
33. 34.



The second Treatise.

PART. II.

Of common-mutual duties betwixt Man and Wife.

§. 1. Of the heads of those common-mutual duties.

IN the first part of this Treatise concerning *Man and wife*, hath

been declared, who are so to be accounted: In this second part, their

com-

x De necessitate ad esse.

y De bonitate ad bene esse.

common-mutual duties are to be laid forth. These are either ^x absolutely necessary for the being and abiding of marriage: or ^y needfull and requisite for the well being and well abiding of it, that is, for the good estate of marriage, and for a commendable, and comfortable living together.

There are two kinds of the former

1. Matrimoniall Vnity.
2. Matrimoniall Chastity.

The latter also may be drawne to two heads: for they are either such as the married couple are mutually to performe each to other: or such as both of them are ioynly to performe to others.

Those mutual duties are

1. A louing affection of one to another.
2. A prouident care of one for another.

Vnder that prouident care I comprise both the *Meanes* whereby it may be the better effected (which is *Cohabitation*) and the *Matter* wherein it consisteth:

And this

1. The Soule,
2. The Body,
3. The Good-name,
4. The Goods

respecteth each other.

The ioyned duties which are to be performed to others,

respect

1. Those who are in the house.
2. Those who are out of the house.

They who are in the house are

1. Members of the family.
2. Guests which come to the family.

Many more particulars are comprised vnder these generall heads, which I purpose distinctly to deliver, as I come to them in their seuerall proper places.

§. 2. Of Matrimoniall vinity.

The first, highest, chiefeft, and most absolutely necessary common-mutual duty betwixt Man & wife, is *Matrimoniall vinity*, whereby husband and wife do account one another to be *one flesh*, and accordingly preferue

the inuioable vnion whereby they are knit together. This is that duty which the Apostle inioyneth to husbands and wiues, in these words, *Let not the wife depart from her husband: Let not the husband put away his wife.* He there speaketh of renouncing each other, and making the matrimoniall bond frustrate, & of no effect; which bond he would haue to be kept firme and inuioable, and they two who are thereby made *one*, constantly to remaine *one*, & not to make themselves *two* againe. This matrimoniall vinity is so necessary, as it may not be disunited or dissolved though one bee a Christian, the other a Pagan. If any brother (saith the Apostle) hath a wife that beleueth not, let him not put her away. And the woman which hath an husband that beleueth not, let her not leaue him.

The reasons of this inuioable vnion are especially two: One taken from the *Author* of marriage: the other from the *Nature* thereof.

1. The *Author* of marriage is God. It is his ordinance: and he it is that by his ordinance hath made of *two*, *one flesh*. Now marke the consequence which Christ as a ruled case, and vndeniable principle inferreth thereon, *What God hath ioyned together, let no man put asunder: If no man, then nor wife, nor husband himselfe.*

2. Such is the *Nature* of the matrimoniall bond as it maketh of *two* *one*, and more firmly bindeth them two together; then any other bond can bind any other two together: how then should they be *two* againe?

§. 3. Of Desertion.

The vice contrary to matrimoniall vinity is *Desertion*, when one of the married couple through indignation of the true religion, and vtter detestation thereof, or some other like cause, shall apparently renounce all matrimoniall vinity, & withdraw him or her selfe from all society with the other, and liue among Infidels, Idolaters, heretiques, or other such persecutors, as a faithfull Christian with

1 Cor. 7. 10, 11.

1 Cor. 7. 12, 13.

Gal. 3. 10, 12, 14.

Mat. 19. 6.

* See Treat. 1. §. 79, 80.

safety of life, or a good conscience, cannot abide among; and though all good meanes that can be thought of be vsed to reclaim the party so departed, yet nothing will preuaile, but obstinately persisteth in renouncing all matrimoniall fellowship.

This *Defertion* is in the case of marriage so capitall, as it freeth the innocent party from any further seeking after the other. In which respect the Apostle saith, *If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases,* 1 Corinth. 7. 15 By bondage he meaneth matrimoniall subiection (by reason whereof neither of the married persons haue power of their own body, but one of the others.) Now they that are not vnder this bondage, are not bound to seeke after it. That *Defertion* therefore on the delinquents part is such a dissolution of marriage, as freeth the innocent party from the bondage thereof. In many reformed Churches beyond the seas *Defertion* is accounted so farre to dissolve the very bond of marriage, as liberty is giuen to the party forsaken to marry another : and it is also applied to other cases then that which is aboue mentioned : as when an Infidel, Idolater, or Heretique shall depart from one of the true religion for other causes then hatred of religion : or when both man and wife hauing liued as Idolaters among Idolaters, one of them being conuerted to the true faith, leaueth his abode among Idolaters, and goeth to the professors of the true faith, but can by no meanes get the other party to remoue : or when one of the true religion shall depart from another of the same profession, and will by no meanes be brought to liue with the party so left, but openly manifesteth peremptory obstinacy, the matter being heard and adiudged by the Magistrate, the marriage bond may be broken; and liberty giuen to the party forsaken to marry another. But because our

Church hath no such custome, nor
our law determined such cases, I
leauē them to the custome of other
Churches.

§. 4. *Of matrimonial Chastity.*

The second necessary common-mutuell marriage-duty is *Matrimoniall chastity*. Chastity in a large extent is taken for all manner of purity in soule or body : in which respect the Apostle calleth the Church of God a *chaste virgin*. But in the sense wherein we here vse it, it especially appertaineth to the body : which is that vertue whereby *wee possesse our vessels* (to vse the Apostles phrase) *in holinesse and honor*: or more plainly to our purpose, whereby we keepe our bodies vndefiled.

Chastity thus restrained to the body is of *Single life, Wedlocke.*

That of single life is opposed to fornication : and it is either of such as neuer were married (Such an one was *S. Paul*, in which respect hee wisheth that all were as he, *1 Cor. 7. 7.*) Or of such as are lawfully freed from the bond of marriage. Such an one the Apostle calleth *a widow* indeed, Chastity of wedlocke is that vertue whereby parties married, observing the lawfull and honest vse of marriage, keepe their bodies from being defiled with strange flesh: thus the Apostle commandeth *wives* to be chaste, *Tit. 2. 5.* So as *they* that keepe the lawes of wedlocke are as chaste as they that containe.

Here by the way note the dotage of our aduersaries, who thinke there is no chastity, but of single persons: whereupon in their speeches and writings ^b they oppose chastity and matrimony one to another, as two contraries.

Some of their holy Fathers and Popes, and those not the least learned, nor of worst note among them, have inferred by their arguments against Priests marriage, that *Marriage is a living in the flesh, a sowing to the flesh, a pollution of the flesh.* To

2 Cor. II, 2.

1 Theff. 4-4.

ὁ βυζαντινὸς χῆρος
 1 Tim. 5. 9.
 Porphyrima
 congressum cum
 legitima uxore
 capitalem esse
 dicebat Socr.
 hist. Eccl. l. 1.
 cap. 11.

a Qui leges
conungit servat
homini conti-
nenti par sit.
Greg. Naz.
Cy. n Carm.

6 Clerici casti-
tatem professi
matrimonium
contrahere non
possunt. Concil.
Trid. S. 24.
Can. 9.
Siricij & In-
nocentius 3.
Gratian, Decr.
distinct. 31. 82

1 Cor. 7. 5.

that purpose *Saint Pauls* aduice to man and wife to abstaine, that they may giue themselves to fasting and prayer, is vrged : but directly contrary to the intent of the Apostle. For,

1. He speaketh there of extraordinary humiliation. 2. He interposeth this limitation, *for a time*. 3. He saith not simply, *that ye may pray*, but *that ye may giue your selues* (or haue *leasure) *to prayer* : as if it did only hinder, but not pollute prayer.

But how can the forenamed spots and blots of mariage stand with that beauty and glory wherewith the Apostle setteth it forth in these words, *Marriage is honourable in all, Heb. 13* 4. If mariage were as Papiſts set it forth to be, the *marriage-bed* were very vnfitly called *a bed vndefiled*.

Behold how contrary the spirits of *S. Paul* and of their Popes were. I wor well farre more contrary then chastity and matrimony.

But to returne to our matter, cleare it is, that married persons may bee chaste, and accordingly they ought to bee chaste. To which purpose the Apostle counsellings men & women, for auoiding fornication, to haue wiues and husbands, inserteth this particule *OWNE* (*Let every man haue his OWNE wife, and every woman haue her OWNE husband*) whereby he implieth, that they should not haue to doe with any other. That which *Salomon* expresseth of an husband, by the rule of relation must be applied to a wife. As the man must be satisfied at all times in his wife, and euen raiſht with her loue, so must the woman be satisfied at all times in her husband, and euen raiſht with his loue. By the like rule the precept giuen to wiues, *to bee chaste*, must husbands take as directed to themselves also, and be *chaste*. This duty did *Isaak*, & *Rebekah* faithfully and mutually performe each to other.

1. It was one maine end, why mariage (especially since the fall of man) was ordained, to liue *chastely*.

This the Apostle implieth, where he saith, *to auoid fornication*, let every man haue his owne wife, and let every woman haue her owne husband. And againe, *if they cannot containe let them marry*.

2. By chastity is a godly seed preserved on earth. By this reason doth the Prophet *Malachy* inforce this duty. For after he had said, that the Lord *made one*, meaning of two one flesh by mariage, hee inferreth this exhortation, *Therefore take heed to your spirit, and let none deale vnfaithfully against the wife of his youth*.

3. An especiall part of the honour of mariage consisteth in chastity : whereupon the Apostle hauing giuen this high commendation of mariage, that it is *honourable in all*, addeh this clause (*and the bed vndefiled*) to shew the reason of that honour. As if he had said, Because the mariage-bed is in it selfe a bed vndefiled, mariage is therefore in it selfe honourable, and doth so farre remaine honourable, as the bed remaineth vndefiled.

§. 5. of Adultery:

The vice contrary to matrimoniall chastity is *Adultery* one of the most capitall vices in that estate : a vice whereby way is made for *Divorce* : as is cleare and euident by the determination of Christ himself, concerning that point, first *propounded in his sermon on the mount, and againe ^b repeated in his conference with the Pharisees, where condemning vnjust divorces, he excepteth the divorce made for adultery :

And great reason there is thereof. For ^c the adulterer maketh himselfe one flesh with his harlot. Why then should hee remaine to bee one flesh with his wife ? *Two* (saith the law) *shall be one flesh* : not three. The like may bee said of a wife committing adultery.

§. 6. Of pardoning adultery upon repentance.

Quest. Seeing by adultery just cause

1 Chastity
one end of
marriage.
1 Cor. 7. 2.
Ibid. vers. 3.

1 By chastity
a godly seed
preserved.
Mal. 2. 16.

3 Chastity
the honour of
marriage.
Hib. 13. 4.

a Mat. 5. 32.

b Mat. 19. 9.
Christus ab a-
dultera viro se-
parari permis-
sit. Greg. 36.
Vir post forni-
cationem non
est vir. Chry-
som. 19. in
1 Cor. 7.
c Cor. 6. 16;

ord. 27.
Non dixit sim-
pliciter ut or-
etis, sed ut vacetis
orationi : ac
sirem impediatur
Chrys. in 1 Cor.
7. hom. 19.

1 Cor. 7. 2.
*bapt. vi.
*id est.

* Prov. 5. 19.
See more of
this text in
Treat. 4. §. 11.

Tit. 2. 5.

Reasons for
marriage-cha-
stity.

cause of diuorce is giuen, may this fault vpon the repentance of the delinquent person be so forgiuen, as no diuorce be sought by the innocent person, but both continue to liue together in wedlocke as before?

Ans. Though it bee not meet in this case, to impose it as an inuio-
lable law vpon the innocent party, to
retaine the delinquent, because of
repentance (for wee haue no direct
and strict warrant for it) yet I doubt
not but they may so doe, if they wil,
and that without iust exception to
the contrary, they ought so to doe.
For the law of diuorce did not neces-
sarily enioyn any to sue out the bill,
but only afforded them liberty to vse
that punishment if they saw cause.
I doubt not but for warrant of this
liberty, we may take Gods patterne,
in retaining Churches and people
after they haue committed spirituall
adultery: and Christs forgiuing the
woman that had committed adultery.
For, ^d *Seeing Christ said to an adulteresse, I condemne thee not, goe and sinne no more, who cannot conceiue that an husband ought to forgiue that which he seeth the Lord both of husband and wife hath forgiuen: and that he ought not to account her an adulteresse, whose fault he beleeueth to be blotted out, by the mercy of God, vpon her repentance?*

§. 7. Of the difference of adultery in a man, and in a wife.

Quest. Is the bond of mariage as much violated on the mans part when he committeth adultery, as on the womans when shee doth so?

Ans. Though the ancient Romans and Canonists haue aggrauated the womans fault in this kinde farre about the mans, and giuen the man more priuiledges then the woman, yet I see not how that difference in the sinne can stand with the tenour of Gods word. I deny not but that more inconueniencies may follow vpon the womans default then vpon the mans: as, greater infamy before men, worse disturbance

of the family, more mistaking of legitimate, or illegitimate children, with the like. The man cannot so well know which be his owne children, as the woman; he may take base children to be his owne, and so cast the inheritance vpon them; and suspect his owne to be basely borne, and so deprive them of their patrimony. But the woman is freed from all such mistakings. Yet in regard of the breach of wedlocke, and transgression against God, the sinne of either party is alike. Gods word maketh no disparity betwixt them. At the beginning God said of them both, ^a *they two shall bee one flesh*: not the woman only with the man, but the man also with the woman is made *one flesh*.^b Their power also ouer one another in this respect is alike. If on iust occasion they abstaine, ^c it must be with mutuall consent. If the husband leaue his wife, ^d she is as free, as he should be, if she left him. Accordingly the punishment which by Gods law was to be inflicted on Adulterers is the same, whether the man or the woman be the delinquent, (*Deu. 22. 22.*) If difference be made, it is meet that adulterous husbands be so much the more seuerely punished, by how much the more it appertaineth to them to excell in vertue, and to gouerne their wiues by example.

§. 8. Of the hainousnesse of Adultery.

But to returne to the discouery of the hainousnesse of Adultery, I finde no sinne thorowout the whole Scripture so notoriously in the seuerall colours thereof set forth, as it is. For besides that it is ^a by name forbidden in the Decalogue, it is further expressly branded to be committed,

1. Against each person in the holy Trinity: the Father (whose ^b countenance is broken) the Sonne (whose members are made the members of an harlot) and the Holy Ghost (whose ^d Temple is polluted.)

2. Against

d Postquam
(brutus ait a-
dultera nec
ego te damnabo:
vade, deinceps
noli peccare,
quis non intelli-
gat, debere ma-
ritum ignoscere
quod videt ig-
nouisse Domi-
num amorum:
nec iam se debe-
re adulteram
dicere cuius pa-
nitentis crimen
diuina credis
misericordie de-
lectum? Aug. de
adult. Coniug.
lib. 2. cap. 6.
Adultery as
great a sinne
in a man as
in his wife.
Lex iul de
Adult. l. 1.
Oris. Codic.
in l. Illust.
Grig. Nov.
Clau. reg. l. 9. c.
16.
More incon-
ueniencies of
a womans
adultery, then
a mans.

a Mat. 19. 5.

b 1 Cor. 7. 3. & 4.

c Vers. 5.

d Verse 15.
Tanto grauius
viros puniri
oportet, quanto
magis ad eos
pertinet & vi-
ros vincere, &
exemplo regere
famulas. Aug.
de adult. Con-
iug. l. 2. c. 8.

a 7. Commandement.

b Prov. 2. 17.

c 1 Cor. 6. 15.

d 1 Cor. 6. 19.

c Gen. 34. 31.

f Prov. 6. 35.

g Gen. 31. 10.
Judg. 11. 3.
Deut. 33. 12.

h Levit. 31. 9.

Gen. 34. 27.
2 Sam. 13. 12.
1 Job. 31. 13.
2 Sam. 13. 10.k Gen. 34. 27.
Judg. 20. 10.
Hof. 4. 3.
1 Mal. 1. 15.m Prov. 6. 33.
n 1 Cor. 6. 18.
o Prov. 6. 33.
p Prov. 6. 36.
The bitter
fruits of Adul-
tery.

2. Against ones *neighbour*, as ^a the party with whom the sin is committed (for this sin cannot be committed singly by one alone) the *husband* and *wife* of each party ^c who cannot rest contented with any satisfaction ^d the *children* borne in adultery (whom they brand with an indelible character of infamy, and deprive of many priviledges that otherwise they might enjoy) the *alliance* and *friends* of each party (to whom the griefe and disgrace of this foule sinne reacheth) the *whole family* appertaining to either of them (for ^e this is as a fire in an house) the *towne, city*, and *nation* where such vncleane birds roost (for ^f all they lie open to the vengeance of God for this sinne) and the very *Church of God* (the ^g holy seed whereof is by this sinne hindered.)

3. Against the *parties* themselves that commit this sinne, and that against their ^h soules, ⁱ bodies, ^j name, ^k goods, and all that appertaineth to them.

As this sinne is in it selfe a sinfull sinne, so by the bitter and cursed fruits which proceed from it, it is made out of measure sinfull. For

1. By it husbands and wiues affection (which of all other ought to be the most inuiolable) is so alienated, as seldome it is reconciled againe.

2. By it the goods of the family are much wasted: the adulterous husband spending that wherewith hee should prouide for his family, on his harlot: and the adulterous wife purloining what shee can from her husband.

3. By it husbands and wiues are stirred vp to wish, and long after one anothers death: and not only inwardly in heart to wish it, but outwardly also in deed to practise it.

4. If from this sinne there arise not a gauling and terrifying conscience (as oft there doth) then (which is worse) a seared conscience, an hard heart, a reprobate sence, and an impudent face.

Wherefore God accordingly deales with such sinners. In his soule ^a he *hate*th them: by his word hee hath denounced many fearefull iudgements against them, both in ^b this world, and in ^c the world to come (against no sinne more.) This sinne is reckoned to bee one of the most principall causes of the greatest iudgements that euer were inflicted in the world: as of the ^d generall deluge: of that ^e fire and brimstone which destroyed *Sodome* and *Gamorrhah*: of ^f Canaan's spuing out her Inhabitants: of that ^g plague which destroyed in one day 24000. and of the ^h Israelites captiuitie, with the like: By all which wee see that fearefull doome verified, ⁱ *Whoremongers & adulterers God will iudge.* Now consider what ^j a fearefull thing it is to fall into the hands of the *living God*.

§. 9. Of remedies against Adultery, and in particular of due beneuolence, and defect or of excessse therein.

• For preventing this hainous sinne, (to omit many other remedies which Gods word hath prescribed, as ^a a diligent keeping of the *heart* (that lustfull thoughts proceed not from thence) of the ^b eyes (that they wander not on the beauty or perpernesse of any ones person, or on lasciuious pictures, or any other like allurements) of the ^c eares (that they hearken not to any inticements of others) of the ^d tongue (that it vtter no vnchaste and corrupt communication) of the ^e lips (that they delight not in wanton kisses) of the ^f hands (that they vse no wanton daliance) of the ^g feet (that they carry thee not too neere to the place where adultery may be committed) of thy ^h company (that thou bee not defiled with others wantonnesse and vnclannesse) of thy ⁱ diet (that it be not immoderate) of thine ^j apparel (that it be not garish and lasciuious) of thy ^k time (that it be not vainly and idly spent) to omit, I say, these and other like

Gods iudg-
ments against
adultery.
q 1 Pet. 2. 14.

r Hof. 4. 3.
s Rem. 2. 8.

t Gen. 6. 2. &c.
u Ezr. 4. 16. 50.

v Levit. 18. 9.

x Num. 25. 9.
y Jer. 5. 7. 8. 9.

z Heb. 13. 4.

* Heb. 10. 31.

a Prov. 6. 25.

b Job. 31. 1.

c Prov. 7. 31.

d Eph. 5. 3. & 6.

e Prov. 7. 13.
f Prov. 6. 29.
g Prov. 7. 25.

h Eph. 5. 7.

i Gen. 19. 33.

k Ezr. 4. 23. 6.
15. 40.
* 2 Sam. 11. 2.

1 Gen. 39.9.
Prov. 3.16.m 1 Cor. 7. 2, 3,
5, 9.

* Gen. 24.

* Gen. 24. 11.

n 1 Cor. 7. 4.

o 1 Cor. 7. 2, 3.

p ver. 5.

like remedies. One of the best remedies that can be prescribed to married persons (next to an¹ awfull feare of God, and a continuall setting of him before them, wherefoever they are) is, that husband and wife mutually delight each in other, and maintaine a pure and feruent loue betwixt themselves, yeelding that^m *due beneuolence* one to another which is warranted and sanctified by Gods word, and ordained of God for this particular end. This *due beneuolence* (as the Apostle stileth it) is one of the most proper and essentiall acts of marriage: and necessary for the maine and principall ends thereof: as for preservation^o of chastity in such as haue not the gift of continency, for increasing the world with a legitimate brood, and for linking the affections of the married couple more firmly together. These ends of marriage, at least the two former, are made void without this duty bee performed.

As it is called^{*} *beneuolence*, because it must bee performed with good will and delight, willingly, readily^{*} and cheerefully; so it is said to bee^{*} *due* because it is a debt which the wife oweth to her husband, and hee to her. ^o *For the wife hath not the power of her owne body, but the husband; and likewise also the husband hath not the power of his owne body but the wife.*

I haue my warrant from the Apostle to prescribe this duty as a remedy against adultery. For^o *to auoid fornication*, hee aduiseeth man and wife to *render due beneuolence* one to another. If then this question bee moued (How will marriage keepe men and women from adultery?) this answer out of the Apostles words may be giuen (*by rendering due beneuolence* :) which hee further inculcath by declaring the mischiefe that may follow vpon the neglect of this duty, namely ^p *a casting of themselves into the snares of Satan*. Well might he presse this duty to that end, because no other meanes is of like

force: not fasting, nor watching, nor hard lodging, nor long travell, nor much labour, nor cold, nor solitariness, nor any thing else. * Some that haue by these meanes endeauoured much to beat downe their bodies, and subdue lust (but neglected the forenamed remedy) haue notwithstanding felt lust boiling in them.

There are two extremes contrary to this duty. One in the *defect*: another in the *excesse*.

Defect therein is, when in case of need it is not required, or being required by the one, it is not yeelded by the other. Modesty is pretended by some for not requiring it: but in a duty so warrantable and needfull, pretence of modesty is (to speake the least) a signe of great infirmity, and a cause of much iniquity. To deny this duty being iustly required, is to deny a due debt, and to giue Satan great aduantage. The punishment inflicted on *Onan*, (*Gen. 38. 9, 10.*) sheweth how great a wrong this is. From that punishment^{*} the Hebrews gather that this sinne is a kinde of murder. It is so much the more hainous when hatred, stoutnesse, nicenesse, feare of hauing too many children, or any other like respects, are the cause thereof.

Excesse is either in the *measure*, or in the *time*. In the *measure*, when husband or wife is insatiable; prouoking, rather then asswaging lust, and weakening their naturall vigor more then suppressing their vnnaturall humor. Many husbands and wiues are much oppressed by their bedfellowes vn-satiableness in this kinde.

In the *time*, when it is against *Piety*, *Mercy*, or *Modesty*,

1 Against *Piety*, when no day, nor duty of Religion, no not extraordinary daies, and duties of humiliation, will make them forbear. 2 The Prophets bidding the bridegroome and bride go out of their chamber in the day of a Fast, and^r the Apostles excepting of Prayer and fasting, where he enioyneth this du-

* Dum solius
dini me deserto
vallareni, nido
sem natura fer
it non poteram
quem cum cre
brum cinny
franger in p
cogitationibus
ajinabat. Elia
ad Russ. Anon.
Legit eundem
ad Russoc. de
custod. virgin.

* Hebraei de
quibus perinde
ut homicidium
reum esse qua
tenere si men
probandis. Item
in Gen. 38. 9.

q Joel. 2. 16.

r 1 Cor. 7. 5.

ty of due beneuolence, shew that in the time of a Fast it must bee forborne.

2. *Against mercy*, when one of the married couple being weake by sickness, paine, labour, travell, or any other like meanes, and through that weaknesse not well able to performe this duty, the other notwithstanding will haue it performed. *I will haue mercy, & not sacrifice*, saith the Lord. Shall Gods Sacrifice giue place to mercy, and shall not mans or womans lust: for so I may well terme this vnreasonable desire.

Quest. What if an husband or wife continue so long sicke, or otherwife weake, as the other cannot containe?

Ans. In such cases of necessity the body must bee beaten downe, and earnest prayer made for the gift of continency: for assuredly the Lord who hath brought thee to that necessity, will giue thee grace sufficient.

3. *Against Modesty*, when husbands require this duty in that time, which vnder the Law was called *the time of a wifes separation for her disease* (Leu. 15. 19. &c.) For what can be expected from such polluted copulation; but a leprous and loathsome generation? This kinde of intemperance is expressly forbidden (Leuit. 18. 19.) and a capitall punishment inflicted on such as offended therein (Leuit. 20. 18.) Abstinence in this time is set in the catalogue of those notes which declare a man to be righteous (Ezek. 18. 6.) and the contrary intemperancy is put in the roll of such abominations as prouoked God to spue out the Canaanites (Leuit. 18. 28.) and to forsake his owne inheritance (Ezek. 22. 10.)

To this kinde of intemperancy some referre a mans knowing of his wife after shee hath conceived with child. But I find no such matter condemned in Gods word: neither dare I make that a sinne which is not there condemned. Certaine Sectaries among the Iewes

are branded for this error.

1. *Obiect.* No other creature will so doe: so as it may seeme to bee against nature.

Ans. 1. I deny the argument: though some forbear, yet all doe not.

2. I deny the consequence: for other creatures are not so tied one male to one female, as an husband to his owne wife. Besides, that which beasts by nature are tied vnto, must be left to mans discretion.

2. *Obiect.* After a woman hath once conceived, no more conceptions can be expected, till shee be deliuered.

Ans. Conception is not the only end of this duty: for it is to be rendered to such as are barren: and after wiuues haue left bearing.

Quest. What if the wife giue sucke to her child, ought not her husband to forbear?

Ans. Because giuing sucke is a mothers duty, and hindered by breeding and bringing another child, man ought to doe what hee can to containe for that time: yet dare I not make this as an intiolable law for man and wife to deny due beneuolence each to other, all the time that the wife giueth sucke,

6. 10. *Of mutuall loue betwixt man and wife,*

Hitherto of those common-muall duties which tend to the preservation of the very being of marriage, and are in that respect absolutely necessary. The other common-muall duties (though they be not of so absolute necessity as the former) are in their kind necessary for the good estate of marriage, and for the better preserving of that knot: so as, if they bee not performed, the end and right vse of marriage will bee perueried, and that estate made vncomfortable, and very burdensome. The first of these is *Loue*. A louing mutuall affection must passe betwixt husband and wife

Hof. 6. 6.

Quo tempore
si vir coierit cum
muliere, dicunt
conceptionis
sua vitium se-
mini trahere:
ita ut leprosi
& elephantiaci
ex hac concep-
tione nascantur.
Hier. in Lam. 1.

* Aug. de bon.
coniu. ca. 6.
Amb. in 1. Cor. 7

1. Nemo Effren-
rum cum pre-
gnante concu-
bit. Ioseph. de
bel. ind. l. 1. c. 7

* Quod in be-
dyssomatibus
inter precep-
ta, quod, et pre-
manes ad par-
tum vsq. non
coiunt, hoc in
hominibus fit
art. arbitrio
hikm.
Hier. in Eph. 5.
Sanchez de
Matr. l. 9. disp.
21. 22. agit the-
pendo & red-
dendo debito
quando men-
struum est &
tempore pre-
gnationis, &
dum infans
lallatur.

* Treat. 4. §. 3.

ἡ ἀγάπη ἡ
 ὡς. Tit. 2. 4.
 Col. 3. 19.
 Hoc verum est
 coniugium,
 quando vinculo
 charitatis sunt
 concatenati.
 Chrys. hom. 45.
 in Gen.

* Rom. 13. 10:

b Col. 3. 14.

1 Cor. 16. 14.

Matt. 5. 44.

* Treat. 1 §.
79, 90.

wife, or else no duty will bee well performed: this is the ground of all the rest. In some respects *Loue* is proper and peculiar to an husband, as 'I purpose to shew when I come to speake of an husbands particular duties. But *Loue* is also required of wiues, and they are commanded to be *lowers* of their husbands, as well as husbands to *loue* their wiues: so as it is a common mutual duty belonging to husband and wife too: and that is true wedlocke, when man and wife are linked together by the bond of loue. Vnder *loue* all other duties are comprised: for without it no dutie can be well performed. * *Loue is the fulfilling of the Law*, that is, the very life of all those duties which the law requireth. It is the *bond of perfection*, which bindeth together all those duties that passe betwixt party and party. Where *loue* aboundeth, there all duties will readily and cheerefully be performed. Where *loue* is wanting, there euery duty will either be altogether neglected, or so carelessly performed, that as good not be performed at all: in which respect the Apostle willeth, that *all things be done in loue*. *Loue* as it prouoketh the party in whom it ruleth to doe all the good it can; so it stirreth vp the party loued to repay good for good. It is like fire, which is not onely hot in it selfe, but also conueieth heat into that which is neere it: whence ariseth a reflection of heat from one to another. Note how admirably this is set forth betwixt Christ and his Spouse in the *Song of Salomon*: and it is further manifested in the examples of all good husbands and wiues noted in the Scripture: they did mutually beare a very louing affection one to another.

Though *loue* bee a generall duty which euery one oweth to another, euen to his enemy, yet the neerer that God hath linked any together, the more are they bound to this duty, and the more must they abound therein. But of all others are 'man

and wife most neerely and firmly linked together. Of all others therefore are they most bound hereunto, and that in the highest degree that may be, euen like to *Ionathans loue*, who *loued David as his owne soule*. *Salomon* saith, *He that findeth a wife, findeth a good thing, & obtaineth fauour of the Lord*: which by the rule of relation is also true of an husband, *Shee that findeth an husband findeth a good thing, and obtaineth fauour of the Lord*. Man and wife therefore are each to other an especiall pledge of Gods fauour, and in this respect about all others Vnder God to bee loued. If this be the ground (as it ought to be) of their mutual loue, their loue will be feruent and constant. Neither will the want, or withering of any outward allurements, as beauty, personage, parentage, friends, riches, honors, or the like, with-hold or with-draw, extinguish or extenuate their loue: neither will any excellencies of nature or grace in other husbands and wiues draw their hearts from their owne to those other: nor yet will the loue of a former yoke-fellow dead and gone, any whit lessen the loue of the liuing mate.

This instance I haue the rather mentioned, because in many, who are farre from setting their affection on strange flesh, their loue of a former husband or wife departed is so fast fixed in their heart, as they can neuer againe so intirely loue any other. They who are so minded are not fit to be ioined with another yoke-fellow after they are loosed from one. If they marry againe, and manifest such a minde, they plainly shew that they respect this or that person more then Gods ordinance. By Gods ordinance man and wife are

1 Sam. 18. 1.
Prov. 18. 22.

Treat. 4. §. 2. 9,
11. is spoken of an
husbands loue
and intire affe-
ction, may also
bee applied in
some respects to a
wife: and so
serue to ampli-
fie this common
mutuall duty of
loue.

Loue of after
 venters to bee
 as intire as of
 former.

2 Sam. 7. 3. 3.

are no longer bound one to another, then they Hue together. Death is an absolute diremption, and maketh an utter dissolution of the marriage bond. *If the man be dead, the wife is delivered from the Law of the man; so as shee may take another man.* Which liberty is also giuen to the man. Being now free, if they marry another (that other being now a true husband or wife) their loue must be as intire to that other, as it was to the former: yea, and more intire, if there were any defect in the former. For as Children married out of their Parents House, must not retain such a loue of their Parents as shall swallow vp their loue of the party to whom they are married, but must according to the Law, leaue Father and Mother, and cleaue to their yoke-fellow: so neither must the loue of a former Husband or Wife be predominant when they are married to another. This other must be as close cleaue vnto, as if they had neuer beene ioyned to a former. The liuing Husband or Wife is the present pledge of Gods fauour. He is now thine *owne* Husband: and shee is now thine *owne* Wife: and not the party that is dead. I denie not but the memory of a vertuous Husband or Wife, ought to be precious to the suruiuing party: for *the memoriall of the iust is blessed.* But as the vertue of a person deceased, may not bee buried with the dead corpes: so neither may the person be kept about ground with the memory of his or her vertue: which after a short is done, when loue of the party deceased, either taketh away, or extenuateth the loue of the liuing. This is to giue dominion to the dead ouer the liuing: which is more then the Law enioyneth.

§. 11. Of Husbands and Wives
mutuall hatred, contrary to
loue.

There is a generation of so crabbed and crooked a disposition, as they cannot loue, but rather hate one another, because they are Man and Wife.

for many Husbands hauing Wiues, and Wiues Husbands euery way worthy to be loued, will notwithstanding say to the astonishment of the hearers, *I haue indeed a good Husband, or I haue a good Wife: but I cannot loue him, or I cannot loue her: and being demanded a reason, sticke not openly and impudently to reply, I thinke I could loue him if he were not mine Husband, or I thinke I could loue her if hee were not my Wife.* O more then monstrous impudency! Is not this directly to oppose against Gods Ordinance, and against that order which hee hath set betwixt man and woman? Is it not to trample vnder foote Gods fauour? Though there were nothing else to moue loue but this, that *such an one is thine Husband, or such an one is thy Wife*, yet this should be motiue enough. And shall this be the ground of thine hatred? Assuredly such a spirit is a plaine diabolically spirit, contrary to that spirit which is from aboue; and if it bee not cast out, it will cast those whom it possesseth into the fire of hell.

§. 12. Of mutuall peace betwixt Man
and Wife.

Among other meanes of maintaining an inward louing affection betwixt Man and Wife, *outward mutuall peace, concord, and agreement*, is one of the principall. Whereupon the Apostle exhorteth to *keepe the vniuity of the spirit in the bond of peace*: for peace is a bond that tieth one to another, and maketh them to be as one; euen one in spirit: as on the contrary side, outward discord disunites mens spirits. Wee are enioined to *follow peace with all men*: How much more of all persons ought Husbands to haue peace with their Wiues, and Wiues with their Husbands: they are neerer then Brothers and Sisters. Behold then how good and pleasant a thing it is for them to dwell together in vniuity. *Dwell together they must: but without

M.m peace

Prov. 10. 7.

* See Treat. 3.
§. 8. & Treat.
4. §. 10.

Ephes. 4. 3.

Heb. 12. 14.

* §. 14.

peace there is no dwelling together: *It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.* Persons at variance were farre better bee out of sight and place, then present together. Out of sight and place man and wife must not bee, at peace therefore they must be. Mutual peace betwixt them is a great refreshing to their mindes, being beaten with the discords of others. It is said that a wife is in this respect as an haue to man (how much more man to his wife?) If the haue bee calme, and free from stormes and tempests, what a refreshing will it bee to the Mariner that hath been tossed in the sea with windes and waues?

For maintaining peace,

1. All offences so much as possibly may bee must bee auoided. The husband must bee watchfull ouer himselfe that hee giue no offence to his wife: and so the wife on the other-side. Offences cause contentions.

2. When an offence is giuen by the one party, it must not bee taken by the other, but rather passed by: and then will not peace bee broken. The second blow makes the fray.

3. If both bee incensed together, the fire is like to bee the greater: with the greater speed therefore must they both labour to put it out. Wrath must not lie in bed with two such bed-fellowes: neither may they part beds for wrath sake. That this fire may bee the sooner quenched, they must both strue first to offer reconciliation. Theirs is the glory who doe first begin, for they are most properly the *blessed peacemakers*. Not to accept peace when it is offered, is more then heathenish: but wrath is incensed, to seeke atonement, is the duty of a Christian, and a grace that commeth from aboue.

4. Children, seruants, nor any other in the family must be bolstred vp by the one against the other. The mans partaking with any of the house against

his wife, or the wiues against her husband, is an vsuall cause of contention betwixt man and wife.

5. They must forbear to twit one another in the teeth with the husbands or wiues of other persons, or with their owne former husbands or wiues (in case they haue had any before.) Comparisons in this kinde are very odious. They stir vp much passion, and cause great contentions.

6. Aboue all, they must take heed of rash and vnjust ieaousie, which is the bane of marriage, and greatest cause of discontent that can be giuen betwixt man and wife. Ieaous persons are ready to picke quarrels, and to seeke occasions of discord: they will take euery word, looke, action, and motion, in the worse part, and so take offence where none is giuen. When ieaousie is once kindled, it is as a flaming fire that can hardly bee put out. It maketh the party whom it possesseth implacable.

7. In all things that may stand with a good conscience they must endeauour to please one another: and either of them suffer their owne will to bee crossed, rather then discontent to bee giuen to the other. Saint Paul noteth this as a common mutual duty belonging to them both, and expresseth their care thereof vnder a word that signifieth more then ordinary care, and implieth a *diuinding of the mind* into diuers thoughts, casting this way, and that way, and euery way how to giue best content.

§. 13. *Of contentions betwixt man and wife.*

Contray to mutual peace are *contentions* betwixt man and wife: which are too frequent in most families, and by which the common good is much hindered. Discord betwixt man and wife in an house is as contention betwixt the master & pilot in a ship: may not great danger, and much mischefe be thence iustly feared? We heard before that man to his wife, & she to him, is as an haue.

Now

Portus est multus, & maximus securitatis medium. Si ventis et fluctibus portum liberaueris ex fore reuerfus tranquille viuis Chris. hom. 26. in 2 Cor. 11.

Directions for maintaining peace betwixt Man & Wife.
1. Auoid of offence.

2. Take not offence.

3. Offer reconciliation.

Eph. 4. 26.

Mat. 5. 9.

4. Take no part with others.

5. Make not comparisons.

6. Bee not ieaous.

Pro. 6. 34. 35.

7. Please one another.

1 Cor. 7. 33. 34.

mutua, quasi mutua est.

Cum vir & uxor domi dissentiant, nihil melius nauis in illa domo illa disponitur, cum gubernator aduersus prout dissentiat, Chris. loc. cit.

Gen. 13. 9.

Now by experience we finde, that if the haue be tempestuous it is much more troublefome and dangerous to the Mariner then the wide sea. Wherefore let man and wife bee of the same minde one to another as *Abraham* was to *Lot*, and when occasions of discord are offered, say, *Let there be no strife betwixt thee and me, for we are man and wife : no more two, but one flesh.*

§. 14. *Of husbands and wiues dwelling together.*

From a mutuall affection of *loue* proceedeth a mutuall provident care in husband and wife one for another. In handling whereof wee will first note the *meanes* whereby their mutuall providence may be the better effected and manifested, and then the *matter* wherabout it must be conuerfant. The *meanes* in one word is *cohabitation*. For a duty it is that man and wife dwell together. The phrase vsed in setting out the womans creation (*hee built a woman*, whereby the erecting of a family is intimated) implieth as much: so doth the law of marriage whereby man is enioyned to *leane father and mother, and to cleave vnto his wife*, that is, to go out of his fathers house, and to dwell with his wife: and so doth this phrase (*forget thy fathers house*) taken from the duty of a wife, and mystically applied to the Church. Saint *Peter* expressly chargeth husbands to *dwell with their wiues*: and Saint *Paul* layeth it to the charge both of husbands and wiues not to leaue one another, but to dwell together, yea though the one be an infidell. Surely is was conscience of this duty which made the *Leuite* to goe after his wife, that went away from him, to bring her home againe: and which made *Yaakobs* wiues to leaue their fathers house, and go with their husband. The word vnder which *S. Peter* compriseth this duty is a title appropriated to an husband: and an answerable title is appropriated to a

wife: from which the notation of our two vsuall English words (*husbands, housewife*) doth not much differ.

The power which the one hath of the others body, and the aduantage which by liuing asunder, they giue vnto *Satan*, (both of which are expressly noted, *1 Corinth. 7. 4, 5.*) doe shew the necessity of this duty: & the many benefits arising from thence do further presse the equity of it. By husbands and wiues dwelling together all marriage duties are better performed: mutuall loue is better bred, preferred, and increased: the good gifts of either of them are better observed by the other: better helpe and succour is mutually by each afforded to the other: & in fine, they are made more capable of doing good one to another, and of receiuing good one from another. Why then should they haue any mind of liuing asunder, vnlesse they be forced by extraordinary occasions, as captiuitie, close imprisonment, contagious sicknesse, and such like, which are no faults of theirs, but crosses to be borne with griefe; and instant praier, together with all other good meanes to be vsed to bring them together againe: Yea if the imprisonment, banishment, or other like kind of absence, be such as one may, if they wil, come at the other, the party that is free ought to come to the other, if at least that other require it.

Reasons for cohabitation.

Benefits of cohabitation.

D. Fults against them, on 1 Cor. 7. 5. 6.

Psal. 45. 10.

1 Pet. 3. 7.
1 Cor. 7. 12, 13.

e Ind. 19. 3.

1 Gen. 31. 14.

* OUTWASHED THE
CLOTHES OF CON-
SUMPTION.

§. 15. *Of the respects for which man and wife may for a time liue asunder.*

Quest. May there be any iust causes for man and wife willingly to liue asunder?

Ans. There can nor ought to be any cause of vtter relinquishing one another, which is a kind of *desertion*: but for liuing asunder for a time there may be iust cause, as

1. *Weighty and urgent affaires*, which concerne the good of the Church; or common wealth: as

M 2

when

when a man is sent forth to warre, or on an ambassage (in which case though hee may take his wife with him, yet is he not necessarily bound thereto, especially if the place whither he is sent be farre off, the passage thereto difficult and dangerous, and his abode there not long.) When ^b *Reuben, Gad,* and halfe the tribe of *Manasseh* passed ouer Iorden to helpe their brethren in their battels against the Canaanites, they left their wiues behind them in their families: when *Vriah* went to warre, he left his wife at home: and ^d when *Moses* was to bring Israel out of Egypt, his wife remained at her fathers house.

2. *Maine duties of their particular calling:* as of *Mariners*, who are oft to be on the sea: *Amerchants* who trade in other countries: *Lawyers* who attend publike places of iustice: *Courtiers*, who in their moneths, or quarters, attend their Prince: *Keepers* of women in child-bed, and sicke persons: and other *nurses*.

Provided alwaies that in these, and other like cases, there be a ioynt and mutuall consent of both parties: for if man and wife may not defraud one another for a time to giue themselves to fasting and prayer *without consent*: much lesse may they for lighter occasions liue any time asunder without consent.

Provided also that they take no delight to liue asunder, but rather be grieved that they are forced so to doe: and in testimony thereof to take all occasions that they can to manifest their longing desire one after another by letters, messages, tokens, and other like kindneses: and to return with al the speed they can. No distance, or absence ought any whit to diminish their mutuall loue.

§. 16. *Of the error of Papists about man and wifes separation.*

Contrary to the duty of *cobabitation* is the doctrine of Papists, whereby they teach, that

Separation may bee made betwixt man and wife for many causes from

bed, or cobabitation, for a certaine or uncertaine time. The Councell of Trent is hold to denounce *Anathema* against such as say, *the Church erreth therein.* If the many causes which they alledge, besides adultery, be wel weighed, we shall find them without all warrant of Gods word. They draw them to two heads, 1. *Mutuall consent.* 2. *Demerit.*

By consent (say they) *of both parties married, to attaine a greater and perfecter estate, marriage consummate may be loosed from bed and cobabitation.*

Answ. 1. In marriage there is a *covenant of God* (Prou. 2. 17.) as well as of the two parties: the consent therefore of parties is not sufficient to breake it.

2. No estate in this world can be greater or perfecter then is meet for married persons. *Adam* and *Eue* in their best estate were married: and now is *marriage honourable in all.*

3. The estates which they count more perfect, are either such as are not in mans power (as *perpetuall continency*) or such as may be as well performed by married persons as by single persons (as *Ecclesiasticall functions*) if at least they be such as are warranted by Gods word. High Priests, and other Priests, all sorts of *Leuites*, extraordinary Prophets and Apostles were married. What greater functions then these?

The causes which for *demerit*, they say, make a separation, are 1. *Adultery.* 2. *Departing from the Catholike faith.* 3. *Soliciting or impelling vnto sinne.*

Concerning *Adultery*, we deny not, but that it giueth iust cause of diuorce: but withall we say (as we haue good warrant from Christs words) that it is the only cause of iust diuorce. For to make a separation for *departing from the Catholike faith*, is directly contrary to *S. Pauls* and *S. Peters* doctrine, 1 Cor. 7. 12, 13, 14. 1 Pet. 3. 1.

As for *soliciting and impelling vnto sin*, though it may be cause to moue an husband or a wife to walke more warily and wisely, and in extremity to

*Si quis dixerit Ecclesiam errare citius ob multas causas separationem inter coniuges quoad thorum, seu cobabitationem, ad certum, incertumue tempus fieri posse decernit, Anathema sit. Concil. Trid. §. 24. can. 8. * bellarm de Matrim. l. 1. c. 14.*

Heb 13. 4.

b Numb. 32. 16, 27.

c 1 Sam. 11. 3, 6.

d Exo. 18. 2.

Absence, i. not without consent.

1 Cor. 7. 5.

2. Not with delight.

Si vir ad peregrina contendit, nulla longinquitas, nulla absentia complicitam inueniat caritatem. Ambros. Hexam. l. 5. c. 7.

* See §. 5.

a Matih. 5. 32.

Fidei gratia uxorem ne eijcias, Chrysostom. 19. in 1 Cor. 7.

to

Si ferus moribus sit coniux, perferat illum uxor, nec ullam ob causam societatem, vinculum, dissoluere patitur. Basil. Hexam. bom. 7.

to auoid society for a time, or to complaine to the Magistrate for releeffe, who may see it meet to lay the delinquent person in prison, or else otherwise keepe them asunder till that delinquent bee reclaimed and brought to a better mind: yet is it no sufficient cause finally to dissolue marriage in regard of bed and cohabitation.

They vrge that *if the right eye cause to offend, it must be plucked out.*

Ans. That is but a metaphor, and may sundry other waies be applied.

2. The words are not simply, but by way of comparison to be taken, *rather plucks it out, then to be made to stumble thereby.*

3. *Plucking out*, applied to the point in hand, may bee by many other wayes, then by dissoluing marriage.

4. The generall inhibition (*who soeuer shall put away his wife, causeth her to commit adultery*) restrained only with the exception of fornication, admitteth neither this, nor any other such cause of dissoluing marriage.

§. 17. *Of husbands and wiues unlawfull absenting themselves one from another.*

Contrary also to the forenamed duty of *cohabitation*, is the practise of many men, who liuing themselves in one place (suppose at London) send their wiues vnto some countryhouse, and there euen mew them vp, as Hawkes, neuer caring to come at them, but are then most merry, when their wiues are farthest off. If their wiues liue at home, they will bee abroad, mealing and lodging where their wiues shall not know: their owne house is a prison to them: they are not well, but when they are out of it. Of the like lewd conceit and practise are many wiues, who on no other occasion then meere lightnesse, being gager in pursuing their pleasures, and satisfying their lusts, gad out of their owne houses in the day, lie out of them in the night, and remain in other companie daies and

nights: or at least are glad when their husbands haue occasion to bee from home, not vnlike to the light hufwife which *Salomon* describeth, *Prou. 7. 10* &c. I speake of matters too famous, or rather infamous. I would there were no iust cause to take this lightnesse. But let such as desire to approue themselves to to God or man, take heed of these hainous and more then heathenish vices. *Though Israel play the harlot, yet let not Iudah offend.*

Too neere to the forenamed kind of vnlawfull separation doe they come, who though they liue both in one house, yet make that house by their estranging themselves one from another as two houses: the man abiding in one end thereof, his wife in another: and so haue their seuerall roomes, seuerall tables, seuerall seruants, all seuerall. Or if the straintesse of their house will not suffer them so to part other roomes, yet they will haue seuerall bed-chambers, or at least seuerall beds: so as they that shall call them bed-fellowes, shall but nickname them. Thus they rob each other of that due beneuolence which they mutually owe one to another, they expose themselves to the diuels snares, they more and more estrange their hearts one from another, and depriue themselves of such mutuall comforts and helps, as by matrimoniall society they might afford to, and receiue from one another.

§. 18. *Of husbands and wiues mutuall prayers.*

The matter whereabout husbands and wiues mutuall prouidence ought to be conuersant, is in generall the good of one another, that each of them doe that for the other, which *Salomon* in particular applieth to a wife, viz. *good and not euill all the daies of their life*. Now the good of man extendeth to his soule, body, good name, and goods.

A generall duty tending to the good of all these is *prayer*. *S. Peter* requireth such a cariage of man and

M 3 wife

Matth. 5. 29.

Matth. 5. 32.

Hos. 4. 15.

Man & wiues
sault in part-
ing roomes
and bees in
the same
house.

Prou. 31. 12.

Prayer a mutuall duty.

1 Pet. 3. 7.

Gen. 25. 22.

Matth. 7. 7.
Jam. 5. 16.

Gen. 25. 21.

a. *matrim.*
Luke 18. 1.
b. *adulationis*.
1 Thess. 5. 17.

wife one towards another, as their prayers be not hindered: whereby hee taketh it for grant, that prayer is a mutuall duty which one oweth to the other: which duty *Isaak* performed for his wife. Herein may man and wife be helpfull each to other in all things needfull to either of them: for it is the meanes which God in wisdome hath sanctified for the obtaining of euery needfull blessing for our selues or others. By many it is counted but a slight duty and of small vse; but the truth is, that to performe it aright, in truth and faith, is both difficult in the deed, and powerfull in the effect. It is the best duty that one can performe for another, and the least to be neglected. We heard before, that *Isaak* prayed for his wife: and to shew the good he did to her thereby, it is noted, that *the Lord was intreated of him*: so as shee, being barren before, by that meanes conceived. All the physicke in the world could not haue done her so much good. *Alwayes* therefore, *without ceasing* is this duty to be performed. Whensoever man and wife make any prayer, therein they must bee mindfull of one another: yea and oft must they of purpose take occasion to make prayers in speciall one for another: and that both in absence, and also in presence of one another.

This latter doth especially concerne the husband, who is as a Priest vnto his wife, and ought to bee her mouth to God when they two are together: yet I doubt not, but that the wife may pray in the husbands presence when they two are alone, either for triall (that hee may haue knowledge of her ability and gift in that kinde) or for helpe (if the wife bee much better able to performe that duty then the man is, as many wiues are.) Not without cause, therefore haue I reckoned this among common mutuall duties.

§. 19. Of the things for which husbands and wiues are to pray alone.

There are sundry needfull blessings which husbands and wiues are to pray for that appertaine only to themselues, and are most meet to be mentioned in priuate prayer betwixt themselues, as

1. That as they two are *one flesh*, so they may be also *one spirit*: that their hearts may bee as one, knit together by a true, spirituall, matrimoniall loue: alwayes delighting one in another, euer helpfull one to another, and ready with all willingness and cheerefulness to performe all those duties which they owe one to another.

2. That their marriage bed may be sanctified: and as it is *the Lords ordinance*, so it may remaine to them by their well vsing it, a *bed undefiled*. There is no other thing, for which mutuall prayer in priuate betwixt man and wife is more needfull: and that so much the rather, because of the naturall heat of lust which is in most: which if it be not by prayer (the best meanes for that purpose) astwaged, it may proue a defilement of the undefiled bed: and man and wife become adulterers one to another. As other things, so this also is sanctified by the word and prayer. The word giueth a warrant and direction for the vse of it: prayer both seasoneth it, and procureth a blessing vpon it.

3. That they may haue children, and those such as may bee heires of saluation, and liue in this world to their owne and others good: that they may be comely and well proportioned children: nor ideots in vnderstanding, nor monsters in bodily shape, nor yet lewd and infamous in their liues; which could not but be a griefe to their parents, and might also open the mouthes of the wicked against them.

4. That God would giue them com-

Intemperans in coniugio quid aliud nisi quidam adulter uxoris est?
Aug. ex Ambr. contr. Iulian. lib. 2.

competency of this worlds goods, and other good meanes well to nourish, nurture, and place forth their children: and a sufficiency for the maintenance of their family, and of that estate wherein God setteth them.

5. That such needfull gifts and graces as are wanting in either of them may be wrought: and such vices and infirmities as they are subiect vnto may be redressed.

These and many other like things giue occasion to man and wife in speciall manner to pray one for another, and one with another.

§. 20. *Of husbands and wiues hatefull imprecations and wishes one against another.*

Contrary to that holy and heavenly dutie of praier are those direfull and hellish imprecations and execrations, which ordinarily doe passe out of the mouthes of many husbands and wiues against one another (and that many times for very light occasions) cursing the day that euer they knew one another, and wishing that one of them had been vnder the ground before they came together. Most odious are these and such like execrations in any mans mouth, but more then most odious in the mouth of man and wife against one another.

Many who for outward shame forbear to belch forth such rotten stinking speech, make small conscience of wishing the like in their hearts. If an husband be any whit harsh, and a wife shrewish: or if through sickness, or any other like occasion they seeme burdensome each to other: or if any dislike of one arise in the heart of the other: or if their hearts be set vpon others: or if the suruivour be to carry away the goods and lands, their hearts will be filled with a thousand wishes of one anothers death. Yea, many times such as haue very good husbands or wiues, without any shew of reason

(onely through an inward corruption of their heart, and malicious instigation of Satan, not taking notice of their owne good) are ready to wish they were in heauen: making thereby a pretence of their eternall blisse to whom they so wish, whereas indeed their only desire is to be loosed and freed from them. God oft meets with such wicked wishers (whereby he sheweth how hatefull such wishes are to him) for sometimes according to their wish he taketh away good husbands and wiues from those that are euill: and when they are gone he maketh their losse to be so sensibly felt, as those vngodly wishers doe, (as we speake) in euery veine of their heart repent them of their rash wishes. Yea, to aggravate their wretchednesse the more, he giueth them such crabbed and peruerse husbands and wiues in the roome and stead of those good ones (for seldome comes a better) as they are forced with many deepe sighs and groanes to wish (but all in vaine) their former wiues and husbands aliuie againe, and so to verifie the prouerbe, *A good thing is not so well discerned by enjoying, as by wanting it.* Sometimes againe God in anger crosseth their wishes, and first taketh away the wishers of others death: or else prolongeth the life of both to their greater vexation.

§. 21. *Of husbands and wiues neglect of mutuell praier.*

The very neglect of mutuell prayer in husbands and wiues for each other, is also a sin contrary to the forenamed duty of prayer: whereof if all that are guilty were as well knowne to man as to God, how many vnkind husbands and wiues carelesse of one anothers good would bee noted, more then are. Rare are those husbands and wiues, that haue their seasons to pray alone together one with another, if euer they pray one for another. Though

*Quam chera
sint carendo in-
telligant. Cic.
in Orator.
Amicula quid
habereut volup-
tatis carendo
magis intelligen-
tiam fruendo.
Idem in ora-
tion. post red.*

in outward complements they may seeme very kind, and in the outward things of this world, very prouident, yet if they pray not one for another, they are neither kind, nor prouident. Hearty, seruent, frequent prayer is the greatest token of kindnesse, and best part of prouidence that can be.

§. 22. *Of husbands and Wiues mutuall care for one anothers saluation.*

From the generall duty of prayer which is profitable to all things, I come to the particular branches of man and wiues mutuall prouident care: and will first begin with that which is first to be sought, *the good of one anothers soule*; which the Apostle intimateth to be a thing to bee sought after, where hee saith, *What knowest thou, o wife, whether thou shalt SAVE thine husband, or what knowest thou, o man, whether thou shalt SAVE thy wife?* *S. Peter* enioyneth wiues to doe their endeavour to win their husbands: and *S. Paul* setteth before husbands the patterne of Christs loue, which had especiall respect to the soule and the saluation thereof: so as this is a mutuall duty appertaining to them both, which *S. Peter* further implieth where he stileth them *coheires of the grace of life*.

It is the greatest good that one can possibly doe for another, to be a meanes of helping forward his saluation. And there is nothing that can more foundly and firmly knit the heart of one to another, then to be a meanes thereof,

§. 23. *Of husbands and wiues care to win one the other, when one of them is not called.*

That the saluation of the soule may be the better effected, respect must be had to the present and particular estate of husband or wife. If one be a beleener the other not, the

beleener must vse all the means that may be, to draw on the other also to beleue. If both be beleeuers, their mutuall care must be to edifie one another in their most holy faith.

For the first it is the maine drift of *Saint Peters* exhortation to beleeuing wiues, about their conuersation, to draw on their vnbeleeuing husbands to the true faith. His phrase (*that they may be wonne* or gained) as in generall it hath respect to their soules saluation, so in particular to their first conuersation. Now if this duty appertaine to a wife, much more to an husband, who is appointed an head to his wife, and a *Saviour*. To this end doth *S. Paul* aduise beleeuing husbands and wiues that are married to vnbeleeuers, to dwell with them,

For what a wofull thing is it, that two which in this world are so neerly linked together as to make one flesh, should in the world to come be so farre separated one from another, as heauen is from hell. This indeed shall so fall out in many: for *Christ* hath expressly foretold it, that of two that were in one bed together (who are more fitly set forth vnder this phrase then man and wife, who most usually are stiled bed-fellowes) *one shall bee taken* (to mercy and glory) *the other shall bee forsaken* (or left to endlesse and easlesse torture and torment.) But though it bee foretold that thus it shall fall out with many a couple, yet our care must be, and that with our vttermost power, to preuent it, as in our selues, so in our bed-fellow.

If it please the Lord to giue such a blessing to the endeavour of an husband or wife, as to be a meanes of the conuersion of their bed-fellow, then will the party conuerted both intirely loue the other, and also heartily blesse God (as there is iust cause) that euer they were so neerly linked together.

This

Admonendi sunt coniuges ut exhortantes inuicem saluent.
Greg. in Ps. part 3. Adm. 28.

a Cor. 7. 16.

b 1 Pet. 3. 1.

c Eph. 5. 25.
Of the particular duty of husbands in this respect,
See Treat. 4. §. 47.
1 Pet. 3. 7.
of husbands being
coheires of life.

1 Pet. 3. 1.

1 Pet. 3. 1.

Eph. 5. 25.
1 Cor. 7. 16, 13.

A wofull thing that one flesh should be in heauen and hell.

Luks 17. 34.

Meanes of conuersion the best cause of loue.

This duty of winning one another, is to be applied to such as are married not onely to plaine infidels, but also to Papiſts or other like Idolaters, to Atheiſts, or any other profane perſons, to heretiques, ſeparatiſts, ſchiſmaticques, or any that belecue not aright.

§. 24. *Of husbands and wiues edifying one another.*

The ſecond duty tending to the ſoules ſaluation is, that two beleeuers being married together, they endeavour mutually to build vp one another more and more. One Chriſtian oweth this duty to another: much more man and wife. *Take heed* (ſaith the Apoſtle) *that no man fall away from the grace of God.* If no man, then nor wife nor husband.

A ſpirituall edifying of one another is the beſt uſe which wee can make (and ought to make) of thoſe *joynts and bonds* whereby wee are knit one to another. By vertue of them *the body* (namely the myſtical body of Chriſt) *receiveth increaſe to the edifying of it ſelfe*, and *increaſeth with the increaſe of God.* Now the bond of marriage being of all other the firmeſt, and that whereby we are neereſt knit together, by vertue of what bond ſhould we edifie one another, if not by vertue of the *marriage bond*?

§. 25. *Of husbands and wiues hindring ſinne one in another.*

Two things are requiſite vnto ſpirituall edification.

One reſpecteth the *hinderances* of growth in grace.

The other the *helpes* thereof.

The *hinderances* of grace are all manner of ſinnes. Sinne to grace is as water to fire: it ſlaketh the heat of it, and if without hoe it be powdered on it, it will cleane put it out. In regard hereof there ought to be a mutual care in husbands and wiues,

both to *prevent* ſinne before it bee committed, and alſo to make what *redreſſe* they can after it is committed.

That it is a mutuall duty for husbands and wiues ſo much as they can, to prevent ſinne one in another is euident, by that reaſon which the Apoſtle uſeth, to keepe them from defrauding one another, in theſe words, *that Satan tempt you not.* For out of the ſcope and matter of thoſe words, this generall doctrine may bee gathered, *Husbands and wiues ought to bee carefull to keepe one another from the temptations of Satan*, that is, from ſinne, whereunto all his temptations tend. *Rebekah* performed the duty of a good wife in keeping *Iſaak* from bleſſing *Eſau*: which if he had done, he had ſinned againſt Gods expreſſe word. Though ſhee failed in the manner of doing it, yet her end was good.

As that loue they owe one to another, ſo that care which they ought to haue of themſelues requireth as much. For ſinne prouoketh Gods wrath, his wrath ſendeth down vengeance, that vengeance which falleth on the husband, can hardly miſſe the wife, or that the husband, which falleth on the wife, and that by reaſon of their neere vnion: though it fall not on both their pates, yet it cannot but much affect, and euen afflict the party that eſcapeth. The wiues of thoſe rebels who were ſwallowed vp quicke in the wilderneſſe, periſhed in like manner with their husbands. For they who are ſo neere as husbands and wiues, and doe not what they can to prevent one anothers ſinnes, make themſelues acceſſary thereto.

For the better effecting of this duty, husbands and wiues muſt be watchfull over one another, and obſerue what ſinnes either of them are giuen vnto, or what occaſions are offered to draw either of them into ſinne. If either of them be cholericke or prone to bee angry on a ſudden, the other muſt endeavour

Man and wife to prevent ſinne in one another.

1 Cor. 7. 5.

g Gen. 27. 6, 7.

h Gen. 25. 23.

By preventing ſinne in each other, they keepe iudgements from themſelues.

Num. 16. 27, 32.

Direction for preventing ſinne.

to take away all occasions of offence: and if both should testy and hasty to wrath, when the one seeth the other first moued, the party whose passion is not yet stirred, ought the rather to bee settled and composed to all meeknesse and patience, lest, if both together bee provoked, the whole household be set on fire. If either of them bee giuen to drunkennesse, couetousnesse, or any other sinne, the other ought by wise and gentle perswasions to keep them (as much as they can) from those finnes. Yea they may also get others, that are discreet and able, to dissuade them: or vse what other good meanes they can to that purpose.

§. 26. *Of husbands and wiues redressing sinne in one another.*

When either husband or wife is fallen into any sinne, a mutuall duty it is for the other, to vse what redresse may be of that sinne: as if one of them were wounded, the other must take care for the healing of that wound. *Abigail* performed her duty in this kind, when, after shee had heard what churlish entertainment her husband gaue to *Dauids* seruants, shee hastened to carry store of prouision to *Dauid*, and humbled her selfe before him, and so moued *Dauid* to assuage his wrath: yea shee tooke a seasonable time also to tell her husband his fault, and the danger whereinto he brought himselfe thereby.

More directly, and with better successe did *Isaiah* redresse the superstition, or rather Idolatry of his wife *Rachel*, as may be gathered by comparing

{ *Gen. 31. 19, 34.* }
{ *Gen. 35. 2, 4.* }

A brother at large must not suffer sinne to lie on his brother: much lesse may husband or wife the one vpon the other.

Thou shalt not hate thy brother (saith the law) *and suffer sinne to lie on him.* To doe this then is a token and fruit

of hatred. If an husband should see his wife, or a wife her husband lying in the fire, or water, ready to be burnt or drowned, and not afford their best helpe to pull them out, might they not iustly be thought to hate them? But sinne is as fire and water, which will burne and drown men in perdition.

This duty may bee performed by meeke instructions, pithy perswasions, gentle reproofes: yea, and by the helpe of some good Minister, or other discreet and faithfull friend.

§. 27. *Of husbands and wiues helping forward the growth of grace in each other.*

Hitherto of preventing, and redressing hinderances of grace. Hereunto must be added an helping forward of the growth thereof: which man and wife must mutually endeavour to effect one in another. The care which *Elkanah* had to carry his wiues along with himselfe vnto the Tabernacle of the Lord yeere by yeere, sheweth that his desire was to vphold them in the feare of God: yea the gifts and portions, which at that time hee vied to bestow on them, imply the care that he had to encourage them to hold on in seruing the Lord. It was without question the maine end which the Shunemite aimed at in prouiding lodging for the Prophet, that both shee and her husband might be built vp in grace.

This duty may be the better effected by these meanes following.

1. By taking notice of the beginning, and least measure of Grace: and approving the same.

2. By frequent conference about such things as concerne the same: mutually propounding questions one to another thereabouts, and answering the same.

3. By their mutuall practise and example: making themselves each to other a patterne of piety.

4. By

Mat. 18. 16.

1 Sam. 1. 4, & c.

1 Kin. 4. 10.

How growth in grace may be helped forward.

1 Sam. 25.

Leu. 19. 17.

It is a branch of hatred to suffer sin to lie on any.

4. By performing exercises of religion, as praying, singing psalmes, reading the words, and the like, together.

5. By maintaining holy and religious exercises in the family. Though this duty especially appertaineth to the husband, yet the wife must put her husband in mind thereof, if he forget it, and stirre him vp, if he be backward: Thus did the good Shunamite, 2 King. 4. 9, 10. No mans perswasion in this kinde, can so much preuaile with a man as his wiues.

6. By stirring vp one another to goe to the house of God, to heare the word, partake of the Sacrament, and conscientiously performe all the parts of Gods publicke worship.

Great need there is, that husbands and wiues should endeauour to helpe forward the growth of grace in each other, because we are all so prone to fall away and wax cold, euen as water if the fire go out, and more fewell be not put vnder. And of all other, husbands and wiues may bee most helpfull herein, because they can soonest espie the beginning of decay by reason of their neere, and continuall familiarity together.

§. 28. Of the sinnes of husbands and wiues, contrary to a mutuall care of one anothers saluation.

The vices contrary to that generall mutuall dutie of husbands and wiues in procuring the saluation of one another, and to the particular branches comprised vnder it, are many: As

1. A carelesse neglect thereof: when as husbands and wiues so minde earthly things, as they thinke it enough if they be prouident one for another in the things of this life. Hereof most that liue in this earth are guilty: and among others, euen many of them who haue the name of very good and kinde husbands and wiues. But whatsoeuer the opinion of others be of them, the truth is, that if they faile in this point, they goe no further then the very heathen haue

done, and their kindnesse may bee as the apes kindnesse, which causeth death.

2 The vnworthy walking, and vnchristian carriage of a beleuer that is married to one that beleueth not: hereby the vnbeleuer is kept off from embracing the Gospell, and made the more to dislike and detest it. If a popish or profane husband be married to a wife that maketh profession of the truth of the Gospell, and she be stout proud, wanton, waspish, wastefull, orgiuen to any other like vices, will he not be ready therupon to inueigh against the religion she professeth, and vtterly protest against it? So also a popish or profane wife, if she be married to such an husband:

3 Negligence in obseruing one anothers disposition or conuersation: whereby it commeth to passe that they keepe not backe, nor restrain one another from running into any sinne: but proue such husbands and wiues one to another, as Eli proued a father to his sonnes: whence it fell out, that Gods seuerer vengeance fell vpon the necke of the one, and of the other. Pilats wife, though an heathenish woman, shall rise vp in iudgement against many such wiues, for shee did what she could to keepe her husband from shedding innocent blood.

4 A complementall soothing of one anothers humour, and seeking mutually to please one another in all things, without respect of good or euill. Such as these the Scripture termeth men-pleasers. Hence it commeth to passe that husbands and wiues are so farr from drawing one another from sinne, that the better rather yeelds vnto the worse, and both runne into euill as Adam was perswaded by his wife to transgresse against Gods expresse charge: and wile Salomon was drawne by his wiues vnto Idolatry, 1 King. 11. 4. and Sapphira consented to the sacriledge of Ananias her husband, Act. 5. 9.

5 An vndue feare of offending one another by Christian instruction, admonition, reproofe, and the like. Ma-

*Nemo magis
seu ista persua-
dere poterit
quem admodum
uxor. cryf.
bow. 19. in
Martium eo
adducto ut
sanctorum dis-
criminationem
habeat. Greg.
Naz. ad Olymp.
Great need
thereof.*

2 Husbands
and wiues
may be very
helpful one to
another ther-
in.

1 Care onely
for temporall
things.

2 Vnworthy
walking

3 Negligence
in preventing
sin.

Mat. 27. 19.

4 Man-plea-
sing.

Eph. 6. 6.
ad deum deus-
not.

Diabolus sepe
solicitus est
subvertere vi-
ros per coniu-
gium. Orig. in
Iob lib. 2.

5 Vndue feare
of offence.

ny who are oft moued in conscience to make knowne their husbands and wiues the finnes wherein they liue, and the danger wherein they lie by reason thereof, doe not withstanding through carelesse and causelesse feare, retrain and forbear to doe so.

6 An *imptions, and onanious disposition*, whereby many husbands and wiues are moued to mocke, and scoffe at that holy zeale, and forwardnes which they obserue in their bedfellowes: as *Naichal* who resembled *Dauid* to a foole, or vaine-fellow, because hee manifested his zeale by dancing before the *Arke*. Thus doe many nip the worke of the spirit in the very bud, and cause grace soone to wither. But cursed bee that husband, or wife, that thus peruerteth the maine end of their neere coniunction.

§. 29. *Of husbands and wiues mutuall care ouer one anothers body.*

After the good of the soule, followeth the good of the body, wherein husband and wife must shew their prouident care each ouer other: and doe what lieth in them to procure the welfare of one anothers person, and to nourish and cherishe one anothers body. This duty the Apostle layeth downe vnder the comparison of a body which hee calleth *flesh*, saying, *No man hateth his own flesh, but nourisheth and cheriseth it*: now man and wife are *one flesh*. This duty the Apostle in particular applieth to husbands. At the first institution of marriage it was in particular applied to the wife, whom God made to be *an help mee* for man: so as it is a mutuall duty appertaining to both. It seemeth that *Rebecca* was so carfull of *Isaak* in this respect, that she could readily make *sauory meat* for him, such as bee *loued*.

This duty extendeth it selfe to all estates both of prosperitie and aduersity, of health and sicknesse: for so much doe they mutuallly couenant and promise when they

are first ioyned together in marriage, *I take thee* (saith each to other) *for better for worse, for richer for poorer, in sicknesse and in health to loue and to cherishe*. Wherefore they ought mutually both to reioyce in the welfare of one another, and also in all distresse to succour and comfort each other, putting their shoulders vnder one anothers burthen, and helping to ease one another as much as they can. That which *Salomon* said of a friend and a brother, may fitly be applied in this case to husband and wife, *a friend loneth at all times, and a brother is born for aduersity*, that is, a trusty and faithfull friend is constant in his goodwill, and ready to performe all duties of kindnes at any time; whether it be prosperity or aduersity: the change of outward estate maketh no alteration in his louing affection & friendly cariage: yea he seemeth to bee as it were borne and brought forth against the time of trouble and affliction, because then is his prouident care and tender affection most manifested. Of all friends none ought to be more carefull, none more faithfull one to another then man and wife. How then ought they to loue at all times, & if any trial come to either of them, the other so to carry himselfe, as it may be truly said, they were ioyned together for aduersity?

Thus shall they verifie the truth of that whereby God was moued to create of mankinde male, and female; namely that *it is not good for man to be alone*; but that it was rather good; that is, needfull, profitable, and comfortable for man and woman to bee together. In which respect the wiseman saith, *hee that findeth a wife findeth a good thing*; and by the rule of relation we may inferre, *she that findeth an husband findeth a good thing*.

§. 30. *Of husbands and wiues backwardnesse to helpe one another in time of need.*

Contrary to this duty is a certain vnnaturall affection in sundry husbands and wiues, who much grudge to

6 Scoffing at the signes of g. acc.

3 Sam. 6. 10.

Pro. 17. 17.

a Eph. 5. 29.

b Eph. 5. 31.

c Gen. 24. 8.

d Gen. 27. 14.

Gen. 2. 18.

Pro. 18. 22.

to provide the things that are needfull for one another. The man commonly thinks the charge too great, the woman thinks the paines too much: they are affected one to another as if they were, meere strangers: nay, many strangers will be more ready to performe, and more cheerefull in performing needfull duties (as occasion is offered) then such vnnaturall husbands and wives. If a little sickness, or other like crosse fall on one of them, the other thinks, *never any had such a burden*; and by their discontent make the burden much more heavy then otherwise it would be: even as when two Oxen are in one yoke, and the one holdeth backe, the draught is made much harder to the other. Thus doe they pervert one of the principall ends of marriage, which is to be a continuall comfort & helpe each to other, and to ease the burdens of one another: in which respect they are made yoke-fellowes. *Iob* wife by her vnnaturall cariage towards him in his affliction, did much aggravate his misery: when he stood in most need of her helpe, shee afforded least vnto him: it appeares by *Iob*s complaint of her, in these words, *My breath is strange to my wife*, that shee altogether neglected him in his misery. The common speech of many, after their husband or wife having long lye sicke, is departed, bewrayeth their vnnatural affection: their speech is this, *If my husband (or wife) had died so much sooner, I had saved so much money*. What doth this intimate, but that they could have been contented their husband (or wife) should have died sooner, that they might have spared the more.

§. 31. Of Husbands and Wives mutual respect of one anothers good name.

The provident care of husbands and wives ought further to extend it selfe to the credit and good name of one another. As deare ought the good name of the wife be vnto the husband, and of the husband to the

wife, as their owne. The great regard that *Ioseph* had of the credit of *Mary* his espoused wife, made him thinke of putting her away privily, when hee observed her to be with childe, and knew not of whom: for he was not willing to make her a public example. That respect also among other reasons, incited *Dauid* to send secretly to *Dauid*, and tell him that shee was with childe. The commendation which the good husband (noted by *Salomon*) giueth of his wife, being approved by the holy Ghost, sheweth how man and wife ought in that respect to honour each other: and that on good grounds. For

1. A good name is a most precious thing: *better then precious ornaments*, which giueth a sweet savour, and to be chosen above great riches.

2. So necerely are husbands and wives ioyned together, as the good name of the one cannot but tend to the honour and credit of the other; so that herein they seeke their owne honour also.

§. 32. Of Husbands and Wives preventing each others discredit.

For direction herein, consider we how this duty may be performed, and how it may be manifested.

For the better performing of it, care must be had both to prevent, and redresse an ill name, and also to procure and preserve a good name.

To prevent an ill name, respect must be had of these three things following,

1. What one saileth of another, and how.

2. What care they giue to things related by others.

3. What censure they giue of one another.

For the first, husbands and wives may in no case delight to discover vnto others, and spread abroad the infirmities, and imperfections of one another, or any thing that may tend to the discredit of either of them: but rather couer and conceale them

Mat. 1. 19.

1. Mat. 1. 19.
2. Mat. 1. 19.
3. Mat. 1. 19.

4. Prov. 31. 28.

1. A good name is precious.

2. Eccl. 7. 1.
3. Prov. 22. 1.

2. The good name of the one is the honour of the other.

Directions concerning a good name.

1. Prevent an ill name, and that

1. By concealing things of ill report.

8 Mat. 1. 19.

as much as they may with a good conscience. It is expressed that *Joseph being a iust man*, laboured to conceal that blemish which he imagined to be in his wife, so as this may stand with *justice*: yea, also it is a part of *love*, for *love covereth a multitude of finnes*.

h 1 Pet. 4. 8.

2. By closing
eares against
ill reports.

For the *second*, husbands and wives must not haue their eares wide opened to heare euery tale and report that shall be brought to one against the other, but rather shew themselves displeased and offended with them that are ready to relate things of euil report. If an husband or wife manifest a willingnesse to hearken after tales and reports of one another, the Diuell will stirre vp instruments, now to fill their heads with tales, and those for the most part both frivoulous and forged: not onely strangers, but children, seruants, and they which are of the same Family, will euer be telling some tale or other, to curry fauor, as we speak. But an vtter dislike of such flattering talebearers, will take away occasion from them of telling vntrue, or slight reports.

3. By forbear-
ing to cen-
sure rashly.

For the *third*, the iudgement and censure which husbands and wives giue one of another, must either be very charitable, or very sparing. If one heare reported any notorious crime of the other, they may not be ouer-heady or hasty to iudge and condemne, no, though they thinke they see some euidence thereof, but rather suspend their iudgement. This seemeth to be the minde of *Joseph*: though he obserued *Mary* to be with childe, yet would hee not presently iudge her to be a notorious adulteress, or condemn her for an hypocrite, vnworthy to liue, & therefore would not make her a publike example.

Mat. 3. 19.

In briefe, that husbands and wives may be the more sparing in censuring one another, they must not rashly beleeue any euil report of one another, but rather suppress all light suspicions as much as they can.

That the iudgement which they giue one of another, may be charita-

ble, in iudging they must wel obserue the properties of *love*, which are

1. To interpret doubtfull things in the better part.

2. To mitigate, so farre as truth and iustice wil suffer, the faults which are euident. *Michal* offended against the first in an high degree, and was cursed. *Abigail* obserued the latter, and was blessed.

2 Sam 6. 20.

1 Sam. 25. 25.

§. 33. Of the wisdom of Husbands and Wives, in redressing one anothers ill name.

To redresse an ill name, husbands and wives must first giue one another notice of the report that goeth of them, and endeavour to work in them both a sight, and also a sense of those euils which are in the mouths of others. After notice giuen, they must labour to bring them to repentance of those finnes, for which they are ill reported of, and to a manifestation of repentance by doing things meet for repentance, which is by a zealous and conscionable practise of such vertues as are cleane contrary to the vices for which they were euill spoken of. It may with good probability be gathered out of the History of the Leuite, whose wife plaid the whore, that thus he dealt with her. And thus *Abigail* endeoured to deal with her husband.

2.
Redresse an
ill name.

Iudg. 19. 1, 2, &c.
1 Sam. 25. 37.

§. 34. Of Husbands and Wives care in procuring one anothers good name.

To procure a good report, husbands and wives must

First, take notice of the good qualities which are in one another, and as one hath occasion to speake of the other, make those good qualities the subject of their speech: as we heard it before commended in the husband of that wife which is described by *Salomon*.

Secondly, they must lend a willing and ioyfull eare to such as shall (so far as they can conceiue) truly and vnfaignedly, without flattery or hypocrisie, speake any thing in commendation of the one or of the other: not thin-

3.
Procure a
good report.

1 Prov. 31. 28,
29.

king

king themselves dispraised (which is the conceit of many) when their bedfellow is praised: but rather hauing their hearts the more enlarged to praise God, for bestowing on them such an excellent token and pledge of his fauour.

Thirdly, they must imitate those good things which they behold, or heare to be in one another, and so imitate them as they which haue before time knowne both husband and wife; may say, this thee learned of him, or this he learned of her.

§. 35. Of Husbands and Wives wisdom, in preserving each others good name.

To preserve a good name, it will be meet for an husband or wife, wisely and seasonably to give one another notice of that good fame which is raised of them, thereby to prouoke them both to give glory to God for the same (as the Apostle thanketh God for that report which was spread abroad of the faith and loue of the Colossians) and also to walke worthy of that good report (as the Apostle who had giuen a great testimony of the bounty of the Corinthians, earnestly exhorteth them to finish their beneuolence, *Left (saith he) I should be ashamed in this my constant boasting.*) For if they of whom there is once a good report raised, decay, wax cold, grow backward, or fall into notorious and scandalous sinnes, they will cleane extinguish and put out their good name among men, and turne it into an euill report, according to that which *Salomon saith, Dead flies canse the ointment of the Apothecary to send forth a stinking sauour: so doth a little folly him that is in reputation for wisdom and honour.*

§. 36. Of Husbands and Wives like affection towards one anothers credit.

In the last place, to manifest a mutual provident care of one anothers good name, husbands and wives must bee so affected with the report that

goeth of either of them, as if the report were of their owne selues. If the report be good, to be glad thereof, and to reioyce thereat; if it be euill, to be grieved, and after an holy manner vexed at it: thus shall they shew a true sympathy and fellow-feeling of one anothers credit, according to that generall rule of the Apostle, *Reioyce with them that reioyce, and weepe with them that weepe.*

§. 37. Of the vices contrary to that mutuell care, which man and wife should haue of one anothers credit.

Vices contrary to these duties concerning the good name of an husband and wife, are in generall two.

One is a readinesse to disgrace and discredit one another, like *Michal* the wife of *Dauid*, of whom we heard before. A hatefull and detestable vice this is, which cannot stand with true matrimoniall loue, but rather argueth an vtter dislike, and a plaine hatred of one another.

Husbands and wives discredit one another, either by procuring an ill name, or hindring a good name.

An ill name is procured by these meanes following.

1. By blazing abroad one anothers infirmities: as when tattling Gossips meet, their vsuall prate is about their husbands, complaining of some vice or other in them: *My Husband, saith one, is a Quaker: I cannot get of him any thing almost: he maketh me goe as no body else. And my Husband, replieth another, is so fardie, as none can tell him so speake to him: so one after another goeth on in this tracke, some discovering such infirmities as should be concealed; others (which is worse) plainly belying their Husbands. In like manner also Husbands when they meet with their boone companions, make their wives the common subiect of all their talke: one accusing his wife of one vice, another his, of another. There are two respects for*

1. Rom. 12. 15.

Contrary vices.

2. To discredit each other, and that 2 Sam. 6. 20.

3. By blazing one anothers infirmities abroad.

4. Preserve a good name.

5. Col. 3. 14.

6. 2 Cor. 9. 4.

7. Eccles. 10. 2.

8. Manifest a care of one anothers good name.

which this vice (most detestable in it selfe) is made more odious in an husband or a wife. 1. Because they know more then any other of one anothers infirmities: so as if they bee so euilly minded, they may much more discredit one another, then any other can. 2. Because in regard of their neere vnion they are most bound to conceale and couer each others imperfections. ^P *Cain* was cursed for revealing his fathers nakednes: but a more horrible curse doe husbands and wiues deserue, that so doe.

^P Gen. 9. 22. 35

2. By hearing & beleeuing others ill reports.

2 By opening their eares, and giuing credit to euery light report that any shall raise. More secret heart-burning of one against the other, and more open quarrels and contentions betwixt them, ordinarily arise from hence then from any other thing.

3. By turning euery thing to the worst.

3 By peruerting and mis-interpreting one anothers actions, words, yea and thoughts also: taking euery thing in the worst part.

4. By concealing euill rumors.

4 By concealing from one another the common euill rumors which are raised of them, and are in euery mans mouth. Of all other, bed-fellowes are most fit to disclose such things one to another: and most bound to doe it. Most fit, because of their mutuell familiarity: most bound, because of their neere vnion.

5. By envying and gaine-saying good reports.

Many husbands and wiues doe hinder one anothers good name by envying one at the good report that is made of the other, and gaine-saying the same: as if the credit of the one must needs turne to the discredit of the other. Thus was water quencheth fire, so this enuious disposition is a means to extinguish the heat of fame, and to put out the glorious light of a good name. Wherby as they impair the credit and honour of one another, so they monstrously discredit and dishonour themselves.

2. Neglect of each others fame.

The other generall vice in this kinde, is a carelesse regard, or plaine neglect of one anothers fame: when

the husband is no way affected with any report that goeth of his wife, nor the wife with any of the husband: but as if they were meere strangers one to another, they passe by all reports made of one another. What mutuell loue can there bee in such? howsoeuer their hands haue been ioined together, surely their hearts were neuer vnited, so as it had been better they had neuer knowne one another, vnlesse the Lord doe afterwards knit their hearts, and vnite their affections more neerely and firmly together.

§. 38. Of Husbands and Wives mutuell prouidence about the goods of the Family.

Yet there remaineth one thing more, whereabout Husbands and Wiues ought to manifest a mutuell prouident care each ouer other: and that is about the goods of this world. Howsoeuer the husband, while he liueth with his wife, hath the truest property in them, and the greatest title vnto them, yet I refer this to those mutuell duties which man and wife owe each to other, in three respects.

* Treatise 3. §. 29.

First, because in conscience they appertaine to the vse of the wife, as well as of the husband.

Secondly, because the wife is by Gods prouidence appointed a ioynt gouernour with the husband of the Family, and in that respect ought to be an helpe in providing such a sufficiency of the goods of this world, as are needfull for that estate wherein God hath set them, and for that charge which God hath committed to them.

Thirdly, because the wife, if shee suruiue the husband, ought to haue such a portion of those goods, as are meet for her place and charge.

In these respects wee see it requisite, yea, a bounden duty, that husband and wife, even in a mutuell regard one of another, be as prouident as they can be with a good conscience, in getting, keeping, & disposing com-

petent

petent goods and riches for the mutual good of one another. Concerning the husbands duty in this respect no questions made: the practice of all good husbands mentioned in Scripture, the care of providing for their own enjoyments to their place and office to be their *viues head*, with many other like arguments, whereof wee shall more distinctly *speake*, when we come to declare the particular duties of husbands, do proue as much. The greatest question is concerning the wife, whether shee bee bound to take any care about the goods. But if the Scripture is thorowly searched, wee shall finde prooue enough to shew that euen she also is bound hereunto. For first, the generall end which God aimed at in making the woman (namely to be *an helpe to man*) implieth as much: for herein may shee be a very great helpe, as we shall see by and by in sundry particulars. 2. That generall property attributed to a wife to be *a good thing*, confirmeth as much: for that which is profitable is called good: and it is one respect wherein a wife is termed a *good thing*, that she may by her providence and diligence bring much profit to her husband: and therefore in this, among other respects, the good wife which *Salomon* describeth, is said *to be good to her husband* all the dayes of her life: for by her industry and providence did so preserve and increase his goods, that *the heart of her husband trusted in her, and he had no need of spoile*. If the particular actions whereby that good wife is described be well noted, wee may easily obserue that she was an especiall helpe vnto her husband, euen in his outward estate. From al which, we may infer these two points. First, that this provident care about outward temporall goods is lawfull, not vnbecoming a Christian man or woman. Secondly, that it is a mutual duty appertaining both to husband and wife. For the first, how needful the goods of this world are for preservation of

life and health, estate of the family, good of Church and Commonwealth, releefe of the poore, with the like vices, no man can bee ignorant. God hath giuen them as blessings to his children; and that oftentimes in great abundance, and his children haue accordingly been thankful for them: so as a provident care about them is not vnlawfull, but very expedient and needfull. For the second, If there should not be a ioint care herein, the care and paines of the one might be altogether in vaine. For suppose an husband bee industrious, as *Isaiah* was, and goe much abroad: if the wife either by her vnchristianesse, idlenesse, negligence, or the like vices, suffer that which is brought home to be embesailed and wasted, or by her prodigality, brauery, or loue of vaine company, consume at her selfe, where will be the profit of the husbands paines? Or on the other side, if a wife should bee as painful and prosperous in getting, as the good housewife before mentioned was, & the husband by carding, dicing, drinking, reuelling, or other like meanes should waite all away, what fruit would remaine of the viues providence? In this mutual provident care of husband and wife, each of them must haue an eye to their owne place. Affaires abroad do most appertaine to the man, and are especially to bee ordered by him. That which the wife is especially to care for, is the businesse of the house: for the Apostle laieth it downe as a rule for viues (as we shall hereafter more particularly declare) that they *keep at home*, and *gouerne the house*: By this meanes may they bee very profitable each to other.

§. 39. Of the vices contrary to the good providence of husband and wife, about the goods of the family.

Contrary to that duty, are these vices following.

1. *Cometousnesse*, and ouermuch care for themselves: as when an husband so raketh, and scrapeth, and

N₃ hoordeth

a1 Tim. 5. 8.

* See Treat. 4. §. 46.

b Gen. 2. 18.

c Prov. 18. 22.

d Prov. 31. 12.

e Verse 11.

f Gen. 31. 40.

g Prov. 31. 20. &c.

h Eccl. 1. 13. *Eccl. 1. 13. 11 Tim. 5. 14. 1 Tim. 5. 14. 1 Tim. 5. 14.*

i Tit. 2. 5. *Tit. 2. 5. 1 Tim. 5. 14. 1 Tim. 5. 14.*

Contrary vices, 1. Couetousnesse.

hoordeth vp. for himselfe, as he neither afforde h vnto his wife so much as is meet for her place while hee liueth with her, nor thinketh of prouiding sufficient maintenance for her, if she ouer-due him, but rather thinketh how to defraud her of that which the law casteth vpon her. Or when a wife secretly hoordeth vp whatsoeuer she can get, either by her owne industry, or else by purloining from her Husband: sometimes selling corn, wares, household-stuffe, or other like commodities, so priuily as the Husband shall neuer know it: sometimes taking money out of his counter, box, bagge, chest, or the like, so as either it shall not be missed, or if ioste, it shall not be kuowne who had it. Many there be who in mistrust of their Husbands prouidence, or in dislike of them, or on some other by-respects, commit whatsoeuer they can get, to the trust and custody of others, whereby it oft commeth to passe, that they themselves, meeting with deceitfull friends, are vnterly defeated, euen because they dare not make their fraud knowne. As Couetousnesse is in it selfe an odious sinne, so it is made much more hainous by defrauding husband or wife, who ought to be as deare each to other as themselves.

2. Prodigality

3. *Prodigality*, and too lauish spending vpon themselves, & those things which are most agreeable to their owne corrupt humor. As when husbands without any meane or measure, spend their goods abroad in hunting, hauking, carding, dicing, eating, drinking, or the like, and suffer their wives to want at home, and yet tooke their wives to maintaine them, and therefore had their portion. Or when wives bring their husbands into debt, and weaken, if not cleane ouerthrow their estate, by gorgeous decking and adorning their houses, by braue and costly apparell, by dainty fire, by gossiping abroad, with the like. Many wives are so violent herein, that if their desire and humour be not satisfied, their husbands shall

haue no rest (forsooth they brought portion, and maintained they must and will be, it skilleth not whether their husbands estate can beare it or no) in so much as many are forced wittingly, for quietnesse sake, to suffer their estate to sink. O foolish and wretched wives! how little do they consider that they were married to doe their husbands good, and not to kill all the daies of their life: is this to be an helpe to man? or rather is it not cleane to thwart Gods counsell, and peruers his purpose? can wee thinke that God will forbear, and not be auenged of them? yet much more will God be auenged of the forenamed husbands, because of that image of himselfe which he hath placed in them, and because of that place and authority wherein hee hath set them. The Apostle expressly saith of them, that they are worse than Infidels, which being so, they must looke for the greater iudgement.

1 Tim. 5. 8.

3 Idleness.

3. *Idleness*, and a careless neglect of their estate. Many men spend day after day, like a bird that flieth vp and downe, as it falleth out, from tree to tree, from twigge to twigge: they goe from place to place, but know not for what end: as they meet with any company, so they abide as long as the company carrieth, and then seeke after other company, and are ready to goe with any to Ale-house, Tauerne, Play-house, Bowling-alley, or other like places. Many women also spend all the forenoone in lying a bed and tying themselves, and the afternoone as occasion is offered in sitting idly at home, or walking forth to little purpose, but onely to weare out time, little regarding their husbands estate, whether it increase, or diminish. Thus by the Idleness and carelesnesse of husband and wife, faire estates many times fall to ruine, and both of them are brought to penury and beggery.

§. 40. Of husbands and wives ioynt care in governing the family.

Hitherto I haue deliuered such com-

common duties as mutually respect the husband and wife, and are to be performed of each to other. There are other common duties which they are both ioyntly bound to performe to other persons: and whose either *members of the family*, or *strangers* comming to the family.

Concerning the *members* of the family, though there be some peculiar duties belonging to the master, and some to the mistress, some to the father, and some to the mother, of which we shall speake in their due place; yet in generall the government of the family, and of the severall members thereof belongeth to the husband and wife both (if at least they haue a family) and a ioint common duty it is to be helpfull one to another therein.

Obiect. Seeing it is not necessarily required, that a husband and wife should haue a family to gouerne, for two may be married and haue neither children nor seruants (as many are) and yet be true husband and wife, why is this care of a family ranked among the duties of husband and wife?

Ans. 1. Because ordinarily when two are married they gather a family, &c. are the gouernours thereof: so as though it faile in some particulars, yet for the most part it holdeth.

2. Because the ioint government whereof I speake in this place is by vertue of the marriage-bond: for if a man and a woman should liue together in an house, and by mutuall consent haue a ioynt authority and government, this would be very offensive to all that should know it, or heare of it: neither were they by any ordinance of God bound to be so helpfull one to another as husband and wife: nor the members of a family so bound to subiect themselves to both.

3. The duty whereof I speake, though it be about the government of a family, yet hath it respect to an husband as he is an husband, and

to a wife as shee is a wife, namely, that by vertue of their marriage-bond, and neere vniou, they be helpfull one to another in well ordering the things of the family.

Whether the man ought to looke to the good government of his house is a question without all question. He is the highest in the family, and hath both authority ouer all, and the charge of all is committed to his charge: hee is as a king in his owne house: as a king is to see that land well gouerned where he is king, so he that is the chiefe ruler in an house. The duty which the Apostle applieth in particular to Bishops and Deacons in generall appertaineth to all husbands, ^a that they *rule their owne house honestly*: and againe, ^b that they *be such as can rule their children well, and their owne households*. The care of many husbands is in this respect commended in Scripture, as of ^c Abraham, of ^d Isaac, of ^e Joseph, of ^f David, of the ^g Ruler at Galile, and of many other. That the wife also ought to be an helpe to him therein, is very euident: for the Apostle layeth it expressly to their charge, ^h that they *gouerne the house*. Would the Wife may haue so highly commended a wife ⁱ for well gouerning her husbands house if it had not appertained to her? It is very likely that wife *Abigail* had a great hand in gouerning *Nabals* house, because the seruants made complaint to her of *Nabals* churlishnesse, and because she had the seruants at command, readily to doe what she would haue them; yea also because she could so readily prepare such store of prouision for *David* and his men, as she did. Hence is it that the wife is called ^k *mistresse of the house*, as well as the husband ^l *master of the house*.

Obiect. ^m *A woman is not to teach, nor to vsurpe authority ouer the man.*

Ans. 1. That branch of teaching hath respect to publike assemblies, and Churches, in which shee may not teach: but not to priuate families, in which shee may, and ought to teach.

a 1 Tim. 3. 4.

b 1 Pet. 3. 7.

c Gen. 18. 19.

d Gen. 35. 2. &c.

e 10. 24. 15.

f Psal. 101. 2.

g &c.

h 1 Tim. 4. 13.

i 1 Tim. 5. 14.

j Prov. 31. 11.

k &c.

l Master of family.

m Master of family.

n 1 Tim. 2. 12.

Pro. 31. 1.
Arist. 2. 26.

for^a Barthebeba taught Salomon. Whē
 • *Apollos* was brought to the house
 of *Aquila*, *Priscilla* the wife of *Aquila*
 did helpe to expound to *Apollos*
 the way of God more perfectly.

2. The other branch concerning
authority, hath not reference to the
 inferiour members in the family, ouer
 which the wife of an household gover-
 nor hath authority, but onely to the
 husband, ouer whom if she take any
authority, she vsurpeth it. Therefore
 neither this place of Scripture, nor a-
 ny other doth exclude the wife, being
 ioyntly considered with the husband,
 to rule and gouerne those in the fami-
 ly which are vnder them both.

• *Obiect.* This ioynt govern-
 ment of the wife doth much im-
 paire the dignity and authority of the
 husband.

Ans. Nothing lesse: for shee is
 subordinate to her husband, and must
 so rule others as she be subiect to her
 husband, and not command any
 thing against his command, (provi-
 ded that his command be not against
 the Lord, and his word.) We see that
 in all estates the king or highest go-
 uernour hath other Magistrates vnder
 him, who haue a command ouer the
 subiects, and yet thereby the kings
 supreme authority is no whit im-
 paired, but rather the better establi-
 shed, and hee the more honoured. So is it
 in a family.

Let therefore husbands and wiues
 herein assist one another, for so they
 may be very helpfull one to another,
 and bring, by their mutuall helpe in
 governing, much good to the family.

The husband by his helpe aiding his
 wife, addeth much authority vnto
 her, and so causeth that shee is not de-
 spised, nor lightly esteemed. The
 Wife by her helpe causeth many
 things to be espied, and so redressed,
 which otherwise might neuer haue
 beene found out: for two eyes see
 more then one, especially when one
 of those is more at hand, and in pre-
 sence, as the Wife is in the House.

Besides, there are many things in
 well gouerning a Family more fit for

one to meddle withall then for the
 other: as for the Husband to meddle
 with the great and weighty affaires of
 the family (as performing Gods wor-
 ship, appointing and setting good or-
 ders, providing conuenient house-
 roome, and other necessities for the
 Family: keeping children when they
 grow great, or waxe stubborne, in
 awe: ruling men-feruants, with the
 like.) And for the wife to meddle
 with some lesse, but very needfull
 matters, as nourishing and instructing
 children when they are young, adorn-
 ing the house, ordering the provision
 brought into the house; ruling
 maid-feruants, with the like. Yea fur-
 ther, as the man especially is to per-
 forme the very actions of prayer, rea-
 ding the Word, catechizing, and o-
 ther like duties in the Family, so the
 wife may be a great helpe in putting
 her husband in minde both of the du-
 ty it selfe, and of the time of perfor-
 ming it, and encouraging him to doe
 it, in gathering the Family together,
 and exhorting them to be forward,
 in making her selfe an example to the
 rest, by her diligent and reuerent at-
 tention, in oft vrging and pressing to
 her children and seruants such points
 of instruction as her husband hath
 taught; yea, in praying, reading,
 teaching, and performing like exerci-
 ses her selfe, so farre as shee is able,
 when her husband is absent, or negli-
 gent and carelesse, and will not him-
 selfe doe them; or it may be, is not a-
 ble to doe them: or if shee performe
 them not her selfe, in getting some o-
 ther to performe them.

§. 41. Of the vices contrary to a ioynt care of gouerning the Family.

The minde and practise of many,
 both Husbands and Wiues, is contra-
 ry to this duty.

Many a husband because the wiues
 office is especially to abide at home,
 will put off all government to the
 wife: leaving it to her not onely to
 order the things in the House, but also
 to bring in all needfull things, to order
 and

in a Family
 more fit for
 the one to
 meddle with,
 then for the
 other.

*In familia dis-
 sperita suis of-
 ficijs sunt, alia
 viri, alia vxor-
 is propria. Pro
 sunt ergo vterq;
 alteri sua in
 commune con-
 ferentes; ob e-
 amq; causam
 suauitas in hoc
 talis amicitia
 inest, vtilitasq;
 maxima. Arist.
 Eth. 6. 2. 26. 13.*

1. Reason.
 Husbands and
 wiues by their
 mutuall assi-
 stance, bring
 great helpe
 one to ano-
 ther.

*Plus vident o-
 culi quam ocu-
 lus. Arist. Polit.
 li. 3. c. 7.*

2. Reason.
 Many things

Vices CONTRA-
 rie.

1. When Hus-
 bands put off
 all gouerne-
 ment to their
 wiues.

and govern the children both young and old, yea, euen to prouide for them also, to take in, to put out, to vse all sorts of seruants as pleaseth her: yea, if seruants shall be stubborne and stout against her, hee will take no notice of it, nor endure to be told of it, much lesse afford her his assistance, but suffer her to be disgraced and despised. As for religious duties, he will no way meddle with them. Oh bawling men, vnworthy to be husbands and heads of wiues! shall your wiues who were made to be an helpe to you, haue no helpe from you, no, not in those things which especially belong to your charge? shall the weaker vessels beare all the burden? Assuredly as the man carrieth away the greatest reputation and honour when a Family is well gouerned (though it be by the ioynt care and wisdom of his wife) so lyeth he most open to the iudgement of God, if the gouernment thereof be neglected, and through the neglect thereof, children and seruants grow impious: instance ^a *Elie*, and ^b *David*. For as in a Commonwealth, the greatest honour of good gouernment, victorious battels, happy peace, and prosperity, and the greatest dishonour and dammage of the contrary, redoundeth to the King, so to the man who is chiefe gouernour in a Family: for it is presupposed, that all which doe any good, are instruments of the highest gouernour: if any euill or mischiefe fall out, that it is through his negligence.

On the other side, because the husband is the most principall, many wiues thinke that the gouernment of the Family nothing at all appertaines to them, and thereupon are carelesse of the good thereof, and wil not stirre their least finger to order any thing aright: but, if any thing be amisse, lay all the blame on their husbands. Doe not such peruert that maine end for which God made them, euen to be an helpe? Doe they not carry themselves most vnworthy of the place wherein God hath set them, namely, to be ioynt-gouernours with their Hus-

bands, and partakers of their dignities? As by their negligence they make themselves accessary to all the euill which falleth out in the Family; so assuredly shall they haue their part in those iudgements which are executed on the head thereof.

Most contrary to the fore-named duty, is the practise of such as are hindrances one to another in gouerning the Family: as when wiues are not onely negligent themselves in coming to religious exercises, but keepe backe children and seruants, and so are a great grieve vnto their religious husbands: or when they vse any of the children or seruants to be instruments of iniquity, or are themselves disquiet & troublesome in the house, like to her of whom *Salomon* speaketh in this prouerbe, *It is better to dwell in the corner of the house top, then with a contentious woman in a wide house.*

Husbands also are oft an hindrance to that good gouernment which their wiues would helpe forward, when they scoffe and scorne at that good counsell which their wiues giue them for that purpose; or when they will not suffer their wiues to meddle with any thing at all, nor endure that they should find any fault, much lesse take in hand to redresse any thing that is amisse. These, and such like peruerse dispositions are in husbands and wiues, whereby it cometh to passe that they who were ioyned together to be a mutuall helpe each to other, proue heauy, yea, intolerable burdens.

§. 42. Of Husbands and Wives mutuall helpe in hospitality.

The next common duty of husband & wife respecteth such as come to their House, but are no particular members thereof, whether they be kindred, alliance, acquaintance, or strangers, especially if they be Saints, to whom ^a *hospitality*, that is, a kinde and curteous entertainment is due. Hercin therefore must husbands and wiues be helpfull one to another: for

3. When Husbands or wiues are hindrances each to other.

Prout. 9.

a 1 Sam. 3. 12.
13.
b 1 Sam. 15.

2. When wiues refuse to adde their aide.

a Heb. 13. 2.
Rom. 12. 13.

¹ 1 Tim. 3. 2.
² 5. 10.

³ Gen. 18. 6.
6c.

⁴ 2 Kings 4. 8.

Reasons.

1. Hospitality,
2. a commendable duty.

⁵ Heb. 13. 2.

3. The entertainment will be the better by a mutual helpe.

⁶ Gen. 18. 7.

⁷ Verse 6.
3. Guests will be more cheerefull.

4. Marriall loue will be more firme.

as it is required of ^b Husbands, for as much as ^c Wiues, to be harborous, namely, while they are married, together with their husbands, and when they are widowes, of themselves. ^d Abraham and Sarah were herein an helpe one to another, when the three Angels in shapen of men came to their House: so were ^e the Shunemite and her husband when Elisha the Prophet came to their house.

For hospitality, that it is a commendable duty belonging to such as are House-keepers, and able to giue entertainment, is euident by the precepts and examples before specified, as also by the blessing which God thereupon hath brought to the houses of them that were giuen thereunto, which the Apostle intimateth in these words, ^f thereby some haue entertained Angels vntwines. Now therefore husbands and wiues being (as we haue heard) ioynt gouernours, as in other things, so in this they ought to lend an helping hand each to other, and that for these reasons.

1. Because in giuing entertainment there are sundry things to be done, where of some are proper to the husbands place, and some to the wiues. To take order for the prouision of things without doores, is more fit for the husband, ^g Abraham did it: to order the smaller things within doores is more fit for the wife; that was left to ^h Sarah.

2. Because it is meet that guests should know they are welcome both to the husband and to the wife, that so they may be the more cheerefull.

3. Because a mutuall consent, and cheerefull helpe herein will be an especiall meanes, as to manifest their mutuall affection, so to hold the hearts of man and wife firme and close together, and make them the better like and loue one the another: especially if the husband shall shew himselfe as ready and willing to entertaine his wiues friends & kindred as his owne, and so the wife her husbands (as they ought.) For as they themselves are made one flesh, so ought each of them

to esteeme of the others friends as of their owne.

4. Because thus they shew a mutuall desire of bringing Gods blessing vpon each other, and vpon their whole Family.

§. 43. Of vices contrary to mutuall helpe in hospitality.

Contrary to this duty is for the most part couetousnesse in the Husband, and lasinesse in the wife. The man, because the charge of the Family lieth on him, distrustfully feareth lest he should want for his owne.

I denie not but that a prouident care for our owne, and namely for them of the Family, is needfull and commendable, ⁱ He that prouideth not for them, is worse then an Infidell: so as a man may be overlauih in giuing entertainment, if hee goe beyond his meanes, impouerish his estate, and disable himselfe to provide for his owne, as many doe: yet when a man hath sufficient, yea, and abundance, when there is no iust cause, but meerely vpon an vndue feare, too carkingly and distrustfully to pinch, and grudge to giue entertainment to any, is vnbecoming a Christian, yea, it is to be worse then an Infidell; nor worthy to haue an house, or any thing fit for entertainment; no, nor worthy of common society.

The woman on the other side grudgeth at the paines shee must take, and trouble shee must vndergoe about entertaining guests, and thereupon is loth that any at any time should come to their House.

Concerning a wife, I denie not but that an husband may be in this kinde ouer-burthensome to her, by being too iouell, as they speake, and bringing guests too often into the House, especially if they be guests of no good name, and by that meanes make her euen weary of her life: but yet for a wife to refuse all paines in that kinde, and to be discontented when her husband inuites any friends, or when any come (as the three Angels did to Abraham)

5. A desire of one anothers good manifested.

1: 1 Tim. 5. 8:

Latham) ynawares, argueth not a loving affection, nor a wine-like subiection vnto her husband.

These faults are so much the greater, when the husband or wife, are free and forward in entertaining their owne kindred and friends: but are backward, and grudge at the entertainment of each others friends and kindred. Hence commonly arise much heart-burning of one against the other: yea, much iarre and contention betwixt them: and from dislike of the practice of one another in this kinde, oft followeth a dislike of one anothers person: so that as the fault is bad in it selfe, it proves to be much worse in the mischiefs that follow vpon it.

§. 44. *Of Husbands and Wives mutuall helpe in relieuing the poore.*

The last common and ioynt duty wherein husband and wife ought to be helpfull each to other, respecteth those that are without the house, namely, the poore, and such as stand in need of their helpe, who are to be relieved and succoured. Because man and wife vsually meale together, and are ioynt partakers of Gods good creatures, they must put one another in minde of that precept of charity which was given to the Iewes when they were at their meales, *"Send part vnto them for whom none is provided."* The good wife which is set forth by the Holy Ghost for a patterne and example vnto others to follow, together with her husband, are noted to be helpfull one to another in this duty: for shee is said *"to stretch out her hand to the poore, and to the needy:"* and he is said *"to praise her,"* thereby encouraging her to hold on in doing those good things which shee did. What liberty the wife hath, or how farre forth shee may be restrained, in case her husband vtterly refuse to giue consent, wee shall hereafter declare in the particular duties of wiuers: the point here noted is, that both the husband himselfe must ac-

cording to his ability be bountifull to the poore, and suffer his wife, yea, prouoke her so to be, and withall allow her wherewithall to be bountifull: and that the wife also must stirre vp her husband to liberallity, in this respect, and her selfe open her hand to the poore in the things which lawfully shee may giue.

There is nothing whereby a man or wife can bring more profit to the house, then by giuing to the poore: that which is giuen to the poore, is *"lent to the Lord, and hee will repay it with great increase: it is as sowing, which being liberally sown, will bring forth a plentifull harvest: yea, it is a meanes to make vs friends, to speake a good word for vs at the barre of Christs iudgement seate: and it bringeth not onely the blessing of men, but of God also, such the greatest blessing of all, the blessing of eternall life: for it is a sacrifice with which God is well pleased."* The Apostle noteth this to be one of Christs Oracles, which by word of mouth he left vnto his Disciples, *"It is more blessed to giue, then to receive."*

Besides husbands and wiuers in distributing almes, may receiue good direction one from another: the husband by telling the wife who are fit to be relieved, (for commonly husbands bettet know those which are abroad out of the family) the wife by telling the husband what things are fittest to be giuen away: for wiuers commonly know of what things there is greatest store, and what may in the house be best spared.

§. 45. *Of Husbands and Wives vnmmercifullnesse to the poore.*

Contrary is the vnmmercifullnesse of many husbands, who are not onely hard-hearted themselues (neuer giuing any thing, vnlesse by the law of the Land they be forced, and then they part with that which is giuen, so grudgingly, as it is nothing at all acceptable to God (for *"God loneth a cheerefull giuer"*) but also tie their wiuers

Prov. 19. 17.

2 Cor. 9. 6.

Luke 16. 9.

1 Pet. 29. 13.

31. 10.

1 Mat. 5. 7.

1 Mat. 25. 34.

1 Heb. 13. 16.

1 Act. 20. 35.

2. Husband & wife in place, to giue good direction one to another.

Vices contrarie.

1. Vnmmercifullnesse of the husband.

2 Cor. 9. 10.

1 Neh. 8. 10.

1 Prov. 31. 20.

1 Cor. 13. 8.

1 Treat. 3.

5. 23. 33.

2. Binding his
wiues hands.

wiues hands, and suffer them to giue nothing. Wherein they bring both the cry of the poore, and also the groanes and grieſe of a merciful wiſe who is thus reſtrained: vpon their owne neckes, and aggravate their ſinne in an high degree.

3. Couetouſ-
neſſe in
wiues.

On the other ſide, the vnmereiful-
neſſe of many wiues is alſo contrary
to the fore-named duty: for there
are many, who though they haue li-
berty to giue of the common goods,
and alſo allowance of their owne out
of which they may giue, yet coue-
toully hoord vp all they can get, giue
not a pennies worth, but rather ſuffer

viſuals and other things to periſh in
the houſe, and when they are naught
to ſling them away, then that any
thing whiſt it is good ſhould be gi-
uen out of the houſe. Shall not the
creatures which are ſpoiled in an
houſe, and the poore that haue wan-
ted, make a loud cry in the eares of
the Lord againſt them? Yea fur-
ther, many wiues are grieued at
their Huſbands bounty, and ſtill
mouing him to ſhut his hand, and
giue no more. Are they not in-
ſtruments of the Diuell herein,
oppoſing againſt that which is
good?

Read Lam. 5. 4,
2, 6, 7.



The