

OE C O N O M I E:

O R,
Houshold-Government.

A
SHORT SVRVEY
OF
THE RIGHT MANNER OF
ERECTING AND ORDERING
a Family, according to the
SCRIPTVRES.



L O N D O N,
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CHAP. I.

*Of Christian Oeconomie, and
 of the Family.*

Christian Oeconomie is a Doctrine of the right ordering of a Family.

The only rule of ordering the Family, is the written Word of God. By it David resolved to govern his House, when hee saith, *I will walke in the uprightness of my house in the midst of my house.* Psal. 101. 2. And Solomon affirmeth, *that through wisdom an house is builded; and with understanding it is established.* Prov. 24. 3.

A Family is a naturall and simple society of certain persons, having mutuall relation one to another, under the private government of one. These persons must bee at the least three, because two cannot make a society. And above three under the same head, there may be a thousand in one family, as it is in the households of Princes; and men of state in the world.

CHAP. II.

*Of the household service
 of God.*

A Family, for the good estate of it selfe, is bound to the performance of two duties; one to God, and the other to it selfe.

The duty unto God, is the private worship and service of God, which must be established and settled in every family. And the reasons hereof are these.

First, because this duty standeth by the expresse commandement of God, who by his Apostoll willeth men to pray *every where lifting up pure hands, without wrath or doubting.* 1 Tim. 2. 8.

Again, it is confirmed by the custome and practice of holy men in their times: *I know faith*

A the Lord teaching Abraham, *that he should command his sonnes and his household after him; that they keep the way of the Lord, to do righteously, and judgements; but the Lord was saying upon Abraham, that which was his first sonnes name, Gen. 18. 19. To the same purpose he teacheth Joshua, *If it seeme evil unto you to serve the Lord, chuse this day whom you will serve: whether the gods whom your fathers served, (that were beyond the flood); or the gods of the Amorites in whose land ye dwell: but I and my household will serve the Lord.* Josh. 24. 15. And Cornelius is reported to have beene a devout man, and one that feared God with all his household. Act. 10. 2.*

B Thirdly, common reason and equitie sheweth it to bee a necessarie duty; for the happy and prosperous estate of the family, which consisteth in the mutuall love and agreement of the Man and Wife, in the dutifull obedience of children to their parents, and in the faithfull service of servants to their Masters, wholly dependeth upon the grace and blessing of God: and this blessing is annexed to his worship: for 1 Tim. 4. 8. *Godliness hath the promise of this life, and the life to come.* Psal. 127. 1. *Except the Lord build the house, they labour in vaine that build; except the Lord keepe the city, the keeper watcheth in vaine.* Ver. 2. *It is in vaine for you to rise early, and to lye downe late, and eat the bread of sorrow: but he will surely give rest to his beloved.* Ver. 12. *Behold, children are the inheritance of Jehovah, and the fruit of the wombe his reward.* Psal. 128. 1. *Blessed is every one that feareth the Lord, and walketh in his way.* Ver. 2. *When thou eatest the labors of thy hands, thou shalt be blessed, and it shall be well with thee.* Ver. 3. *Thy wife shall bee as the fruitful Vine upon the sides of thy house, and thy children like Olive plants round about thy Table.* Ver. 6. *For thou shalt see thy childrens children, and peace upon Israel.* 1 Sam. 1. 27. *I prayed (saith Hannah) for this child, and the Lord hath given me my desire which I asked of him.*

The household service of God hath two parts; the first, is a conference upon the Word.

and extraordinary exercise thereof, which was joyed with fasting and abstinence, in common dangers and calamities.

Objct. 2. 1 Cor. 7. 32. *He that is unmarried careth for the things of the Lord, how he may please the Lord; but the married person careth for the things of the world.* Ans. The place is not generally to be understood of all, but indefinitely of those married persons that are carnal and fleshly. And he that is married, is to be careful for the things of the world, as he ought and may have also a special regard of those things that concern God and his Kingdom.

Objct. 3. 1 Tim. 5. 11. *The younger widows (saith the Apostle) will marry, having damnation because they have broken the first faith.* Ans. By the first faith, Paul understandeth that promise and vow which they made unto Christ when they were baptized; and they are there said to begin to wax wanton against Christ, by denying or renouncing that faith, and not otherwise.

Objct. 4. Hee that doth earnestly and from his heart crave the gift of continency, God will give it him, and therefore hee need not marry.

Ans. The gifts of God are of two sorts: some are generally, some are proper. General gifts are such as God giveth generally to all: and these may be obtained, if they be asked according to Gods Word, lawfully: 1. Jam. 1. 5. *If any of you lacke wisdom, let him aske it of God who giveth to all men liberally, and reproacheth no man, and it shall be given him.* Ver. 6. *But let him aske in faith, and waver not.* Proper gifts are those which are given only to some certaine men: of which sort is the gift of continency, and such like; which though they be often and earnestly asked, yet they are seldom or never granted unto some men: as appeareth in Pauls example, who being buffeted by Satan, faith of himselfe, *For this thing I besought the Lord thrice, that it might depart from me; but he said unto me, My grace is sufficient for thee,* 1 Cor. 12. 8, 9.

CHAP. IV.

Of the Contract.

Marriage hath two distinct parts: the first is the beginning; the second, the accomplishment, or consummation thereof.

The Beginning, is the Contract or Espousals; the End or accomplishment, is the solemn manifestation of the Contract, by that properly we call Marriage. Deut. 20. 7. *What man is there that hath betrothed a wife, and hath taken her? Let him goe and returne againe unto his house, lest he die in battell, and another man take her.* Mat. 1. 18. *When his mother Mary was betrothed to Joseph, before they came together, she was found with child of the holy Ghost.*

Betweene the Contract and Marriage, there

ought to be some certaine space or distance of time. The reasons whereof may be these:

First, businesse of so great importance as this is, would not be rashly or unadvisedly attempted, but should rather be done by degrees in process of time, according to that saying not so ancient as true, *Actions of weight before resolution, require mature deliberation.* Secondly, That during such a space iniquity may be made, whether there be any just cause, which may hinder the consummation of Marriage: considering that before the parties come and converse together, what is amiss may be remedied and amended, which to doe afterward will be too late. Thirdly, in these cases, persons espoused must have regard of honesty, as well as of necessity; not precisely upon the Contract, seeking to satisfie their owne fleshly desires, after the manner of brute beasts, but proceeding therein upon mature deliberation.

The Contract is a mention or mutual promise of future marriage, before stand competent Judges and Witnesses.

The best manner of giving this promise is, to make it *in words touching the present time*, and simply without any exception or condition expressed or conceived. For by this meanes it comes to passe, that the bond is made the surest, and the ground or foundation of future marriage the better laid. And hence alone it is, that the persons betrothed in Scripture are termed man and wife. Jacob speaking of *Rahel*, who was only betrothed unto him, said to *Laban*, *Give mee my wife*, Gen. 29. 21. Deut. 21. 23. *If a maid be betrothed to a husband, and a man find her in the towne, and I touch her, then shall ye bring them both out unto the gates of the City, and shall stone them with stones death; the maid, because she cried not being in the city; and the man, because hee hath humbled his neighbours wife.* Mat. 1. 20. *Joseph feared not to take Mary his wife.*

Now if the promise be uttered in words, *for time to come*, it doth not precisely bind the parties to performance. For example: If one of them faith to the other, *N, I will take thee, &c.* and not, *N, I doe take thee, &c.* by this forme of speech the match is not made, but only promised to be made afterward. But if on the other side it be said, *N, I doe take thee*, and not, *I will take thee*; by these termes, the marriage, that very instant is begunne, though *not* in regard of sight, yet in regard of right and interest, which the parties have each in another in deed and in truth. And this is the common opinion of the learned. Yet notwithstanding, if the parties contracting shall say each to other, *I will take thee, &c.* with intention to binde themselves at the present; the bond is in conscience precisely made before God, and so the Contract indeed made *for the present time* before God. True it is, that he which standeth to his promise made as much as in him lyeth, doth well: yet if the promise hath or conceiveth some just cause, why

* Deo deliberandum quod tempus deliberationis.

* In verbis de presenti et futuro.

* In futurum.

* Non de futuro, de presenti.

* De present.

hee should afterward change his purpose, the Contract expressed in earnest for time to come, though it were formerly made, and confirmed by oath, must notwithstanding give place to the Contract made for time present.

Those espousals, which are made upon condition, which is honest, possible, and belonging to Marriage, doe cease or depend, so farre forth as the condition annexed ceaseth or dependeth. For example: If the one party promitteth to marry the other upon condition, that his or her kinsman will yeeld consent to the match; or upon condition of a dowrie, that free shall bring unto him, suitable to her education, and the family whereof shee cometh; these conditions being kept or not kept, the promise doth likewise stand or not stand.

But those conditions which are necessarily understood, or which may certainly be kept and come to passe, doe neither hinder nor suspend Marriage. As this: *I promise thee marriage, if I live; or I promise to marry thee, if the Sunne rise to morrow.*

Againe conditions that are either impossible, or illi quod, are not to be accounted as promises annexed in way of marriage. Of which sort are these, *I will be thy wife, if thou wilt take unto thee wings and flye, or if thou wilt bring an untimely birth.*

Furthermore, if the parties betrothed, doe lie together before the condition (though honest and appertaining to Marriage) be performed; then the contract for the time to come, is without further controversie, sure and certain. For where there hath bene a carnall use of each others body, it is alwayes presupposed, that a mutual consent, as touching Marriage, hath gone before.

CHAP. V.

Of the choice of persons fit for Marriage.

For the making of a contract, two things are requisite: first, the choice, and then the consent of the parties.

Choice is an enquire after persons marriageable.

Persons marriageable, are such as be fit and able for the married state.

This fitness or ability is knowne and discerned by certaine signs; which are either essentiall to the contract, or accidental.

An essentiall signe is that, without which the contract in hand becomes a mere nullity. And of this sort there are principally five.

The first is the distinction of the sex, which is either male, or female. The male is man of a superiour sex, fit for procreation. The female is woman of an inferiour sex, fit to conceive and beare children. 1 Corinth. 11. 7. *The man ought not to cover his head: for as much as hee is*

the image and glory of God, but the woman is the glory of the man, 1 Tim. 2. 2. *I permit: at the woman to teach, neither to usurpe authority over the man, but to be in silence.* By this distinction is condemned that unnatural and monstrous sinne of uncleanness betweene parties of the same sex, commonly termed Sodome; as also the confusion of the kinds of creature, when one kinde commits filthinesse and abomination with another.

The second signe, is the just and lawfull distance of blood.

Distance of blood is then just and lawfull, when neither of the persons that are to be married, doe come neere to the kindred of their flesh, orto the flesh of their flesh: for so the Scripture speaketh, Levit. 18. 6. *No man shall come neere to any of his flesh of his flesh: or to the kindred of his flesh.* Where it is to be observed, that by a *man* flesh, is meant that substance which is of himselfe, or whereof himselfe consisteth. And by the *flesh of his flesh*, that which next and immediately issueth out of that flesh whereof he consisteth. Whereupon it followeth that the touching or comming neere of flesh to flesh, is not spoken of strangers, but of those only that are of kindred.

Kindred is of two sorts, consanguinitie, or affinity.

Kindred in consanguinitie, are those which issue from one, and the same common blood or stocke. And there be certaine degrees, whereby kinnesmen of this sort are distinguished one from another.

A degree is a generation or descent betweene two persons that are of the same blood. For one person cannot make a degree, unless he be considered relatively in regard of generation.

Now many degrees continued or derived from one and the same head, doe make a Line. And a Line is twofold, the Right line, or the Overthwart, commonly termed collateral.

In the right Line, looke how many persons there are, so many degrees there be, that only excepted, which upon occasion offered, is in question, and from which we begin the account.

Abraham.

Isaac.

Jacob.

Joseph.

Here Joseph is distant three degrees from Abraham, Jacob, two, Isaac one, or the first.

The Right line is either ascending or descending.

The Right Line ascending, is the race of all the ancestors; and it hath sundry degrees. Of the first whereof is, the father and the mother: of the second, the grand-father both by the father & mothers side, that is, the father of my father, and the father of my mother; & the grand-mother, that is to say, my fathers and my mothers

Rom. 1. 26. * Species. Levit. 18. 23, 24.

* Ebraicee Belatus.

D

R r r there

thers mother. Of the third, is the great grandfather, or the father of my grandfather; and the great grandmother or the mother of my grandfather. Of the fourth, is the great grandfathers father, and the great grand-mothers, or grand-mothers mother. Of the fifth is the great grandfathers grandfather, and the great grand-mothers grandfather. Of the sixth, is the great great grand-fathers grand-father and the great great grand-mothers, or great great grand-mothers grand-mother.

The right line descending, is the race of a mans owne posterity. And that also hath sundry degrees. The first whereof is, the sonne and the daughter; the second, the nephew, and the neece; the third, the nephews sonne, and the neeces daughter. The fourth is the nephews nephew, or the sonne in the fourth degree of lineall descent, and the neeces neece, or the daughter in the same degree of descent. The fifth, is he and shee that are three lineall descents from the childes child. And so are the rest in their order, by what means soever they be called and knowne.

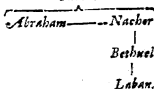
Now in this right line, whether ascending or descending, the person, of whom the case or question is moved, cometh neere to the kindred of his flesh. And therefore marriages in this line are prohibited intirely without any limitation; so as if *Adam* himselfe were now alive, he could not marry by the law of God, because he should come neere to the kindred of his owne flesh, as *Moses* speaketh. The reason hereof is, because in the right line, superiours and inferiours are to each other as parents and children, and the kindred between parents and children, being the first and neere of all other, their conjunction in marriage must needs bee most uncleane, and repugnant unto nature.

The collateral, or crooked line, is that which walketh by the sides of the right line, whether ascending or descending in the row of the kindred. And it is either unequal, or equal.

The unequal is that whereby the person in question and his kin-man, are unequally distant from the common stocke, or head of the kindred.

And in this line, looke how many degrees the kin-man that is furtherst off from the common stocke, is distant from the same, so many is hee and his kin-man in question distant one from the other.

For example,
There,



Here *Laban* being removed furthest off, to wit, three degrees from the common stocke *There*; is likewise three degrees distant from *Abraham*, his great uncle, and *Abraham* so ma-

ny from him.

Furthermore, kinmen in this Line are of two sort; some are Superiours to the person in question, some are inferiours to him.

Superiours are such, as are a kinne to his father, and mother, of some side; and that either neerer, or further off.

Those that are of neerer kinne to them, bee these. I. The uncle of the fathers side, or the fathers brother; the aunt of the fathers side, or the fathers sister. The uncle of the mothers side, or the mothers brother; the aunt of the mothers side, or the mothers sister. II. The great uncle, or grandfathers brother; the great aunt, or grandfathers sister. The great uncle or grand-mothers brother, and the great aunt, or grand-mothers sister. III. The great uncle by the fathers side, or great grand-fathers brother, and great aunt by the fathers side, or great grandfathers sister. The great uncle by the mothers side, or the great grand-mothers brother, and great aunt by the mothers side, or the great grand-mothers sister. IV. The great grand-uncle by the fathers side, or the great grand-fathers fathers sister. The great grand-aunt by the fathers side, or the great grand-fathers fathers sister. The great grand-uncle by the mothers side, or the great grand-mothers mothers brothers and the great grand-aunt by the same side, or the great grand-mothers mothers sister.

Now these in regard of their inferiours, are in stead of parents, and therefore doe come neere to the kindred of their flesh.

Those superiours which are of kindred to parents on the one side, a further off are these. I. The son and daughter of the great uncle or aunt by the fathers side; or of the great uncle or aunt by the mothers side. II. The nephew and neece of the great uncle or aunt by the fathers side, or of the great uncle or aunt by the mothers side, neere to the cozen germane.

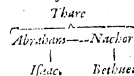
And these as they stand in comparison with their inferiours, doe not come neere to the kindred of their flesh.

The equal collateral line, is that whereby kinmen are equally distant from their head.

Kinmen of this line are, I. whole brothers, that is, brothers by the same father & mother, or halfe brothers, that is, brethren by the same father, but not by the same mother. Again, whole sisters by the same father or mother, or halfe sisters by one of them and not by both. II. The brothers children or cozen germanes; that is, the uncles sonnes or daughters, or the aunts sonnes or daughters. The sisters children, or cozen germane: that is, the aunts sonnes or daughters, which are the children of two sisters. III. The cozen german, the sonne of the great uncle by the fathers or mothers side, and the cozen german the sonne of the great aunt, by the fathers or mothers side. The cozen german the daughter of the great uncle, by the fathers or mothers side, and the cozen german, the daughter of the great aunt by the same sides.

In

In this line, look how many degrees the partie in question is removed from the common stocke, by so many times told, is hee removed from his kinman in question. Put the case between *Abraham* and *Isaac*, as in this example:



Here *Bethuel* being two degrees removed from *Isaac*, is four degrees distant from *Isaac*.

Now hee that is in the second degree of this line, comes neere to the kindred of his flesh; and for that cause the marriages of brethren and sisters are unlawfull, and forbidden.

But against this sundry things are alleged.

Ob. 1. The sons of *Adam* who were the first brethren in the world, married their sisters; marriages therefore in this degree may seeme to be lawful. Ans. The case of those persons in those times, was a case of necessity, which could not be avoided, and thereupon was warranted by divine dispensation. For God had given them his owne expresse commandment in this behalfe; *Beare fruit and multiply*, Gen. 1. 28. Besides that there were then no other women in the world, by whom they might have issue and posterity, but only by their sisters. Whereupon it is manifest, that Gods will was to permit them to take even their sisters to their wives. But now out of this speciall dispensation from God, such matching is utterly unlawfull, being an apparent breach of another expresse commandment given afterward by God himselfe, *Levit. 18. 9. 11.* To this purpose *saith Augustine*, in way of answer to the example propounded; *The practice of those first times, then backed by wright necessity, the more ancient it was the more damnable it proved afterwards, when it was restrained by Gods commandment.*

Obiect. 2. *Sarah* was *Abrahams* sister, and yet *Abraham* took her to wife, *Genes. 20. 12.* Yet in very deed shee is my sister: for shee is the daughter of my father, but not the daughter of my mother, and she is my wife, *Genes. 11. 29.* *Abraham* and *Nachez* took them wives, and the name of *Abrahams* wife was *Sarah*, *Genes. 12. 10.* Touching this instance, there are sundry opinions. The Jewes doe grant thus much, that shee was called by a name common to all kins-folke of that sex, to wit, a Sister; yet indeed shee was *Abrahams* neece, the sister of *Lor*, and the daughter of *Haran*, *Abrahams* brother, which *Moses* elsewhere calleth *Isaac*, *Genes. 11. 29.* Others thinke that shee was daughter in law to *There*, *Abrahams* father; because *Abraham* himselfe saith, *Shee is the daughter of my father, not of my mother.* Others have of opinion, that shee was *Haran*s daughter in law, and after his death was translated into the family of *Terah* her grand-father; who was also in stead of her father by being dead, and thence shee was teamed his daughter. Now howsoever in this variety of judgements, it is

hard to find certainty of truth, yet this is one of doubt, that God in those dayes tolerated many things, which notwithstanding hee did not altogether approve.

Obiect. 3. *2 Sam. 13. 13.* *Thamar* layes to her brother *Amnon*: *Speake I pray thee to the King, and bee with us daye unto thee.* *Asin.* The speech of *Thamar* is not simply to be taken as if shee desired that which shee said, or as if it were lawfull to be done, which shee wished him to doe; but only that shee sought to put him off, by giving him this counsell, in respect of her owne deliverance from that present danger wherein shee was. Or at least it may be said, that shee erroneously supposed it was lawfull for the King to grant such a suit, if it had beene made unto him by her brother *Amnon*. Whence way soever this speech bee taken, there can no such thing be gathered thence, as is pretended.

Now out of the second degree of the equal collateral line, it should seeme that those who are joyned one to another in marriage, doe not touch the kindred of their flesh: and therefore the Law of God forbiddeth not cozenages or cozens Germanes, that is, brothers and sisters children to marry.

Yea, it example of force for this purpose, the Scripture approves such marriages; for thus it is written, that *Jacob* married *Rachel* the daughter of *Laban* his mothers brother, *Genes. 28. 2.* Again, that *Moshe*, *Tirza*, and *Hoglah*, *Midiah*, and *Debsa*, the daughters of *Zelophehad*, were married unto their fathers brothers sonnes, *Num. 36. 11.* And *Othniel* the sonne of *Kenaz*, the cozen of *Jesse*, took *Kinnath* his wife, and he gave him *Asaph* his daughter to wife, *Job. 15. 17.*

Howbeit in this case, the rule of the Apostle is to be followed; *That nothing be done, even in things that are otherwise lawfull, whereby a mans brother may stumble, or be offended, or made weak*, *Rom. 14. 21.* Wherefore it is convenient, that such marriages should not be, because sometimes they may give offence in regard of the Law of the Magistrate; and because they come somewhat neere to the bonds and tearmes of blood and stocke, which God hath let downe in this word, *Ang. 9. line in s. 1.* booke *De creatate Dei*, chap. 16. faith to this purpose, *Expertus inter sanctum, &c.* that is, *is esse fornicum*; experience sheweth in regard of that neeress of blood, which cozen germane have into the degrees of brothers and sisters, how rarely persons have admitted these marriages, which were allowable by laws, because the law of God hath not forbidden them, nor as yet the law of man. Nevertheless, the practice lawfull in it selfe, was forbidden the rather, because it came neere to that which was unlawfull, and therefore marriage with the cozen germane, seemed in a manner to bee marriage with a mans owne brother or sister, &c. *Hombert* there is no question, but in these times it hath become well provided by laws, that such marriages should not be undertaken, for as the multiplication of alliance is kindred thereby, so it is neerer to the degree of kin.

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Eph. 1. 15. 6.

1 Cor. 6.

each from them, that friendship and love which is procured by affinity, between men that are strangers cannot be enlarged and increased where men are out of the limits, and reach of their own blood. Yea, there is naturally in man a commendable measure of shamefastness, whereby upon consideration of the necessity in blood, he acknowledges a due debt of modesty and honour to himself kindred, and consequently restraineth himself in regard to them from the occasions and actions of concupiscence, wherunto he is inclinable in respect of self; and hence it is that generally the modesty that ought to be in those which intend marriage, avoideth as much as may be, these and such like conjunctions. The same is the judgement of *Amorose* in one of his Epistles to his friend *Pater-nus*, wherein he dissuadeth him from marrying his sonne with his cozen Germane, upon the grounds before alleged by *Augustine*, adding this withal, that though it were in itself lawful, being no where forbidden by God, yet in sundry respects being inexpedient, it ought not to be done, according to the saying of the Apostle, *All things are lawful for mee, but all things are not expedient.*

But it is avouched to the contrary, that God by expresse law forbiddeth marriage with the aunt, the fathers sister, *Levit. 18. 12.* and with the mothers sister, *vers. 13.* and with the fathers brothers wife, which is also the aunt, *verse 14.* therefore by the law of proportion, her forbiddeth matching with the children of these persons. For in nature it is a ruled case: If a man may not marry the mother, much lesse may hee marry the daughter.

Ans. The argument is faulty, and concludes nothing to the purpose. For there is not the same reason of both. In the right line of consanguinity, those which are sisters to father and mother, stand in place and stead of parents; and their nephews and neeces are to them as children: therefore marriages among them can stand by no law, either of God, of nature, or by the positive lawes of nations. It is not so with cozen germanes. For having no such relation, there is not in their marriages by the law of *Moses*, any discovery of shame or breach of civill honesty. The blessing of God upon some of them mentioned in Scripture, as upon *Jacob* and *Rachel*, and such like, doe evidently shew that they were lawfull in themselves, and pleasing unto him. And thus much touching kindred by blood or consanguinity.

Kindred in affinity is that, whereby the tearmes of two kindreds, are brought into the society of one and the same family; or whereby persons that are not of blood, are by marriage allied each to other. Hence it is steamed affinity, because it maketh an unitie of tearmes in kindred which before were distant.

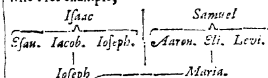
Affinity or alliance groweth by mixture or participation of blood, in the coupling of man and wife together in lawfull marriage. For a bare and simple contract, maketh not alliance

between party and party properly, but marriage after the contract finished and consummated. Again, the same alliance cealeth and determineth upon the death of either partie espoused or married; yet so as the prohibition of conjunction remains and stands in force, for the preservation of publike honesty.

Now there is a kinde of resemblance and proportion between kindred of blood, and kindred by marriage, not only in regard of degrees and line, but also in respect of the prohibition of degrees.

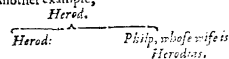
Those that are of alliance, are commonly reduced to these heads. I. The father in law, or the husbands or wives father. II. The mothers husband or step-father to them that come by another man. III. The fathers wife, or step-mother to those that come by another woman. IV. The wives fathers father, or grand-father and the wives mothers mother, or grand-mother of the grand-father and grand-mother of the wife. V. The sonne in law, or daughters husband, and the daughter in law, or sonnes wife. VI. The neeces husband, and the nephewes wife. VII. The step-sonne, or sonne in law, that is, the sonne of a man by another wife, or of a woman by another husband. VIII. The step-daughter, or daughter in law, that is, the daughter of a man by another wife, or of a woman by another husband. IX. The step-sonnes son, or his sonne who comes of a man by another woman, or of a woman by another man. X. The step-daughters daughter, or her daughter who comes of a man by another woman, or of the woman by another husband. XI. The husbands or wives brother, and the husbands sister, or brothers wife. IX. The sisters husband, and the brothers wife.

Concerning affinity, I propound these rules. I. Looke in what degree a man is of consanguinity to ones wife, in the same degree of affinity he is to the wives husband. And contrariwise: for example,



Here, if *Mary* Josephs wife, be distant from *Eph. Jacob* uncle by the fathers side, two degrees, then also is *Joseph* himselfe distant from *Aaron* the brother of *Eli* his father in law, two degrees. If *Mary* the wife, be distant from her own father *Eli* one degree, and from her grand-father *Samuel* two; then also is her husband distant from *Eli* his father in law, one degree, and from *Samuel* his wives grand-father, two.

Another example,



Here *Herod* being in the first degree of consanguinity with his brother *Philip*, *Herodias* as his brothers wife is in the first degree of affinity to him.

consanguinity with his brother *Philip*, *Herodias* as his brothers wife is in the first degree of affinity to him.

I. *Rule.* Cousins by marriage within the degrees, both of the right and collateral line, doe come neere to the kindred of their flesh, in the same manner that cousins by blood doe, in the same line; and the like degrees in both are forbidden. Therefore in the right line of affinity it is as well unlawfull for the father in law to marry the daughter in law, or the sonne in law to marry the mother in law, as it is for the father to marry the daughter, or the sonne the mother. Again, in the collateral line, it is as unlawfull for the uncle by the mothers side, to marry the wife of his sisters sonne, and so in other degrees, as it is for him to match in the same degrees of consanguinity. The reason is, because in these lines, as well as in those of consanguinity, superiours and inferiours, are each to others as parents and children.

From hence amongst other things it may be gathered, that it is in no sort lawfull for a man, when his wife is dead to marry her sister: *Lev. 18. 16. Thou shalt not discover the shame of thy brothers wife; for it is thy brothers shame.* And *Levit. 20. 17. The man that taketh his brothers wife, committeth filthynesse, because he hath uncovered his brothers shame.*

Against this doctrine it is objected. First, that God commandeth not to take a wife with her sister, during her life, *Levit. 18. 18.* in which place, he doth not simply forbid a man to marry two sisters one after another, but to marry them both together, and therefore after the wife is dead, a man may marry her sister.

Ans. The place is a flat prohibition of the crime of *Polygamie*. For to take a wife to her sister in the Hebrew phrase, is nothing else but to take two wives one to another. The like forme of speech is used elsewhere by *Moses*, as *Exod. 26. 3. Five curtains shall be coupled together, [the woman to her sister] that is, one to another; and the other five curtains shall be coupled, [the woman to her sister] that is, the one to the other.* Again, *Moses* himselfe there allegeth two reasons against *Polygamie*: the one is, because the man is to love himself, and comfort his wife; whereas, if he should take unto him another besides her, he should greatly vex his first lawfull wife. The other, because by that meanes he should uncover the shame of his wife; that is, he should play a very dishonest part with her, to whom he was before lawfully married.

Objection. 2. The Lord commanded by a speciall allow, that the brother in case his brother died without issue, should take his wife, and raise up seed unto him, *Deut. 25. 5.*

Ans. The words of *Moses* are a speciall exception of a general law propounded in *Levit. 18. 16. Thou shalt not discover the shame of thy*

brothers wife; for it is thy brothers shame. And they are peculiarly directed to the Israelites, upon speciall cause: that, when the elder brother died without any issue, the name of the first-borne might not be extinct, but the family might be preserved in that name, by raising up of seed unto him; which being a privilege proper to the Israelites, upon that special consideration, it must not be enlarged to any other sort of men whatsoever. Neither is the text to be understood of consins removed one way, as some thinke, but also of the next of the kindred by blood; as appeareth plainly by the history of *Ruth*, chap. 1. *vers. 11.* in these words of *Naomi* to her daughters in law, *Turne again, my daughters: for what cause will you goe with me? Are there any more sones in my wombe, that they may be your husbands? Turne againe, my daughters, for your sakes, for I am too old to have a husband, &c.*

II. *Rule.* The wives kinsmen by blood is of affinity to her husband only; but unto his kindred by blood, the said kinsman hath no affinity at all. So on the contrary it is true, that though the husbands kinsmen by blood, be allied to his wife, yet he hath no alliance to those that are kinsmen of blood unto her. The reason is, because betwene the kindred of blood on the mans side, and the kindred of blood on the womans side, there is no affinity. For the prohibition of the degrees of affinity, hath force in those only which are the cause thereof, and goeth no further. Now the cause being only in the married persons themselves, the effect may not in reason be enlarged, to them that are of the same blood with either of them.

From this rule it followeth, that the kindred of both married persons by blood, may lawfully match together. The sonne in law may match with the daughter of his mother in law. The father and some by another wife, may marry the mother and the daughter. Two brothers may lawfully match with two sisters.

IV. *Rule.* Kindred of affinity to the wife, are also kindred of affinity to her husband; but how? not properly, but only after a sort, and as it were, of affinity. So on the contrary, Kindred of alliance to the husband, are as it were of alliance to his wife. For example. The wife of my father in law, which is not my wives own mother, but her step-mother is, as it were my mother in law: for she is (as it were) of affinity to me; because she is indeed of affinity to my wife.

Those which are of affinity only after a sort, cannot conveniently match one with another. And therefore the sonne in law may not marry with his wives step-mother; because being of affinity to his wife, he is in stead of a mother in law to him. Neither may the daughter in law match with her husbands step-father, because he is (as it were) a step-father to her. Again, my sisters husband may not marry my brothers wife; for they are after a sort brother and

See de quo. dia. 24.

RETE 3 and

*Cujusque
intra muros
epus recon-
gno-
lice.

and sister each to other. The reason hereof is, because the wife is holden in law a part of her husband, and therefore if affinity hinders marriage with one of the married couples, it hindrers as well in the like case and respect, marriage with the other.

And thus much touching the distance of blood, which in the choice of persons fit for marriage is most necessary to be observed. For in the 8. chap. of *Leviticus* there are sixteen several sorts of persons with whom marriage is forbidden. The first is the mother. The second is the step-mother. The third, the sister by the same father and mother. The fourth, the half-sister, by one of the parents onely. The fifth, is the niece by the sonne. The sixth, the niece by the daughter. The seventh, the fathers sister. The eighth, the uncles, that is, the fathers brothers wife. The ninth the mothers sister. The tenth, the daughter in law, or sonnes wife. The eleventh, the brothers wife. The twelfth, the wives mother. The thirteenth, the step-daughter, or the wives daughter by another husband, or husband's daughter by a former wife. The fourteenth, is the step-sonnes daughter, that is, his daughter who was the wives daughter by another husband. The fifteenth, the step-daughters daughter. The sixteenth, is the wives sister. And not onely these, but all other answerable to them, either in the same or like degree, are by equal proportion forbidden to be had in marriage.

It is alleged, that the prohibitions mentioned in that chapter, are merely Mosaicall, that is, Ceremoniall, and therefore doe not bind us now in the new Testament.

Ans. It is a flat untruth; as shall appeare by these reasons.

First, the Cananites long before these lawes were given by *Moses* to the Israelites, were grievously afflicted for the breach and contempt of the same, as may be gathered by that which is written in the same chapter of *Leviticus*, ver. 3. *According to the works of the land of Canaan, ye shall not doe, neither walk in their ordinances.* And ver. 24. *You shall not desire your selves in any of these things; for in all these the nations are defiled, which I will cast out before you.* ver. 25. *And the land is defiled; therefore I will visit the wickedness thereof upon us, and the land shall vomit out her inhabitants.*

Secondly, the Prophets themselves after *Moses*, are wont to count these prohibitions not Ceremoniall, but Morall: *Ezech.* 22. 10. *In mine have they discovered their fathers shame; in mine have they vowed her, that was pointed in her flowers.* Amos 2. 7. *A man and his father will goe into a maid, to profane the name of my holiness.*

Thirdly, the same lawes are also used in the new Testament, wherein Legall Ceremonies were determined, and had their end. *Marc.* 6. 18. *John said to Herod. It is not lawful for thee to have thy brothers wife.* 1 Cor. 5. 1. *It is heard*

A. certainly, that there is Fornication among you, and such Fornication, as is not once named among the Gentiles, that one should have his fathers wife.

Fourthly, Nature is selfe by proper instinct, abhorreth such kinde of conjunctions, and the prohibitions of them, have sufficient ground, even from her principles. For to this purpose it is, that not onely the lawes of the Romane Emperours, but also the civill Canons, and constitutions of men, very skillfull in that kind, have in all ages expressly been made against such persons as have offended in those felonies forbidden by the Law of *Moses*.

Fifthly, the Lord himselfe hath denounced many and great punishments to be inflicted upon the breach of the same lawes. *Levit.* 20. 11. *The man that lieth with his fathers wife, because he hath uncovered his fathers shame, they shall both die, their blood shall be upon them.* ver. 12. *The man that lieth with his daughter in law, they both shall die the death; they have wrought abominations, their blood shall be upon them.* v. 14. *He that takes a wife and her mother, commiteth wickedness; they shall burne him and them with fire.* ver. 16. *The man that taketh his sisters wife, his fathers daughter, or his mothers daughter, and seeth her shame, and the seeth his shame, it is as wickedness: therefore they shall be cut off in the sight of their people.* ver. 20. *The man that lieth with his fathers brothers wife, and uncovereth his uncles shame, they shall be cut off their unguity.* ver. 21. *Abraham shall not enter into the congregation of the Lord even to his tenth generation.* *Deut.* 27. 20. *Cursed be he that lieth with his fathers wife.*

The third essentiall Signe of a person marriageable, is ability and fitness for procreation. And this in an holy and modest sort is always supposed to be in the party contracted, unless the contrary be manifestly knowne, and discerned by some apparent infirmity in the body.

Hence it gather, that it is unlawfull to make a contract with such a person, as is unfit for the use of Marriage, either by natural constitution of body, or by accident. For example; in regard of sickness, or of frigidity, or of the pale uncurable, or lastly of the deprivation of the parts belonging to generation. These and such like impediments are of force, though a contract should already be made, yet to make it a mere nullity; considering that God maketh knowne his will in them, that hee approveth not of such copulations, but would have them to be dissolved.

Again, that which is made between two persons that are under age, is to be holden and accounted as unlawfull. And though it should be done by consent, or commandment of Parents, yet it is of no moment. This lawe is remembered; except it be ratified by a new consent of the parties after they be come to age; or that they in the meantime have had private and carnall copulations one with another.

Again, put the case two be copuled, where-

of the one is under age, the other of full age; the partie that is of full age ought to tarry and expect the time, wherein the illuse of the copulations formerly made may be manifested. And the under-aged may not break off contract, either before, or when they be come to perfect years, but must rest in expectation of the accomplishment of the contract when he or she shall be out of their minority.

The fourth essentiall Signe, is a sound and healthfull constitution of bodie, free from diseases incurably contagious.

Whereupon it followeth, that a promise of marriage made between those, whereof the one hath a disease so loathsome, as that the other upon good ground cannot possibly endure familiar societie and company with him, though it doe not wholly hinder the use of the body, is utterly unlawfull.

Of this sort is the Leprosie, the French pox, and such like. For seeing there cannot be any matrimoniall use of them that are rained with such contagious diseases, without apparent danger of infecting each other, and thus also, which have societie with them, and others; yes and by this means the issue of their bodies, growing of a corrupted seed, are even borne to perpetual misery, and to great hurt and hindrance of the Common-wealth; the case is plaine, that such marriages cannot be undertaken with good conscience.

Now if the one party have a disease, though not contagious, yet either incurable, or so loathsome, as the other hath just cause to abhorre his company; for example, if he be sicke of a Lechagie, of the falling sicknesse, or such like diseases; then, though it be lawful to match with him, because such a contract is not expressly forbidden, neither is it apparently hurtfull to the Common-wealth, yet it is not expedient, because the disease being loathsome to the found partie, the marriage will also become unprofitable, and the party in danger of breaking the commandment of the Morall law, wherein God forbiddeth to commit adultery.

The fifth essentiall Signe of a person marriageable, is freedom from marriage; whereby both the parties which enter contract, are to be absolute, that neither the man hath in precontract another wife; or is promise to another; nor the woman hath another husband, or is promise to another. The reason is, because God himselfe decreeth that marriage only lawful, wherein one man is joyued to one woman, and they both into one flesh; and consequently judgeth it unlawfull, as for one man to have more wives; or for one woman at the same time to have more husbands.

Hence it followeth, that it is against the law of God, and the first institution of Marriage, that a contract should be made between such persons, whereof the one is formerly betrothed to another. For so long as the first promise

A. stands in force, the man can no more be betrothed to two women, than he may have the husband of two wives; because the spouse by the bond of her promise to the man, becomes a wife; and the man by the bond of his promise to the woman, becomes an husband. *Deut.* 22. 23. 24.

Again, there can be no sure-making, and consequently no marriage with such an one, as either hath been divorced without a sufficient cause, or hath wrongfully forsaken and rejected a lawful mate before. To this purpose saith our Saviour Christ, *Matth.* 19. 9. *I say unto you, if a man have put away his wife, except it be for whoredome, and marrye another, he committeth adultery; and whosoever marrye her which is divorced, committeth adultery.* And *S. Paul* 1 Cor. 7. 11. *But if she depart, let her remaine unmarried, or be reconciled unto her husband, and let not the husband put away his wife.*

Hitherto I have treated of essentiall markers, which belong to the being of marriage. Now I come thofe that are accidental.

An accidental mark of a person fit for marriage, is that; which belongeth not to the being, but to the well being, that is, to the holiness and purity of that estate. And of this sort, there be three that are the principall.

The first is parity or equality. In regard of Christian religion; For in marriage, there is a speciall care to be had, that believers be married with believers, and Christians with Christians; not believers with Infidels, or Christians with Pagans. For the former sort are onely and alwaies to be made and kept, and the latter to be avoided, yes, inhibited by positive lawes and constitutions, the breach whereof in such cases is severely to be punished. The neglect of this point was one principall cause of the destruction of the old world by the flood. *Gen.* 6. 2. *The sonnes of God saw the daughters of men, that they were faire, and they took them wives of all that they liked.* *Abraham* observed it in the marriage of *Isaac* his sonne; and for that purpose tooke an oath of his servants. *Gen.* 24. 3. *I will make thee swear by the Lord God of heaven, and God of the earth, that thou shalt not take a wife among the daughters of the Canaanites dwelling in the land.* And in imitation of that holy example, *Isaac* also gave a charge unto *Isaac* his son, that he should marrye a wife of the daughters of Canaan. *Gen.* 28. 2. *Afterward there was an express Law of God given by *Moses*, touching the Gentiles that lived in that land. *Exod.* 34. 15. *Be warye that you make not a covenant with the inhabitants of the land. *Deut.* 16. *And take of their daughters into thy houses, and their daughters may be whoring after their gods.* And the law was urged by *Ezra* the Priest in his time. *Ezra.* 10. 11. *Separate your selves from the people of the land, and from the strange women.* Lastly, *S. Paul* exhorteth the Corinthians.**

Cor.

Cor. 6. 14. *Be not unequally yoked with the Infidels.* Anu Titus 3. 10. *Reject him that is an heretic, after once or twice admonition.*

But suppose it faileth out, that the espouals be past, & that both parties at the first were believers, or one of them only; that at first both were unbelievers, and yet afterward one of them is converted to the faith, or further, admit that both were believers at the contract, yet within some time after, the one becomes an Infidel; that is to say, a Jew, a Turke, or an obstinate Heretike, that denies the faith, and raseth even the very foundation of Religion; in this case what is to be done? Surely even such espouals once made and ended, if there be no other impediments but these, are to stand and continue firme and unchangeable; so long as the unbelieving party doth willingly yeeld & submit him or her selfe to the performance of marriage duties, properly belonging to man & wife. My reason is, the speech of *Paul*, who saith, *If any brother have a wife that believeth not, if she be content to dwell with him, let him not forsake her.* Again, *The woman which hath an husband that believeth not, if she be content to dwell with him, let her not forsake him.* 1 Cor. 7. 12, 13.

It be here alleged, that the sinne of adulterie dissolves the bond both of contract and marriage, and therefore much more doth Idolatry or infidelity, which is a sinne farre more detestable than adulterie; I answer, that the question is not, whether of these is the greater sin, or more heinous in the sight of God; for Infidelity in both respects farre exceedeth the other; but whether of them is more pregnant to the nature and condition of wedlocke. Now the sinne of adulterie is that alone, which breaks the bond, and renounceth the troth plighted in marriage, and is the proper cause of a divorce, and not Idolatry or Infidelity.

The second note, is parity or equalitie in regard of age and condition.

First of Age, because though the marriage of persons, whose yeares are farre unequal, is not expressely forbidden in the word; yet it is agreeable to the rules of expedience and decencie, that the aged should match with the aged, the younger with the younger.

Reasons are these. First, because the comforts of this societie in likelihood will by this means alwaies be equal, and consequently bring the more contentment to either partie. Secondly, these unequal marriages are offensive to others. Thirdly, they cannot but in some cases prove offensive even to themselves. For when a man of great yeares matcheth with a woman very young, or a young stripling marrieth an aged woman; the eldier partie growing weak and impotent, may the sooner come to be useless for marriage duties; and the younger being of greater strength and ability, the more in danger being exposed to incontinencie, and that in the highest degree, unless hee be restrained by Gods speciall grace.

For this cause it was a great fault, wherewith one *Apuleius* was justly charged, that being but a very young man, he was married to a wife of fixtie yeares of age.

Secondly, of condition and estate. For this also is answerable unto the Apostles rule, who exhorteth men to thinke of, and to doe those things which are true, *just, commendable, and of good report.* Philip. 4. 8. Thus it is a seemly and commendable practice, that the Prince, the Noble man, the freeman, the gentleman, the yeoman, &c. should be joynd in societie with them, that are of the same or like condition with themselves, and not otherwise. For this cause are the ancient Romans greatly to be commended, who (as wee read in the *Stories*) had such a carefull respect of their marriages in this behalfe, that they made lawes and constitutions for the restraining of inequality of worldly estate in such societie; by this means preventing much confusion and disturbance in families, and other orders of men. Whereunto agreeeth that of *Tertullian*, who saith, *That if a free-woman had affianced her selfe to him that was a bond-man to another, and bring him thence, manifest thereby his kindred had authority, over her, and would have standing forever in her power, free should according to the law, lose her freedom.*

The third note is, publike honesty and credit, whereby the contract made becomes a matter of good report, well thought and spoken of abroad. *Whatsoever things are of good report, think on them.* Philip. 4. 8. From hence I gather,

I. That it is an unseemly thing for a man to make promise of marriage to such a woman, as hath been formerly deflowred, or hath and is, or may be convicted of adulterie, and uncleanness. Nay, I adde further, that a contract made with such an one, as himselfe hath before deflowred, is by the Law of God unlawfull. For the adulterer and the adulteresse, by divine law should be put to death, and be cutt off from humane societie. Levit. 20. 10.

II. It is altogether inexpedient that a woman should be married to such a man, as hath a concubine, unless he formerly renounce her, and testifie the same by true and unfained repentance. The reason is plaine. Such a marriage cannot be undertaken in the Lord. And the partie himselfe, being before polluted with his concubine, becomes now by marriage to another, an adulterer; & the that is married unto him, by this her act yeelds consent unto his adulterie.

III. That no man professing Christian religion, much lesse a minister of the word, ought to take to himselfe in marriage an harlot, a defamed woman, or one that comes of infamous parents, though she be repentant. Levit. 21. 7. *The Priest shall not take to wife one that is a whore, or promiscuous; that is to say, which hath an evil name, or comes of infamous parents. Which law, though it was in part Ceremoniall,*

Transl. & add. No. 1.

and Leviticall, and so there forth abrogate; yet having in it some Morallitie, in as much as the reason thereof is to wit, because it is reprehensibill as a Christian, but specially to a Minister) is still in force, it is to bee holden perpetual. For Christian profession, and the Ecclesiasticall Ministry is principally to be respected, and whatsoever may prejudice the dignitie and credit thereof, to be avoided.

Obj. 1. The Prophet *Hosea* was commanded to take unto him a wife of fornication, that is, an harlot, *Hosea 1. 2.* Answer, *Hosea* did it not unled, but in type and resemblance. For God commanded him in his prophesy, to take upon him (as it were) the person of a fornicator, that by this means hee might the more effectually charge and convince the Israelites of their uncleane and unchast conversation.

Obj. 2. The Lord also forbiddeth the Priest to marry a widow, Levit. 21. 14. it may seeme therefore unexpedient for a Minister so to doe. Answer, The law concerning the marriage of a virgin, and not a widow, was not enjoyned to all Priests, but only to the chiefe Priest, Levit. 21. 10. And hee also might Marrie a widow, but such an one only, as hath bene the widow of a Priest, and not any other, *Ezech. 44. 22.* Now this was commanded them upon speciall consideration. For the high Priest was a type of Christ, and Christ was intune to come to call his Church the elect, among the Gentiles, and to marry them as a virgin espoused unto himselfe. Yea, hee was also to marry his Church as a widow, but the widow of a Priest only, because he was to gather to himselfe the remnants of the Church of the Jewes; Howbeit, not all of them, but such only as came of the holy Fathers, and were Israelites, not according to the flesh, but according to the promise.

IV. That it is not meet for a man to be contracted to the sister of her that is already affianced unto him.

And so much of the first point, required to the making of a contract, namely, the choice of a person fit for marriage.

CHAP. VI.

Of Consent in the Contract.

The second thing required to the making of a contract, is the free and full consent of the parties, which is indeed the very soule and life of the contract. And this consent standeth in the approbation, or (as we commonly call it) the free making of the parties concerned.

Consent in this case is two fold, either of the man and the woman, or of their parents.

Touching the first. That a man and the woman may yeeld free consent each to other, it is necessarie that, in respect of understanding,

their judgement should be sound; and in regard of will, their choice should be free. And here sundry cases are to be considered.

I. Case. When the contract flowes not from the will and good liking of the parties, but is Forced and compelled, what is then to bee done?

Answer. If the espouals have beene made through force or feare; I mean, such as may befall a constant, and resolute man, and which hath bene wrought upon good knowledge, and consideration; then are they of no moment, and in truth meer nullities; because there is wanting to them the free and voluntary accord and assent of both parties. Nevertheless if afterward they shall grow to a new consent, or both yeeld to an afteracceptation of that which was formerly made, the espouals shall then stand in force; without further exception, or contradiction.

II. Case. But how if consent be past, and in private of time it appears to the espoused persons, that they have erred; either in choice or consent; or both?

Answer. There is a threefold error in consent; the one of the person, the other of the ability, or estate of the person, the third of the quality.

Error in respect of the persons, when one person is taken for another; or when the contract is made between two, whereof the one was taken to be such a party, as afterward hee proved not to bee. Now where this error is committed it is a plaine case, there was no consent; and therefore the contract, upon certaine knowledge thereof is quite frustrate. For the knowledge of the party is the ground of consent, and belongs consequently to the very substance of marriage.

Nevertheless, if the error being once knowne, the parties have had secret societie one with another; and have either againe consented, or grown to an after-acceptation of the consent before made, the contract may and doth stand in full force. For example, *Jacob* by the deceit of *Laban*, had taken *Leah* for *Rachel*, to his wife; so faile the text, *When the evening was come, Leah took Leah his daughter, and brought her to him, and he was with her.* Gen. 29. 23. But when the morning was come, behold it was *Leah*. Gen. 29. 25. Now by the judgment of the best Divines, *Leah* might justly have renounced *Leah*, if hee would, because *Laban* had given her unto him for *Rachel*, and so deceived him; yet hee would not use extremities, but kept her as his wife.

If hee said, there was an error in the person, therefore no consent, and so *Leah* was not his lawfull wife, but *Rachel* is; I answer, that *Leah* did renew his contract afterward, and that renewed consent following upon their knowing one of another, made her his wife though in extremity, and rigour hee was not. Again, *Rachel* was indeed the par-

tie to whom hee was espoused, by the former contract: and therefore upon their mutual agreement after ward, hee also became his wife. So saith the holy Ghost, *verse 27. In the 17th year, for her, and we will also give thee Rachel for thy service, &c. v. 18. Then Jacob said, and Leah gave him Rachel his daughter to be his wife.*

Error of the ability or estate is, when one of the parties to whom consent was given by the other, being taken for rich and wealthy, in the issue proves to have been very poor, and not sufficient to maintain that state of life.

Touching this error, it is to be considered, whether the contract was made absolute, for the time present, and so for ever after ward, or conditional for time to come only. If it were absolute, that is, conceived in terms of the present time, though the deceit be very offensive to the party deceived, & upon his complaint ought in equity to be punished by the Magistrate; yet it is not of force to breake the contract: because the ability of either, or both parties, belongs not to the essence of marriage. But if it were for time to come and conditionate, then hee or shee that made promise upon this condition, is free and not bound in conscience to fulfill the promise; unless the condition expressed afore-hand be kept and performed.

Error of the quality of the person is, when shee which was in the espousals taken to be a virgin, is after ward found to be with child by another before they come together. By this error the Covenant is made void, and becomes a mere nullity; for as the man cannot be compelled upon true and certain knowledge thereof, to marry the woman; but may renounce her, unless both parties come to a new agreement, or have privately known each other upon mutual consent. For first, God did in expresse termes command the Jews, that such a woman should be stoned to death: *Deut. 22. 20. If the maid (that was given to wife) be not found a virgin, &c. v. 21. who shall they bring the maid to the door of her fathers house, and the men of her city shall stone her with stones to death, because she hath wrought folly in Israel, by playing the whore in her fathers house.* Therefore it was not the will of God, that she should be retained as a wife, but utterly rejected and forsaken. Again, this was so usual a practice in Israel, upon Gods Commandment, that godly and righteous men, upon the discovery of this error, would not in conscience be persuaded to marry them to whom they had been betrothed, *Matth. 1. 18. Joseph her husband (having found, before Mary and hee came together, that shee was with child) being a just man, and not willing to make her a publick example, was minded to put her away secretly.*

III. Case. What shall wee thinke of the complaints of such, as are frantick and franticke? *Ans.* We must distinguish of the diseases. For madnesse is either perpetual, or by fits on-

ly with intermission.

If it be perpetual, the case is cleare, that whether one of the parties only, or both be franticke, the contract made betweene them, is altogether unprofitable and vaine. For such know not what they doe when they make a promise, and the consent which passeth betwixt them cannot be free, full, and perfect, but must needs be hindered and prejudiced by the heat and violence of their disease.

Now although perpetual madnesse be a just impediment of marriage, and a sufficient cause to dissolve a contract, yet it is meet that there be a convenient space of time agreed upon, wherein all means may be used for the curing of this disease, to the end that Gods will touching their amendment may be the more evidently knowne; and both the parties themselves and their friends may give testimony to the world, that they have had a careful respect of the contract before made.

Again, if it be not continuall, but by fits, so as they have some good dayes, and quiet intermission, the case is otherwise. For the contract shall be ratified, and stand in force: provided, that it was manifestly knowne, that the laid parties were both in their right wits, before they plight their troth each to other; and themselves be willing afterwards to confirme their promise formerly made, by renewing their consent.

Consent of the Parents, is that act whereby they give their word and promise, to bestow their children in Marriage, and in regard of right, doe indeed presently bestow them.

Therefore private contracts, that are made without free and lawful consent of parents, are not only unprofitable and unlawfull, but even by the law of God mere nullities. Reasons. I. they are contrary to the expresse will and commandment of God: *Exod. 20. Honour thy Father and thy Mother.* II. They are flat repugnant to naturall equity: which teacheth, that hee who hath not power, nor right over himselfe, cannot binde himselfe by promise to another. Now children have no power over themselves, but are under the government, and at the disposition of their parents; therefore the covenant which they make, are not made and appointed of God; and those which God maketh not, are in deed and truth none at all.

CHAP. 7.

Of Rejection, or Refusal of the Contract.

Contrary to the complex and lawful contract is Rejection, whereby the Contract is dissolved, or broken off.

A lawful Contract is then dissolved, when

* Disease in
continua.

Gal. 4.

Reprob.

some great and heinous fault followeth immediately upon it, in either of the parties espoused. And from hence arise divers and sundry cases to be set downe and resolved.

The first is this: What is to be done, when some disease befalls one of the parties immediately after the contract made?

Ans. Those diseases which take away the use of the bodie, and altogether disable the partie from the performance of the promise made in respect of marriage duties, are very just impediments of marriage, and consequently do breake off the Contract. Of which sort are incurable palsies, frigidity, and such like, whereof I have spoken before.

Nevertheless a covenant once made is not suddenly to be renounced for feare of breeding offence. And therefore some longer respite is to be taken from the time of the Contract, in which they are to rest in expectation of amendment, before the said diseases be publicly and solemnly declared to be incurable, and consequently that the covenant made is become void.

Now if the disease doe not for the present take away the use of the bodie, and yet in time proves incurably contagious, and so loathsome that the one may justly feare to keepe and converse with the other, as it falleth out when one is tainted with leprosie; then the Contract is utterly to be dissolved, as if God himselfe should have commanded it, though the promise was formerly made, and the parties themselves should be unwilling. God hath ordained Matrimony to helpe, not to crave of the persons themselves, or others. Where therefore these diseases be, which may infect, hurt, or destroy others, there God hath, as it were, testified from heaven, that the act done is not pleasing unto him, and that presently it ought to be frustrate.

The contract being thus once dissolved, the sundered parties shall bee at his or her liberty to marry againe. But the disease is by the Magistrates authority to be forbidden societie with any other in way of marriage, and commanded to leade his life, where he may conveniently from company, for feare of infection. And whithall he is for his owne part, to sue unto God by prayer in faith for the gift of continency. For certain it is, that he to whom God hath denied the power of using marriage with good conscience, is thereby even called to continency and single life.

But if the disease be not contagious, yet either incurable, or so nasty, that either of the espoused hath just cause to be afraid of the others company; then both are to be advised, not to claime their right, but willingly to surrender it each to other by mutual consent, that they may be free againe, and not bound by any former promise to live together as man and wife; considering that they have no hope mutually to converse together, with comfort and con-

tentment, while they live in mine.

Upon this advice given by their lawfull Pastor, or some in his stead; if they both yeeld, or one of them at the least desires to bee at his owne liberty, the espousals are forth-with to be broken off. But if neither will consent to a separation, but rather proceed as they had begun, and in probability the one have no just cause to hold the other in suspition, in respect of contagion; they are not to be hindered from the consummation of their marriage.

Furthermore, though one of them should have disease, which is continuall without intermission, and yet curable, or any other inconvenience should befall either of them, after the sure making whereby they become lame, deaf, or dumbe, &c. yet this is not a sufficient cause to move them to renounce, and dissolve the Contract.

A second Case. What if it falleth out that after the finishing of the contract, one of the espoused persons bee long absent from the other, so as the absence be prejudicial to the marriage, that should ensue upon the contract.

Ans. Inquiry must be made, whether this absence be voluntary, or against the will of the party.

If it be voluntary. For example; if the man upon an honest and just cause, the woman also being privy thereunto, shall goe beyond seas, and being admonished of his dutie before-hand, shall notwithstanding stay a whole year or more, and will not returne, but further willfully absent himselfe, then may it be lawful to the woman, to crave of the publique Magistrate a dissolution of the covenant made, and consequently marry another man, unless the former to whom she was contracted, be heard of. If he be, then shall it be lawful for him to plead for himselfe, and rendering no just cause or his refusal, hee shall be forced by the Magistrates authority to stand to his promise, and take the woman for his wife. And the same order is to be taken in the willful absence of the woman, after she is contracted.

If againe, the man or woman shall upon an evil minde, and with purpose to deceive each other, absent themselves, and depart; or means must be used, that they may be admonished of their dutie. That being done, or at least undertaken, and yet the parties offending will not appear, if the other that is present, upon certaine knowledge of his or her want in respect of continency, shall sue to the Magistrate; after publique and solemn notice given, the contract may be broken.

But if on the other side, either of them be absent against their will, and intendeth no fraud or deceit, but is violently detained, by captivity, imprisonment, sickness, force, banishment, transportation, and such like; then the parties present being desirous of the consummation of the Marriage, ought either to make means unto him, and expect his returne, or have certaine

tain notice of his death, before the promise, or have to do with any other in way of marriage.

A third case. What if after the contract, one of the parties becomes furious, or mad?

Ans. If the disease be continual, without intermission, in all equity and likelihood, the espousals are to be dissolved, unless both parties after knowledge and experience of the disease have known one another: yet in this, and all such like cases, it is fit that good means be tried and used, and sufficient time be given for the restoring of the diseased, to their former good estate, and for the accomplishment of the marriage lawfully begun, as before.

CHAP. VIII. Of Marriage.

Marriage is that, whereby the conjunction formerly begun in the contract, is solemnly manifested, and brought to perfection. Marriage is consummate by three sorts of actions, one of the Parents of the Bride and Bridegroom, the other of the Minister in publick, the third of the persons coupled together.

The action of the Parents is upon the Marriage-day, to bring the Bride, and deliver her to the Bridegroom, that they two may become actually man and wife, and performe each to other all matrimoniall duties.

And where the marriage is complete, in any other manner, so as the Parents upon sound judgement and deliberation, shall deny their full and free consent, either in expresse words, or by connivence and silence, and that upon just and lawfull cause; there though in the civil Courts of men, it may stand, and the children borne therein be legitimate before men, yet the truth is, before God it is of no force, but a mere nullity.

And because this doctrine, touching consent of Parents in these cases, is of great use, and availeth much to the supporting and maintaining of families, I will first open the truth thereof, and then prove it by reasons.

Under the name of Parents are comprehended; First, the Father and Mother. Secondly, all Tutors and Guardians, who have the proper and sole charge of wards, or others under years of discretion. Thirdly, all such as are kindred of blood, who are instead of parents to children; as the uncle by the fathers side, the uncle by the mothers side, and such like.

Now touching the consent of parents, that is of father and mother, I hold it requisite of necessity to marriages; for the authority of parents must not be resisted, or violated. As for Tutors, and such as have the place of Parents, their consent is not required of necessity, but of honesty at least, because the power and authority of the Parent, though it be not taken away, yet it is lessened, when it is either transferred to another person, or in part retracted in the child's

readie bestowall.

Secondly, by parents consent. I understand that which they give, not rashly, unadvisedly, or foolishly, but out of good and wise consideration, and upon true and sound judgement of the business in hand: for otherwise, as much as in them lieth, they make the marriage void and of none effect. And they are then thought to carry a right judgement of the thing, when they be able to yeild a just cause of yielding; or denying their consent. For example: if a father desires to bestow his daughter Julia upon Sempronius, because hee knows him to be an Arrian, a Pelagian, or of any other sort of Heretikes: hee with-holdeth his consent upon a good ground, and hee doth that which hee doth, of judgement.

Yet further I adde, that where the Parents doe dissent, and can yeild no probable cause thereof: the marriage consummate without their consent, ought to be confirmed and ratified by the authority of the Magistrate, who is *Pater Patrie*. And this seemes to be the most equall course, both for the avoiding of greater scandals, and for the preventing of wrong, that may otherwise be done in some particular case, as to a woman that is dishonoured and rejected.

Thirdly, consent of parents is either expresse, or implied; expresse, when it is given by word: implied, when it is yielded by silence. For it standeth with most equity and indifference, to thinke that those Parents doe give consent, who doe not by word expressly deny the same.

Fourthly, children are either subject to the authority of their parents in the family; or at their owne liberty and out of their parents subjection. Those that are at liberty, are tied necessarily to subjection in respect of marriage; but the other being still of the familie, and under jurisdiction, are bound to be ordered by their parents in the bestowing of themselves.

This is briefly the meaning of the question in hand. Now, for proove of this point, I will propound three sorts of arguments, whereof some are drawn from the law of God, some from the light of nature, and some from the judgement of the ancient Church.

For the first sort. According to the law of God, marriage is not onely a civil and politike, but also a divine and spiritual conjunction; the author and ordainer whereof upon speciall cause was God himselfe: this our Saviour Christ witnesseth, when he saith, *those whom God hath joined together, let no man separate*. Mat. 19. 6. That therefore marriages may be found rightly ratified and confirmed, the authority and power of God himselfe is necessarily to be interposed.

If it be asked, How God that is in heaven, should bring and joine together man and wife upon earth?

I answer, that he doth it not immediately by himselfe, as he brought *Cub into Adam*, but in and by some soleme and lawfull means.

And

And this means, is that great and ancient power and prerogative of Parents. And the law of God hath given them this power, not in civil contracts and in compositions alone, but even in the beginning and accomplishing of marriages. Deut. 7. 2. *Thou shalt not give thy daughter unto his sonne, nor take his daughter unto thy sonne*. Jerem. 29. 6. *Take wives for your sonnes, and give your daughters unto husbands, that they may beare sonnes and daughters*. 1 Cor. 7. 36. *But if any man thinke that it is uncomely for his virgin, if she passe the flower of her age, and need so require, let him doe what he will, hee sheweth not, let them be married*.

Hence it was, that Abraham by right of this authority, gave order what wife his servant should provide for his sonne: *Thou shalt not take a wife unto my sonne of the daughters of the Canaanites: But thou shalt goe unto my Country, and to my kindred, and take a wife unto my sonne Isaac*. Genesis 24. 3. 4. *Samson*, though hee was inflamed with the love of the woman in Timnath, whom hee saw to be beautiful in his eye, yet hee could not take her to his wife, till she was given him of his parents, Judg. 14. It was an expresse law of God, that if a man married a maid that was not betrothed, and lay with her, he should endow her, and take her to his wife: But how? make in what manner the holy Ghost proceeded, *If her father refuse to give her to him, he shall pay money according to the dowrie of virgins*. Exod. 22. 16, 17. Deut. 22. 28, 29. In which Text, *Moses* plainly teacheth, that the consent of the two parties is not sufficient, nor not though they have had societie together, unless they have the free consent of their Parents also. In like manner it was ordained by God, Numb. 34. 5. 6. *That if a woman vowed a vow unto the Lord, being in her fathers house, and her father hearing it, holdeth his peace concerning her, that is, approveth her vow by winking at it, her vow shall stand. But if her father disallow her, that is, give no approbation or consent unto the vow made, it shall be of no value, and the Lord will forgive her, because her father refused her*. Now, if the vow of children made unto God, and pertaining to his worship, cannot be ratified without the Parents approbation; of how much lesse force shall any private contract or marriage be, without their allowance.

The second argument is taken from the light of nature, and it is gathered by proportion, on this manner. A sonne privately alieneth and selleth away his fathers lands, either in whole or in part. The question is, whether this alienation be good in Law, yea, or no? Answer is, No. And why? Because the land did not belong to the sonne, but was part of his fathers inheritance. In like manner, a sonne alienates himselfe, as is betrothed to a woman, to marrie her without his parents knowledge: Is this act of the sonne warrantable and found? By no means: for the sonne in respect of his body is part of the fa-

thers goods, and may not be alienated from him without consent. A notable reason hercof we finde in Job 1. For when God had given Satan power to destroy and spoile all *Iobs* goods, and whatsoever hee had, the Devil doth not only touch the wealth of *Iob*, but his children also, as a part of his substance. In this respect the Jewes were permitted by God to kill their children, Exod. 21. 7.

Again, for the accomplishment of marriage, there must needs be a mutual donation, betwixt the Spouse and the espoused. And what is that which is mutually given? Surely their persons, or rather their bodies each to other: for so *Paul* saith, 1 Cor. 7. 2. *Let every man love his wife, and let every woman have her owne husband*. But by whom is this donation to be made? By sonnes and daughters that are in the family, under the jurisdiction of their parents? It may not be: For nature her selfe taketh it for granted, that he which is not at his owne libertie, cannot yeild to the giving of himselfe. The donation therefore remains in the gift of the Parent, in as much as the will and consent of the child ought to depend upon his will and consent, to whom God hath given power and authority in this behalf.

In the third place, let the judgement of the ancient Church be observed. *Ambrise* in his first booke of the Patriarch *Abraham*, Chap. 9. requires this consent in marriages, which hee saith is so equall and agreeable to nature, that even the Poets acknowledged the same. For this purpose hee reciteth two verses out of the Grecian Poet *Enripides*, in his Tragedie called *Andromacha*, wherein when *Orestes* desired to marry *Hermion*, the frames him this answer: That the matter of her marriage wholly depended upon the pleasure and authority of her father, and was not in her owne power or libertie. *Innocentius*, who was both a Pope and Marry, in his decretall Epistles, so strictly requirith consent of Parents, as where it is wanting, hee concludes that marriage to be void. In the Council of Lateran it was decreed, that clandestine contracts and secret marriages, made and not taken betweene parties and parties, should be holden as unlawfull, as marriages in those degrees of consanguinitie and affinity, which are forbidden by God. *Ternall* in his *Birth*, that in this world the same cannot rightly and lawfully marry without the allowance of his father. Basil in an Epistle to *Amphilochius* Bishop of Iconium affirmeth, *That marriages which are made without them which have power over the parties, are fornications, and therefore that they which are joyned together in marriage while their parents or masters live, are in no less free from imputation of sinne, until they have uprobation from them: for then marriage is ratified and confirmed, when they have yeilded allowance thereunto*.

The second Action touching the consummation of Marriage, is the action of the Minister. And that is the blessing or sanctification there-

Finis. 3.
Canon. 54.

Ternall. 1. ad conc.
2. a finem.
Basil. Epist. ad
Amphiloch. can. 42.

of, which is a solemn worke whereby the Minister pronouncing the parties contracted to be man and wife before the whole congregation, commendeth them and their estate unto God by solemn prayer.

This solemn sanctification is grounded upon the practice of God himselfe, who having given *Estate to Adam*, blessed them, saying, *Increase and multiply*, Gen. 2.22. & 1.27. For that which God then gave, the Minister standing in his room, now prayeth it may be given to the man and wife. Yea, it is agreeable to the generall rule of the Apostle, *Let all things be done decently and in order*, 1 Cor. 14.40.

Now that this action is to be approved and used in the Church, appears by these reasons. I. Marriage as it is a public action, so it is after a sort a spirituall and divine ordinance, whereby it differeth from the contract: For the contract being merely civil, as it standeth by the consent of men, so by the same consent, it may be broken and dissolved, but with marriage it is otherwise. II. Marriage is the feminine of the Church and Common-wealth.

III. It was the practice of the Primitive Church, *Tertullian* speaking of marriage of Christians with Christians, acknowledgeth himselfe not to be able sufficiently to declare the happiness of that conjunction which is made by the Church, *conserved by prayers and solemn service, witnessed by the Angels, and ratified by God himselfe*. *Nicophorus* reporteth of one *Symeon*, who avouched, *That God, and the Lawes, and the holy band of T. ephylus had given him a wife*. *Ambrose* saith, *That marriage ought to be sanctified with the vials where-with the Priest was wont to cover the Bride and the Bride-groom in the public Congregation, and with his blessing*.

The third and last action belonging to the accomplishment of this estate is that of the parties themselves, whereby the Bride is in decent and modest manner, brought unto the house and home of the Bride-groom. It is the Law of this estate published by God himselfe in Paradise, that the man, even in respect of habitation, should leave father and mother, and cleave to his wife, Gen. 2.24.

This question is moved, whether marriage is to be solemnized with mirth and feasting. *As for* I. It is lawful and warrantable to use feasting and mirth at marriages because these things indifferent, and we have examples thereof in the Scriptures: *Laban* made a feast at the wedding of *Jacob* and *Rachel*, and invited all the men of the place to it, Gen. 29.22. Christ himselfe did approve the resort of people to the marriage at *Cana in Galilee*, both by his presence, and by that honourable gift of six water pots of the best wine, John 2.7,8. II. It is not onely lawful, but convenient and fit to be done, if there be ability, according to the command the custom of the place and country wherein men doe dwell; so as in the use there-

A. of, these cautions be observed. First, that in mirth and merrie-making, there be care had that nothing be done which is dishonest, profane, or of ill report. *Philip* 4.8. *Let all things be honest, pure, of good report, think on these things*. Secondly, that joy in them be mixed and moderated with the feare of God, without which *Laughter* and rejoicing is merre madnesse, *Eccles.* 2.2. Thirdly, that it be performed in a moderate and sober use of the creature, without riot and excess. Thus we read that at the great feast of *Abisurfus*, it was appointed by the King himselfe, that they should drink orderly, that none might compell another to drink more than hee thought convenient, *Esther* 1.8. And where weddings are kept contrary to these directions, they are not feasts celebrated unto God, but unto the Devil; which also may be said of all other feasting meetings.

And so much touching the point of marriage, in which this is to be remembered for a caution, That where there is generally a nullitie in the contract, or a separation following upon it, there is also a nullitie in regard of the consummation of marriage.

CHAP. IX.

Of the duties of married persons.

THUS farre have we proceeded in the doctrine of marriage; and now we come to the duties which they who be married are to performe each to other.

These are principally two: Cohabitation, and Communion.

Cohabitation is their quiet and comfortable dwelling together in one place, for the better performance of mutuall duties: 1 Cor. 7.10. *And to the married command I, not I but the Lord, let not the wife separate her selfe from her husband*: Verse 12. *But to the remnant I say, not the Lord, If any brother have an unbelieving wife, and she be content to dwell with him, let him not forsake her*. Ve 13. *And the wife which hath an unbelieving husband, which is content to dwell with her, let her not forsake him*. 1 Peter 2.7. *Likewise let the men dwell together, as becommeth them that have knowledge, giving honour to the woman as to the weaker vessel, even as they which are heires together of the grace of life, that your prayers be not interrupted*.

This dutie must be kept especially the first years of marriage: *Deut.* 24.5. *When a man taketh a wife, he shall not goe on warfare, neither shall he be charged with any injustice, but shall be free at home one year, and rejoyce with his wife which he hath taken*. And the ground of this commandment no doubt is, that they might learne to know one anothers conditions, and that they might worke a filded affection one towards

wards

wards another, which afterward upon no occasion might be changed.

Yet they may be absent each from other in two cases: First, upon mutuall consent for a time, for the performing of some business, that is requisite for the family. *Proverbs* 7.19. *For mine husband is not at home, he is gone a farre journey: at the appointed time will he returne againe*. Secondly, the like absence is allowed, when some great and weightie affairs either in the Church or Common-wealth are in hand. *Samuel* 11.9,10. *But Uriah slept at the doore of the Kings Palace, with all the servants of his Lord, and went not downe to his house*. verse 11. *Then Uriah answered David: The Arke, and Israel, and Judah dwell in tents, and my Lord Iosh, and all the servants of my Lord abide in the open field: shall I then goe into my house to eat, and drinke, and be with my wife? by thy life, and by the life of my soule, I will not do this thing*.

Hence ariseth a question: What if after marriage consummate, there grow upon one of the parties a contagious disease that cannot be cured, but is so loathsome, that the other whole partie cannot endure cohabitation at all?

Answ. Both the marriage it selfe, and the dutie of dwelling together, ought to continue firme and sure notwithstanding: yet so as the partie neither may, nor ought in good conscience to desire conjunction with other, whereby he or she may bring infection upon themselves, consequently hurt their children, and indanger the Common-wealth.

But if either of the parties have not the gift of continence, nor cannot abstaine, they must sue for unto God in earnest prayer, who will give it unto them.

For there God hath called a man or woman to continence, where they be necessarily hindered from the use of the ordinary and lawfull remedy of the Courte.

The contrary to Cohabitation is Defection.

Defection is, when one of the married folkes, upon a wilfull and obstinate minde of their owne head, departeth from the other, without a just and necessary cause.

Touching this point, there be sundry cases expounded.

I. Case. Suppose that an husband which is an unbeliever, or an heretick in the foundation, of his owne accord, upon detestation of true religion, quite forsakes the believing wife, and denies any more to dwell with her: what is to be done?

Answ. All good meanes must first be used to bring the infected partie to repentance; and when none will succeed, but the case remaineth desperate, then marriage is dissolved on his part, and the believing wife is free to marry another. So saith the Apostle, 1 Corinth. 9.7,15. *If the unbelieving partie depart, let him depart: a brother or a sister is not so subjection in such things: but God hath called us unto peace*.

A. In which words observe a two-fold reason: 1. He that is as libertine may marry another; now the believing partie forsaken is as libertine, because he is not in subjection in such things; therefore hee may marry another. II. God hath called us unto peace, both *Paul*, and this peace cannot be kept, if the believing partie forsaken cannot containe unless hee marry. *Ambrose* upon the place saith, *That marriage cannot stand firme, which is separated from the worship and service of God; and therefore it is no more in the partie that is forsaken for Gods cause, to be married to another: and the unbeliever depart, since both against God, and against the law of wedlocke, because he denies to remaine in that office, in regard of religion*. Therefore be broken the covenant of marriage, and the other is not bound in this case to keepe touch with him. *Lombard*, the Master of the sentences saith, *That the believing partie in this case, is not bound to follow the unbeliever when he departeth, but while hee lives may marry another*. *Augustine* affirmeth, *that even the wife which is joyned to her husband in lawfull society, if she will not abide with her Christian husband, because he is a Christian, may be forsaken and left, without sinne*. And it is farre better that the covenant should be dissolved, than that the covenant which man hath made with God. The people of Israel being in affliction, were constrained to breake the former made with strange women, that they might keepe the latter, *Ezra* 10.11,19.

It is alleged, that the unbelieving partie may haply repent, and then to make a dissolution is in vaine. But I say, that it is as likely that he will never repent, and therefore there is cause that the knot should be dissolved.

Againe, it is lawful (by force) to make a Divorce out of the case of Adulterie, *Answ.* The believing partie which is forsaken, is not the cause of the Divorce, but is a patient of the separation, wrongfully made by the unbeliever. And Christ whiche hee mentioneth the case of Adulterie, *Matthew* 19. speaketh of an equal and necessary cause, whereas *Paul* speaks of an unequal.

II. Case. What if there fall out a defection between two married folkes, which are both believers.

Answ. The faultie person, who is the cause of this defection, is to be forced by course of Civil, and Ecclesiasticall censure, to performe his, or her dutie. Upon which proceeding, if he remaine obstinate and perverse in will; the other must in patience, and earnest prayer, sue to God, wait the time, until his minde may be changed, and hee made to rejoyce by the order of the Magistrate. But if the one of them, by just occasion of feare, be compelled to depart from the other, and cannot returne againe without apparent danger of life; in this case they are not bound to returne; but the de-

linguent partie is to remaine solitary till they be instructed and made willing to doe their duties: and in the meane while, the partie innocent must be relieved that God hath called him or her to single life.

Again, be it that the one is resolutely unwilling to dwell with the other, and thereupon flies away without any fault of the other: if the thing after a long space be sufficiently knowne before-hand, and all possible meanes have beene used, to reclaim the guiltie person; yet, being called, he doth not personally appeare before the Judge, to yeeld a reason of the fact; after publicke and solenne declaration made, the Minister upon such desertion, may pronounce the marriage to be dissolved. For he that upon malice fliesh away from his mate, is to be holden in the same termes with an unbeliever, who departs upon detestation of religion, and the service of God, 1 Tim. 5.8.

Howsoever if the place whether he is fled, be unknowne, and upon his flighte there be found some fault in the Plaintiffe, there is not to be heard, or set at libertie by the Judge in this case, though these pretend want of the gift of continencie.

But suppose hee that fled come againe mlooked for, and requies his Spouse: then is case the former coultie hath not bene taken, nor judgement given against him, they may be reconciled and come together againe. If it hath, and matters be concluded, he is not upon his returne to bee heard, but rather severely punished.

Like unto *Desertion*, is malicious and spitefull dealing of married folkes one with the other.

Malicious dealing is, when dwelling together, they require each of other intolerable conditions: and when the one doth not regard nor relieve the other, being in danger of extremitie, as is meet. For this is as much as to betray one anothers estate and life to their utter enemies.

Here it may be demanded, what a believer should doe, who is in certaine and imminent danger, either of losse of life, or breach of conscience. If they both abide together.

Ans. 1. This certaine danger hath his originall either from one that is a stranger, or from one of the parties: If from a stranger, then the husband either takes upon him the defence of his believing wife, or no; if he doth, then she ought to abide with him. If not, she may depart and provide for her owne safety. 2. Again, if the husband threateneth hurt, the believing wife may flee in this case; and it is all one, as if the unbelieving man should depart. For to depart from one, and drive one away by threats, are equipollent.

Neither may this seeme strange unto any, that the believer in such case is allowed to depart. For a husband that is a Christian is married two wayes: First, with Christ; and secondly,

with his wife. The former marriage is made in Baptisme, and is a more holy conjunction, than is the latter. Therefore when these two cannot stand together, but one of them must needs be dissolved; the latter must rather be left than the former. Again, if the believer should remaine with the unbeliever, the should hardly be urged sometimes, in case of danger upon infirmities, to deny Christ, and make shipwracke of faith and good confidence; which may in no sort be done of either partie: and therefore separation is to be made rather in this societie, than that the conjunction with Christ should not stand firme, and continue.

It is alleged, that if this be so, then the believing wife forsakes the unbelieving husband, which she may not doe.

Ans. She forsakes him not finally, but leaves him for a time. Again, the desertion is not made by the person, which giveth place for the time, but by him in whom is the cause of the desertion; even as he is not to be termed a schismaticke, which separateth himselfe, but he in whom is the cause of the schisme.

Again, it is objected, that he which fliesh, leaves his calling; and every man must abide in his calling according to the rule of the Apostle, 1 Cor. 7.20.

Ans. There is a double calling: The generall, standing in the worship of God: The particular, as the calling of marriage, or of single life. When these two callings cannot stand together, the latter must give place to the former: Luke 14.26. *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yes, and his owne life also, he cannot be my Disciple.*

III. *Case.* When the husband is perpetually absent from the wife, what is to be done?

Ans. If he be absent either because he is in captivitie, or upon malice, or feare, or any such like cause; the wife must rest in the expectation of his returne, till she hath notice of his death, either by sufficient testimonie, or by apparent likelihoods. Now in the want of testimonies, and conjectures in this behalfe, if the party forsaken cannot certainly determine, that the absence was made upon an evill minde; some have thought that it behooveth her to expect his cominge againe for the space of foure yeares; others of five, some of seven, some of ten yeares; after which time, she is free, and may marry another man. And if the party doe haply returne againe after some long space of time, who was probably thought to have bene dead, the latter marriage undertaken upon necessary ignorance of such an event, may be dissolved; and it shall not be imputed to either party, considering it fell out not by their fault, but by accident.

Now if the question be of willfull and affected absence, the same is to be determined concerning that, which hath bene said before touching the point of *Desertion*.

CHAP.

CHAP. X.

Of the Communion of married folgers, and of due benevolence.

The Communion of man and wife, is that due, whereby they doe mutually and willingly communicate, both their persons, and goods each to other, for their mutuall helpe, necessity, and comfort: Ephel. 5.28. *So ought men to love their wives as their owne bodies: he that loveth his wife, loveth himselfe.*

This due consisteth principally in the performance of speciall benevolence one to another, and that not of countenance, but of due debt: 1 Cor. 7.2. *Let the husband give unto the wife due benevolence, and likewise also the wife unto the husband.*

Due benevolence must be shewed with a singular and entire affection one towards another; and that three wayes principally.

First, by the right and lawfull use of their bodies, or of the marriage bed, which is indeed an essentiall dutie of marriage.

The marriage bed signifieth that solitary and secret societie which is betwene man and wife alone.

And it is a thing in it owne nature indifferent; neither good nor bad: and so *Pand* numbereth it among indifferent things, 1 Cor. 7.27. *Art thou bound unto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.* Wherefore the Church of Rome erreth two contrary wayes. First, in that it maketh marriage to be a Sacrament, and so every action of it, to be of it owne nature good. Secondly, in that they prohibit marriage of certaine parties, and the reason of the prohibition may seeme to be this; that they thinke this secret comming together of man and wife to be filthy.

Of this filthy Pope of Rome; who determined that marriage was the uncleanness of the flesh, and to that purpose abused the words of the Apostle, Rom. 8.8. affirming, that they which are in the flesh, that is, in the state of Matrimoine, cannot please God. Yea, and after that marriage was condemned by them, some began to detest and hate women, as *Ephraim* the Syrian, of whom Ecclesiasticall stories make mention. And the Councell of Trent is of the same judgement. For whereas it opposeth marriage and chastitie; it plainly determineth that in marriage there is no chastitie.

This comming together of man and wife, although it be indifferent, yet by the holy usage thereof, it is made a holy and undefiled action: Hebr. 13.4. *Marriage is honourable among all, and the bed undefiled.* And it is (as all other creatures and ordinances of God are) sanctified by the word and prayer: 1 Tim. 4.2. *Forbidding to marry, &c. velle 4. And nothing ought to be refused: for it is sanctified by the word of God and prayer.* In which place is to be

observed, how the Apostle applyeth the point of sanctification uniquely to marriage.

The word of God giveth direction to married folkes two wayes. First, by giving them warrant, that they may lawfully doe this action; because whatsoever is not done of faith (which faith must be grounded on Gods word) is a sinne: Secondly, by prescribing the right and holy manner of doing the same.

The holy manner stands in these particulars. First, that it be done in moderation. For even in velleckie excess in lusts is no better than plaine adulterie before God. This is the judgement of the ancient Church, that intemperance, that is, immoderate desire even betwene man and wife, is fornication.

Secondly, that it be used in a holy abstinence. Abstinence from this secret societie, must be used in two cases.

First, while the woman is in her flowers. Levit. 18.19. *Thou shalt not goe to a woman to uncover her shame, as long as she is pure apart for her d'sease.* And it is made one of the properties of a good man, not to lie with a menstruous woman, Ezechel. 18.6.

Secondly, in the time of a solenne fast, when some grievous calamitie is imminent. Then they are to give themselves (by natural custom) to fasting and prayer: 1 Cor. 7.5. *Defy and one another, except it be with consensu for a time, that you may give your selves to fasting and prayer; and againe come together, that Satan tempt you not for your want of continencie.* 2 Samuel 13.11. *Then David answered David, The Ark, and Israel, and Judah, dwell in tents: and my Lord is to be heard the servants of my Lord abide in the open fields: shall I then goe into mine house to eat and to drink, and he with my wife? By my life, and by the life of the Lord, I will not doe this thing.* 2 Samuel 13.12. *The family of the house of David shall not be apart, and their wives apart: the family of the house of Nathan apart, and their wives apart, &c.*

Next unto the word, this action may be sanctified by prayer, for a blessing upon it. Children are the gift of God, and therefore married folkes are not only to use the meane, but also to pray for the obtaining of them: Psal. 117.9. *He maketh the barren woman to dwell with a family, and to be a possessor of children.* Psal. 127.3. *Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward.* Examples for this purpose are these, Gen. 25.21. *Isaac prayed unto the Lord for his wife, because she was barren: and the Lord was interested of him, and Rebecca his wife conceived.* 1 Sam. 1.6.27. *And she said, Oh my lord, as thy soule liveth, my lord, I am the woman that stood with thee here, praying unto the Lord: and thou I prayed for this child, and the Lord hath given me my desire which I asked of him.*

Now the Fruits which are receiv'd and enjoyed by this holy usage of the marriage bed, are three. 1. The having of a blessed seed, Deut. 28.1. *If thou shalt obey diligently the voice of*

Ambr'us lib. de Phaedro circa. 11. August. contra Julian. lib. 2.

Canon. Propositio. 1. de 1. de 1.

Scriptura. 1. de 1. de 1.

The second way is, by cherishing one another.

teresse; or to acquaint some certaine persons
therewith, not to the end that she should be
punished for the fact, but that they may take

The second way is, by cherishing, on

He is to fliesthis love in two things; First in protecting her from danger, **Gen. 21:16.** *And Sarah be said, behold I have given two shekels of silver unto thy brother: behold he covering of thine eyes amongst all that is with thee. Let it be known amongst all, and then instructed.* 1 Sam. 20:5. *David's two wives were taken prisoner also, Abigail the Israelitess and Abigail the wife of Nabal the Carmelite.* ver. 8. Then David asked counsel of the Lord saying; Shall I follow after this company? [that seek to kill me?] And he answered him, Follow.

reprove and admonish her in words of

of Afric. Ethic. lib. 3

her sects her in fault. For thus we reade, that Jacob censured his wife, being impatient, even in anger. Gen. 29.21. *Am I in Gods stead, which hath withhelden from thee, the fruit of the womb?* And Job reproved his wife, Job 2.10. *Thou speakest like a foolish woman. What? Shall we receive good at the hand of God, and not receive evil?* But he may not chastise her either with stripes or flogges. The reason is plaine: Wives are their husbands mates, and they too be one flesh. And no man will hate, much lesse beat his owne flesh, but nourisheth and cherisheth it, Ephel. 5.29. Againc, it is the commandment of God, that man should not trespass against the wife of his youth, Malach. 2.15. *Chrysostome* saith, *It is the greatest reproach for any man that can be, to beat his wife. Plutarch* in the life of *Cato the Censor*, affirmeth, *That he which smiteth his wife, doth all one, as if he should lay violent hands upon the sacred images of the gods*, which was counted an high degree of offence among the Heathen.

It is alleged, husbands are commanded to love their wives, as Christ doth his Church; now Christ chastiseth his Church with strokes; and therefore to may the husband his wife. *Ans.* As Christ doth entirely love his Church, so he may also chastise the same, because he is not onely the husband, but absolute Lord and King of his Church, so is not the husband absolute over the wife.

But his authority over his wife, is after a sort civil, as is the authority of the Magistrate over his people. *Ans.* It is not so. For the Magistrate hath in his hand the power of the sword, by which power he inflicteth punishment in case of offence. But the husband can challenge to himselfe no such power: yea, it is flatly forbidden in the civill law, that he should scourge or flog his wife.

Ne: yett helles, if she grow to extremities, and be desperately perriv, so as there be no hope of amendment, then the Magistrate may be informed: who to prevent scandalls, and to provide for publicke peace, both ought and may assigne unto her necessary correction, and punishment according to her desert. Now the husband that hath a wife so stubborn and peevish, must beare it, if it may be borne, as the portion of his crosse laid upon him by God. And in this case if he be impatient, he may in some sort be pardoned and pitied, but he is not wholly to be excused.

CHAP. XII.

Of the Wife.

The wife is the other married person, who being subject to her husband, yieldeth obedience unto him.

Touching the subjection of the Wife, the word of God mentioneth it in sundrie places. Rom. 7.2. *The woman which is in subjection to*

the man, is bound by the Law to the man while he liveth. Ephel. 4.24. *As the Church is in subjection to Christ, even so let the wives be to their husbands in every thing.* Colossians 3.18. *Wives submit your selves unto your husbands, as to the Lord.* 1 Tim. 2.12. *I permit not a woman to usurpe authority over the man.* And it was a law established by God immediately after the fall, Gen. 3.16. *Vnto the woman he said, I will greatly increase, &c. and thy desire shall be subject to thine husband, and he shall rule over thee.* Indeed the daughter according to the Civill law, even when she is married, is *in the power of her father*, and not of her husband. But this is directly against the Law of *Moses*, and crosseth the law of nature, Levit. 22.12, 13. Numb. 30.13.

Now the duties of the wife are principally two.

The first, is to submit herselfe to her husband, and to acknowledge and reverence him as her head in all things. Gen. 20.16. *Likewise Abimelech said unto Sarah, Behold thy brother, is thy husband whom thou callest thy brother, is the wife of thine eyes: to all that are with thee.* As if he should say, *Thy husband is thy head, and hath power over thee, and thou oughtest to reverence him.* For of ancient times, the wife was covered with a vail in the presence of her husband, in token of subjection unto him. Thus *Rebecca* at the sight of *Isaac* took a vail, and covered her head thereunto. Gen. 24.65. 1 Cor.

11.3. *The man is the womans head.* Ephel. 5.22. *Wives submit your selves unto your husbands, as unto the Lord: for the husband is the wives head, even as Christ is the head of the Church.* The reason hereof is good. For the wife enjoyeth the privileges of her husband, and is graced by his honour and estimation amongst men. His Nobilitie maketh her noble, though otherwise she is base and meane; as contrariwise, his baseness and low degree causeth her, though she be by birth noble and honourable, to be by estate base and meane.

The second dutie is, to be obedient unto her husband in all things; that is, wholly to depend upon him, both in judgement and will. For looke as the Church yields obedience to Christ her head, and yields her selfe to be commanded, governed, and directed by him, so ought the woman to the man. So *Sarah* is said, *to obey Abraham*, and to give him the termes of obedience. *She called him Lord, or Sir.* 2 Peter 2.6. Hence it followeth, that the woman is not to take libertie of wandering, and straying abroad from her owne house, without the mans knowledge and consent. 2 King. 4.22. *Then he called to her husband and said, Send with me, I pray thee, one of the young men, and one of the asses, for I will haste to the man of God, and come againe.* Againc, that she is to follow her husband when he sitteth or departeth from place to place, unless he forsake either her or Christ. To this purpose *Paul* saith, *he had power to lead a*

* In positive parts.

born a wife, being a sister, as well as thereof of the Apostles, 1 Cor. 9.5. Thus *Sarah* went with *Abraham* into Egypt, Gen. 12.11. and out of Egypt, Gen. 12.13. and to *Gerar* to *Joseph* there, Gen. 20.1, 2, 7. Thus the wives of *Jacob* departed with him from their father *Laban*, Gen. 21.17.

Contrary to these duties, are the finnes of wives: To be proud, to be unwilling to beare the authority of their husbands, to chide and braule with bitterness; to forsake their houses, &c. Pro. 27.15. *A continual dropping in an idle staine, and a contentious woman are alike: overlaid he that laboureth her, laboureth the wind; and she is as the eye in his right hand, which a maneth it flye.* Exod. 4.26. Then *Zipporah* said, *O bloody husband, because of the circumcision, I was made a fault of the Levites Concubine.* Iudg. 19.2. *Who slayed the widow, and went away from him, and her fathers house in Beislem Judah, and there consumed the space of four months.* It was the fine of *Queen Valtia*, who refused to come at the Kings word, which he had given in charge to the Eunuchs: therefore the King was very angry, and his wrath kindled in him. 1 Sather 1.12. Lastly, to be a cause of griefe to their kinsell. Thus the proud wives of *Esau*, the daughters of the Hittites, were a griefe of minde to *Isaac* and *Rebecca*. Gen. 26.35. & 27.46.

CHAP. XIII.

Of the Parent.

Hereto hath bene treated of the first couple, whereof the family consisteth, namely of married folkes. Now follow the other; and they are of two sorts; either such as whereby the family is increased, and multiplied; or such as are helps therunto.

Those whereby the family is enlarged, are also of two sorts; Parents and Children.

Parents are they which have power and authority over children.

The duties of Parents are especially two; One to bring up their children: The other to bestow them when they have brought them up.

Touching Education or bringing up of children, the Parents care must be, both that they may live, & also that they may live well. Ephel. 4.

Touching the preservation of the life of the child, there are many duties required of the Parents, specially four. First, the Mother is her selfe to give the infant sucke, and to wrap it up in swaddling cloaths. *Paul* commendeth it for the note of a good wife, *to nurse her owne children.* 1 Tim. 5.10. Thus *Sarah* gave sucke to *Isaac*, Gen. 21.7. *Amantulus Samuels*, 1 Sam. 2.22. *David* in likelihood was nursed by his mother, *Phylis*. 1.9. *Thou gavest me hope even at my mothers breasts.* And our Saviour Christ was also nursed by *Mary* his mother, Luk. 11.27. and swaddled, Luk. 2.7. Now the reason hereof is plaine. God hath given milke to women that

beare children, and hath so appointed, that no meat is more natural to the child, than the mothers milke. And nature it selfe teacheth this in the course of other creatures. The earth nourisheth that which it bringeth forth. The first which the new creature is fed by the sap that comes from the root thereof. Yea, amongst the brute beasts, even those that be most savage, as the Tigres doe give sucke unto the young ones which they bring forth.

Yet in case of want of health, or ability, or any other ill impediment, the mother may in equity be excused, and the child committed unto a Nurse. And so we read, that *Rebecca* the daughter of *Isaac*, and afterward the wife of *Isaac*, had a Nurse, Gen. 26.9. whose name was *Deborah*, Gen. 26.8. And *Rebecca* being in a case of the child, committed *Isaac* to be nursed of an Hebrew woman, whom she took not to be his mother, but a stranger; and her lact was allowed by God, Exod. 2.7, 9.

The second dutie of the Parent is, to provide for his child meat, drinke, and clothing. Our Saviour Christ saith, that Parents even by the light of Nature, thought they be evil, will not deny or withhold needfully from their children: Math. 7.9, 10. *When man is there, among you, that if his sonne aske him bread, will give him a stone, or if he aske a fish, will give him a scorpion? And Paul saith, If there be any that provideth not for his owne, and namely for them of his household: he denieth the faith, and is worse than an infidel.* 1 Tim. 5.8.

The third dutie is, when God giveth ability and means, to lay up something for the future maintenance of the child, 2 Cor. 12.12. *For the children ought not to live for the Fathers, but the Fathers for the children.* Prov. 10.14. *House riches are the inheritance of the fathers.*

The fourth is, to observe both the inclination, and the natural gifts of body and mind that are in the child, and accordingly to bestow it in some honest calling and course of life: Prov. 22.

11. *A child is knowne by his actions, whether his work be pure and right.* In the Ecclesiasticall Historie, written by *Ruffinus*, it is recorded, that *Alexander Bishop of Alexandria*, gave a faire out, in a place neere to the sea, a company of children playing together, and in their play imitating himselfe in sundry unchristian actions. And when he had a while viewed them, he perceived that they examined and baptised one another, according to the solemn order used in the Congregation: which thing, when hee had made knowne his Clergie aswained withall, and taken order that the children should be sent for, and brought before him, he demanded of them, what sport they used, and in what manner they played one with another. The children at first for feare, denied what they had done, yet upon further examination they confessed, that they had made *Athanasius* (who afterwards became Bishop of the place) their Bishop, and that he instructed and baptized sundry of their company.

Ruff. Eccl. Hist. l. 6. c. 13.

In 1 Cor. 11. Hon. 26.

L. Confessio. Cate. divortio.

bout

company. He further asked both *Athanasius* and himself, and those which were said to have been baptised, what questions he asked them, and what answers they gave; and perceiving by their speeches, that they had framed themselves, though in sporting manner, to the Church-proceedings in those actions; upon conference had with his Clergie, hee determined, that those which had first bene asked, and had given answer fully, according to the forme used in that Church, and thereupon baptised, should not be rebaptised; And for *Athanasius* and the other children, which had done the part of Ministers in their kinde, hee lent for their parents, and gave them great charge that they should be brought up in learning and religion, that so they might in time be fit for the publicke Ministerie. The like course wereade to have beene taken by the Iherosolymitanes, for judgement of the inclination and towardsness of their children. The Athenians made a law, that before children were bestowed in any calling, they should be first brought into a publicke place, where instruments belonging to all sorts of trades were laid; and looke in what kinde of instrument any of them tooke most delight, the child was thought to be most fit for the trade, whereunto that instrument belonged, and afterward applied to the same with good success.

Nathan. Epist.
ad Eudoc.

Now the parents first and principall care must bee for the Church; that those of their children which have the most pregnant wit, and be indued with the best gifts, be consecrated unto God, and brought up in the Ministry of the Church. Thus *Anna* dedicated *Sanna* her sonne unto God by vow, 1 Sam. 1.11. And she vowed a vow, and said, O Lord of Hosts, if thou wilt give unto this handmaid a manchild, then I will give him unto the Lord all the days of his life. And she did according to her vow, and the Lord blessed *Sanna* her sonne, who in proceesse of time became a great Prophet.

The next point of education of children, is to provide that they may live well and lead a godly life. To this purpose Parents must doe three things.

First, they are to be careful that the child so soone as may be, after it is borne, be admitted into the true Church of God by Baptisme, and have a fit name given unto it.

Secondly, they are to endeavour to sow the seeds of godliness and Religion in the heart of the child, so soone as it comes to the use of reason and understanding; and as it grows in years, so care must bee had that it grow in knowledge and grace. To this purpose is the vow and promise made in Baptisme, which parents are bound to call upon the child to remember, when it comes to years. It was the costly care of *Timothies* parents, 2 Tim. 3.14. But continue thou in the things which thou hast learned, knowing of whom thou hast learned them, ver. 15. And that thou hast knowne the

holy Scriptures of a child, which are able to make thee wise unto salvation, through the faith which is in Christ Iesu. This was the commendment of God to the Parents of his people, Deut. c. 7. Thou shalt rehearse the words of the Law, and shalt take them continually to thy children, and shalt take of them when thou tarriest in the house. And ver. 20. When thy sonne shall aske thee in time to come, saying, What meanes these testimonies, and ordinances, and laws, which the Lord our God hath commanded you? Then thou shalt say unto thy sonne, &c. We were Pharaons bondsmen in Egypt, &c. This was observed by the Israelites in the ages succeeding. Ps. 44. 1. We have heard with our eares, O God, our fathers have told us the wonders that thou hast done in their dayes in old time.

Thirdly, the first instruction of children in learning and religion, must be so ordered, that they may take it with delight. For which purpose, they may be sometimes allowed in moderate manner to play and loose themselves in recreations fitting for their years. And if they doe amitt in either, they are to be restrained by the beadle of discipline. First, by reproofe in word; and when that will not helpe, by the rod of correction. Zach. 8. 5. The streets of the citie shall be full of boys and girls, playing in the streets thereof. Prov. 19. 15. The rod, and correction give wisdom, but a child set at libertie makes his mother ashamed, ver. 17. Correct thy sonne and he will give thee rest, and give pleasures to thy soule. Heb. 12. 9. We have had the fathers of our bodies which correct us, and we gave them reverence.

Yet in this point two extremes are carefully to be avoided; That the Parent be not either too severe, or too indulgent to the child. For severitie *Paul* gives this rule, Ephel. 6. 7. Parents provoke not your children to anger, that is, by too much austeritie in government. For lenitie, we have old *Elis* his example: 1 Sam. 2. 25. And he said unto them, Why doe ye such things: for of all this people, I have evil reports of you. Doe no more my sonnes, &c. So much for Education.

The second generall dutie of Parents, is the bestowing of their children. This bestowing is, when they knowing their children fit for marriage, not to have gift of continence, doe use their best endeavour to provide matches for them in time, or at least, doe advise them thereunto by themselves, or by their friends: 1 Cor. 7. 26. If any man think it uncomely for his virgin to passe the flower of her age, and need forsooke — let them be married, ver. 38. he that giveth her to marriage, doth well, ver. 26. Take ye wives — and take wives for your sonnes, and give your daughters to husbands, &c. Gen. 28. 1. Isaac called Jacob and blessed him, and charged him, and said unto him, Take not a wife of the daughters of Canaan; Arise, get thee to Padan Aram — and thence take thee a wife of the daughters of Laban thy mothers brother. Judges 14. 2. Samson came and told his father and his mother, and said, I have seen a woman of the daughters of the Philistines; now therefore give me her to wife.

This

This note is now advised carefully against, of Parents; and the fruit thereof is dangerous. For hence it comes to passe, that their children oftentimes doe either commit whoredome, or undertake wicked and ungodly marriages.

In the choice of a husband or wife, the Parents ought to have a greater respect unto pietie and wisdom, than unto beauty and riches, or any other ornaments and shewings. Yet wherethey all concur, the partie to be qualified is the more thankesfully to be entertained. Upon these grounds the *Psalmist* or Prince of *Midian*, gave his daughter *Zipporah* to *Moses*, and *Moses* agreed to take her. Exod. 2. 19. A man of Egypt delivered us from the Philistines, and also drew us out of Egypt, and watered the fleece. — And *Moses* agreed to dwell with the maid, who gave unto *Moses* *Zipporah* his daughter, Joshua 15. 6. Then Caleb said, Hee that smiteth *Kiriath-sepher*, and taketh it, even to him will I give *Asaph* my daughter to wife. Yea, it is a time to marry quickly for children, without consideration of the better things. Thus the old world sinned, when the *Names of God* gave the daughters of men that they were five, and took their wives of all that they liked, Gen. 6. 2, and *Samsa*, who only upon the sight of the woman in *Timnah*, of the daughters of the *Philistines*, without further inquiring, desired that the might be given him for his wife, Judges 14. 2.

Again, it is meet that Parents should deale moderately with their children in this case, and not undertake at any hand to force and compell them to marry this or that partie. This was the just commendation of *Rebecca*s parents, who though they were Idolaters, yet had that regard of equitie, that they first called her and asked her consent, before they sent her away with *Abrahams* servant, to be married to *Isaac*, Genes. 24. 58. Now in case the Parents faile in their duty in this regard, the sonne or daughter may lawfully declare the matter first to their kinsfolke, and afterward (if need bee) to the Minister or Magistrate, and sue for redresse by their means and direction.

CHAP. XIII.

Of the Sonne.

The Sonne is he who is in subjection to his Parents.

The duties of a Sonne to be performed to his Parents, are principally two.

First, to yeeld them obedience, whether they be his naturall Parents or otherwise, as his step-father and stepmother, and that while he liveth, Eph. 6. 1. Children obey your parents in the Lord: for this is right, Luke 2. 51. Then he went downe with them, and came to Nazareth, and was subject unto them, Exod. 18. 19. *Moses* father in law did not so. He is not my voice, I will give thee counsel, and God shall be with thee, Ruth 3. 7.

And Ruth said unto *Nathan* her mother-in-law, All that thou biddest me, I will doe, Job 1. 2. And when the dayes of their banishment were gone about, Job saw, and justified himself.

This obedience must flowe it selfe in two things.

First, in the choice of a lawfull calling, where in the child is to be contented and appointed at the discretion of the Parent.

Secondly, in marriage: For in that, the parent is the principall agent and disposer of the child. Now although his authority be not so great as that the child is to be forced and compelled by him; yet the reverent and dutifull respect which the child ought to have towards him, ought to be a strong inducement, not to dissent, or renounce his advice, without great and weightie cause. Yea the child must endeavour by all manner of dutifull carriage to overcome, or at least to mitigate his parents severity in that befall.

Now for the daughters: They must yeeld obedience to their Parents in all Domestick labours, that they may be skillfull in household affairs. Thus did the seven daughters of the *Psalmist* of *Midian*, continue themselves to draw water, and fill the troughs to water their fathers sheeps, Exod. 2. 16. Thus *Rebecca* was sent to come out of her fathers house, with her pitcher upon her shoulder, and to goe downe with it to the well to fill it, and give drinke to her fathers Camels, Gen. 24. 16, 17.

The second dutie of the sonne, is to recompence his fathers love, and care over him, by receiving him in case of want, if God give ability, with food and raiment, and other necessities. Herein children must deale with their parents, as the brood of the *Stork* is reported to doe with her, by feeding her when she is old; wherein they do no more but what she before hath done unto them. It is *Pauls* counsell, that children and nephewes should recompence the kindeesse of their kinsred in the first place, 1 Tim. 5. 4. and therefore to their parents, the head and foundation of their kinsred. When *Joseph* was in prosperitie, and his father *Leah* in want, he first gave him come freely, and afterwards led him to Egypt, and there provided for him: in such as the Text faith of him, that he nourished his father and his brethren, and all his fathers household with bread, Even as the *maiden* gave meat unto the child, Gen. 17. 12. When *Nammi* the stepmother of *Ruth* was of great years, and her strength failed, *Ruth* gathered corn in the harvest for releeve of them both. Yea, when *Boaz* gave her to eat and to drinke, hee reserved part of her victuals, and brought it home with her gleanes, to refresh her mother, Ruth 2. 14, 18.

The necessity of the performance of this dutie is so great, that if the sonne neglecteth them, and doth the contrary, by ill usage of his Parent, either in word or deed, hee is worthy of death, even by *Moses* law: Exod. 21. 17. If he that smiteth his father or his mother, shall die the death.

The

CHAP. XV.

Of the Master.

The law of the first borne of a mans children, that he should have a greater portion of his fathers goods, than any of the rest of his brethren, is perpetual, and admits no exception, but onely in the case of notorious wickedness. Deut. 21.17. *Hee shall acknowledge the sonne of the first borne for the first borne, and give him a double portion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first borne.* This was the law; yet we readeth that *Reuben* lost this prerogative, by reason of his inuelt, and *Indah* the fourth sonne of *Isaac*, had the dignitie of the first borne: *Genesis* 49.8. *Thou Indah, thy brethren shall praise thee: — thy Fathers sonnes shall bow downe unto thee.*

In the Church of the old Testament, the privilege of the first borne was threefold; the first of government and royaltie, the second of Priesthood, the third of the double portion. And it is probable that this was for the most part Ceremoniall, and was accomplished and determined in Christ, who was the *Image of the invisible God, and the first borne of every creature*, *Coloss.* 1.15.

Here two questions are propounded.

Quest. I. Whether it is lawfull for the sonne to make a vow belonging either to religion, or to civill conversation, without the consent of the Parent?

Ans. A vow so made is of no force to binde the child, but by the law of nature and common equitie, is to be made void. For it is a ruled case, that he which is not his owne man, that is to say, at his owne libertie, but under the power of another, cannot binde himselfe. Again, the authority of the Parent by the Law of God is great: For it alloweth the Father to make void the vow of the child pertaining to Gods worship, *Numb.* 30.6.

Quest. II. Whether is the consent of the parents to be required in the second marriages of their children.

Ans. I. Of ancient times, both by ^{*} Civil Lawes, and also by Imperiall constitutions, it was provided that no widowers, though made free by their former marriages, should make any contract againe, without the good will of their Parents. II. Consent in this case, though it be not absolutely necessarie, yet it is to be thought fit and convenient, because children in some regards exempted from Parents authority, doe owe notwithstanding the dutie of honour unto them, by Gods expresse commandement, *Exod.* 20.12. and consequently ought to testifie the same by being ordered and advised by them in some sort, even at the after-beflowing of themselves. Hence it is, that ^{*} latter Divines have holden upon good ground; That the espousalls of widowers, who have some more libertie, than the child first married, being made without their Parents knowledge, cannot but incur just reprehension, howsoever they may stand in force without it.

NExt unto Parents and children, whereby the family is increased, is a second sort of couples, which are helps therunto. And they are masters and servants.

The Master is a member in the family, which hath power, and beareth rule over the servants. And his dutie stands principally in three things.

First, to make a good choice of his servants; which is then done, when he inquirith first after such as feare God, and be willing to serve him. *Paul* makes the service and feare of God the maine ground of true obedience in servants, *Ephes.* 6.5,6,7. *Colos.* 3.22. It was the rule of *Dauids* choice, *Psal.* 101.6. *He that walketh in the perfect way, he shall serve me.* *Abrahams* chiefe servant of his house, was a man that feared God, as appeareth in that he made confession of his oath, *Gene.* 24.2,3. and prayed alio for successe in the businesse whereunto he was sent, *Gene.* 24.12. *O Lord God of my Master Abraham, I beseech thee send me good speed this day, and these words to my Master Abraham.* *Cornelius* of *Cæsarea*, the Captain of the Italian band, had a Souldier that daily attended on him, who feared God; and servants also binde him, to whom he made knowne the heavenly vision which he saw, *Acts* 10.7.

Secondly, to enjoyne them labour, and not to require more of them than their strength will beare. The Master is to rule over the servant in justice. And then is his commandement unjust, when it will not stand with the course of nature, with the ability of his servant, or with the word of God. Therefore hee is to require labour at their hands proportionable to their strength, and yield them sometimes intermission and rest. *Levit.* 25.46. *Over your brethren the children of Israel, ye shall not rule over one another with cruelty;* *1 Peter.* 2.8. *Be ye full of love, one beate with another.* And for the furtherance of businesse, it is convenient that the Master bee oftentimes present with the servants in their workes, *Prov.* 27.22. *Be diligent to know the state of thy flocke, and take heed to thy herds.* The good *Matron* overseeeth the wayes of her household, *Prov.* 31.27. A man of *Libya* being asked, what it was that might make a horse fast, he answered, *The masters eye.*

Thirdly, to recompence the diligence and paines of his servant, and that three wayes.

First, by giving him his due of meat and drinke for the present. The good *Matron* giveth the portion to her household, and the ordinary to her maids, *Prov.* 31.15.

Secondly, by paying him his hire in the end of his service. *The labourer is worthy of his wages*, *Luke* 10.7. *Well done good servant and faithful; thou hast beene faithful in little. I will make*

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might be made over much, over twenty *Matthew* 20.12, 25.21.

These three events are to be observed. I. That the wages be proportionable to the work. II. That it be paid in due time, without deferring. So the Master of the vineyard *when even was come*, called his servants together to paye them their hire, *Mat.* 20.8. III. That the servant be not defrauded of any part of his due.

For this is a crying sin: *Deut.* 24.15. *They shall give him his hire for his day, neither shall the Sunne goe downe upon it — lest he cry against thee to the Lord, and thou be found to doe iniustice.* *1 Sam.* 5.4. *Behold, the hire of the labourer which hee have reaped your fields, which is kept back by you, and crieth, and the cry of them which have reaped, are entered into the ears of the Lord of hosts.*

Thirdly, if the servant in time of his service be sicke, the masters care must be by all means possible to procure his recovery. Equity must be the rule in these cases; and masters are to doe as their servants, that which is just and equall. *Col.* 4.1. Now the servant haply falls sicke, by and in his service, and his health yeelds not alio profit to his master, but incouragement alio to himselfe. The good Centurion in case of his servants sicknesse, took the best course to have him restored, *Mat.* 8.6.

CHAP. XVI.

Of the Servant.

THe Servant is a person in the family subject unto his Master.

The duty of a servant is, faithfully and diligently to demean himselfe in the affaires of his master, and to doe service unto him, as unto Christ, though he be froward and hardhearted. *Tit.* 2.9. *Let servants be subject to their Masters, and please them in al things, not answering againe.* *Eph.* 6.5. *Servants, be obedient to them that are your masters according to the Lord, with feare and trembling, in singleness of your hearts, as unto Christ.* *Col.* 3.22. Thus *Isaac* served *Laban*, *Gene.* 31.38. *This twenty years have I beene with thee, thine ewes and thy goats have not cast their young, and the rams of the flocke have not eaten of it.*

Contrariwise, the servant must take heed that he doe not his masters businesse negligently or for fashion sake, or with eye-service as a man pleaser; that in case of rebuke or contumelious, he answer not againe: lastly, that he be trusty, and withhold his hands from picking, and his heart from deceiving his master.

Servants are of two sorts; either free, or bond-servants.

A free-servant is he, whom his master hirith for wages to doe him service. To him belongs the just payment of his hire; and in case of offence the master hath authority to censure and

correct him, provided there in the execution thereof respect be had unto his age, and the correction be fitted unto his situation, as if hee were his sonne.

A bond-servant, is a servant bought for money, and is commonly called a slave. Touching this sort, a question is moved, whether a Christian may with full conscience, have and use a man as his slave.

Ans. The power and right of having bond-men, in those countries where it is established by positive lawes, may stand with good conscience, if it be used with moderation, whereas there is no cause to be observed.

I. That the master have a over his servant the power of life and death; for this takes away the best part power of the Magistrate, to whom onely the Lord hath committed the sword of justice.

II. That there be not liberty granted him, to use his servant at his owne will and pleasure in al things; for this was not granted by the law of God to his owne people: *Exod.* 21.26. *If a man smite his servant, or his maid in the eye, and hath perished it, he shall let him goe free for his eye: Also if hee smite a mans servants or his maids tooth, he shall let him goe forth free for his tooth.*

III. That the power be not enlarged to the commanding of things against piety or justice: for in these cases a man must rather obey God than man, *Act.* 4.19.

IV. That masters doe not take liberty to make separation of those their servants that be married, the one from the other, or of those that be parents from their children; considering that God himselfe hath made these societies, and joyed his peacable together, and therefore man may not separate them.

V. That the masters doe not take liberty to put over their servants to ungodly and unbelieving masters: for that is an unkind and cruell liberty, and may bee an apparent occasion to make the servant fall away from religion, and renounce the true God.

VI. That they doe not binde them to perpetual slavery, and never make them free. *Exod.* 21.5. *But if the servant for thou, I love my Master, my wife and my children, I will not goe out free.*

VII. That the servitude bee not procured and retained by force; for it is a more grievous crime to spoyle a man of his liberty than of his riches.

Now that the law power limited with these cautions, is lawfull and warrentable in conscience, it appears by these reasons:

I. God hath ordained and allowed it, even by warrant of his owne law: The posterity of *Shem* was cuffed by *Noah*, and condemned to slavery, *Gene.* 9.25. And *Isaac* said, *Cursed be ^{*} Cham, a servant of servants shall hee be to his brethren.* So were the *Gibsons* by *Isaac*, *Job.* 32.2. *Now therefore ye are cuffed and there shall none of you be free from being bond-men, and henceforth of swains and drawers of water, for*

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the house of my God. So was the thief, Exo. 22. 3. If he had not sworn with to make restitution, then he shall be sold for his theft. Again, those that are overcome in war may be held captive, and it is lawful for the conqueror to kill them, and therefore to make them slaves; and if being taken, they be saved from death, they owe all that they have to them by whom they are saved.

11. The law of God gave liberty to any man that would, to make sale of himself to another. Levit. 25. 45. *If of the children of the strangers that are joiners unto you, of them shall ye buy; or of their families that are with you, which they begat in your land, they shall be your possessors, Deut. 15. 12. If thy brother an Hebrew sell himself to thee, or an Hebrewess, and serve thee five years, even in the seventh year thou shalt let him go free from thee; and in 7. Thou shalt take an awle, and pierce his ears throug against the door, and he shall be thy servant for ever.*

111. The man that is ransomed from his enemy, is bound to serve as a slave in lieu of thankfulness.

IV. The examples of the godly in the Scriptures. Abraham had servants whom he bought for silver, Gen. 17. 12. *Every manchild of eight daies old among you shall be circumcised in your generation; as well hee that is borne in thine house, as hee that is bought with money of any stranger, which is not of thy seed. Gen. 24. 35. The Lord hath blessed my Master Abraham wonderfully; for he hath given him sheepe, and beeves, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.*

V. The Apostles doe not disallow of such servants, but command them being servants, and called to the profession of Christianity in that state, not to change, but to abide in their calling. 1 Cor. 7. 22. *Art thou called being a servant? care not for it.*

It is alleged, that such servitude is against the law of nature. *Ans.* It is indeed against the law of entire nature, as it was before the fall, but against the law of corrupted nature since the fall it is not.

But Christ hath purchased liberty to believers, Col. 3. 1. *Ans.* Only a spiritual liberty in this life, and a corporall only in the life to come. For though the servant in regard of faith and the inner man be equal to his master, because in Christ Jesus there is neither master nor servant, bond nor free, yet in regard of his outward man, and civil order amongst men, the master is above the servant, and the servant is and must be subject to the master. Nevertheless where this kinde of servitude is abolished, it is not to be againe received or entertained among Christians. Specially considering it is a far more mild & moderate course to have hired servants.

If he be id againe, that the heathen Philosopher holdeth servitude to be naturally, whereby some are by birth bond, and others free; I answer, That servitude proceedeth not of nature,

but hath his original from the lawes of Nations, and is a consequent of the fall. For all men by nature are equally and indifferently free, none more or lesse than others.

CHAP. XVII.

Of the Master of the Family,
or Good-man of the house.

THIS much touching the divers and severall combinations or couples belonging to the state Oeconomicall. From which doe arise two persons of a mixt or compounded nature and condition, commonly called the Goodman and the Goodwife of the house.

The Goodman or Master of the Family, is a person, in whom reflect the private and proper government of the whole household, and he comes not into it by election, as it falleth out in other states, but by the ordinance of God, teelec even in the order of nature. The husband indeed naturally beares rule over the wife, parents over their children, masters over their servants; but that person, who by the providence of God, hath the place of an husband, a father, a master in his house, the same also by the light of nature, hath the principality and sovereignty therein; and is *Paterfamilias*, the father and chief head of the Family: to him therefore the true right and power over all matters domestick, or right appertaineth. The duties of the master of the Family are speciall: yve:

I. To beare the chiefe stroke, and to be the principall agent, director, and furtherer of the worship of God within his family. Jos. 24. 15. *I and my household will serve the Lord.* And this he doeth, partly by praying for and with his household, and partly by instructing them in the holy Scriptures, and in the grounds of religion; that they may grow in knowledge, and reape benefit by the publique ministry. Thus God commanded the men of Israel to walke in their families, Deut. 6. 7. *Thou shalt rehearse them continually unto thy children, and shalt talke of them when thou carriest in thine house, — and when thou liest downe, and when thou risest up. Again, ver. 20. When thy sonne shall aske thee, — what mean these testimonies, and ordinances, and lawes, which the Lord our God commanded you? Then shalt thou say unto thy son, We were Pharaohs bond-men in Egypt, but the Lord brought us out of Egypt with a mighty hand.* This testimony God gave of Abraham before the Law was given, Gen. 18. 19. *For I know Abraham that he will command his sons, and his household after him; that they keep the way of the Lord.* And this household of Abraham was very large, for the holy Ghost sayes long before, that he had three hundred and eighty teene; that were borne and brought up in his house, Gen. 14. 14. It was in likelihood the course of Salomon,

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which

which he had received of his father David, and given for a rule to all masters of families, Prov. 4. 1. *He re, O children, the instruction of aspe-cter, and give care to have understanding.*

For I was my Father's son, please and tender in the sight of my mother, when he taught me, and said unto me, Let thine heart be full of my words. The company of the Disciples were the household of Christ, and he himselfe did administer all parts of the service of God with them, and amongst them, Luk. 22. 15. To this purpose Augustine saith, *That the Master of the family doth after a sort, as in his nature performe the duty of a Church-man, or Bishop within his house.*

To Timothy 3. 1.
in 1886.

II. To bring his family to the Church or Congregation on the Sabbath day, to looke that they doe religiously there behave themselves, and after the publique exercises ended, and the Congregation is dismissed, to take account of what which they have heard, that they may profit in knowledge and obedience, Act. 16. 24. *The day after they entered into Caesarea: Now Cornelius waited for them, and had called together his kinsmen and speciall friends, v. 25. Now therefore (saith Cornelius to Peter) we are all here present before God, to heare all things that are commanded thee of God. Job 1. 5. And when the dates of our banqueting were gone about, Iob sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, &c. 2 King. 4. 23. And he said, Wherefore wilt thou goe to him to day? It is neither new Moone nor Sabbath. For this very cause the fourth Commandment is given full of all and principally to the master of the family, that he might see the Sabbath kept, and be a principall doer in all parts of Gods worship therein. Exod. 20. 10. *In it thou shalt not doe any worke, thou, nor thy wife, nor thy daughter, thy manservant, nor thy maid, nor thy cattell, nor thy stranger that is within thy gates.**

Neither is this his care tied only to the Sabbath, but upon other daies besides it, he ought to cause them of the household, as much as in him lieth, to repaire to places where the Word of God is preached. Commendable was the practice of Mary the sister of Martha, in this case, who when Christ came to her house, is said to sit at his feet and to attend unto his preaching, Luk. 10. 39.

III. To provide for his family meat, drinke, and clothing, and that they may live a quiet and peaceable life, 1 Tim. 5. 8. Prov. 27. 26. *The fowls are for thy clothing, and the goats for the price of the field. V. 27. And let the milk of thy goats be sufficient for thy food, for the food of thy family, and for the sufficiency of thy maid.* 1 Cor. 9. 9. *Thou shalt not muzzle the mouth of the Ox: that treadeth out the Corne: doth God care for Oxen? and he saith hee will not altogether for our sakes? Matth. 23. 5. Every Scribe which is taught unto the Kingdom of Heaven, is like unto an householder, that brings*

forth out of his treasure things both new & old. IV. To keepe order, and to exercise discipline in his house, and that in this manner:

In case of offence, when a capitall crime is committed, which meritteth publique censure, he is not to punish it himselfe, but to bring the offender to the civill Magistrate, to informe of his fault, that he may have his due: It was a course established by the Iudicial Law, which God gave unto Moses for his direction in cases criminall among the Israelites, Deut. 21. 18. *19, 20. If any man hath a sone that is stubborn and disobedient, which will not hearken unto the voice of his father, nor the voice of his mother, and they have chastened him: then shall his father and his mother take him, and bring him unto the Elders of the City, and unto the gates of the place where he dwelleth, and shall say to the Elders of his City: This our sone is stubborn and disobedient, and he will not obey our admonition: he is a rioter, and a drunkard. Again, Deut. 13. 6. If thy brother the sone of thy mother, or thine owne son, or thy daughter, or thy wife that lieth in thy bosom, or thy friend which is as thine owne soule, notice thee secretly, saying, Let us go and serve other gods, (which thou hast not knowne, then, I say, nor thy father,) then shalt not consent unto him, nor heare him, neither shalt thine eye pity him, nor thou mercy, nor keepe him secret. Zach. 3. 2. And when any shall yet propose, his father and mother that begat him shall say unto him, Thou shalt not love; for thou hast left us in the name of the Lord; and his father and his mother that begat him, shall thrust him throug when he propheseth.*

If the fault be of an inferior nature, and lesser in comparation; the matter of the Family ought to proceed by private censure upon the delinquent party, sometimes by admonition, otherwhiles by correction and chastisement, according to the quality of the offence, and the condition and state of the person: Levit. 19. 17. *Thou shalt plainly rebuke thy neighbour, and not suffer him to goe. Mat. 18. 15. If thy brother sinne against thee, goe and tell him his faults betwene him and thee alone: If he heare thee not, take yet with thee one or two. Prov. 29. 17. Correct thy sonne, and he will give thee rest, and will give pleasures unto thy soule.*

When admonitions and corrections will not prevail, the party must be brought before the Ministers and Governours of the Church, that they may censure him, Mat. 18. 17. *If he will not heare them sell it unto the Church.* And the Apostle James giveth order that the Ministers of the Church should come to those that are sicke, and pray for them, James 5. 14. which they doe in case of infirmity, then they are also to be sought unto, in case of error and offence committed, for redress.

But when none of all these means will do good, if the party be a fervent, his matter may and ought to remove him: Phil. 10. 7. *There*

Page 2

shall

shall a decent person dwell within mine house, he that settles lies shall not remain in my sight. Joh. 8. 25. *The servant abideth not in the house for ever.*

V. To give entertainment to those that are strangers, and not of the family if they be Christians and Believers: but specially to the Ministers of the Word, Rom. 12. 13. *Giving your selves to hospitality.* Heb. 13. 2. *Be not forgetful to lodge strangers: for hereby some have received Angels into their houses unknown.* This duty the woman of Shunim and her husband performed unto the Prophet Elijah, 2 King. 4. 10. *Let us make him a little chamber, I pray thee, with walls, and let us set him a bed there, and a table, and a stool, and a candlestick: that he may turne in to us, when he cometh to us.* These are the duties.

Here it is demanded, whether the Master of a family is always, and necessarily bound in his own person to do all these things?

Answer, that if he be just and necessary cause, either in respect of his own inability, or in regard of publick impement, upon a lawful calling, whereby he is hindered, so as he cannot doe any of them himselfe at sometimes it is lawful for him to have and use a deputy. Thus our Saviour Christ teacheth in effect, when he saith, *Who is he of us that is free, and wife, whom his master hath made ruler over his household, to give them meat in season?* Matth. 24. 29. Thus *Abraham* had a steward of his house, *Eliker* of Damascus, Gen. 15. 2. and he performed the weightiest matters that concerned the establishment and continuance of a Family, not by himselfe, but by his Steward, as namely, the choice of a wife for his sonne *Isaac*, Gen. 24. 2. *Therefore Abraham said unto his eldest servant of his house, which had the rule over all that he had: Put now thine hand under my thigh, &c.* Thus *Pharaoh* King of Egypt had *Joseph*, Gen. 39. 5. *So Joseph found favour in his sight, &c.* served him, and he made him ruler of his house, and put all that he had in his hands.

CHAP. XVIII.

Of the Mistress of the Family, or Good-wife of the house.

The Good-wife or Mistress of the house, is a person which yieldeth helpe and assistance in government to the Master of the family. For he is, as it were, the Prince and chief Ruler: shee is the associate, not only in office and authority, but also in advice and counsell unto him. 1 King. 1. 17. *And after these things,*

the voice of the woman, which was wife or mistress of the house, was heard.

Her duty is two-fold.

First, to govern the house, as much as concerneth her, in her place. 1 Tim. 5. 14. *I will therefore that the younger women merry and give to the house.* And that these doth three waies. I. By exercising her selfe in some profitable employments for the good of her charge. Prov. 31. 13. *She seeketh wool and flax, and laboureth cheerfully with her hands.* II. By appointing her maids their worke, and overseeing them therein. Ver. 15. *She is fish which is set by night, and giveth the portion to her household, and the ordinary to her maids.* III. By ordering her children and servants in wisdom: partly by instruction, partly by admonition, when there is need. Ver. 26. *She openeth her mouth with wisdom, and the law of grace is in her tongue.* ver. 28. *Her children rise up and call her blessed, &c.* Tit. 2. 5. *That they be discreet, chaste, keeping at home, &c.* Act. 18. 26. *Priscilla* in her house, with *Aquila*, instructed *Apollos*, in that wherein hee was wanting, exhorting him into him the way of God more perfectly. *Gregory Nazianzen* in an Oration made for his father, saith, *That his mother was an only helper, but also a teacher or instructor, and guide unto his father in matters of religion and godliness.*

The second duty is, to give the portion of food unto her family, or cause it to be given in due season. Prov. 31. 15. *She riseth whilst it yet is night, and giveth the portion, or meat to her household.* Thus did *Rebecca* in her house, Gen. 27. 6. *Get thee now to the flocke, and bring me thence two good kids of the goats, that I may make pleasant meat of them for thy father, such as he loveth.*

Quest. Whether may the good-wife, without the consent of the good-man, give and bestow the goods belonging to the family?

Ans. I. There are some things which are proper to her selfe, and not part of her dowry which shee brought unto her husband. And these three may claime as her owne, because either they were reserved upon the match made betweene them, or else are peculiar unto her by their mutual consent; and of them she may lawfully give, without her husbands knowledge. II. The goods which are common to them both, are of another nature; and these three may not bestow, without his allowance, either expresse or at least generall and implicite, specially when the giving of them doth or may grow in likelihood, to the hindrance and prejudice of the state of the Family.

FINIS.

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