

THE THIRD TREATISE

Of Wives particular duties.

§. 1. *Of the generall heads of this Treatise*
 Eph 5: 22. *Wives, submit your selves unto your owne Husbands, as unto the Lord:*
 Ver. 23. *For the Husband is the head of the Wife, even as Christ is the head of the Church, and he is the Saviour of the body.*
 Ver. 24. *Therefore as the Church is subject to Christ, so let Wives be subject to their Husbands in every thing.*

IN the particular declaration of Wives duties, the Apostle nameth two points,

1. The duty required.
2. The reason to enforce it.

In setting forth the duty, he declar-

1. The matter wherein it consisteth.

2. The manner how it is to be performed.

In the matter we may note,

1. The thing required, *subjection*.
2. The person whom it respecteth, their *owne husbands*.

The manner { 1. The quality of that respecteth, 2. The extent thereof.

To declare the quality of *subjection* to their Husbands, two rules are set down,

1. That it be such a subjection, as should be performed to Christ.
2. That it be such a subjection as the Church performeth unto Christ.

The extent of Wives subjection doth stretch in itselfe very farre, even to *all things*.

The reason to enforce all these points, is taken from that place of *Galatians* and authority, wherein the husband is set above his wife, which is,

1. Propounded under the metaphor of an head (*for the husband is the head of the wife*).

2. Amplified by that resemblance, which therein he hath unto Christ, in which resemblance two points are noted,

1. That the husband, by vertue of his place, carrieth the very image of Christ (*as Christ is the head of the Church*).
2. That the husband by vertue of his office is a protector of his wife, (*and he is the Saviour of the body*).

§. 2. *Of a Wives subjection in generall*

The first point to be handled in the Treatise of Wives particular duties, is the generall matter of *all subjection* under which all other particulars are comprised, for it hath as large extent as that *Honour* which is required in the first commandment, being

a new rule.

biddest

c As unto the Lord, & as the Church is subject to Christ.

e to men, in every thing.

* Treat. 4. S. 1.

being applied to wives. When first the Lord declared vnto woman her duty, hee set it downe vnder this phrase, *Thy desire shall be subject to thine husband, Gen. 3. 16.*

Obiect. That was a punishment inflicted on her for her transgression.

Ans. And a law too, for trial of her obedience, which if it be not obserued, her nature will be more deprauid, and her fault more increased. Besides, wee cannot but thinke that the woman was made before the fall, that the man might rule over her. Vpon this ground the Prophets and Apostles haue oft vrged the same.

Sarah is commended for this, that she was *subject* to her husband (1 Pet. 3. 6.) Hereby the holy Ghost would teach wives, that *Subiection* ought to be as salt to season euery duty which they performe to their Husband. Their very opinion, affection, speech, action, and all that concerneth the husband, must fauour of *subiection*.

Contrary is the disposition of many wives, whom ambition hath tainted and corrupted within and without: they cannot endure to heare of *subiection*: they imagine that they are made slaues thereby. But I hope partly by that which hath beene before deliuered concerning those common duties which man and wife doe mutually owe each to other, and partly by the particulars which vnder this general are comprised, but most especially by the duties which the husband in particular oweth to his wife, it will evidently appeare, that this *subiection* is no seruitude. But were it more then it is, seeing God requireth *subiection* of a wife to her husband, the wife is bound to yeeld it. And good reason is, that shee who first drew man into sinne, should be now subject to him, lest by the like womanish weaknesse shee fall againe.

§. 3. Of an Husbands *superiourity* over a wife, so be acknowledged by a wife.

The *subiection* which is required of a wife to her husband, implieth two things:

1. That she acknowledge her husband to be her superiour.

2. That shee respect him as her superiour.

That acknowledgement of the husbands superiourity is

two fold. 1. Generall of any husband. 2. Particular of her owne husband.

The generall is the ground of the particular: for till a wife be informed that an husband, by vertue of his place, is his wifes superiour, she will not be perswaded, that her owne husband is aboue her, or hath any authority ouer her.

First therefore concerning the generall, I will lay downe some euident and vnderstandable proofes, to shew that an husband is his wifes superior, and hath authority ouer her. The proofes are these following.

1. God of whom, *the powers that be ordained, are, hath power, so place his Image in whom he will; and to whom God giueth superiourity and authority, the same ought to be acknowledged to be due vnto them.* But God said of the man to the woman, *He shall rule over thee,* (Gen. 3. 16.)

2. Nature hath placed an eminency in the male ouer the female: *so* where they are linked together in one yoke, it is given by nature that he should gouerne, *these* *other*. This did the Heathen by light of nature obserue.

3. The titles and names, wherby an husband is set forth, doe imply a superiourity and authority in him, as *Lord*, (1 Pet. 3. 6.) *Master*, (Eph. 5. 17.) *Guide*, (Pro. 2. 17.) *Head*, (1 Cor. 11. 3.) *Image and glory of* *God*, (Eph. 5. 17.)

4. The persons whom the husband by vertue of his place and where the wife by vertue of her place, represent, most evidently proue as much: for an husband representeth *Christ*, and a wife, the *Church*, (Eph. 5. 17.)

The circumstances noted by the holy Ghost at the woman's creation,

Proofes that the Husband is aboue the wife.

1. Gen. 1. 26.

Mari & feminae a natura tributum est, ut hic praestit, illa obediat, cum mar praestanti- or sit. Arist. Pol. lib. 2.

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*h Possunt con-
iuges per ibari-
tatem seruire
inuiem sed
mulierem non
permittit Apo-
stolus dominari
in virum Aug.
de Gen. ad lit.
422. 37.
* Treat. 4. §. 9.*

little disparity, yet: God hauing so
expressly appointed subiection, it
ought to bee acknowledged; and
though husband and wife may mu-
tually serue one another through
loue: yet the Apostle suffereth not
a woman to rule over the man.

*§. 5. Of a Wives acknowledgement of
her owne Husbands superiority.*

The truth and life of that generall
acknowledgement of husband's su-
periority, consisteth in the particular ap-
plication thereof vnto their owne
proper husbands.

The next duty therefore is, that
wives acknowledge their owne hus-
bands, even those to whom by Gods
providence they are ioyned in mari-
age, to be worthy of an husbands ho-
nour, and to be their superiour: thus
much the Apostle intendeth by that
particle of restraint (*h owne*) which he
vseth very often: so likewise doth
Saint Peter, exhorting wiues to be
in subiection to their owne husbands:
and hereunto restraining the com-
mendation of the ancient good
wiues, that they were in subiection
to their owne husbands.

Obiect. What if a man of meane
place be married to a woman of emi-
nent place, or a seruant be married to
his mistresse, or an aged woman to a
youth, must such a wife acknowledge
such an husband her superiour?

Ans. Yea verily: for in giving
her selfe to be his wife, and taking
him to be her husband, she aduanceth
him above her selfe, and subiecteth
her selfe vnto him. It booteth no-
thing what either of them were be-
fore marriage: by vertue of the matri-
moniall bond, the husband is made
the head of his wife, though the hus-
band were before marriage a very
begger, & of mean parentage, and the
wife very welthy & of a noble stock;
or though hee were her prentise, or
bondslau, which do holdeth in the
case betwixt an aged woman and a
youth: for the Scripture hath made
no exception in any of those cases.

2. Obiect. But what if a man of

fewd & beastly conditions, as a drum-
kard, a glutton, a profane swaggerer,
an impious swearer, and blasphemous,
be married to a wife, sober, religious,
Matron, must she account him her su-
perior, and worthy of an husbands
honour?

Ans. Surely shee must. For the
euill quality & disposition of his heart
and life, doth not deprive a man of
that ciuill honour which God hath
giuen vnto him. Though an husband
in regard of euill qualities may carry
the Image of the diuell, yet in regard
of his place and office, he beareth the
Image of God: so doe Magistrates in
the Common-wealth, Ministers in
the Church, Parents and Masters in
the Family. Note for our present
purpose, the exhortation of St Peter
to Christian wiues which had infidel
husbands, *Be in subiection to them:
let your conversation be in fear.* If Infid-
els carry not the diuels image, & are
not, so long as they are Infidels, vas-
tals of Satan, who are yet wiues must
be subiect to them, and feare them.

*§. 6. Of Wives denying honour to their
owne Husbands.*

Contrary thereto is a very per-
uerse disposition in some wiues, who
think they could better subiect them-
selves to any husband, then their
owne. Though in generall they ac-
knowledge that an Husband is his
wiues superiour, yet when the appli-
cation commeth to themselves, they
faile, and cannot be brought to yeeld
that they are their husbands inferi-
ours. This is a vice worse then the
former. For to acknowledge his hus-
band to be superior ouer his wife, but
to thinke man and wife in all things
equal, may proceed from ignorance
of mind, and error of judgement. But
for a wife who knoweth & acknow-
ledgeth the generall, that an husband
is above his wife, to imagin that she her
selfe is not inferior to her husband, a-
rised from monstrous selfe-conceit,
and intolerable arrogancy, as if shee
her selfe were about her owne sexe,
and more then a woman.

Contrary

*All wiues must
acknowledge
their owne
husbands wor-
thy of honor.*

*b 2^{da}. 8pb. 5.
22. 24.
1 Cor. 7. 2.
c 1 Pet. 3. 1, 5.*

*Wives inferi-
our to those
ouer whom
they were be-
fore marriage.*

*See §. 5. of
this Treatise.*

*Subiection
due to Hus-
bands of euill
qualities.*

*Subiection
due to Hus-
bands of euill
qualities.*

4 1 Pet. 3. 1, 5.

*A peruerse di-
position to
thinke other
husbands wor-
thy of honor,
and not their
ownes*

* Treat. 2.
part 1. §. 10.

* Ecc. 10. §. 9.

Indecus est ut
mulier magistra
viri sit. Orig.
in 1/a. hom. 7.

Pro. 30. 32. & 3.

Ecc. 10. 16.

* Treat. 4.
§. 11.

Wife-like
fear.

a Gen. 28. 12.

b Eph. 5. 33.
90th rule.

Contrary also is the practise of such women, as purposely marry men of farre lower ranke then themselves, for this very end, that they may rule over their owne husbands, and of others who being aged, for that end marry youths, if not very boyes. A mind and practise very vnseemely, and cleane thwarting Gods ordinance. But let them thinke of ruling what they list, the truth is, that they make themselves subiects both by Gods law and mans, of which subiection such wiues doe oft feele the heaviest burden. *Salomon* noteth this to be one of the things for which the earth is disquieted, *when a seruant reigneth*. Now when can a seruant more dominate, then when hee hath married his mistress? As for aged women who are married to youths, I may say (as in another case it was said) *Woe to thee o wife whose husband is a child*. Vnmeet it is that an aged man should be married to a young maid, but much more vnmeet for an aged woman to be married to a youth.

§. 7. Of a Wives inward feare of her Husband.

Hitherto of a wiues acknowledgement of her husbands superiority. It followeth to speake of that answerable respect which shee ought to beare towards him.

A wife-like respect *§. 1. Reuerence*. of her husband consisteth in two points: *§. 2. Obedience*.

The reuerence which *§. 1. Inward*. shee oweth to him, is *§. 2. Outward*.

Inward reuerence is an awfull respect which a wife in her heart hath of her husband, esteeming him worthy of all honour for his place and office sake, because he is her husband. Doubtlesse *Sarah* had in her heart a reuerend respect and honourable esteeme of her husband, when *4* being alone, and thinking of him in her very thought, shee gaue him this title, *Lord*. This inward reuerence the Scripture compriseth vnder this word *Fear*: as where our Apostle saith, *Let the wife see that shee feare*

her husband, and where *Saint Peter* exhorteth wiues to haue their conuersation in *Fear*. It is no slavish feare of her husband which ought to possess the heart of a wife, dreading blowes, frownes, spightfull words, or the like, but such an awfull respect of him as maketh her (to vse the Apostles word) *care how shee may please him*. This wife-like *Fear* is manifested by two effects: one is *joy*, when shee giueth contentment to her husband, and obserueth him to be pleased with that which shee doth: the other is *griefe*, when he is iustly offended and grieved, especially with any thing that shee her selfe hath done.

Vnlesse this inward reuerence and due respect of an husband be first placed in the heart of a wife, either no outward reuerence & obedience will be performed at all, or if it be performed, it will be very vnfound, onely in shew, hypocriticall and deceitfull: so that *as good neuer a whit, as neuer the better*. For according to ones inward affection and disposition will the outward action and conuersation be framed, *Michal* first despised *Dan* in her heart, and thence it followed that she vttered most vnreuerend and vile speeches of him, euen to his face. Wherefore after the iudgement of a wife is rightly informed of an husbands superiority, and her will perswaded to account her own husband her head and guide, it is very needfull that her heart & affection be accordingly seasoned with the salt of good respect, and high esteem, which breedeth *fear*: and that thus her heart may be seasoned, shee ought oft & seriously to meditate of his place & office, and of that honour which the Lord by vertue thereof hath planted in him. And if he haue gifts worthy his place, as knowledge, wisdom, piety, temperance, loue, & the like, shee ought to take notice thereof, and to thinke him worthy of double honour.

§. 8. Of a Wives base esteeme of her Husband.

Contrary to this inward reuerence of the

the heart is a base and vile esteeme which many haue of their husbands, thinking no better of them then of other men; nay, worse then of others; despising their husbands in their heart, like *Michal*, of whom wee heard before. This, as it is in it selfe a vile vice; so is it a cause of many other vices, as of presumption, rebellion, yea, and of adultery it selfe many times: and it is also a maine hindrance of all duty.

It commonly riseth either from selfe-conceit (whereby wiues overweene their own gifts, thinking them so excellent as they need no guide or head; but are rather fit to guide and rule both their husband and all the household: of which proud and presumptuous spirit *Jezebel* seemeth to be; who with an audacious and impudent face said to *Ahab* her husband, *8 Doſt thou now governe the kingdome of Israel? Vp, I will giue thee the vineyard of Naboth.* So also all those wiues which are noted to draw away their husbands hearts from the Lord, as the wiues of *Salomon*, *Je-horam*, and others: which they learned of their great grandmother *E-nah*:) or else from some infirmities of minde or body, or of life, which they behold in their Husbands, (whence it cometh to passe, that many husbands who are highly honoured and greatly accounted of by others; are much despised by their wiues, because their wiues alwayes conuerſing with them, are priuy to such infirmities as are concealed from others:) or, which is worst of all, from vniust surmizes and suspitions, suspecting many euill things of their husbands; whereof they are no way guilty, and misinterpreting and peruerſing things well done, as *Michal* peruerſed *Dauids* holy zeale.

For redresse of this enormous vice, wiues ought first in regard of themselves to purge out of their hearts pride, and selfe-conceit, thinking humbly and lowly of themselves, and that euen in regard of their sex, and the weaknesse thereof: and if the

Lord haue endued them with any gift above the ordinary sort of women, to note well their owne infirmities, and to lay them by their eminent gifts: thus by looking on their black feet, their proud peacocks feathers may be call downe. Yea also when they behold any infirmities in their husbands, they ought to reflect their eyes on their owne infirmities, which it may be are euen as many and as grievous, if not more in number, and more hainous in their nature and kinde: at least let them consider that they are subiect to the same, if God leaue them to the sway of their owne corruption.

Secondly, wiues ought in regard of their husbands to stirmize no euill whereof they haue not sure prooffe and euidence: but rather interpret euery thing in the better part: and follow the rule of loue, *which beareth all things; beleeueth all things; hopeth all things; endureth all things.* If they note any defects of nature; and deformity of body; or any thourmous and notorious vices in their Husband, then ought they to turne their eyes and thoughts from his person to his place, and from his vicious qualities to his honourable Office (which is to be an husband;) and this will abate that vile esteeme; which otherwise might be occasioned from the fore-named meanes.

§. 9. Of Wine-like Sobriety.

A wifes outward reuerence towards her husband, is a manifestation of her inward due respect of him. Now then seeing the intent of the heart, and inward disposition cannot be discerned by man simply in it self, that the husband may know his wiues good affection towards him, it is behouefull that she manifest the same by her outward reuerence.

A wifes outward Gesture, reuerence consisteth in her reuerend

Speech.
For the first, that a reuerend gesture and carriage of her selfe to her husband,

A base esteeme which wiues haue of their husbands, riseth
1. From selfe-conceit.

2. Kings 21. 7.

2. Kings 11. 4.
1. Kings 9. 13.

2. Gen. 3. 6.
2. From their husbands infirmities.

3. From vniust suspitions,

1. 2. Sam. 6. 20.

How wiues may redresse a light esteeme of their husbands.

2. 1. Cor. 13. 9.

4. Treat. 4. §. 4.

A wifes outward reuerence.

A wifes reuerence in her gesture.

husband; and in her husbands presence, becometh a wife, was of old implied by the *vaine* which the woman vsed to put on, when shee was brought vnto her husband; as is noted in the example of *Rebekah*: whereunto the Apostle alludeth in these words: *The woman ought to haue power on her head.* That couer on the womans head, as in generall it implied *subtilty*; so in particular this kinde of subiection, viz. *a reuerend carriage and gesture.* But most expressly is this duty set down by *Saint Peter*, who exhorteth wives to order their *conuersation* before their Husbands, so as to be pure, *with reuerence.*

This reuerend conuersation consisteth in a wife-like *sobriety, mildnesse, curtesie, and modesty.*

By *sobriety*, I meane such a comely, graue, and gracious carriage, as giveth euidence to the husband that his wife respecteth his place; and the authority which God hath giuen him. *Sobriety* in generall is required of all women by reason of their sexe; and surely it doth well become them all: but much more doth it become wives: most of all, in their husbands presence. The Apostle in particular enioyneth it to *Deacons wives*, yet not so as proper vnto them, but in a further respect appertaining to them not onely as *wives*, but as the *wives of Deacons.*

Contrary to this *sobriety* is *lightnesse* and *wantonnesse*: which vices in a wife; especially before her Husband, argueth little respect, if not a plaine contempt of him.

Obiect. Thus shall all delightful familiarity betwixt husband & wife be taken away.

Ans. Though the fore-named *sobriety* be opposed to *lightnesse* and *wantonnesse*, yet not to matrimoniall familiarity; which is so farre permitted to man and wife, as if any other man and woman should so behaue themselves one towards another as an husband and wife lawfully may, it might iustly be counted *lightnesse* and *sinne*: instance the example of

Isaac and Rebekah, who so sported together, as *Abimelech*, knowing them to be such as feared God, gathered by that *sporting* that they were man and wife: for he thought that otherwise they would not haue beene so familiar together.

This familiarity argueth both *liking* and *love*: and the wealth that the man and wife delight in one anothers person. But the *lightnesse* here condemned in a wife, is not so much a mutuall familiarity with her husband by his good liking, as a wanton dallying with others to his griefe and disgrace.

§. 10. Of Wine-like mildnesse.

Mildnesse in a wife hath respect also to the ordering of her countenance, gesture, and whole carriage before her husband, whereby shee manifesteth a pleasingnesse to him, and a contentednesse and willingnesse to be vnder him, and ruled by him. Excellently is this set forth in the spouse of Christ, whose eyes are said to be *as doves eyes*; her *lippes to drop as hony combes*; and shee her selfe euery way *pleasant*: whereupon it is noted that shee appeared to her husband as the *bright morning*, and that his heart was wounded with her. Assuredly the cleere skie is not more pleasant in time of haruest, then a milde and amiable countenance and carriage of a wife in her husbands presence. And though her husband should be of an harsh and cruell disposition, yet by this means might he be made meeke and gentle: For the keepers of Lyons are said to bring them to some tame-nesse, by handling them gently; and speaking to them fairly.

Contrary to this *mildnesse* is a frowning brow, a lowering eye, a sulken looke; a pouting lip, a fivelling face; a deriding mouth, a scornfull cast of the armes and hands, a disdainfull turning of this side and that side of the body, and a fretfull flinging out of her husbands presence: all which, and other like contemp-

Gen. 26. 8, 9.

* See Treat. 4. S. 4th.

* Treat. 4. S. 13, 22, 40.

Cent. 4. & 6. & 7.

Is cui leonum
enra commissi
est, blanda ma-
nu mollique
verborum (suo
permulso de-
mat. Greg. Naz.
ad Olymp.

* (Pet. 3. 2.
charopol)
dylw is oke

A Tim. 3. 11.

Difference
betwixt wan-
tonnesse and
familiarity.

uous gestures are as thicke cloudes
over-spreeding the Heauens in a
Summers day, which make it very
vncomfortable. They oft stirre vp
much passion in the man, and bring
much mischiefe vpon the wife her
selfe.

*Treat. 4.
S. 15.

§. II. Of wine-like curtesie and obsequiance.

Cuzzele is that vertue whereby a wife taketh occasion to testifie her acknowledgement of her Husbands superiority, by some outward obeyſance to him. *Rebekah*, ſo ſoone as ſhee ſaw *Iſaak*, whom ſhee had taken for her Husband, lighted from her Camell, and came to him on foot which was a kinde of obeyſance. This is not ſo to be taken as if no difference were to be made betwixt the carriage of a ſervant, or child, and a wife: or as if a wife ſhould bow at euery word that ſhee ſpeaketh to her husband. Though in the kinde and extent of many duties the ſame things are required of wiues which are required of children & ſervants; becauſe God hath made them all inferiours, and exacted ſubiection of all: yet in the manner and meſure of many duties there is great difference: as in this, the obeyſance of children and ſervants ought to be more ſubmiſſive, and more frequent. Yet becauſe God hath placed authority in the husband over his wife, ſhee is euery way to teſtifie her reuerend reſpect of her husband, and therefore at ſome times, on ſome occaſions (as when he is going on a journey for a time from her, or when hee returneth home againe, or when ſhee hath a ſolemne and great ſute to make vnto him, or when he offereth an eſpeciall and extraordinary fauour vnto her, or (as I haue obſerued ſuch wiues as know what beſeemeth their place, and are not aſhamed to manifeſt as much) when ſhee ſitteth downe, or riſeth vp from Table) to declare her reuerence by ſome obeyſance. This cannot but much worke on the heart of a good

and kinde husband, and make him the more to respect his wife, when he beholdeth this euident of her respect to him. Yea, it cannot but be good patterne to children and seruants, and a motiue to stirre them vp to yeeld all submissiue obeyfance, both to her husband and to her selfe. For it may make them thus to reason with themselves; shall wee scorne or thinke much to yeeld that to our Father or Master, which our mother or mistresse thinketh not much to yeeld to her husband? shall wee bow to him, and shall not wee much more bow to her? Thus a wiues honouring of her husband, by yeelding obeyfance to him, maketh both him and her selfe to be more honoured of others.

Contrarily minded are they, who not onely altogether omit this duty, but also gibe and scoffe at the very hearing thereof, saying, thus wiuues shall be made no better then children or seruants. But though scornefull Dames deride these outward euidences of their subiection, yet such wiuues as feare the Lord, ought not to be hindered thereby from doing their duty: for by such euill examples they might bee discouraged from euery good duty. It is sufficient that such holy women as trusted in God, so behaued themselves. But for this particular, we know that equals scorn not vpon occasions to performe this kinde of curtesie, in making obey-sance one to another: how much lesse ought wiuues, who are their husbands inferiours?

§. 12. Of wise-like modesty in apparel.

Modesty appertaining to a wife, is much manifested in her apparell. Saint *Paul* requireth this modesty in generall of all sorts of women : but Saint *Peter* presseth it in particular vpon wiuues. For as it well becometh all women, so wiuues after a peculiar manner, namely, in attiring themselves, to respect rather their Husbands

2. It maketh her husband be honoured of others.

3. It bringeth
honour to her
self.

**Contrary
to some
Wines.**

* Treat. 4.
\$49.52

1710-2, 9.
1710-3, 24

1. A wine-like
curtise wor-

hands place and state, then their own bitt'ring parentage, but much rather then their owne misde and humour. A wifes modesty therefore requir-eth that her apparell be neither for costliness, nor above her husbands ability, nor for curibousnesse and befeeming his calling. As a poore mans wife must not affect costly apparell, so nei-ther Ministers, graue Counsellors, sage Magistrates, nor nor consciona-ble Professors of wisedome hunt after new fashions, or in light and garish appa-rell attire themselves. It is a token of great reuerence in a wife towards her husband, to haue an eye to his place and state in her apparell.

On the contrary, such proud dames as must haue their owne will in their attire, and thinke it nothing appertai-ning to their husbands to order them therein, who care not what their hus- bands ability, or what his place and calling be, they shew little respect and reuerence to their husbands. Such are they, who are not with mo- ued with their husbands example: but though the mans apparell be plaine and graue, yet the wifes shall be costly and garish. Yea, many there be that stand in some more awe of their husbands sight, but shew little more respect vnto him, who haue their silken gownes, beauer hats, and other like attire, not agreeable to their place and state, lie in the Coun- trey, if they be of the City; or in the City, if they be of the Countrey, in a friends house, where their hus- bands shall not know it; and when their husbands are not with them, weare them, and paint their faces, lay out their haire, and in euery thing follow the fashion. What can they which behold this thinke, but that such a wifes care is more to please o- ther light vaine persons, then her graue, discreet husband: or that her husband can nothing at all prouaile with her: which as it staineth her owne credit, so it leaueth a blot of dishonour euen vpon him. If the care of a wife were to giue euidence of the reuerence which shee beareth to

her husband, his desire and example would in this respect more prouaile with her; then the humours of her owne heart, how bad or, how good.

§. 13. *Of wifes reuerend speech to her husband.*

As by gesture, so by speech also, must a wifes reuerence be manife- sted: this must be answerable to this. For by words as well as by deeds, the affection of the heart is manifested. *Out of the abundance of the heart the mouth speaketh.* A wifes reuerence manifested by her speech, becometh in her husbands presence, and also in his absence. For this end in his presence her words must be few, reuerend and yncke: First few: For the Apostle enioyneth silence to wifes in their husbands presence, and enforceeth this duty with a strong reason in these words: *I permit not the woman to vsurpe authority over the man, but so be in silence.* The inference of the latter clause vpon the former, sheweth that he speaketh not onely of a womans silence in the Church, but also of a wifes silence before her husband: which is farther cleared by another like place, where the same Apostle enioyneth wifes to *feare of their husbands at home.* Thereason before mentioned for silence, on the one side implyeth a reuerend subiection, as on the other side too much speech implyeth an vsurpation of autho- rity.

Obiect. Then belike a wife must be alwayes mute before her Hus- band.

Answer. No such matter: for si- lence in that place is not opposed to speech, as if shee should not speake at all, but to loquacity, to talking much, to ouer-much ratling. Her husbands presence must somewhat restraine her tongue, and so will her very si- lence resiste a reuerend respect. O- therwise silence, as it is opposed to speech, would imply stoutnesse of stomacke, and stubbornnesse of heart, which is an extreme contrary to lo- quacity.

Contrary
wifes attire
not fitting
their husbands
state or place.

* Treat. 4.
§. 2. c. 1.

Of wifes
speech to her
husband.

A wifes words
in her Hus-
bands pre-
sence must be
few.
1 Tim. 2. 15.

1 Tim. 2. 15.

1 Tim. 2. 15.

*Quae si pingis
comique Iecus
quam vivo gra-
tium esse nonis,
satis declarat
sese pluribus
velle placere
quàm oportet
mulierem pud-
cam, cuius pro-
cipua laus est
vni plausisse
cui desponsata
est. Erasmus.
Instit. Matr.*

quacity. But the mean betwixt both, is for a wife to be sparing in speech, to expect a fit time and iust occasion of speech, to be willing to hearken to the word of knowledge comming out of her husbands mouth. This argueth reuerence. ⁴ *Elihu* manifested the reuerend respect, which as a younger he bare to his elders, by forbearing to speake while they had any thing to say. How much more ought wives in regard both of their sex and of their place?

416 32. 6.

Contrary, 190
much prate.

Contrary is their practise, who must and will haue all the prate. If their husbands haue begun to speake, their slippery tongues cannot expect and tarry till he haue done: if (as very hasty and forward they are to speake) they preuent not their husbands, they will surely take the tale out of his mouth before he haue done: Thus they disgrace themselves, and dishonour their husbands.

* Treat. 4.
§. 24.

§. 14. Of the * titles which wives giue their husbands.

As their words must be few, so those few words must bee reuerend and meeke: both which are also implied vnder the forenamed word * *silence*: which in the original signifieth also * *quietnesse*.

Reuerence hath respect to the titles whereby a wife nameth her husband. *Meeknesse* to the manner of framing her speech to him.

For the titles which a wife in speaking to her husband, or naming him, giueth vnto him, they must be such as signifie superiority, and so saueur of reuerence. Such are the titles wherewith husbands are named in the Scripture, they are titles of honour. Such also are the titles which the Church (who by our Apostle is made a patterne for wives in all subiection) giueth to her Spouse Christ Iesus, as may be gathered out of the *Song of Songs*. It is likely that *Sarah* did vually giue this title *Lord* to her husband. For hauing occasion to thinke of him, presently this title

81 Tim. 2. 12.
hoary in.Reuerend ti-
tles to be gi-
uen to Huf-
bands.

* See §. 3.

^b *Lord* was in her heart: which would not so suddenly haue risen, vpy, if shee had not ordinarily vsed it. According to the vusual titles, which we giue to any, doe we in our hearts name them, when wee haue occasion to thinke of them. Among all other titles the name husband, as it is the most vusual, so it is the fittest and meetest title. It intimateth reuerence, and saueureth not of nicenesse and singularity, as these titles, *Head, Guide, Master, Man*, and the like doe: which though they be lawfull titles, because the Scripture attributeth them to husbands, and they signifie superiority, yet because they are vusual and saueur of singularity, they are not so meet. Common vse and practise hath made the addition of the husbands surname to this title *Master*, more meet.

b Gen. 18. 12.

* *Saint Peter* by this argument proueth that *Sarah* obeyed *Abraham*, because shee called him *Lord*.

c 1 Pet. 3. 6.

Contrary are those compellations which argue equality or inferiority, rather than superiority, as *Brother, Cousen, Friend, Man*, &c. if a stranger be in presence, how can he tel by this manner of compellation, that hee whom thou speakest vnto is thy husband? If hee espy any matrimoniall familiarity betwixt you, what can he iudge of it otherwise to be, but lightnesse and wantonnesse? Remember the feareful issue that had like to haue fallen out by reason of such compellations giuen by ^d *Sarah* and ^e *Rebekah* to their husbands. Not vnlike to those are such as these, *Sweet, Sweeting, Heart, Sweet-heart, Love, lay, Deare*, &c. and such as these, *Ducke, Chicke, Pigmie*, &c. and husbands Christian names, as *Iohn, Thomas, William, Henry*, &c. which if they be contracted (as many vse to contract them thus, *Jacks, Toms, Wills, Halls*) they are much more vnseemely: seruants are vually so called.

d Gen. 12. 18.
e 29. 2.
* 26. 9.

But what may we say of those titles giuen to an husband by his wife, not seldome in passion, but vually in ordinary speech, which are not fit to be giuen to the basest men that be, as *Grub*,

Grub, Rogne, and the like, which I am even ashamed to name, but that the sinnes of women are to be cast as dirt on their faces, that they may be the more ashamed.

Obiect. Many of the forenamed titles are titles of amity and familiarity.

Ans. Subiection is that mark: which wiuues are directed to aime at in their thoughts, words, deeds, and whole conuersation towards their husband. Such tokens of familiarity as are not withall tokens of subiection and reuerence, are vnbecoming a wife, because they sweue from that marke.

§. 15. *Of Wiuues' meeknesse in their speeches.*

Meeknesse in a wiuues manner of framing her speech to her husband, doth also commend her reuerend respect of him. This is an especiall effect of that *meete and quiet spirit* which Saint *Peter* requireth of wiuues, which duty he doth strongly inforce by this weighty argument, *"which is before God a thing much set by."* Is a wiuues meeknesse much set by before God, and shall not wiuues hold it both a bounden duty, and comely ornament, and grace vnto them? As the forme of words which a wife vseth in asking or answering questions, or any other kinde of discourse which shee holdeth with her husband, so her moderation in persisting, arguing and pressing matters, yea, and the milde composition of her countenance in speaking, declare her meeknesse. If shee be desirous to obtaine any thing of him, fairely she must in-treat it, as the *b Shunemite*. If shee would moue him to performe a bounden duty, mildly shee must perswade him. If she would restraine and keepe him from doing that which is euill, euen that also she must doe with some meeknesse, as *c Pilats* wife: If shee haue occasion to tell him of a fault, therein shee ought to manifest humility and reuerence, by observing

a fit season, and doing it after a gentle manner as *d Abigail*: who as she wisely behaued her selfe in this respect with her husband in obseruing a fit season, so also with *Danid* by intimating his fault vnto him, rather then plainly reproouing him, when shee said, *It shall be no griefe nor offence vnto my Lord, that he hath not shed blood causelesse.* This meeknesse requireth also silence and patience, euen when she is reprooued.

Contrary is the waspish and shrewish disposition of many wiuues to their husbands, who care not how hastily and vnaduisedly they speake to them, like *e Rachel*, nor how angrily and chidingly, like *f Jerabel*, nor how disdainfully, and spitefully, like *g Zipporah*, nor how scoffingly, and frumpingly, like *h Michal*, nor how reproachfully and disgracefully, like *i Iobs* wife. If they be reprooued by their husbands, their husbands shall be reproched by them: and they are ready to answer again, not onely word for word, butten for one. Many wiuues by their shrewish speeches, shew no more respect to their husbands, then to their seruants, if so much. The least occasion moueth them not onely inwardly to bee angry and fret against them, but also outwardly to manifest the same by chiding and brawling. The very object whereupon many wiuues vsually spit out their venomous words, is their husband, when their stomacks are full, they must needs cast them on their husbands: wherein their fault is doubled.

Let wiuues therefore learne first to moderate their passion, and then to keepe in their tongues with a bit and bridle, but most of all to take heed that their husbands taste not of the bitterness thereof, no nor though they should by some oversight of of their husbands be prouoked. It is to be noted how *Salaman* calleth his iannes which are betweene man and wife the contentions of a wife, whereby the intemperance that she commonly is the cause thereof, either by prouoking her husband, or not bearing with him.

§. 16.

d 1 Sam. 25.
31. 37.

Contrary
wiuues shrew-
ish speeches
to their hus-
bands

e Gen. 30. 1.

f 1 King. 21. 7.

g Ex. 4. 25. 26.

h 1 Sam. 6. 30.

i Job. 1. 9.

* Treat. 4.
§. 24. &c.

a 1 Pet. 3. 4.

b 2 King. 4. 10.
22.

c Mat. 27. 19.

Prov. 19. 13.

* Treat. 2.
Part 2, §. 36.

§. 16. *Of a Wives speech of her Husband in his absence.*

Gen. 18, 12.

The reuerence which a wife beareth to her Husband, must further be manifested by her speeches of him in his absence: So did *Sarah* manifest her reuerence, and so must all such as desire to be accounted the daughters of *Sarah*. The Church (speaking of her Spouse, doth it with as great reuerence, as if shee had spoken to him. It was for honour and reuerence sake, that the Virgin *Mary* called *Ioseph* the *Father of Iesus*, when shee spake of him.

Gen. 5, 30, &c.

Luke 2, 48.

This sheweth that a wifes reuerend speeches in presence of her husband, and to his face, are not in flattery to please him, and fawne vpon him, but in sincerity to please God, and performe her duty.

Contrary wifes bitter speeches behind their husbands backs.

Contrary therefore to their duty deale they, who in presence can afford the fairest and meekest speeches that may be to their husbands face, but * behind their backs speake most reproachfully of them.

* See more hereof Treat. 2. part 2, §. 36, 37.

§. 17. *Of a Wives * obedience in general.*

Gen. 3, 16.

Hitherto of a wifes reuerence, it followeth to speake of her obedience: The first law that euer was given to woman since her fall, laid vpon her this duty of obedience to her husband, in these words, * *Thy desire shall be to thine Husband, and he shall rule ouer thee.* How can an husband rule ouer a wife, if shee obey not him? The principall part of that submission which in this ^b Text, and in many other places is required of a wife, consisteth in obedience: and therefore it is expressly commended vnto wifes in the example of *Sarah*, who * obeyed *Abraham*. Thus by Obedience doth the Church manifest her subiection to Christ.

b Eph. 5, 22.

c 1 Pet. 3, 6.

The place wherein God hath set an Husband, namely, to be an ^d Head; the authority which hee hath giuen

vnto him, to be a * Lord and * Master; the duty which he requireth of him ^e to rule, doe all require obedience of a wife. Is not obedience to be yeilded to an Head, Lord, and Master? Take away all authority from an husband, if ye exempt a wife from obedience.

Contrary is the stoutnesse of such wifes as must haue their owne will, and doe what they list, or else all shall be out of quiet. *Their* will must be done, *they* must rule and over-rule all, *they* must command not onely children and seruants, but husbands also, if at least the husband will be at peace. Looke into Families, obserue the estate and condition of many of them, and then tell mee if these things be not so. If an husband be a man of courage, and seeke to stand vpon his right, and maintaine his authority by requiring obedience of his wife, strange it is to behold what an hurly burly shee will make in the house: but if he be a milke-sop, and basely yeeld vnto his wife, and suffer her to rule, then, it may be, there shall be some outward quiet. The ground hereof is an ambitious and proud humour in women, who must needs rule, or else they thinke themselves slaues. But let them thinke as they list: assuredly herein they thwart Gods ordinance, peruert the order of nature, deface the Image of Christ, overthrow the ground of all duty, hinder the good of the Family, become an ill patterne to children and seruants, lay themselves open to Satan, and incurre many other mischiefs, which cannot but follow vpon the violating of this maine duty of Obedience, which if it be not performed, how can other duties be expected?

* 1 Pet. 3, 6.
† Eph. 1, 17.
‡ Gen. 3, 16.

Contrary to obedience, stoutnesse.

§. 18. *Of the cases wherein a wife hath power to order things of the house without her Husbands consent.*

A wifes obedience & Submission, once requireth Contentment, Submission in yeelding to her husbands

* See §. 49.

bands minde and will.

* *Contentment*. In resting satisfied and content with his estate and ability.

That *submissio* consisteth in two things.

First, in abstaining from doing things against her husbands minde.

Secondly, in doing what her husband requireth. The former of these requireth that a wife haue her husbands consent for the things which she doth. For the better clearing whereof, wee are to consider,

1. What kinde of husbands they must be whose consent is required.

2. How many wayes his consent may be giuen.

3. What are the things whereabout his consent is to be expected.

For the first, as on the one side it oft falleth out that a wife, prouident, and religious man, is married to a foolish woman, a very ideot, that hath no vnderstanding, of whom there can be no question, but that such a wife is to doe nothing of her selfe, and of her owne head, but altogether to be ordered by her husband: So on the other side, it oft falleth out that a wife, vertuous, and gracious woman, is married to an husband destitute of vnderstanding, to a very naturall (as wee say) or a frenzy man, or to one made very blockish, and stupid, vnfit to manage his affaires through some distemper, wound, or sicknesse. In such a case the whole gouernment lyeth vpon the wife, so as her husbands consent is not to be expected.

Quest. What if the husband be a wicked and prophane man, and so blinded and stupified in his soule, doth not this spirituall blindness and blockishnesse giue a religious wife as great liberty as naturall stupidity?

Ans. No verily: For *S. Peter* exhorteth faithfull wiues that were married to Infidell husbands, to be subiect to them, and that in feare.

The reason is cleere: For spirituall blindness disableth not from ciuill gouernment: indeede nothing that such a man doth is acceptable to God, or auailable to his owne saluation; but yet it may be profitable to man: a wicked man may be prouident enough for wife, chil-

dren, and whole family, in outward temporal things.

Again, it oft falleth out, that an husband is a long time farre off absent from the house: sometimes by reason of his calling, as an Ambassadour, Souldier, or Mariner; sometimes also carelessly or wilfully neglecting house, goods, wife, children and all: and in his absence hath left no order for the ordering of things at home: in this case also there is no question, but that the wife hath power to dispose matters without her husbands consent: provided that she obserue those rules of Gods word concerning iustice, equity, truth, and mercy, which an husband in his disposing of them ought to obserue.

The first of these cases declareth an *impotency* in the husband: the other an *impossibility* for him to order matters: wherefore the wife being next to the husband, the power of ordering things is diuolued on her: shee is not bound to haue his consent.

§. 19. Of diuers kinde of consent.

II. A consent may be *generall* or *particular*. A generall consent is giuen, when without distinct respect to this or that particular, liberty is granted to a wife by her husband to doe all things as seemeth good in her owne eyes. * That excellent good wife, and notable good house-wife that is set forth by the Wise-man, had such a consent. For first, it is said, *The heart of her husband trusteth in her*; and then it is inferred, that she ordereth all the things of the house, whereof many particulars are there specified. Whence I gather, that her husband obseruing her to be a godly, wise, faithfull, and industrious woman, gaue her power and liberty to doe in the house-hold affaires what she thought good, (he being a publike Magistrate, for *he was knowne in the gates, sitting among the elders of the land*) &c accordingly she vsed her liberty.

A particular consent is that which is giuen to one or more particular things, as that consent ^d which *Abraham* gaue to *Sarah* about *Hagar*; and ^e that which *Elkanah* gaue to *Hanna* about tarrying at home till her childe was weined.

P This

a In case of impossibility for her Husband to doe it

1. A generall consent.

a Prov. 31. 10, &c.

b Verse 11.

c Verse 23.

2. A particular consent.

d Gen. 16. 6.

e 1 Sam. 1. 23.

In two cases a wife hath power to order things of her self, without her Husbands consent.

1. In case of her Husbands impotency.

1 Pet. 3. 1, 2.

2. An expresse
consent.

This particular consent may be *expressed* or *implied*. An expresse consent is when the Husband manifestly his good liking by word, writing, message, or signe, and that whether his consent be asked (as was noted in the example of *Elkanah*) or freely offered.

4. An implicit
consent.

An implicit consent, when by any probable coniecture it may be gathered that the husbands will is not against such a thing, though hee haue not manifested his minde concerning that very particular. This implicit consent may be gathered either by his silence, when he is present to see a thing done, or otherwise hath knowledge thereof: or else when he is absent, by his former carriage or disposition in other like cases. The Scripture accounteth an Husbands silence, when hee knoweth a thing and may, but doth not forbid it, to be a consent: as in the case of a wifes vow. For any thing we read to the contrary ¹ the Shunemite had no other consent to prepare a chamber for the Prophet, and to goe vnto him, then her husbands silence, and not forbidding it when he knew it.

As for the other kind of implicit consent, it may be set forth in this following instance: suppose a good wife hath an husband whom she knoweth by his former carriage and disposition to be a pitiful and charitable man, taking all occasions to shew mercy, and in his absence there falleth out a fit and needfull occasion of shewing mercy; if shee take that occasion to shew mercy, shee hath an implicit consent, for shee may well thinke that if her husband knew it, he would approve what she doeth. It is to be supposed that ² *Annah* vpon some such ground vowed her childe to God. For it is not likely that shee who would not tarry at home to weine her childe without her Husbands consent, would much lesse vow him to the Lord (which was a farre greater matter) without some perswasion of her husbands good liking thereof. Now that a wife may shew shee dealeth vprightly in this case, vpon a true perswasion of her heart concerning her husbands minde, shee ought (when conueniently shee can) to make knowne to her husband what shee hath done: as with-

out all question *Annah* did; and so much may be gathered out of these words, which *Elkanah* vttered to *Annah*, *the Lord establish his word.*

§. 20. *Of the things whereabout a wife must haue her Husbands consent.*

The things whereabout an Husbands consent is to be expected, are such as he by vertue of his place and authority hath power to order: as for example, ordering and disposing the goods, cattell, seruants, and children of the family, entertaining strangers; yea, also, ordering euen his wifes going abroad, and making of vowes, with the like: now then distinctly to lay down a wifes duty in this first branch of obedience, it is this:

A wife must doe nothing which appertaineth to her husbands authority simply, without, or directly against his consent. Doe not these words of that old law (*thy desire shall be to thy husband*) imply as much? I denie not but that there may be sundry things proper and peculiar to a wife, wherein I will not restraine her liberty: and therefore I vse this phrase (*which appertaineth to her husbands authority*). And I grant the forenamed generall and implicit consent, to be a true consent, so as there needeth not an expresse particular consent for euery thing, and therefore I haue added these clauses (*simply without, or directly against consent.*)

That is done *simply without consent*, which is done without all warrant from the husband, and that so couertly as shee is afraid it should come to his notice, imagining hee would by no means like it: As *Rahel* taking her fathers Idols without all consent of *Isaiah*.

That is done *directly against consent* which is expressly forbidden and disclaimed by the husband.

But to descend to the particulars before mentioned: First concerning the goods of the family: It is a question controuerted whether the wife haue power to dispose them without or against the husbands consent.

Before I determine the question, I thinke it needfull to declare, 1. What goods, 2. What occasion of giuing the question is about.

1 Sam. 1, 23.

1 Num. 30, 8.

2 2 King. 4, 10, 23.

Gen. 3, 16.

3 1 Sam. 1, 11.

Gen. 31, 32.

§. 21. *Of the things which a Wife may dispose without her Husbands consent.*

I. For the goods, some are proper and peculiar to the wife: others are common. Goods proper to the wife are such as before marriage shee her selfe, or her friends except from the husband to her sole and proper use & disposing, whereunto he alloweth: or such as after marriage he giueth vnto her to dispose as she please: suppose it be some rent, annuity, fees, vailcs, or the like.

These kindes of goods are exempted out of the question in hand; the wife hath liberty to dispose them as shee please without any further consent then she had by vertue of her husbands former grant.

To these I may refer other goods, but of another nature, namely such as some friend of hers, suppose father, mother, brother, or any other, obseruing her husband to be a very hard man, not allowing sufficient for her selfe, much lesse to distribute on charitable vses, shall giue vnto her to dispose as she please, charging her not to let her husband know thereof. Now because it is in the power of a free doner to order his gift as he please, and because he so ordereth this gift as he will not haue her husband know of it, I doubt not but the may of her selfe according to the doners minde without her husbands consent, dispose such goods. She is herein but as a feoffee in trust.

Again, of common goods some are set forth by the husband to be spent about the Family, other he reserueth for a stocke, or to lay forth as he himselfe shall see occasion.

Concerning those which are set forth to be spent, I doubt not but the wife hath power to dispose them; neither is shee bound to aske any further consent of her husband. For it is the wifes place and duty to guide or govern the house, by vertue whereof, providing sufficiently for the family, the may, as shee seeth good occasion, of such goods as are set apart to be spent, distribute to poore, or otherwise.

This I haue noted for such tender consciences as thinke they cannot giue a bit of bread, or scrap of meat to a poore body, or make a messe of broth or caudle

for a sicke body, except they first aske their husbands consent.

Provided that if her husband expressly forbid this liberty, she take it not, except necessity require it.

But our question is concerning such goods as the husband hath not set apart, but referred to his owne disposing.

§. 22. *Of a wifes liberty in extraordinary matters.*

I I. For the occasion of disposing goods it may bee ordinary or extraordinary. Extraordinary for the good of the Husband himselfe, and others in the family, or such as are out of the family. If there fall out any extraordinary occasion whereby the wife by disposing the goods without or against the consent of her husband, may bring a great good to the family, or preuent & keep a great mischief from it, she is not to stay for his consent; instance the example of *Abigail*. Thus a faithfull prouident wife obliuing her husband to be giuen vnto riot, and to spend all hee can get in carding, dicing, and drinking, may without his consent lay vp what goods shee can for her husbands, her owne, her childrens, & whole households good. This is no part of disobedience, but a point wherein shee may shew her selfe a great good helpe vnto her husband; ^b for which end a wife was first made.

Concerning such as are out of the family, if they be in great need, and require present reliefe, though the wife know her husband to be so hard-hearted, as he will not suffer her to relieue such an one, yet without his consent she may relieue him. The ground of this and other like cases, is that rule laid downe by the Prophets, and by Christ himselfe, viz. *¶ I will haue mercy, and not sacrifice.* If God in case of mercy dispenseth with a duty due to himselfe, will he not much more dispense with a duty due to an Husband?

§. 23. *Of a Wifes restraint in disposing goods without consent of her Husband: and of the ground of that restraint.*

Out of all these things thus premised I gather the true state of the question in

Quadam bona sunt propria uxoris, ut sunt bona paraphrastica.

Georg. Sayr. : Clan reg. 19. c. 16.

Magistra bona spud iurisperitos, dicuntur tota.

(i) que sponsa prater dote a parentibus pactam (cum fere vel ut iuris iur. citat.) habet, ata ei, seu donata.

a 1 Sam. 25. 16, 17.

b Gen. 2. 18.

c Ose 6. 6. Mal. 9. 13. & 12. 7.

* Treat. 4. §. 54.

1 Tim. 5. 14. sic dicitur Tim.

Non potest
viri ex bonis
communibus
occ. ille accipere
a. donandum
vel ad erogan-
dum in alios
viri sine ex-
preſſa, aut pra-
ſumpta ſolent
viri licentia,
Greg. Sayr. loc.
citat.

controuerſie concerning the power of Wives in diſpoſing the goods of the Family, to be this,

Whether a Wife may prinily and ſimply without, or openly and directly againſt her Husbands conſent, diſtribute ſuch common goods of the Family as her Husband referreth to his owne diſpoſing, there being no extraordinary neceſſity?

The moſt ancient & common answer vnto this queſtion, hath beene negatiue, namely, that a wife hath not power ſo to doe: whereunto I for my part ſubſcribe.

The ground of this answer is taken from that primary law of the wives ſubiection, *Thy deſire ſhall be vnto thine husband.* How is her deſire ſubiection to her husband, if in the caſe propounded ſhee ſtand not vpon his conſent? It is further confirmed both by the^a forenamed, and alſo by all other proofes that might be produced out of the Scripture, concerning the ſubiection of wives vnto their husbands. If in ordering the goods of the family ſhee yeeld not ſubiection, wherein ſhall ſhee yeeld it?

Againſt this ground-work ſome obiection that the ſame law of ſubiection is impoſed vpon a younger brother in the very ſame words, and yet a younger brother was not thereby bound to haue his elder brothers conſent in diſpoſing his goods.

Answer. The law of the regality (as I may ſo ſpeake) and preheminiency of the *fiſt borne*, was vnder thoſe words ordained: and therefore a younger brother was made a ſubiection to his elder, while he remained in the family, as a ſonne to the father. The elder brother was as a Lord ouer his other brothers: whereupon when *Iſaak* conferred the right of the *fiſt borne* vpon *Iaakob* (thinking he had been his eldeſt ſon *Eſau*) he vſed theſe words, *Be Lord ouer thy brethren, and let thy mothers ſonnes bow downe to thee.* Which being ſo, queſtionleſſe the younger brother might not ſimply without or directly againſt the elder brothers conſent diſpoſe the goods of the family: ſo as this obiection more ſtrongly eſtabliſheth the forenamed argument.

Again it is obiectioned, that that old law is to be expounded of weighty matters.

Answer. The Apoſtle who was guided

by the ſpirit of the law-maker, extendeth that law to *every thing*. But is not this matter of diſpoſing goods a weighty matter? The conſequences which I ſhall by and by note to follow hereupon, will ſhew it to be a matter of moment.

§. 24. *Of the example of the Shunemite in aſking her Husbands conſent.*

As another reaſon may be alleged the Shunemites pattern, who aſked her husbands conſent before ſhee prepared the things that were thought meet for the Prophets entertainment: and before ſhe vſed the things which were meet for her iourney.

Obiection. It is indeed commendable for wives to ſeek their husbands conſent, as ſhee did, but where ſuch conſent cannot be had, it is not neceſſary.

Answer. This example being grounded vpon a law (as we ſhewed before) it doth not onely declare what may be done, but alſo what ought to be done. And if a wife be bound to haue her husbands conſent for doing of a thing, by conſequence it followeth that ſhee is bound from doing it, without her husbands conſent.

2. *Answer.* They that except againſt this reaſon taken from example, vſe themſelves the like reaſon in other points, as the examples of *Abigail*, *Ioanna*, and *Sanna* for the contrary.

2. *Obiection.* In the Shunemites example there was more then a mercitull reliefe of the Prophet, namely, bringing him into the houſe to diet and to lodge, wherein the husband muſt haue a chiefe ſtroake.

Answer. The word of God maketh not that difference betwix relieving and entertaining: it extendeth a wives ſubiection to *every thing*: wherefore the husband hath a chiefe ſtroake as well in the one, as in the other.

§. 25. *Of the law of a Wives vow.*

A third reaſon is taken from the law of a wives vow: whereby in generall is implied, that a wife might not make a vow without her husbands conſent: whence it followeth as an argument taken from the greater to the leſſe, that ſhee may not diſpoſe the goods without his conſent. Yea, the Law further expreſly

1 Kings 4. 9-10

* 5. 23

Num. 30. 7, 8.

b Verſe 13.

a Gen. 3. 16.

b 5. 17.

c Gen. 4. 7.

How the law of ſubiection is applied to younger brethren,

Gen. 27. 29.

Ephe. 5. 24.

pressly saith, that though she hath vowed, yet her husband hath power to disanull her vow. Nore here, how the Lord will rather depart from his owne right (as I may so (speake) then haue that order which hee hath appointed betwixt man and woman broken. The Lords right, was to haue what was vowed to him performed: the order which he appointed, was to haue the wife subiect to her husband: rather then the wife should doe that which the husband would not haue done, the Lord remitted a wiues vow, in case her husband would not consent to haue it performed. Now then I demand, is the disposing of goods a greater matter then the performing of a vow? or hath a wife in these dayes more liberty then in former? if she haue, by what law? was there euer vnder the Law a straiter charge laid vpon wiues then this, *Let wiues be subiect to their husbands in every thing.*

Object. That point of a womans subiection in performing her vow, is a particular ruled case: but not this of disposing goods.

Ans. The Scripture by particular Lawes, and examples teacheth directions for other cases like to them: and arguments drawne by iust and necessary consequence, are counted as sound as expresse testimonies. Whereas it is said, that this particular in question is not expressly decided, I take the reason thereof to be this, that in former times they so well marked the extent of the generall law of a wiues subiection, as they made no question of doing this, or other like things without their husbands consent. Neither did good wiues take that liberty, neither had they any patrons of such liberty.

2. *Object.* The case of a wiues disposing goods, is vnlike to that of vowes, because vowes are voluntary, but disposing goods, as a worke of mercy, is necessary.

Ans. Though it were a voluntary thing to make, or not to make a vow: yet a vow being made, it was not in the power of the party that made it, not to performe it: it was a necessary duty to performe a vow, euen expressly comman-

ded. As for the pretended work of mercy, I will hereafter shew, that a wife is not necessarily tied thereunto,

§ 26. *Of humane lawes which restraine wiues from disposing goods, without or against their Husbands consent.*

A fourth is taken from the lawes of men, whereunto wee are subiect, and which we must obey euen for conscience sake, so farre as they thwart not Gods Law, which in this case they doe not, as the reasons before gathered out of Gods Word doe shew.

Now our Law saith, that every gift, grant, or disposition of goods, lands, or other thing whatsoever made by a woman couert, and all and euery obligation and scottment made by her, and recovery suffered, if they be done without her husbands consent, are void. Yea, if shee doe wrong to another, shee hath not any thing to make satisfaction during couerture: either her husband must doe it, or by imprisonment of her person must it be done. And though shee haue inheritance of her owne, yet can she not grant any annuity out of it during her couerture, without her husband: if any deed bee made to that purpose without his consent, or in her name alone, it is void in law. Yea, if there be debate between the husband and his wife, whereby certaine lands of the husbands be assigned to the wife with his consent, if out of such lands shee grant an annuity to a stranger, the grant is void. And if hee covenant to giue her yeerely such and such apparrell, shee cannot dispose it as shee list without his consent, but onely vse and weare it her selfe. Neither can shee lease her owne land for yeeres, for life, &c. if shee doe, it is void, and the Lessee entring by force thereof, is a Disfeisor to the husband, and Trespassor. And if shee sell any thing, the sale is void, except shee be a Merchant, where by the custome shee is enabled to merchandize. Finally, shee cannot make executors without the consent of her husband, nor a deuise, or will. If shee make a will, and thereby deuise her own inheritance, and her husband die, and shee after die without any new publicar

* § 34.

244. E. 3. Fitz.
Coun. 18.
1. H. 5. 12. b.
Perk. cap. de
Grant.
Nat. breu. fol.
110. G.
b Nat. Breu.
fol. 128. H.

c Perk. fol. 2. a.

a Perk. fol. 2. b.

e 27. H. 8. 27.
p. 12.

f Perk. fol. 3. a.

§ 21. B. 7. 18.
p. 39.

Nat. Breu. fol.
120. G.

b Ouzels case,
Coke Rep. 4.

3. E. 3. Dec. 12.
Plowd. Com.

344. a.
byer and Rig-
dons case.

tion of it, it is of no force, because it was void at first. These and many other like cases which might be alleged evidently, shew that by law a wife hath not power of her selfe, without her husband, to dispose the common goods of the Family.

§. 27. *Of the inconveniences which may follow upon a Wives disposing goods without or against her Husbands consent.*

1. A mans estate may be wasted before he can tel how to redresse it.

A fifth reason may be taken from the mischiefs which would fall out if this liberty were given unto women: which are these that follow:

1. The estate of the Family might be wasted before any redresse could bee thought of: for if the wife may dispose the goods without her husbands consent, it must also be granted without his knowledge: for it is to be supposed that if she knew of the disposing of that which he liketh not, he would hinder it: if without his knowledge, then may that which he thinketh to be remaining as a stocke for the Family, be laid out by the wife, and nothing left: whereas if he knew of the spending of that stocke, it might be he would be more thrifty and sparing in other expences.

Obiect. This liberty is not granted to wives beyond their husbands ability.

Ans. Wives cannot always know their husbands ability: for their Husbands may be much indebted, and yet to maintaine his credit, whereby he hopeth to raise his estate, may allow liberal maintenance for his house; if thereupon his wife shall gather that he is very rich, and accordingly be very bountifull in her gifts, shee may soone goe beyond his ability, and so increase his debt, as he shall never be able to recouer himselfe.

2. Persons of contrary religions and dispositions being out of the Family, might be maintained by the goods of the same family: for if the husband were of one religion, and the wife of another, he witho uth knowledge might maintaine those of his religion, and she without his knowledge might maintain them of her religion.

Obiect. This liberty of disposing goods given to the wife, is limited with-

in the bounds of the household of faith.

Ans. If Divines grant them this liberty, they will themselves iudge and determine who be of the household of faith: Popish wives will say (say wee what we can to the contrary) that Iesuits, Priests, and Friars, are of the household of faith, principall members thereof.

3. Many iarrs and contentions would thence arise betwixt husband and wife: for if a wife shall persist to doe that which her husband will not consent unto, assuredly one of a thousand will not well brooke it, but will rather seeke all the wayes he can to crosse her; thinking himselfe despised, if she, whether he will or no, haue her minde.

Obiect. Wives must vse this liberty with all due respect unto their husbands authority.

Ans. If the husband peremptorily stand upon his authority, and by all the faire meanes that can be vsed, will not yeeld this liberty, I know not what better respect shee can shew to this authority, then to forbear and abstaine from doing that which otherwise shee would most gladly doe. But if when it cometh to the vttermost point, and she shall say it is her right, and if she cannot haue his consent, she will doe it without his consent, she therein sheweth no great respect.

Many other inconveniences might be reckoned vp, but I will not longer insist on them, onely from these let it be well considered, whether it were not better for a Family, that the husband should be bard from disposing the goods without consent of his wife (so as there might be according to the proverbe, but one hand in the purse) then both husband and wife to haue liberty to dispose them without each others consent.

§. 28. *Of property in goods, whether it give liberty to dispose them as a wife will.*

To iustifie a wives liberty in disposing the common goods of the family without her husbands consent, it is said, that shee hath a true right and property in those goods,

1. *Ans.* Though it were granted that

3. Iars would arise betwixt man and wife.

1. Professors of contrary religions may be sustained by the goods of the same Family.

Though shee had a property, yett hath she not thereupon liberty to dispose the goods.
Licet vxor proprietatem habeat, administrationem mariti, & usum fructuum bonorum

*viuente marito
non habet.
Greg. 11. reg.
claw. reg. lb. 9.
cap. 10.*

** See Doffr. &
flud. fol. 13.
b. Perk. plit.
560. 26. H. 8. 7
p. 1. Plowd. cō.
ment. 418. b.*

that a wife hath a true property in the goods; yet this conclusion would not follow thereupon; that shee hath power of her selfe to dispose the goods without her husbands consent: for the authority which God hath giuen an husband, and subicction which he hath laid on a wife, restraine her power and liberty in that which is her owne: as for example, suppose * that a woman at the time of her marriage haue a lease for yeeres, or the wardship of the body and lands of an Infant, or haue it by gift or purchase; after marriage, shee cannot giue it away whatsoever the extremity be: but her Husband may any time during coeuerture, dispose of it: and such his disposition shall cut off the wifes interest: Or suppose that the onely child of her father be an inheretrix of land, and haue in her selfe (her father being dead) the full possession thereof: or that a widow haue the right vnto, and possession of her husbands estate, and thus possessed, be married to an husband, hath shee being a wife liberty to dispose that estate which she brought with her *without or against her husbands consent*? I thinke none will say it. Sure I am that what she giueth, lendeth, selleth, or otherwise disposeth without his consent, he if he will, may for his life time recouer againe: and yet no man will denie but that shee hath the truest interest and property in the fore-named lands and inheritance.

Obiect. May shee not as well dispose of her owne inheritance, as of those goods, or reuenues which her husband giueth her?

Ans. No, for the gift of the husband is a generall consent of his, for her to dispose that which is giuen her as she seeth meete.

§. 29. *Of the reasons against a Wives property in the common goods of the Family.*

2. *Ans.* It may safely be denied that a wife hath a property in the common goods of the family whereof shee is no heire. For property in goods is a ciuill matter, and to be limited according to the law of man vnder which we liue. Where the law, or custome of the place,

make all the children coheires, all haue an equall right to their feuerall parts: where the eldest onely is made heire, he hath a right to all: where the youngest onely is made heire, he hath a right to all: but neither the law of Nations, nor of the land where we liue, giue the wife a property. * By the common law marriage is a gift of all the goods and chattels personall of the wife to her husband, to that no kinde of property in the same remaineth in her. ^b And all personal goods and chattels during marriage giuen to the wife, are presently *ipso facto* transferred (as to the property of them) to the husband. So that by our law shee is to farre from gaining any property by her marriage in her husbands goods, as shee loseth all the property she formerly had in her owne goods. Yea, ^c her necessary apparel is not hers in property. While shee remaineth a wife, shee is (to vse the lawphrases) *under couert baron*. ^d Shee can neither let, sell, alien, giue, nor otherwise of right make any thing away, no, nor yet make a will so to dispose any goods while her husband liueth without his consent: which yet an husband may while his wife liueth, and that without or against her consent.

Obiect. The law states a wife in a great part of the husbands goods, prouiding for her iointer or thirds, which the husband cannot make a way without her consent.

Ans. This prouision is onely for the time of her widow-hood, in case she ouer-lie him: but for the time that shee remaineth his wife, hee may make away all, and shee can recouer none, till hee be dead.

Obiect. This restraint of wifes is onely in the Court of men:

Ans. Seeing it is not against the law of God, it must also hold good in the Court of Conscience. Nay, it is agreeable to the Law of God, and grounded thereupon.

For (to omit the proofes before alleaged) what might be the reason that the daughters of *Zelophehad*; who were heires to their Father, were forbidden to mary out of their Fathers Tribe, and that a law was made that no daughters

*a 12. H. 7. 25.
Cokerp. 5. fol.
36. 18. H. 8.
Dierf 6. plit. 5
Doll. & flud.
fol. 13. Plowd.
Comment.
Hraccobriges
Caie.
b 4. H. 6. 31.*

*c 18. E. 4. 11.
P. 4.*

d See §. 26.

that possessed any inheritance, should mary out of their Fathers Tribe, but because all that a woman had before marriage, passed vpon the husband, and became his by vertue of marriage. This also for that purpose is by some not vnfitly, nor without probability noted, that it is the common phraze of Scripture to terme Husbands (but not Wiues) *rich*, implying thereby, that riches by a property appertaine to husbands: yea, vsually in Scripture goods and lands are said to be the husbands.

Obiect. The wiues of *Isaak* doe terme the goods which their husbands had *theirs*, saying, *The riches which God hath taken from our Father, is Ours*, Gen. 31. 16.

Ans. They vse the word, *Ours*, in opposition to their fathers house, and in relation not to their persons, but to their husbands family, and therefore they adde *and our childrens*: So as by that place no greater right can be proued for Wiues, then for Children. When the holy Ghost speaketh of the same goods, hee saith not in relation to husband & wiues both, *their flocks, their substance*, but onely in relation to the Husband, *his flocks, his substance*: For as in mixture of wine and water, though the greater quantity be water, yet we call the whole *wine*: so in the common goods of the family, though the wife should bring the greater part, we call all, *the Husbands*.

§. 30. *Of answers to the reasons for a wifes property.*

To proue a Wiues property in the common goods of the Family, the reasons following are alleaged.

1. *Obiect.* Marriage giuing a wife right of her Husbands body, doth much more of his goods.

Ans. I denie the consequence. For the vse of the body is a proper act of the matrimoniall bond, wherein the difference betwixt superiority and subiection appeareth not: the wife hath as great a power ouer the husbands body, as the husband ouer the wifes: which is not so in the goods: no one thing can be named, wherein the power and authority

of the husband more consisteth, then in the goods.

2. *Obiect.* In the forme of marriage the man saith to his wife, *With all my worldly goods I thee endow.*

Ans. 1. Those words are to be taken of the vse of his goods, and not of a property in them.

2. If an husband shall intend a property by them, that property which shee hath thereby, shee hath not by vertue of the generall law of marriage, but of his particular free donation.

3. In all Countries those words are not vsed in the forme of marriage. If those words giue the wife her property, then such wiues as are married without those words vsed, haue no property: so as this cannot be a generall ground of liberty for all Wiues.

3. *Obiect.* A wife hath as good an estate in her Husbands goods, as the Church in Christs blood: but there the Church hath a property.

Ans. Neither of those points can be proued. But if a wiues right in her husbands goods bee as the Churches in Christs blood, what is gotten thereby? The Church hath not power without, or against Christs consent to dispose his blood. The Church of Rome is counted a proud vsurping strumpet, for taking vpon her so to doe.

§. 31. *Of the priuiledges of Wiues above Children and seruants, in and about the goods of the Family.*

Quest. Where then is the preferment of the Wife above Seruants and Children, if shee haue not a property?

Ans. Much euery manner of way.

1. There is due to her a more free and plentifull vse of all the goods, then vnto them.

2. By her place she hath the ordering and disposing of the goods allotted for the common vse of the Family: as was before granted.

3. Her husband ought to giue her a portion to dispose as shee shall see good, as we shall after shew, when we come to the husbands duties.

4. Shee is a ioint gouernour with her husband

Si quis abducere uxorem cum bonis familie dicitur abducere uxorem cum bonis viri.
Fitzherb. Nat. breuium fol. 89.

Uinum temperatum licet maiori ex parte aqua constet, vinum appellamus: sic cenius q. anis plus contriuerit uxor, nuncupandus uir est.
Plut. in prac. conuiui.

1 Cor. 7. 6.

a Treat. 4.
§. 52, 54.

b §. 21.

c Treat. 4.
§. 54.

§ 5. 4.

husband over the children and servants, as was shewed ^d before.

Again I answer, that this argument might as well be alleaged against that feare, subiection, and obedience which the Scripture expressly requireth of wives, and it might be demanded, if wives must feare & obey their husbands and be subiect unto them, where is their preferment about their children and servants. But ^e it hath beene shewed that though the same things for matter be required of wives, which are required of children and servants, yet there is a great difference in the manner of performing them.

§ 5. 11.

§ 32. *Of examples and other reasons alleaged for liberty of Wives to dispose goods.*

2. Reason.
Examples.
1 Sam. 25. 18,
&c.
Pro. 31. 11, &c.

2. Abigail's example is alleaged for a Wives liberty: and the example of the good house-wife described by Salomon.

Ans. 1. Abigail's example was extraordinary; besides, who can tell whether the heart of her husband so trusted not in her, as he referred the whole government of the house to her, and so shee had a generall consent for what she did.

2. It is cleere that the other good wife had her husbands consent for what shee did: for besides that it is said, *the heart of her husband trusted in her*, it is also said, *that he praised her*. Therefore he was neither ignorant of that which shee did, nor unwilling shee should doe it: it was neither without nor against his consent.

3. Reason.
Wives haue a
like care in
getting goods

3. It is alleaged that Wives haue as great a care in getting goods, or in preserving them for the good of the Family: therefore it is iust and equall, that they should haue a like power in disposing them.

Ans. 1. Though question may be made of the former part, at least for the greater sort and number of wives, yet for answer to this reason, I need not question it; for the consequence doth not follow, though that be granted. The right of disposing goods, doth not simply rise from the care and paines of getting and preserving them: but from that order that the Lord hath beene pleased to set downe. A wife and industrious childe may be a meanes to raise and increase his

fathers estate, when his father taketh little care and paines about it: yea, a faithfull and wise steward, or other servant, (as *Iacob & Joseph* were) may doe much more by his paines and care in getting and preserving the goods of the Family; then his Master: yet will it not thereupon follow, that such a childe, or such a servant hath as great a right and power to dispose such goods as his Father or his Master.

4. The neere coniunction betwixt man and wife is alleaged: they are said to be yoke-fellowes, and thence is inferred that they haue a like power in disposing goods.

Ans. 1. They are yoke-fellowes in mutuall familiarity, not in equall authority, and in relation to others, as children and servants, not in opposition each to other. In this respect shee is subiect, not equall. If therefore he will one thing, and shee another, she may not thinke to haue an equall right and power, she must giue place and yeeld.

§ 33. *Of the subiection of Wives in distributing goods to charitable uses.*

Some that grant that a wife is so subiect to her husband in a ciuill manner; as shee may not dispose any part of his goods at her pleasure to any ciuill vse, denie this subiection to extend to giuing of almes, and such like charitable uses.

Before I come to determine this question, let it be remembered, that it was before granted, that ^a ordinary duty must giue place to extraordinary need, so that reliefe in present necessity is not controverted. Let it be also remembered that ^b a wife may haue goods proper to her self, yea, ^c it shall be shewed, that an husband ought according to his ability to commit something to her discretion and disposition: of these and such like goods shee is as much bound as her husband to expend something to charitable uses: and (as God offereth occasion) ^d to reach forth her hand to the poore and needy.

Yea, further let this be premised, that in case a wife be forbidden or restrained by her husband, shee ought to vse all the good meanes shee can by her selfe and her

4. Reason.
Wives are
yoke-fellowes
with their
Husbands.

* Treat. 4.
§. 54.

a §. 22.

b §. 22.

c Treat. 4.
§. 54.

d Pro. 31. 30.

her friends to moue her Husband to grant her some liberty, that she may haue some trial of her mercifull and charitable disposition: if herein she cannot preuaile, then shee ought to make knowne vnto her Husband such persons cases as she thinks meet to be relieued, and vse all the motiues she can to perswade him to afford them some reliefe.

But put the case a wife, religious, mercifull wife, bee married to a couetous worldling, who though he haue wit, and vnderstanding enough to manage ciuill affaires, and to provide for the outward temporall estate of the house, yet hath no heart to relieue the poore, and is not onely vnwilling himselfe to doe good in that kinde, but will not suffer his wife to doe it; whether may a wife priuily take of such goods as hee hath referued to his owne disposing, and simply without any kinde of consent distribute them to charitable vses, or though he expressly forbid her, yet directly against his consent dispose them?

With reuerend respect to better iudgements. I thinke shee may not (except before excepted.) For it being before proued in generall, that shee had no such liberty in disposing goods, I cannot see how this particular end of giuing almes can dispence with her generall subiection in euery thing, except there were some particular warrant for it in Gods Word.

§. 34. Of generall exhortations to workes of mercy. How farre they bind wiues.

Obiect. The many generall exhortations vnto workes of mercy, which without limitation to any particular persons, are indefinitely directed to all, doe giue sufficient warrant to wiues: such as these, ^a Give almes. ^b Let vs doe good. ^c To distribute forget not, &c.

Ans. All these are strong motiues to prouoke wiues to bee mercifull and charitable in such things as they may, by any meanes with their Husbands consent, or in such things as by their husbands are giuen to them. Yea, also they are strong motiues to prouoke husbands to allow them liberty to giue almes. But in the case propounded, they giue no li-

berty to wiues: for it is a ruled case laid downe by Christ himselfe, that workes of charity must be done, and almes must be giuen of such things ^d as we haue, or which are in our power to giue. Now if the husband will not giue her that power, she hath not power to giue, and so is excused. In this case her true will, and her faithfull and earnest desire shall be accepted for the deed, according to that which the Apostle saith, *if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.* Many cases may be giuen wherein inferiours are restrained from workes of mercy, as suppose a sonne or seruant be desirous to visit one sicke, or in prison, but his Parent or Master (though leaue be asked) will not suffer him, but charge him not to stirre out of doores, or to goe with him another way, shall this sonne or seruant notwithstanding that charge, doe that worke of mercy?

§. 35. Of obedience to an Husband in such things as be sinfully forbiddeth.

Obiect. 2. This restraint is not in the Lord, but rather against him and his Word, therefore a wife is not bound hereunto.

Ans. Though the husband sinne in restraining his wife, yet shee in that restraint may obey, and that in the Lord: because the Lord who hath commanded her to be subiect in euery thing, hath no where warranted her not to be subiect in this particular. It is expressly said in the law concerning a wiues vowes, that if her husband break them after he hath heard them, he shall beare her iniquity. Did not he then sinne in restraining her, and was not shee guiltlesse, though she yielded to his restraint? The condition betwixt husbands and wiues in this case, is not vnlike the case betwixt other superiours in authority, and their inferiours in subiection. But other inferiours may lawfully abstaine from such things as their gouernours doe sinfully charge them to abstaine from. For suppose a son growen to be a man, lue in his fathers house at his fathers finding, and haue no set portion of his owne, and his father will not giue him leaue to bestow any thing on

charita-

^a Luke 11. 42.
^b Gal. 6. 10.
Date que habe-
tis elemosinam
Teru: contr.
Marcion. 4. 4.
^c 1 Cor. 13. 12.

State of ques-
tion.

Non excusabit
bona intentio
uxorū, etiamsi
ea acciperet ad
elemosinam
sue endū Greg.
Sagr. clau. reg.
lib. 9. cap. 16.

^a Luke 11. 42.
^b Gal. 6. 10.
^c Heb. 13. 16.

Numb. 30. 16.

charitable uses, is he now bound to giue almes? shall the curse be executed on him if hee giue not? A'crosse indeed I acknowledge it to be, both to such a son, and also to a wife to be so restrained; but not a curse or sinne; the sinne and curse lyeth on their hand, who restrain them by vertue of their authority, wherein they abuse their authority: as other gouernours may doe, and oft doe, and yet neither liberty granted thereby to subjects, nor authority taken from gouernours. In this resemblance betwixt a sonne and a wife, I desire not to be mistaken; for I allege it not to make the state of a wife and a sonne all one: but to shew that those generall precepts of giuing almes, may haue their exceptions, as they which in particular handle that point, giue other examples. There must therefore be a further ground then the generall commandement of almes-giuing, to proue the fore-named liberty of Wives.

§. 36. Of Zipporahs case in circumcising her sonne.

Obiect. 3. A wife was made to be an helpe to her Husand: in those things, therefore wherein he faileth, shee must make supply, as Zipporah, who performed a duty which belonged to her husband, and not vnto her.

Ans. Shee may be an helpe in many other things, though this be out of her power: yea, and in this also by counsell, perswasion, and other like means, shee may be a great helpe. The case of Zipporah was extraordinary, and of an vrgent present necessity, euen to saue the life of her husband. Besides, Moses was of himselfe vnable to doe it, but willing that she should doe it. Now what is this to ordinary cases, and such cases as Husbands are able enough themselves to doe, but altogether vnwilling that it should be done by their wiues?

But what if Zipporahs example herein be not warrantable? for it doth not appeare that it was simply approved of God: God doth oft remoue temporary iudgements for the very workes sake that is done, though in the manner it be

sinfully done. Instance the repentance of Ahab, 1 Kings 21. 29.

§. 37. Of the wife of Chuzas case in ministering to Christ.

4. Obiect. Ioanna the wife of Chuzas, Herods steward, ministred vnto Christ of her substance, without her Husbands consent.

Ans. If this could be proued, it were somewhat to the purpose; but this clause without her husbands consent (wherein the maine state of the question consisteth) is not in the Text, nor by any good probability can be gathered out of it. All that shew of probability that can be shewed for it is, that Ioanna is there said to be the wife of Chuzas, Herods steward. But to shew that that is nothing, let it be noted,

1. That phrase doth not imply that Chuzas was then living. It is said that David begat Salomon of the wife of Uriah, but Uriah was not then living: therefore the Translators for perspicuity sake doe insert these words (her that had bene) the wife of Uriah. So likewise Onan is commanded to goe in to his brother's wife, yet doth not this imply that his brother was then living.

Obiect. Why should mention be made of Chuzas, Herods Steward, if he were not then living?

Ans. To shew that Ioanna was a woman of great place, whereby this fruit of her faith in following Christ was the more commended. Thus in another kinde Matthew is intituled the Publican, after hee had cleane relinquish that office, the more to commend his faith.

I doe not here directly affirme that Chuzas was then dead, but for ought that this phrase doth imply, hee might be dead.

2. Some gather that this steward was that Ruler whose sonne Christ healed, who thereupon beleued with all his house. Which if hee were, then it cannot be doubted, but that his wife followed Christ with his good liking & consent.

3. Chuzas being Herods Steward, and so a man of great place, and publike employment, might, if he were then living, depute the managing of all affaires at home

Luke 8. 3.

Math. 1. 6.

In the 22. of 1. 2.

Gen. 38. 8.

Math. 20. 3.
6. 7. 29. 30.

Chenut. batru
kuzas. cap. 33.
10. 4. 5. 6.

Fullum Zephora
singulare est,
et extraordinarium,
neg. consuetudinis
simpliciter à Deo approbatum
suis. Similes. n.
Exod. 4.

Prov. 31. 11.

home to his wife, as the husband of the good wife commended by *Salomon*, and to three might haue at least a generall consent.

I doe not certainly determine any of these expressly to be so; I doe but note them as probabilities, yet such as doe sufficiently ouerthrow the surmised liberty of a wife in giuing almes without any consent of her Husband: for this of all other probabilities seemeth to be most improbable. Into my heart it can neuer enter, to imagine that *Christ* would giue such an occasion of slander vnto his enemies, as to say he caried about with him other mens wiues, without or against the consent of their husbands, and suffered them to spend the goods of their Husbands vpon him. I had much rather thinke that either such women as followed him, had no husbands liuing, or they had, that they did that which they did with the consent of their Husbands.

§. 38. *Of the restraint of Wives about allowance for themselves or families, without their Husbands consent.*

That which hath hitherto bene delivered concerning a wifes subiection in disposing goods, may also be applied to other things concerning her selfe, children, seruants, &c. whereof I will giue some examples.

A wife hath not power to appoint what she list her selfe, without or against her Husbands consent, either for her owne allowance, or for her Family; shee must rather rest satisfied with that which he appointeth: for hee being the head, must haue the ouer-ruling stroake therein. Besides he better knoweth what may be afforded.

Quest. What if an Husband make himselfe poorer then hee is: and the allowance which he appointeth be meaner then his meanes, and vnbecoming his place and state?

Ans. Shee ought, if possibly she can by her owne instant perswasion, or any other faire meanes, moue him to that which tendeth to his honour and reputation: but if shee can no way preuaile, her subiection requireth contentment and patience.

§. 39. *Of a Wives subiection to her Husband about Children.*

A wife may not simply without, or directly against her husbands consent, order and dispose of the children in giuing them names, apparelling their bodies, appointing their callings, places of bringing vp, mariages, or portions.

I. For giuing names to Children, besides that it is throughout the Scripture for the most part enioyned to the Husband, as to *Abraham*, to *Zacharias*, and to others, and that accordingly husbands haue ordinarily done, so as *Adam*, *Lamech*, *Abraham*, and others. It is to be noted, that when there was a difference betwixt the man and his wife in giuing a childes name, he giuing one name, shee another, the name which he gaue, stood; though *Rachel* named her youngest son *Benoni*, yet *Benjamin*, (which name *Isaac* gaue) was the childes names. So also when *Elizabeth* told her friends that her childes name must bee *John*, they would not rest therein, till *Zacharias* had ratified that name. Yea, though *Ioseph* were but the supposed father of *Iesus*, yet because he was the husband of *Mary* the mother of *Iesus*, he had this honour giuen him, to giue the name vnto her childe.

Whereas in Scripture it is sometimes said, that the mothers named their children, as *Leah*, *Rachel*, and others, it is vpon the forenamed ground to be supposed that they had their husbands consent.

2. For appointing place and marriage, it is noted that *Rebekah* asked the consent of her husband. Though shee told her sonne *Isaac* that hee should goe to *Haran* to his vncle *Laban*, to be there kept in safety from the fury of *Elau*, yet shee would not send him till *Isaac* had giuen his consent for his abode there, and taking a wife from thence.

3. For deputing vnto a calling, it is noted of *Annah*, that though before her childe was borne, shee had by solemne vow dedicated him to the Lord, yet when the childe was borne, shee asked her husbands consent about it.

4. That which is noted of *Annah* carrying

* Treat. 4.
§. 18.

1. Names.

a Gen. 17. 19.
b Luke 1. 13.

c Gen. 5. 3.
d 19.
e 21. 3.

f Gen. 35. 18.

g Luke 1. 62.

h Mat. 1. 21.

i Gen. 29. 32.
k 30. 24.

2. Place and marriage.
l Gen. 27. 43.
etc.

m Gen. 28. 1, 2.

3. Calling.
n 1 Sam. 1. 11.

o Verse 22.

4. Apparell.
p Sam. 2. 19.

* Treat. 4.
§. 18. 52.

carrying a little coat to her sonne yeere by yeere when shee went up with her Husband, sheweth that shee did it not without her husbands consent. Women are for the most part prone to pranke vp their children about their husbands place and calling; and therefore good reason that therein they should bee governed by their Husbands.

Obiect. What if Husbands be more forward to haue their children attired vainly and vnseemely, then wiues?

Ans. A wife must doe what she can to hinder it: if shee can no way preuaile with him, she by reason of her subiection is much more excused, then he could be, if hee would suffer his wife therein to haue her will.

5 The law that layeth the charge vpon husbands to giue such and such portions to his children, and the answerable practise of Husbands from time to time, shew that the wife of her selfe hath not power to order them.

§. 40. Of a Wives^s subiection to her Husband about ordering seruants and beasts.

If wiues must haue their husbands consent in ordering and disposing of their children which come out of her womb, much more of their seruants.

They may not take in, or thrust out seruants against their husbands minde. In this point, as in many other, *Sarah* manifested her wiue-like obedience; in that shee would not deale roughly with her maid, though she were prouoked: much lesse put her out of doores, till shee had made the matter known to her husband. Though shee failed in the manner, yet in the thing it selfe shee is a good example. It is further noted and approved in the *Shunemite*, that she asked her husbands consent about sending a seruant with her.

My meaning is not, that such wiues as haue seruants allowed them to attend vpon them, should aske their husbands consent whensoever they haue occasion to vse them; for their husbands by allowing them men for their attendance, manifest their will and consent that they may vse them as they see occasion: but

that they should not vse and imploy their seruants in such things as they know their Husbands would dislike, except they can gaine their Husbands consent.

Against those particulars of children and seruants, it may be objected, that wiues are parents of their children, as well as husbands, and mistresses of seruants as well as they masters; and therefore haue altogether as great power ouer them as their husbands.

Ans. Indeed if the authority of the husband come not betweene, that may bee granted in relation betwixt her and them: but her power being subordinate to her husbands in relation to him, shee hath not so great a power: the power of a wife that now we speake of, is directly in relation to her Husband.

The like may bee said of their beasts and cattell, a particular point noted also in the example of the *Shunemite*, who hauing occasion to vse a beast, went to her husband, and said, *Send I pray thee with me one of the Asses.*

§. 41. Of a Wives^s subiection in entertaining strangers, iourneying abroad, and making voyages.

If wiues may not at their pleasure vse the things appertaining to the house, much lesse may they bring strangers into the house, and entertaine them without or against their husbands consent. The good *Shunemite* so often named, as a president for good wiues, first asked her husbands consent, before shee lodged a Prophet of the Lord.

The same patterne is also commended vnto wiues to moue them not to iourney abroad without their husbands consent. For though that good wife had a very weighty and iust occasion to goe vnto the Prophet; yet shee would not before shee know her husbands minde.

As for a wifes power to make voyages, in that the law giueth her husband power to disauow her voyage when hee knoweth it, it implyeth that shee ought to haue his consent in making it; if at least shee desire to haue it established, which shee ought to desire, as also shee should know God.

5. Portions.
Deut. 21. 15.
6.

* Treat. 4.
§. 18.

a Gen. 16. 5.

b 21. 10.

2 Kings 4. 10.

2 Kings 4. 10.

* Treat. 4.
§. 18.

2 Kings 4. 10.

2 Kings 4. 10.

Num. 30. 9.

I haue thought good to mention these particular points for illustration of a wifes subiection, because they are all of them grounded on Gods word: many other might be added to them, but these are sufficient.

§. 42. *Of aberrations contrary to a wifes subiection in doing things without or against their husbands consent.*

Now consider we the vsuall vices and aberrations contrary to those duties: the generall summe of all is, for a wife to take on her to doe what she list, whether her husband will or no, either not willing that hee should know what shee doth, or not caring though it bee against his minde and will. Of this sort are,

1 Such as priuily take money out of their husbands closets, counters, or other like places where he laiceth it, neuer telling him of it, nor willing that he should know it: likewise such as after the like manner, take ware out of the shop, come out of the garner, sheepe out of the flocke, or any other goods to sell and make money of or to giue away, or otherwise to vse so as their husbands shall neuer know, if they can hinder it: Such wifes herein sinne hainously, and that in many respects.

First they disobey the ordinance of God in a maine branch of their particular calling; which is *subiection*.

2 They ill repay the care and paines which their husbands take for their good. Many such wifes recompence euil for good, which is a diuclish quality.

3 They are oft a meanes to impair and impouerish their husbands estate.

4 They shew themselves no better then pilfering theues thereby. All that can bee iustly and truly said for their right in the common goods, cannot defend them from the guilt of theft: they are the more dangerous by how much the more they are trusted, and lesse suspected: and their fact is so much the more hainous by how much the more deere their husbands ought to bee vnto them.

5 They are a very ill example to other inferiours in the house, for seldome hath a man a deceitfull wife, but some of the children or seruants, are

made accessary thereunto, being made her instruments to take the goods, and bestow them as shee ordereth, and so are made vnfaithfull.

6 They make themselves slaues to their owne children and seruants, whom they dare not displease, lest they should tell what was done.

7 They teach their children & seruants to be theues: for besides that such as are vsed by their Mistresses to purloine for them, are thereby made accessary to their sinne, they will also purloine for themselves, when their Mistresses shall not know. So as what with the wifes purloining one way, and the childrens or seruants another way, a mans estate may be wasted as dew before the Sunne, and he not know which way.

2 Such as will haue what allowance they think best for themselves & family, and scornfully say, *They wil not be at their husbands finding: they know best what allowance is fittest for the family, and that it shal haue.* Many wil make their husbands care ringle againe, yea & make the whole house (if not the street also) ring of it, if they thinke their allowance bee not answerable to the vttermost extent of their husbands estate. This impatience & insolency, as it crosseth Gods ordinance, so it maketh both their liues vncomfortable.

3. Such as coker, attire, or any way tiring vp their children otherwise then their husbands would, euen to the grieft and dishonor of their husbands: keeping them at home, when their husband for their better education, would haue them abroad. As these sinne in hindering the good of their children, so also in not yeelding to their Husbands.

4 Such as wil haue their owne wil about seruants, taking in, and putting out whom they please, and whē they please: vsing some seruants whom they find for their turne, to the preiudice of their husbands: and carrying themselves so sharply, and shrewdly to others that are for their husbands turne, as a good, trusty, faithfull seruant cannot long stay in the house.

5 Such as secretly lend out their Husbands horses, or other like cattel, more respecting to pleasure a vaia friend, then to please

a. Taking what allowance they list.

3. Ordering children against their husbands minde.

4. Ordering seruants against their Husbands minde.

5. Lending forth their husbands cattel.

1 Priuily purloining husbands goods.

a Si uxor ex bonis communibus sine uiri licentia saltem presumpta accipiat, uere furtum committit. Greg. 8. q. 2. c. 6.

* Treat. 4.
§ 18.

§. 44. *Of a Wives willingnesse to dwell where her Husband will.*

To make this part of a wifes obediēce somewhat more cleere, I will exemplifie it by two or three particular instances, recorded and approved in Gods Word.

The first is, that *a wife ought to be willing to dwell where her husband wil have her dwell.*

The wifes of Abraham, Isaac, and Iacob, herein manifested their wive-like obedience: though their husbands brought them from their owne Countrey, and from their fathers house, yet they refused not to goe with them, but dwelt in a strange Countrey, and that in Tents.

Note in particular what Iacob's wifes say to their husband in this case, *Is there any portion or inheritance for us in our fathers house?* implying thereby, that seeing it was their husbands pleasure to be gone, they would not any longer tary in their fathers house, to look for any more portion or inheritance there.

These examples doe further shew that if an husband haue iust occasion to remove from one Countrey to another, and in those Countries from place to place, his wife ought to yeeld to go with him, if he require it at her hands. Note what the Apostle saith, *Have we not power to lead about a wife?* That interrogation implieth a strong asseveration. The husband then hauing power to lead about a wife from place to place, shee ought to submit her selfe to that power. This clause (*as well as other Apostles, and as the brethren of the Lord and Cephas*) sheweth, that this was not onely a power which might be vsed, but which was vsed by husbands, and yeelded vnto by wifes.

Obiect. The forenamed examples are extraordinary, and that vpon extraordinary occasions.

Ans. Yet they may be paternees for ordinary occasions which are lawful and warrantable. Was it not an extraordinary fact of *Eliab* to pray first that there might be no raine, and then againe that there might be raine? yet is this propounded as a generall patterne to moue vs to pray for things lawfull.

Now in laying downe this duty, I added the clause and caueat of *iust occasion*,

to meet both with such as vpon discontent, or superstition, leaue the Land where the true Gospell is maintained, and preached, and go into idolatrous places: and also with such wading giddy heads as onely to satisfie their owne humour, and to see fashions, as we speake, can neuer rest in a place, but are continually removing from countrey to countrey, and from place to place. I thinke (to vse the words of the Apostle) *A wife is not vnder bondage in such cases.*

But if a man be sent of an ambassage by his Prince, or Countrey: or if a Preacher or Professor be called into another Countrey, as *Bucer & Peter Martyr* were into England in *K. Edwards* daies (which to this day is vsuall in other countries) or if a man be adiudged vnto long imprisonment, and vpon these & other like occasions shal require his wife to be with him, she ought in duty to yeeld to his demā.

Contrary is the minde and practise of many wifes, who being affected & addicted to one place more then another, as to the place where they were bred and brought vp, where their greatest, best, and most friends dwell, and where they haue good acquaintance, refuse to goe and dwell where their husbands calling lieth, though he require, and desire them neuer so much. Thus many husbands are forced to their great damage for peace sake to yeeld vnto their wifes, and so either to relinquish their calling, or to haue two houses, whence it followeth, that sometimes they must neglect their seruants & calling, and sometimes be absent from their wifes, if not from their children also. Some wifes pretend that they cannot endure the smoke of the City, or that they cannot endure the aire of the countrey: whereas indeed their own humor & conceit stuffes them more then either City smoake, or Countrey aire. I cannot call such the *daughters of Sarah* herein: they are not like those forenamed *holy Women that trusted in God, and were subiect to their husbands*; but rather like to that light housewife of the Leuite, who would not dwell in her husbands house at *mount Ephraim*, but at her fathers house in *Beth-lehem Iudah*. Such wifes as I speake of, in matrimoniall chastity may

1 Cor. 7. 15.

Contrary, when a wife makes her husband dwell where she wil.

1 Pet. 3. 5. 6.

Indg. 19. 3.

Gen. 31. 14.

1 Cor. 9. 5.

Jam. 5. 17.

may be more honest, but in wiewlike subiection are little more dutifull. Let this be taken for a fault; and it will be the sooner amended.

§. 45. *Of a Wives readinesse to come to her Husband when he requires it.*

Another particular instance of a wifes readinesse to yeeld vnto her Husbands commandement, is, *to come to her Husband when her husband requireth it*, either by calling her; or sending for her. The forenamed ^a wifes of *Iacob* being sent for to their Husband in the field where hee was, made no excuse, but came presently. So farre ought wifes herein to subiect their wils to their husbands, that though it may seeme to them some disparagement to come, yet if their Husbands will haue it so, they must yeeld, otherwise they seeme enen to ^b *despise their Husbands*.

Contrary is *Vashtie*-like stoutnesse, when wifes think and say, it is a seruants part to come when they are called, or sent for, and they will neuer yeeld to be their husbands seruants, to come at his command. By the same reason may all duties of subiection be reiected. But for this particular, let such stout Dames note the issue of *Vashties* stubbornnesse. As many excuses might be alleaged for her as I thinke for any: for first, she was royally descended, being the daughter of a King. Secondly, she was then among the honourable women of the Kingdome. Thirdly, the King was in drinke when he sent for her. Fourthly, he sent for her to shew her beauty before multitudes of men, which was not seemely. But all these were not sufficient to excuse her fault, and free her from blame. Fifth, though she were of royall parentage, yet she was a wife, and her husband sent for her. Secondly, being among the noble women of the kingdome, she should the rather haue shewed her selfe a pattern of subiection in this kinde. Thirdly, though he were in drinke, yet remained he an husband: and the thing which hee commanded, was not such, but that shee might haue done it without sin. Fourthly, if she thought the thing vnseemely, shee should first haue vsed all the faire

means she could to haue been spared, but if by all shee could not haue preuailed, then (the thing being not simply vnlawfull, and a sin) she should haue yeelded.

Obiect. Her fault was not in that as a wife shee came not to her husband, but in that as a *subiect* shee came not to her *Soueraigne*.

Ans. Her fault was in both: and in the iudgement passed against her, that former was most vrged, namely, that by her example all women might learne to *despise their Husbands*.

2. *Obiect*. Her fact is so censured but by heathen men, that had no vnderstanding of Gods word.

Ans. 1. The holy Scripture by the severall circumstances so distinctly noted, intimateth that her rebellious fact was a notorious fault: and accordingly both ^a iudicious commenters, and also Preachers doe taxe her of sinfull disobedience to her husband.

2. Though they were Heathen, yet they shewed what subiection is required of wifes to their husbands by the very light of nature, whereby this sinne is aggrauated.

3. *Abimelech* was but a heathen man; yet his sentence concerning a womans subiection in these words, *He is to thee a covering of the eyes*, is taken to be iudicious, and being approved by the holy Ghost, to be a good prooffe. As for that particular of *Vashtie*, why is it so largely recorded in the Scripture but for instruction, and admonition vnto wifes?

§. 46. *Of a Wives readinesse to doe what her Husband requireth.*

A third particular instance of a wifes readinesse to yeeld vnto her Husbands commandement, is, *to performe what business he requireth of her*: When of a sudden there came three men to *Abram*, and he was desirous to entertaine them, hee bid his wife *make ready quickly three measures of meale*, &c. and shee did it accordingly. *Ieroboam* hauing a weighty occasion to send to *Ahijah* the Prophet, thought it meet to send by his wife, shee accordingly (though a *Queene*) went: shee did as her Husband would haue her.

Contrary is the humor of many wifes,

* Treat. 4.
§. 39.

a Gen. 31: 4.

b Eph. 1: 17.

Contrary,
stoutnesse in
refusing to
come.

1 Es. 16: 6.

Hebraei docent
Vashtiam na-
tamuisse ex
Balthazar regis
chaldearum.
Fuerat. in
1 Es. 1.
Alij, ex Cyro.
Merit. in 1 Es. 1.

1 Es. 1: 17.

* Pellicani
Lanator. Gnali.
Siri et Super.
Merlin. Puer.
Bellator. Ru-
pert. Iherosol.
Hisp. Nabab.
alijs. Comment.
in 1 Es. 1.

Gen. 20: 16.

* Treat. 4.
§. 39.

Gen. 18: 6.

1 King. 14: 3.
&c.

Contrary,
stubble anesse
in refusing to
doe a thing
vpon command.

who will not doe any thing vpon command. If such a wifes Husband being desirous to entertain a friend on the sudden, shall vse *Abrams* phrase, *Make ready quickly*, &c. shee will say, let him come and doe it himselfe, if hee will haue it so quickly done, I wil not be his drudge: or, if, h'uing a matter of moment and secrecy, he will his wife her selfe to doe it, shee will reply, I am none of your seruants; cannot you put it to one of them, or doe it your selfe? Yet will such wifes be ready to command their Husbands to doe euery toy, and if hee doe it not, they can reply, is this such a matter? and may not a wife speake to her husband? Were the point of obedience well learned, it would cast such wifes into another mould.

These few particulars may serue for direction in many hundreds. I proceed to the other part of a wifes actiue obedience, which respecteth the reproofes of her Husband.

§. 47. Of a Wifes mecke taking a reproofe.

The Husband hauing authority ouer his wife, by vertue thereof he hath power, yea, it is his duty as there is needfull cause to rebuke her. By iust consequence therefore it followeth, that it is her duty to yeeld obedience thereunto. Which ought the rather to be done, because the chiefest triall of sound obedience lyeth herein. For nothing goeth so much against ones stomack as reproofe: she that yeelds when shee is rebuked, will much more when shee is intreated. This point of obedience is manifested two wayes.

1. By meeknesse in taking a reproofe.

2. By endeauour to redresse what is iustly reprov'd. The very point of obedience especially consisteth in this latter: the former is as a good preparatiue thereunto, without which it will hardly be done, at least not well done.

Meeknesse in this case is one of the most principall fruits of that *mecke and quiet spirit* which *S. Peter* commendeth vnto wifes. Howsoeuer *Rachel* iustly deferred blame for comming in a fuming chafe, and with an imperious command to her husband, yet in that shee

meekely tooke his sharpe reproofe (for she replied not against it, but meekely gaue a direction for the better accomplishment of her desire) her example is commendable: commendable I say, not in the matter of her direction, but in her patient bearing of reproofe.

Much wisdom may be learned hereby: for when any meekely take a reproofe, thereby they suppress their passion, and keepe it from rising as a cloud before their vnderstanding and darkning it, and so may they better iudge of the matter reprov'd whether it be iust or no: and whether it need redresse or no: whereof they who are impatient of reproofe, and fret and fume against it cannot so well iudge. The virgin *Mary* made good vse of Christs reproouing her, and thereby learned and taught a good point of wisdom, namely so to refer our affaires to Christ as we expect his pleasure; and not prescribe time, means, manner, or any other like circumstances vnto him.

Quest. What if the husbands reproofe be bitter?

Ans. Hee therein forgets his place, yet thereupon shee must not forget her duty. If *Isaaks* reproofe be well noted, we shall finde it very tart, for it is expressly said, that *his anger was kindled against her*, (*Gen. 30. 2.*) so as he spake in anger: the manner and forme of his words being with an interrogation, and the matter also, *Am I in Gods stead*, &c. declare *tartnesse*: yet (as was declared before) shee shewed *meeknesse*.

2. *Quest.* What if his reproofe be vnjust?

Ans. Yet may not *meeknesse* be forgotten. In such a case a wife may make a iust apology to cleare her owne innocency, and manifest her husbands error: but if he refuse to heare her, or will not beleue her, then (as *Saint Peter* speaketh in another case) she must *endure grieffe for conscience toward God*.

The two reasons which there he rendereth in that other case, may not vnfitly be applied to this.

1. In generally, this is *thank-worthy*, it is a grace, a glory to her: a matter that deserueth praise and commendation.

2. In

Wisdom
learned.

Job 2-4, 5.

Suadto mul-
ribus ut viros
etiam asperos
perferam *Chrys.*
hom. 26. in
1 Cor. 11.
Exandrem
marito cede,
molitorum
iura. *Greg.*
Naz. ad Olymp.

1 Pet. 3. 19, 30.

Gal. 3.

* Treat. 4.
§. 34, 35.

A wifes actiue
obedience to
her Husbands
reproofe.
The best trial
of obedience.

1. Shee must
meekely take
reproofe.
1 Pet. 3. 4.
Gen. 30. 1, 2, 3.

ye are woe.
Sup.

2. In particular it is *acceptable to God*: howsoever their Husbands may deale roughly and vntowardly with them, yet God will graciously respect them, if they shall patiently in obedience to his ordinance beare their Husbands vniust reprooves.

3. I may adde this reason also, that thus they shall shew themselves good Christians indeede, in that *they are not overcome of euill.*

Contrary is their minde who by no means will brooke a rebuke at their husbands hands: it skills not whether it be iust or vniust: if their husbands reprove them, they shall be sure to haue the reproofe rebounded backe againe vpon their faces, and that with greater violence then euer it came from them. There bee some that seeme to be very good wiues till they bee tried by the touchstone of reproofe: but then though the reproofe be for matter most iust, for manner most milde, and that in priuate betwixt their husbands and themselves, yet they grow so impatient, or rather mad, as they forbear not to giue their husbands the most scornefull speeches that they can inuent, vsing withall bitter imprecations and execrations, and threaten to drowne or hang themselves if they be crossed of their wils. Yea further, if wife husbands shal forbear them in their passion, and after it is allaied, tell them how vnbecoming their places they carried themselves, they will seeke to iustifie themselves, and lay all the blame on their Husbands for crossing them in their will: or if they cannot but see their fault, yet they will onely say, it is my infirmity: but yet euer continue in that infirmity: and though they make shew of fearing God, yet labour not to purge this corrupt humour out of their hearts. Hence is it for the most part that contentions arise betwixt man and wife. If wiues would learne in this point to be subiect, many iarrs, which from time to time arise betwixt them, would be allaied, if not preuented. *Michal* the wife of *Dauid*, and *Iobs* wife (though they gaue iust occasion to be most sharply reprov'd, yet) shall rise vp in iudgement against these wiues, because they

were silent after they were reprov'd, and replied not. *Salomon* oft titles such as cannot beare rebuke, *scorners*: so as hereby wiues shew that they are very scornefull.

§. 48. Of a Wives readinesse to redresse what her husband iustly reproveth in her.

A further degree of obedience in bearing reproofe, is, that a wife readily redresse what is iustly reprov'd by her Husband. I (say iustly), because where no fault is, there needs no amendment: patience may be needfull (as was before shewed) but no repentance of that which is not amisse. But where any thing is amisse, there must be a redresse. *Rachel* did amisse in ^a bringing Idols into her Husbands house: her husband in ^b bidding her among others to put away their strange gods, reprov'd them all. Wherevpon she with all the rest gaue to him all their strange gods. This was a good redresse.

A reproofe may be iustly giuen either for a good duty omitted; or for an euill thing committed: & accordingly must the redresse or amendment be. A duty formerly omitted, must after the reproofe be more carefully obserued and performed, if it be a continuall duty, and may be againe performed: otherwise the redresse is a testification of true sorrow for that fault. When an euill is committed, if any meanes can be vsed to make vp the hurt, and redresse the mischief that followed thereupon, it must be done: if not, sorrow as before, must be testified, and care taken that the same, or the like be not committed againe.

As a good conscience requireth as much of all Christians by whomsoever they be reprov'd, so the respect which a wife oweth to an husband, doth after an especiall manner require it. Otherwise her fault is doubled, 1. by continuance in her sinne; 2. by disobedience to her husband.

Contrary is their spirit, who for reproofe waxe the worse: being like those *scorners* of whom *Salomon* speaketh that hate those that reprove them. It is the speech of some wiues, that if their Husbands

Prov. 9. 7, 8, 12

* Treat. 4:
§. 35.

2. She must redresse what is iustly reprov'd.

1 Gen. 31. 19.

b ch 35. 2. 4.

2 Sam. 6. 20,
ch.
Job 2. 10.

Contrary, to be worse for reprov'g.
Prov. 9. 8.

bands would let them alone, they would doe the better: but vpon rebuke they will neuer amend: the more their Husbands find fault, the more will they goe on, in doing what they doe. What other iudgement can be giuen of such, then that which the Wise man giueth, *There is more hope of a foole, then of them.*

Prov. 26. 12.

* Treat. 4.
S. 46, 49, 50.

§. 49. *Of a wifes contentment with her Husbands present estate.*

Of submission hitherto.

Contentment is also a part of *obedience*: it hath respect to a mans outward estate and abilitie, in and with which a wife must rest satisfied and contented, whether it be high or low, great or meane, wealthy or needy, aboue, equall, or vnder that estate wherein shee was before marriage: yea, though a man haue beene sometimes great in estate, yet, if hee decay therein, and be brought to a meane estate, shee ought to rest content. Thus much *Iob* implieth in his reple to his wife, saying, *Shall we receiue good at the hand of God, and not receiue euill?* The euill hee speaketh of was the losse of his goods, seruants, and children, together with other miseries that Satan through Gods permission inflicted vpon him: the *receiuing of euill* which hee speaketh of, was a resting content with it, and a patient bearing of it. Euill may be laid on a ny, and so they forced to beare it: but they onely receiue it, who are content with it. Now in that he vseth the plurall number (W a) and speaking to his wife faith (*shall not we receiue euill*) he sheweth that his wife ought as well as he to haue rest contented in that poore and miserable estate: For,

1 Man and wife being *one flesh*, by vertue of their matrimoniall vnion, both his aduancement, and also his abasement is *hers*: as she riseth with him, so she falleth with him. Wherefore as she is willing to be aduanced with him, so shee must be content to be abased with him.

2 If at the time of marriage her Husband was of meane estate then shee, shee voluntarily put per selfe into that meane estate: for a wife taketh her husband (as he her) *for better for worse, for richer for poorer.* And shall she not be con-

tent with her owne estate? If after marriage his estate decay, and wax meane then it was, she is to be perswaded that by God it was so ordered, and that God aimed at her humiliation as well as *his*: and thereupon she ought in her dutifull submission to Gods ouer-ruling prouidence to be patient and content: this *Iob* implieth vnder this phrase, *Shall we not receiue euill at the hand of God?* and vnder this, *The Lord taketh away.*

*Iob 2. 10.
Ch 1. 21.*

3 A wifes contentment is a great ease to her husband lying vnder a crosse: and it maketh the burden seeme much lighter then otherwise it would, if at least he be a kinde husband, and affected with his wifes passion, as he ought to be. For a louing husband in euery distresse is more perplexed for his wife, then for himselfe.

§. 50. *Of wifes discontent at their Husbands estate.*

Contrary is the impatiency, and discontent of wifes at the meannesse, and (as they thinke) basenesse of their Husbands estate: which is many waies manifested.

Discontent manifested.

1 Some when they are married, finding their Husbands estate weaker then they imagined, repent their marriage, and sticke not to tell their husbands, that if they had before knowne them to be no better men then they finde them to be, they should haue beene no husbands for them. Wherein first they bewray their foolish indiscretion by saying, when it is too late, *If I had thought this*; and withall they manifest their owne rashnesse and vnaduisednesse, in that they gaue their hands, and plighted their troth to those whom they knew not. If they say, they were deceived by their friends whom they put in trust: I answer, that marriage is too weighty a matter to be wholly referred ouer to the trust of friends: euery one that yeeldeth to be married, ought well to know the party vnto whom in this case they yeeld: and aboue all, they ought to seeke direction, helpe, and blessing from God. If notwithstanding all the meanes which possibly they could vse, they be deceived, they are to looke vnto God, and to behold his prouidence there.

1. By repenting their marriage.

Non est sapientia dicere non possum, Cic. Offic. lib. 2.

*Iob 2. 10.
expounded.*

therein: and duly to weigh whether the Lord haue crossed their desire for their humiliation, or for trial of their patience, wisdom, and other like graces, or else to weine them from some vaine and worldly delights, whereunto they were too much addicted.

a. By impatient cariage.

2 Others obseruing their Husbands estate to be decayed and wasted, neuer search after the occasion, but lay all the blame vpon their husbands, and with their discontented lookes, passionate words, and impatient cariage, so vex their hearts, as they make the crosse much more heauy then otherwise it could be. Though the estate should be ouerthrowne by the vnthriftinesse of an husband, yet ought a wife to looke vnto Gods prouidence therein, as was noted before.

3. By refusing to stoope.

3 Others scorning to stoope, and to come downe to their husbands present condition, through their pride and vaine-glory, are a great meanes to make his estate much the worse: for they, so long as by any meanes they can get it, will not abate any thing of their braue apparell, dainty cheere, rich furniture, and other like things, which are causes of great expence to their husbands: hereby also it cometh oft to passe that husbands are thought to bee wealthier then indeed they are, and so greater taxations and charges then they can beare are laid vpon them for King, Countrey, Church, Poore, and the like.

4. By refusing to helpe.

4 Others, through discontent lie long lazing in their beds, or idly sit still when they are vp, and will not take any whit the more paines to raise vp and increase their husbands estate: whereby God is prouoked more and more to weaken their estates, that so he may the more punish such pride and lazinesse in wiues.

* Treat. 4
§. 26.

§. 51. Of cases wherein a wife ought not to forbear what her Husband forbideth.

So much of the distinct branches of a Wives subiection. The limitation and manner of performing it, next followeth.

To know the limitation of a wifes obedience, and the manner how she ought

to yeeld subiection vnto her husband, two things must be considered:

1 The place of an Husband.

2 The place of a Wife.

The Husbands place is noted in this phrase, *as to the Lord*: whereby is shewed that the husband euen by vertue of his place, is to his wife in Christs stead: which is further more plainly laid down in these words following, *The Husband is the head of the wife, as Christ is the head of the Church.*

Eph. 5. 22.

Verse 23.

Verse 24.

The wifes place is intimated in these words, *as the Church is subiect vnto Christ*, so let Wives be to their owne Husbands: whereby it is cleere that the obedience which a wife performeth to her husband must be such an obedience as the Church performeth to Christ.

From the place of an Husband, I gather this generall ground concerning a wifes subiection, that

Subiection must be yeelded to the husband as to Christ, whence will follow two conclusions, one negative, which is this,

The wife must yeeld no other subiection to her husband then what may stand with her subiection to Christ.

The other affirmatiue, which is this,

The wife must subiect her selfe to her husband in that manner that shee would or should subiect her selfe to Christ.

The former is a necessary condition required of all inferiours in their subiection, and obedience (as I shewed before) much more in a wifes subiection to her husband, because there is of all vinequals the least disparity betwixt Husbands and wifes.

* Treat. 1. §. 6.

* See §. 4. of this Treat.

Hence for our present purpose, I gather two other more particular conclusions, The first whereof is this,

1 *If God expressly command the wife any duty, and her Husband will not by any meanes giue consent that shee shall doe it, but forbid her she may and ought to doe it without or against his consent.*

Two cautions are warily to be obserued about this conclusion:

1 That the wife be sure that GOD hath commanded her that which shee doth without or against her Husbands consent. If she doubt, then she must stay, and forbear till shee gaine his consent.

a. Cautions for limiting a wifes performing to doe that which her Husband forbids.

When

Gen. 3. 18.

When two opposite cases meet together, and the one bee doubtfull, the other plaine and expresse: the doubtfull case must giue place to the more euident. Now the law of subiection is indefinite, *thy desire shall be subiect to thine husband*; the extent of it is generall, *in euery thing*; the only reservation and exception is *in the Lord*: wherefore if the wife be not sure that that which her husband forbiddeth her is *against the Lord*, shee must forbear to doe it.

The second caution is, that the vse all good meanes she can to gaine her husbands consent, before she doe, euen that which is commanded, against his consent. Thus shall she testifie her subiection both to God and her husband. To God, in that nothing can keepe her from doing his expresse commandement: she will rather offend her husband then God, when one of them must needs be offended. To her husband, in that shee putteth it to the vttermoſt push, and vttereth all the meanes shee can to auoid his offence, in so much as he himselfe might see (if the god of this world blinded not his eyes) that the offence is no way given on her part, but merely taken on his.

For prooue of this, it is without all contradiction true, that the wife is not bound to greater subiection vnto her husband then the subiect is vnto the magistrate: but a subiect ought not to forbear a bounden duty commanded of God, because his gouernor forbids him. Instance the example of *Daniel*, who daily made his prayers to God, though the King had made a solemne decree that *none should aske any petition of God or man within thirty daies but of the King*. Instance also the Apostles, who preached the Gospell, though they were expressly forbidden.

Though the Scripture be plentifull in affording examples of wifes subiection, yet it is very sparing in recording examples of those who, in such warrantable cases refused to be subiect, lest wifes from thence should take too great liberty.

Some are recorded, but such as are either extraordinary, or not every way iustificable. *Abigails* example was extraordinary, and therefore not imitable

but in such like extraordinarie cases.

The example of *Rebekah*, which may seeme somewhat more pertinent, is not euery way to be iustified. For though the thing which she intended were for the substance of it very good, and ought to haue bene done, namely *the blessing of Iacob*, (for God foresaweth that the blessing appertained to *Iacob*, in that he said, *The elder shall serue the younger*) yet because she put not her husband in minde of Gods word, nor laboured to perswade him to fulfill the same, but went about the matter deceitfully, shee cannot therein be iustified. But in the general this example sheweth, that Gods word must be yielded vnto rather then an husbands will.

For better application of this point, I will lay downe some particular instances agreeable to Gods word. Suppose a wife well instructed in the true religion be married to an idolatrous or profane husband, and he without any iust cause forbid her to goe to the Church, especially on the Lords daies, to pray in English, to read the word, to teach her children the Principles of religion, to restore that which she hath vnjustly and fraudulently gotten, with the like: shee may, & must do them notwithstanding.

Obiect. Why may not giuing of almes be reckoned among these?

Ans. 1. Because the husband hath a greater power ouer the goods then ouer these things.

2. Because almes-giuing is not simply commanded to all, but consider as that where-withall to giue: but these things are simply commanded to all.

§. 52. Of cases wherein a wife ought to forbear what her husband requireth.

The other particular conclusion is this, that

If an husband require his wife to doe that which God hath forbidden, she ought not to doe it.

Two cautions like the former are likewise to be obserued about this point. First, that the wife (being truly informed by Gods word) that that which she refuseth to doe at her husbands command, is forbidden by God.

Secondly,

c Gen. 27. 6.

f Gen. 25. 23.

Si malum est, ac contra Deum sapit quod precipit praeses, responde ei illud de assibus Apostolorum, obedere oportet Deo magis quam hominibus. Hoc ipsum et de uxoris intelligentias apud viros etc. Hier. in Tit. cap. 3. h' Dam. 6. 7. c. c. Ait. 4. 18. etc.

d Samas. 18

2. Cautions for limiting a wifes refusing to doe that which her husband commands.

Secondly, that the first labour with all meeknesse and by all good meanes that she can to dissuade her husband from vrging and pressing that vpon her, which with a good conscience shee cannot do.

A like prooffe may bee brought for this as was for the former: for wee know that a wife is not bound vnto greater subiection to her husband then a sonne is vnto a father: but a sonne may in the case propounded, forbear to doe that which his father requireth and commandeth him to doe: instance the approved example of *Jonathan*, who refused to bring *David* vnto *Saul* to be slain, though his father commanded him so to doe. I might also instance the same in *Sauls* subiects and seruants, who refused to lay the Priests of the Lord at his command. Though an husband bee not reckoned in particular among those to whom wee are forbidden to hearken if they inuice vs to idolatry, yet by the rule of relation hee is implied, and by iust consequence gathered from this clause, *thy friend which is as thine owne soule*, for who so deare as an husband.

To exemplifie this in some particulars as I did the former, If an husband shall command his wife to goe to Masse, to a stage play, to play at dice, to prostitute her body to vncleannesse, to goe garishly and whorishly attired, to sell by scant weights, short measures, or the like, shee ought not to doe so.

§. 33. *Of wines fautes in shewing more respect to their husbands then to God.*

Contrary to this limitation is on the one side a fawning flattering disposition of such wives as seeke to please their husbands, so as they care not to displease God, (*Iezabel* was such an one, to please her husband, most lewdly shee did practise *Naboths* death) and on the other side a fainting timorous heart which maketh them feare their husbands more then they feare God. Good *Sarah*, that worthy president of good wives in other things, somewhat failed herein. Did wives duly consider, and alwaies remember that they haue an husband (namely Christ) in heauen, as well as on earth, and that there is greater difference

betwixt *that* and *this* husband, then betwixt heauen and earth, and that both in giuing reward, and taking reuenge, there is no comparifon betwixt them, their care of pleasing, or their feare of offending their husband in heauen would be much more then of pleasing, or offending their husband on earth: if any thing were commanded or forbidden them by their husbands on earth against Christ, they would say, *If I doe this, or forbear that, I should work falshood against mine owne soule; for nothing can be hid from mine husband in heauen*: yea I should herein obey Satan, rather then God.

§. 54. *Of the manner of a wines subiection to her husband.*

The second generall conclusion concerning the manner of a wines subiection, which was gathered from the place of an husband was this, that

The wife must subiect her selfe to her husband in that manner, that shee would or should subiect her selfe to Christ. The particle *As* in this clause (*as vnto the Lord*) importeth so much,

This very conclusion is also inferred out of the place of a wife: In the same place that the Church is to Christ, a wife is to an husband: therefore such subiection as the Church yeeldeth to Christ must a wife yeeld to her husband, which the very words of the Apostle doe expressly affirme. Now wee know that euery Christian wife in her particular ought to yeeld that obedience to Christ which the Church in generall doth: therefore also shee must yeeld such subiection to her husband as shee should to Christ.

Quest. What if an husband bee an enemy of Christ? must such subiection be yeelded to an enemy of Christ as to Christ himselfe?

Answer. Yea: because in his office he is in Christs stead, though in his heart an enemy. In this case will the wildome, patience, and obedience of a wife be best tried. It is noted of the Church, that shee is a Lilly among thornes. Shee remaineth Lilly-like, white, soft, pleasant, amiable, though shee be ioyned with thornes,

Tune aufa et viri imperium præferre Christi. Non Hier. ad Lat.

Apoc. 1. 24.

** Sec. 5. of this Treatise.*

Cant. 2. 2.

1 Sa. 30. 31. 32

1 Sam. 25. 17.

2 Sam. 3. 6.

1 K. 1. 7. 24.

Gen. 12. 13. 24.

thornes, which are scraggy, prickly, sharpe : so a wife must be milde, meeke, gentle, obedient, though thee bee matched with a crooked, peruerse, profane, wicked husband : thus shall her vertue and grace shine forth the more clearly, euen as the stars shine forth most brightly in the darkeſt night. Among wiues *Abigail* deſerueth great praiſe, that forgot not her dutie, though ſhe were married to a churlish, couetous, drunken ſon, a very *Nabal* in name and deed. As for thoſe who take occaſion from the wickedneſſe of their husbands to neglect their duty, they adde to their croſſe a curſe : for a croſſe it is to haue a bad husband, but to be a bad wife is a ſinne, which pulleth downe a curſe. Let wiues therefore remoue their eyes from the diſpoſition of their husbands perſon, to the condition of his place : and by vertue thereof, ſeeing he beareth Chriſts image, *be ſubiect to him as vnto Chriſt.*

This generall conſclusion might bee applied to the *matter* of ſubiectiō as well as to the *manner*, for the Church acknowledgeth Chriſt her ſuperiour, feareth him inwardly, reuerenceth him outwardly, obeyeth him alſo both by forbearing to doe what hee forbiddeth, and alſo by doing what hee commandeth, which points hauing bene before diſtinctly and largely handled and applied to wiues, I will not repeat them againe. Wherefore now to inſiſt in the manner only, there are foure vertues which are eſpecially needfull hereunto, whereby the Church ſeaſoneth her ſubiectiō to Chriſt, and wiues alſo may and muſt ſeaſon their ſubiectiō to their husbands.

Theſe are the foure,

1 Humilitie, 2 Sincerity, 3 Cheerefulneſſe, 4 Conſtancy.

§.55. Of wiues' humility in every duty.

Humility is that grace that keepes one from thinking highly of himſelfe, about that which is meet : and in regard of that meane conceit which hee hath of himſelfe, maketh him thinke reuerently, and highly of others : ſo as if humility be placed in a wiues heart, it will make her thinke better of her husband then of

her ſelfe, and ſo make her the more willing to yeeld all ſubiectiō vnto him. The Apoſtle requireth it of all Chriſtians as a general ſawce to ſeaſon all other duties : but after a peculiar manner is it needfull for inferiours : moſt of all for wiues, becauſe there are many prerogatiues appertaining to their place, which may ſoone make them thinke they ought not to bee ſubiect, vnleſſe they bee humbly minded. That the Church doth herewith ſeaſon her ſubiectiō, is cleare by the booke of Canticles, where oft ſhe acknowledgeth her owne meanneſſe, and the excellency of her ſpouſe,

Therefore as the Church is humbly ſubiect to Chriſt, ſo let Wiues be to their husbands.

§.56. Of Wives pride.

Contrary is pride, which puffeth vp wiues, and maketh them thinke there is no reaſon they ſhould be ſubiect to husbands, they can rule themſelues well enough, yea and rule their husbands too, as well as their husbands rule them. No more peſtilent vice for an inferiour, then this : it is the cauſe of all rebellion, diſobediēce, and diſloyalty : *only by pride, commeth contention.*

§.57. Of wiues' ſincerity in every duty.

II. Sincerity is that grace that maketh one to bee *within* euen in *truth*, what *without* he appeareth to be in *ſhew*. This is that *Singleneſſe of heart*, which is expreſſly required of ſeruiants, and may be applied to wiues, for indeed it appertaineth to all ſorts. Becauſe it is only diſcerned by the Lord, who is the *ſearcher of all hearts*, it will moue a wife to haue an eye to him in all ſhe doth, and to endeavour to approve her ſelfe to him about all : therefore vpriightneſſe and walking before God are oft ioyned together : he that is vpriight will aſſuredly walke before God, that is, endeavour to approve himſelfe to God, as *Noah* did, and as God commanded *Abraham* to doe.

Though there were no other motive in the world to moue her to ſubiectiō, yet for conſcience ſake to Chriſt ſhe ſhould yeeld it. *S. Peter* teſtiſieth of holy

Phil. 3.
Ephes 4.22

* See before
§.4.

Prov. 13.10.

* Trem. 4.
§.63.

a Ephes 6.6.

b Matt. 23.

c Gen. 6.9.
d Gen. 22.1.

e 1 Pet. 3.4.

Foure graces
needfull to
leaſe a wiues
ſubiectiō.

* Treat. 4.
§.15.

holy women, that they trusted in God, and were subject to their husbands: implying thereby, that their conscience to God made them be subject to their husbands. Was not *Sarah* subjection seasoned with sincerity, when *within her selfe*, in her heart she called her husband *Lord*?

Gen. 18. 11.

Reasons for sincerity.

1. Because wives haue to doe with Christ.

Great reason there is that wives should in sincerity subject themselves: for,

1 In their subiection euen to their husbands they haue to doe with Christ, in whose roome their husbands stand: so as though their husbands who are but men, see onely the face and outward behaviour, yet Christ seeth their heart and inward disposition: though their husbands see onely the things which they doe before their faces, and can heare onely of such things as are done before others: yet Christ seeth and knoweth the things that are done in the most secret places that can bee, when no creature beside themselves is pruy thereunto. Now let it be granted that in their outward carriage they giue very good contentment vnto their husbands, and please them euery way, yet if sincerity haue been wanting, with what face can they appeare before Christ? he will take another manner account of them: before Christ all their outward complement will stand them in no stead at all.

2. This maketh a difference betwixt holy women and others.

2 Herein lyeth a maine difference betwixt true, Christian, religious wives, and meere natural women: these may be subiection by respects, as namely, that their husbands may the more loue them, or liue the more quietly & peaceably with them, or that they may the more readily obtaine what they desire at their husbands hands, or for feare of their husbands displeasure and wrath, knowing him to be an angry, furious man, so as otherwise it might be worse with them, they might want many needfull things, or carrie away many fore blowes, if they were not subject. But the other haue respect to Christs ordinance, whereby their husbands are made their head, and to his word and will, whereby they are commanded subiection. Thus holy women subiected themselves: they cannot be holy that doe not thus subiect themselves: for this is a sweet perfume that

1 Pet. 3. 5.

sendeth forth a good saour into Christs nostrils, and maketh the things wee doe pleasant and acceptable to him.

3 The benefit of this vertue being planted in a wifes heart, is very great, and that both to her husband and to her selfe.

To her husband, in that it will make her manifest her respect of him before others, behind his backe, as well as before himselfe in his presence: and also will make her faithfull to him, and carefull to doe his will wherefoeuer hee be, with her, or from her.

To her selfe, in that it will minister inward sweet comfort vnto her, though her husband should take no notice of her subiection, or misinterpret it, or ill requite it: for she might say as *Hekiah* did, *Remember O Lord how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight.*

That the Church doth season all her subiection with sincerity, is cleere, in that shee is said to be *all glorious within*: (there is holiness within, without sincerity) and in that she is oft said *to seek him whom her soule loued*: if her soule loued him, in sincerity of heart she was subiect to him; *Therefore as the Church is sincerely subiect to Christ, so let wives be to their husbands.*

§. 58. Of wives complementall subiection.

Contrary to sincerity is dissimulation, and meere outward complementall subiection: when a wife doth euen despite her husband in her heart, as *Michal* did *Dauid*, and yet carrie a faire face before him, as that adulterous woman who casteth and wipeth her mouth, and saith *I haue not committed iniquity*. *Salomon* maketh it a note of a lewd wife to flatter with her words. Though such a wife should performe all the duties named before, yet would those all be nothing to God: if they were done with a double heart, and not in singleness of heart. For as many outward imperfections are pardoned by God, where sincerity is, so no outward actions are accepted of him, though they seeme neuer so faire, where there is no sincerity.

3. Great is the benefit thereof.

1/2/4. 3. 3.

1/2/4. 5. 13.

1/2/4. 3. 1. 2.

2 Sam. 6. 16.

Prov. 30. 30.

Prov. 3. 16.

* Treat. 4.
§. 63. 74.

§. 59. Of wives' cheerefulness in every duty.

III. Cheerefulness is more apparant then sincerity, and maketh subiection the more pleasing apperantly to God, but also to man, who by the effects thereof may easily discern it.

For God, as he doth himselfe all things willingly and cheerefully, so he expecteth that his children should therein follow him, and thereby shew themselves his children. *God loveth a cheerefull giuer*; not only a cheerefull giuer of almes, but of all duty to God and man.

For man, it maketh them also much better accept any duty when they obseue it to be done cheerefully: this did euen rauish *Dauid* with ioy, to see his people offer their gifts willingly vnto the Lord. When an husband seeth his wife willingly and cheerefully performe her dutie, it cannot but raise vp loue in him. This cheerefulness is manifested by a ready, quicke, and speedy performance of her dutie. *Sarah's* readinesse to obey, sheweth that what she did, she did it willingly.

That thus the Church subiecteth her selfe to Christ, is euident by that which *Dauid* saith, *They shall be willing in the day of thy power. Therefore as the Church is cheerefully subiect vnto Christ, so let wines be to their husbands.*

§. 60. Of wines sullen and forced obedience.

Contrary to this cheerefulness is the sullen disposition of some wines, who will indeed be subiect to their husbands, and obey, but with such a lowring and lowre countenance, with such pouting and muttering, as they grieue their husbands more in the manner, then they can bee pleased with the thing it selfe that they doe: herein they shew themselves like to a curst cow, which hauing giuen a faire soape of milke, casteth all downe with her heele, and so verifie the proverb, *As good neuer a whit, as neuer the better*. Such subiection is in truth no subiection, it can neither be acceptable to God, nor profitable to their husbands, nor comfortable to their owne soules.

§. 61. Of wines' constancy in doing their dutie.

III. Constancy is a vertue which maketh all the rest perfect; and setteth the crowne vpon them; without which they are all nothing. This is in those who after they haue begun well, continue to doe well vnto the end, and thereby reap the fruit of all. It hath respect both to continuance without intermission, and also to perseuerance without reuolting, and giuing cleane ouer. So as it is not enough to be subiect by starts and fits: one while yielding all good obedience, another while stout and rebellious: neither is it sufficient in former times to haue beene a good wife, and after proue bad: but there must be daily proceeding and holding on from time to time, so long as husband and wife liue together. This grace was in her of whom it is said, *Shee will doe him good, and not euill all the daies of her life*. Such were all the holy wines commended in Scripture: among other particulars, mention is made of the wife of *Phinehas*, who on her death-bed shewed the reuerend good respect she bare to her husband, though hee were a wicked and lewd man. This grace doth the Church adde to all her other vertues, she in all parts of her subiection remaineth constant, and faithfull vnto the death, whereby it commeth to passe, that at length shee receiueth the reward of her holy obedience, which is full and perfect communion and fellowship with her Spouse Christ Iesus in heauen. In regard of her vnmourable constancy it is said, *that the gates of hell shall neuer preuaile against her. Therefore as the Church is constantly subiect vnto Christ, so let wines be to their husbands.*

§. 62. Of wines repenting their former goodness.

Contrary to this Constancy is first intermission of duty, a returning to it, and a leauing it off by turnes: like one that is sicke of an ague, sometimes well, sometimes ill, one while hot, another while cold. That sometimes ceasing taketh away all the vertue, grace and glory, from some times doing. Besides, it is twenty to one that through the corruption of nature, that

* Treat. 4.
§. 72.

Prov. 31. 12.

1 Sam. 4. 22.

Math. 16. 18.

Contrary,
to Intermission.

that diuersity and entercourse of fits at length will cease, and end in the worse. It is very likely that *Michal* was such an one: for one while she shewed her selfe so full of respect to *Dauid*, as for his sake she incurred the King her fathers displeasure: another while in her heart she despised him, & with her tongue taunted him.

Contrary also to the forenamed Constancy, is *Apostasy*, that is, a cleane relinquishing of the former good course, as if a wife repented her of her former good beginning. Such an one is she that is said to *forake the guide of her youth, and forget the covenant of her God*. For ought wee reade to the contrary, *Leahs* wife was such an one. And such are many who in their younger yeeres, while their religious parents liued (as *Leah* while old good *Lehiada* liued) haue behaved themselves very well like good dutifull wiues, but being growne to elder yeeres, haue growne also so stout & rebellious, as if they cleane repented themselves of their former good beginning. This reuolt ariseth somtimes from the euill counsell of wicked Gossips, and sometimes from their owne proud humour. I may say of these wiues *subietion*, as the Prophet saith of the righteousnesse of reuolters, *their subietion shall not be remembred, but in their rebellion they shall die*. Therefore as the Church is subiect to Christ, let wiues be to their husbands.

§. 63. Of the extent of a wifes obedience.

The extent of a wifes subiectiō (which remaineth now to bee handled) is set downe vnder these generall termes (in euery thing) which are not so generally to be taken, as if they admitted no restraint or limitation, for then would they contradict such cautions as these, *in the feare of the Lord, as in the Lord, in the Lord*. For man is so corrupt by nature, & of so peruerse a disposition, that oft he willethe and commandeth that which is contrary to Gods will and commandement: which when hee doth, that Christian principle laid down as a ruled case by the Apostle must take place, *we ought rather to obey God then men*.

Quest. Why then is this extent laid downe in such generall termes?

Ans. 1. To teach wiues that it is not sufficient for them to obey their husbands in some things, as they themselves thinke meet, but in all things whatsoeuer they be, wherein the husband by vertue of his superiority & authority hath power to command his wife, it is thus generall extent excludeth not Gods will, but the wiues will. Shee may doe nothing against Gods will, but many things must shee doe against her owne will, if her husband require her.

2 To shew that the husbands authority and power is very large: it hath no restraint but Gods contrary command, whereof if a wife be not assured, she must yeeld to her husbands will.

§. 64. Of a wifes labouring to bring her iudgement to the bent of her husbands.

From that extent I gather these two conclusions:

1 A wife must labour to bring her iudgement and will to her husbands.

2 Though in her iudgement she cannot think that most meet which her husband requires, yet she must yeeld to it in practice.

In the former of these I say not simply that a wife is bound to bring her iudgement to the bent of her husbands, for he may be deceived in his iudgement, and she may see his error, & then vnlesse her vnderstanding should be blinded, shee cannot conceiue that to be true which he iudgeth so: but I speake of endeavour when she hath not sure and vnderstandable grounds to the contrary) to suspect her iudgement when its contrary to her husbands, and to think she may be in an error and thereupon, not bee too perempory and resolute in contradicting her husbands opinion. This submissiōe euē of her iudgement respecteth, not onely things necessary, for which her husband hath an expresse determinate warrant out of the Scripture, but also things doubtful and indifferent: for euē so farre doth this clause (in euery thing) extend, and the subiectiō of a wife respecteth not her practise onely, but her iudgement and opinion also: which if shee can bring to the lawfulnessse and meetnesse of that which her husband requireth, shee will much more cheerefully performe it. To this purpose (as I take

1 Tim. 3. 11.

It may bee applied that exhortation of the Apostle vnto women, that they *learn in silence with al subiection*: which though it bee principally meant of learning in the Church, yet it excludeth not her learning at home of her husband: for in the next words she addeth, *I suffer not a woman to usurpe authority over the man, but to be in silence.*

§. 65. *Of wives over-weening conceits of their owne wisdom.*

Contrary is the presumption of such wives as thinke themselves wiser then their husbands, and able better to iudge matters then they can. I deny not but that a wife may haue more vnderstanding then her husband: for some men are very ignorant and blockish; and on the other side, some women well instructed, who thereby haue attained to a great measure of knowledge, and discretion. But many though they haue husbands of sufficient and good vnderstanding, wise and discreet men, yet thinke that which they haue once conceived to be a truth, must needs be so: and such is their peremptorinesse, that they will not be brought to think that they may erre: but say they will neuer bee brought to thinke otherwise then they doe, though all the husbands in the world should be of another opinion: not much unlike to the Wisemans foole, who *thinketh himself wiser then seuen men that can render a reason.*

Prov. 26. 16.

* Treat. 4.
§. 27.

§. 66. *Of a wives yielding to her husband in such things as she thinketh not to be the meetest.*

The latter conclusion concerning a wives yielding in practise to that which her husband requireth, though she cannot bring her iudgement to thinke as he doth about the meetnes of it, hath respect to indifferent things, namely, to such as are neither in their particulars commanded, nor forbidden by God: as the outward affaires of the house, ordering it, disposing goods, entertaining guests, &c.

Quest. May shee not reason with her husband about such matters as she thinke vnmeet, and labor to perswade her husband not to persist in the pressing thereof, yea endeavour to bring her husband to see the vnmeetnesse (as shee

thinketh) of that which she seeth?

Ans. With modesty, humility, and reuerence, she may so doe: and he ought to harken vnto her, as the husband of the Shunamite did, 2 King. 4. 23, 24. but yet, if notwithstanding all that shee can say, he persist in his resolution, and will haue it done, she must yeeld.

First, her subiection is most manifested in such cases, wherein she apparently sheweth, that what shee doth, shee doth in respect of her husbands place, and power; were it not for that, she would not do it. Other things are not so euident proofes of her subiection to her husband: for if he command her to do that which God hath expressly commanded, and so shee ought to doe it, whether her husband command it or no, it may be thought she doth it on Gods command, and not on her husbands. If her husband command her to do that which God hath expressly forbidden, then ought she by no meanes to yeeld vnto it, if shee doe, it may rather be termed a ioint conspiracy of husband and wife together against Gods will (as S. Peter said to Sapphira the wife of Ananias, *How is it that ye haue agreed together to tempt the spirit of the Lord?*) then subiection to the image of God in her husband.

Alis. 9.

Secondly, her yeelding in indifferent things tendeth much to the peace of the family, as subiects yeelding to their Magistrates in such cases maketh much to the peace of the Common wealth. For in differences and dissensions one side must yeeld, or else great mischief is like to follow: now of the two, who should yeeld but the inferiour?

§. 67. *Of wives making their own wil their law.*

Contrary is the custome of many wives, who neuer will do any more then they themselves thinke meet, though their husbands require it neuer so much: surely they come farre short of this Apostolicall extent (in every thing) though in their owne eies they may seeme to bee very much subiect. But when wives will no further be subiect, then their owne iudgements, wils and affections concur with their husbands, what can bee thought but that they are subiect

*Siras aliqua
occurrit, quia
consilio opus
habet, quin
ipsa quod, quid
consentiat dicat
minime probi-
beatur: vni tui
sententiam vim
maiores sem-
per obtinere
volo, Greg.
Naz. ad Olymp.*

subiect rather to their owne wils, then to the will of their husbands? Many such wiles, from the least difference in iudgement and opinion, euen in the smallest matters, take occasion to refuse subiection, and thinke they haue warrant enough so to doe: whence oftentimes there ariseth much contention, the fault whereof lieth especially on the wiles necke, though the occasion may arise from the husband: and I thinke that wiles themselves would so iudge of the like cases betwixt them & their children.

§. 68. *Of care in choosing such husbands as wiles may without griefe be subiect vnto.*

Obiect. If the case bee such betwixt man and wife, it is not good to marry.

Answer. This is no good Inference; for all the seeming hardness of a wiles case is in the lowdness of an husband, who abuseth his place and power: and not in that subiection which is required by God. For if an husband carry himselfe to his wife as God requireth, shee will finde her yoke to be easie, and her subiection a great benefit euen vnto her selfe. Wherefore I would exhort parties that are vnmariéd, whether maidens or widowes, to bee very carefull in their choise of husbands: and in their choise to respect about all their good qualities and conditions, therein bearing the Image of Christ, as well as in their office and authority: so as their wiles may with ioy and comfort, not with griefe and anguish, be subiect vnto them; then will subiection proue a vexation, when the husband is an ignorant, profane, idolatrous, worldly, wicked man: wiles of such husbands are oft brought into many straits. Ye widowes & maidens who are free, be not too free and forward in giuing your consent to whom you know not: among other mótiues, oft thinke of this point of subiection, to which all wiles are bound: this I say, both of the seuerall branches, and also of the extent thereof. After you are mariéd, it is in vaine to thinke of freedome from subiection. By taking husbands, & giuing your selues to be wiles, you binde your selues to the law of the man, as long as hee liueth. Then as you desire to be accepted

of God, and to finde mércy and comfort from him, you must beare this yoke, how heauy & grievous soeuer it seeme to be.

§. 69. *Of the reasons to moue wiles to doe their duties.*

Hitherto of wiles duties: The reasons noted by the Apostle to enforce those duties now follow. They are laid downe in these words.

EPHES. 5. 22. — *As vnto the Lord.* Vers. 23. *For the husband is the head of the wife; euen as Christ is the head of the Church; and hee is the Saviour of the body.*

Vers. 24. *Wherefore as the Church is subiect, &c.*

THE maine ground of all the reasons which the Apostle here intimates, is taken from the place wherein God hath set an husband; which is first by consequence implied in these words, *as to the Lord*; and then more plainly and directly expressed in these, *the husband is the head of the wife*. The particle prefixed before these words (*for*) being a causall connection; doth shew, that they are here set downe as a reason, which is first pronounced vnder a metaphor (*head*) and then amplified by that resemblance which an husband hath therein vnto Christ (*euen as Christ, &c.*) which resemblance is further commended by the vertue and benefit that proceedeth from the headship of Christ properly, and of an husband also by consequence. In these words (*and hee is the Saviour of the body*), vpon an husbands resemblance vnto Christ; hee intireth that a wife should haue a resemblance vnto the Church, and so conclude, *wherefore as the Church is subiect to Christ, soe wiles be to their husbands*.

Out of the forenamed ground of a wiles subiection, and the several amplifications thereof, and the inference therevpon made, five seuerall and distinct reasons may be gathered to enforce a wiles subiection to her husband.

The first is taken from an husbands place: hee is the Lords head to his wife (*as to the Lord*).

The second from his office: Hee is an head to his wife.

See Treat. 2.
Part. 1. §. 11.

Thou shalt be
as a quene
dux est ipse
Dei Spiritu
ducitur.

The third from the image he beareth, or from the resemblance betwixt him and Christ (*euen as Christ &c.*)

The fourth from the benefit that his wife receiveth from him (*hee is the Saviour &c.*)

The fifth from the example and pattern of the Church (*as the Church is in subjection, &c.*)

§. 70. of an husbands place.

The place wherein God hath set an husband as it serueth to direct a wife in the manner of her subiection; whereof I haue spoken before, so also it serueth to moue a wife to yeeld such subiection as is required; which will evidently appeare by these two conclusions following from thence.

1. A wife by subiecting her selfe to her husband, therein is subiect vnto Christ.

2. A wife by refusing to bee subiect vnto her husband, therein refuseth to be subiect vnto Christ.

For these two conclusions are rightly and iustly gathered from the forenamed ground, I proue by like conclusions which the holy Ghost inferreth vpon the like ground. It is euident that Christ Iesus euen incarnate and made flesh, was in the roome and stead of his father, whereupon Christ saide to Philip that desired to see the father, *hee that hath seene mee hath seene the father*: Now marke what Christ thence inferreth both on the one side (*hee that receiveth mee receiveth him that sent me*) and on the other (*he that honoureth not the sonne, honoureth not the father that sent him*). It is also euident that Ministers of the Gospell stand in the roome and stead of Christ; for thus saith the Apostle of himselfe and other Ministers, *we are ambassadors for Christ*: *as though God did beseech you by us, we pray you in Christs stead, &c.* Now marke againe the conclusions inferred thereupon by Christ, on the one side, *he that receiveth you receiveth me*; and on the other, *he that despiseth you, despiseth me*. On this ground it was that God said to Samson concerning the people that rejected his government, *they haue not cast thee away, but they haue cast me away*.

To apply this reason, I hope such wiues as liue vnder the Gospell haue so much religion and piety in them as to acknowledge, it becommeth them well to bee subiect vnto the Lord Christ Iesus: here then learne one especiall and principal part of subiection vnto Christ, which is to bee subiect vnto your husbands: thus shall you shew your selues to be the wiues of the Lord Christ, as the Apostle saith of obedient seruants, *they are the seruants of God*.

Againe, I hope none are so void of all religion and piety as to refuse to be subiect vnto Christ: here then take notice, that if wilfully yee refuse to be subiect to your husbands, ye wilfully refuse to bee subiect to Christ: firstly on this ground may I apply that to wiues, which the Apostle speaketh of subiects, *whosoever resisteth the power and authority of an husband, resisteth the ordinance of God: and they that resist shall receive to themselves iudgement*.

A strong motive is this first motive. If it were duly considered of wiues, they would more readily, and cheerefully bee subiect, then many are; they would not so lightly thinke of their husbands place, nor so reproachfully speake against Gods Ministers who plainly declare their duty vnto them as many do.

§. 71. of an husbands office.

The second reason is like vnto this taken from an husbands office, *hee is the wifes head*; which is also vtied to this very purpose in other places.

This metaphor becometh abso to his wife he is as the head of a naturall body, both more eminent in place, & also more excellent in dignity: by vertue of both which, he is a ruler and gouernour of his wife. Nature teacheth vs that this is true of the head of a naturall body: and the Apostle by intituling an husband, *an head*, teacheth vs that it is as true of an husband: whence it followeth, that it standeth with common equity, and with the light of nature, that the wife should be subiect to her husband. This argument doth the Apostle in plaine termes vige in another place, saying, *doth not nature teach you, &c.*

1 Pet. 2.16.

Rom. 13.2.

2 Reasom.
1 Cor. 1.53

1 Cor. 12.16

Goe

Goe therefore, o wiues, vnto the schoole of Nature, looke vpon the outward parts & members of your bodies. Doe they desire to bee about the head? are they loth to bee subiect vnto the head? Let your soule then learne of your body. Were it not monstrous for the side to be aduanced about the head? If the body should not be subiect to the head, would not destruction follow vpon head, body, and all the parts thereof? As monstrous, and much more monstrous is it for a wife to bee about her husband: and as great, yea and greater disturbance and ruine would fall on that family. The order which God hath set therein would bee cleane ouerthrowne thereby: and they that ouerthrow it would shew themselves oppugners of Gods wisdom in establishing order. This reason drawne from nature is of force to moue very Pagans, and Sauiages to yeeld subiection, how much more Christian wiues, it being also agreable to Gods word, and ratified thereby?

§. 72. *Of the resemblance betwixt Christ and his husband.*

The third reason taken from an husbands resemblance vnto Christ herein, addeth an edge vnto that former reason: in being an head, hee is like Christ. So as there is a kinde of fellowship and partnership betwixt Christ and an husband; they are brethren in office, as two kings of seuerall places.

Obiect. There is no equality betwixt Christ the Lord from heauen, and an earthly husband: the disparity betwixt them is infinite.

Ans. Yet there may be similitude, resemblance, and fellowship, inequality is no hinderance to these. Two kings may be more different in estate then a subiect and a king; yet those two kings brethren and fellows in office. There may be a resemblance where there is no parity, & a likeness where there is no equality. The glorious and bright Sunne in the firmament, and a dimme candle in an house, haue a kinde of fellowship, and the same office, which is to giue light; yet there is no equality betwixt them. So then an husband resembleth not onely

the head of a naturall body, but also the glorious image of Christ, and is that to his wife which Christ is to his Church.

To apply this point, marke how from it two positions (worthy to bee noted) doe arise.

1 *Subiection is due to an husband as well as to Christ.*

I say not as great, because of the difference in glory; but as well, because of the likeness in office. A constable (though a poore meane man) must be obeyed as well as an high sherife. A beggars child must obey his father, as well as a kings child. Such wiues therefore who are not subiect, wrong their husbands, as well as they wrong Christ who are not subiect to him.

2 *They who by their subiection maintain the honour of their husbands place, maintaine thereby the honour of Christs place: and againe by the rule of contraries, They who by refusing to be subiect impeach the honour of their husbands place, impeach thereby the honour of Christs place.*

The obedience of a poore mans child or seruant iustifieth that obedience which kings children and seruants owe their father and soueraigne: and so on the contrary, disobedience in meane ones, dishonoureth the place of great ones.

The argument of *Athenian* drawne from the greater to the lesse (in these words, *Hushy the Queene hath not done wrong to the King onely, but also to all the Princes, and all the people*) may bee applied from the lesse to the greater. Disobedient wiues doe wrong not only to their owne particular husbands, but also to all heads, euen to Christ the head of the Church.

If a naturall body, and the Church were flexible, and could be seduced, & drawn to presume, and rebel against their heads, the ill example of wiues were enough to moue them hereunto, for as much as in them lieth, they by example seduce them.

From the before named positions (viz. that the obedience of a good wife maintaineth the honor of Christs place, and on the contrary side, that the disobedience of an ill wife

Subiection due to an husband as well as to Christ.

EP. 1. 16.

Christ will re-
ward the
good subiection,
and re-
venge the
rebellion of
wives.

1 Sam. 2. 30.

wife impaireth the honour thereof) I may iustly inferre two other conclusions.

1 That Christ will assuredly reward the good subiection of good wives : for hee hath said (and what he hath said, he can and will performe) *them that honour me will I honour.*

2 That he will sorely reuenge the rebellion of euill wines : for againe hee hath said, *they that despise mee shall be despised.*

We know that fellows in office are ready to stand for the credit of one another's place, and to maintaine the honor thereof : and that not without good reason; for thereby they maintaine their owne honour and credit.

Wherefore as good wiues may well expect a reward at Christs hands, howsoeuer their husbands respect their obedience, whether well or ill : (a great encouragement for wiues to performe their duties, though their husbands be neuer so ill) so euill wiues haue iust cause to feare reuenge at Christs hand, howsoeuer their husbands beare with them.

They who ducly weigh this reason taken from that resemblance which is betwixt Christ and the Church, cannot but hold it to be a motiue of great moment.

§. 73. *Of the benefit which a wife hath by an husband.*

The fourth reason taken from the benefit which a wife receiueh from her husband, doth yet further presse the point in hand: Though Christ be properly the *Saviour of the body*, yet euen herein an husband carieth a resemblance of Christ, and is after a manner a *Saviour*: for by vertue of his place and office he is on the one side her *protector*, to defend her from hurt, and preserue her from danger, and on the other side, a *provider* of all needfull and necessary things for her; in which respect she is taken from her parents and friends, and wholly committed to him; (as *Isaaks* wiues said, *Haue we any more portion or inheritance in our fathers house?*) yea she her selfe, and all she hath is given to him; and he againe communicateth whatsoeuer hee hath to her good, and for her vse. *Dauid* compareth a wife to a *Vine*

in relation to her husband : intimating thereby, that by him she is raised to that height of honour she hath, as a vine by the tree, or frame neere vnto which it is planted. By his honour is she dignified, by his wealth is she enriched. He is vnder God, all in all to her, in the family he is a *King* to gouerne and aid her, a *Priest* to pray with her and for her, a *Prophet* to teach and instruct her. As the head is placed in the highest place ouer the body, and vnderstanding placed in it, to gouerne, direct, protect, and euery way seeke the good of the body, and as Christ is vnited to the Church as a spouse, & made her head, that she might be saued, maintained, and provided for by him, so for this end was an husband placed in his place of superiority, and his authority was committed to him, to be a *Saviour* of his wife. Wherefore if none of the former motiues preuaile with wiues, and moue them to be subiect to their husbands, yet ought this.

For from this reason flow these two conclusions.

1. *The subiection required of a wife is for her owne good.*

2. *In refusing to obey, she sheweth her selfe both vngratefull to her husband, and also iniurious to her selfe.*

That her subiection is for her owne good, is euident by this end for which an husband is made an head, to be a *Saviour* : not to pusse him vp, or to make him insult and tyrannize ouer his wife. So as if she be subiect vnto him, she may reape much good from him: As the Church is wisely gouerned, and safely protected by subiecting her selfe to her head Christ Iesus; and as the body partaketh of much good, and is preserued from much euill by subiecting it selfe to the head, so if a wife be subiect to her husband, shee will sure much the better thereby, all the ease, profit, and benefit thereof will be hers. If therefore shee tender her owne good, this is a way and meanes ordained of God for this end; let her herein seeke it.

If not withstanding this, shee refuse to be subiect vnto her husband, doth shee not (as we say) stand in her owne light? She being by her sex the weaker, and the

A wiues subiection tendeth to her owne good

more

4. Reason.

Gen. 31. 44.

Psal. 128. 3.

Gratitude requirerth a wife to be subiect.

Ingratitudo cum dixeris omnia digne.

more vnable to helpe her selfe, if shee shall reiect this good helpe which God hath provided for her, is she not most in- iurious to her owne selfe? And consi- dering the care and paines her husband vndergoeth for her sake, is it not most vnnaturall and monstrous ingratitude, inwardly to despise, or outwardly to scorne such an head? No better testi- mony of a gratefull heart can be giuen by a wife to her husband, then cheerfull and ready subiection: and no greater in- gratitude can be shewed, then rebellion, and disdaine. Now among vices, ingra- titude is one of the most odious to God and man: so as both to auoid the blacke spot of ingratitude, and to carry away the name of gratefulnesse, ought wives to be subiect.

§. 74. Of the example of the Church set be- fore mines.

Reason.

The last reason taken from the exam- ple of the Church is also of good force to perswade wives vnto subiection. Exam- ple more preuailes with many then pre- cept. If any example may be of of force, then this most of all; for it is not the ex- ample of one only, but of many: not of many ignorant, and wicked persons, but of vnderstanding, wise, holy and righ- teous persons, even all the Saints, that e- uer were, are, or shall be: for the Church compriseth all vnder it, euen that whole society of Saints, which are chosen of God in his eternall counsell, redeemed of Christ by his precious bloud, and ef- fectually called by the Gospell of salua- tion, Gods spirit working inwardly and powerfully vpon them, those very souls of iust and perfect men now triumphing

in heauen, not excepted. Note how this Church is described in the 26, and 27. verses. Let this example therefore bee oft thought of, it will neuer repent any to follow it: for it treadeth the onely right path to eternall glory, whereunto they shall assuredly come that follow it.

But to shew the force of this reason a little more distinctly, note these two conclusions following from it,

1 Wives are as much bound to bee sub- iect to their husbands, as the Church to Christ. Else why should this example be thus set before them, and pressed vpon them? why are husbands set in Christs stead, and sembled to him.

2 A wives subiection to her husband, answerable to the Churches subiection vnto Christ, is an euidence that shee is of the Church guided by the same Spirit that the Church is. For it cannot bee perfor- med by the power of nature, it is a su- pernaturall worke, and so an euidence of the Spirit.

Wherefore, O Christian wiues, as your husbands by their place resemble Christ, so doe you by your practise re- semble the Church. Of the two this is the more commendable: for that is a dignity, this a vertue. But true vertue is much more glorious then any dignity can be.

These reasons being well poised, and the force of them all ioyned together, they cannot but worke on the stoutest stomack that is. Wherefore if this point of subiection seeme to be too bitter a pil to bee well digested, let it be sweetned with the syrup of these reasons, and it will much better bee swallowed, and haue the more kindly worke.

