An Homely of the State of Matrimonie.

He woorde of Almightye God both testifie and declare, wherfore the original beginning of Matrimonie cometh, and wherfore it is ordained. It is instituted of God, to shew that man and woman should lyve lovingly in a perpetual friendly fellowship, to bring forth fruit, and to abyde fornication. By whiche meanes, a good conscience might be preferred on both parties, in bydying the corrupt imaginations of the flesh, within the limites of mes lice. For God hath straitly forbidden all who doe uncleanesse, and hath from time to time, taken greevous punishmentes of this inordinate lust, as all stories and ages hath declared. Furthermore, it is also ordained, that the Church of God and his kingdom, may by this kynde of lyfe be comforted and enlarged, not onely in that God gathereth childen to his blessing, but also in that they be brought by the parents godly, in the knowledge of God's woode, and the knowledge of true religion, might be delivered by instruction from one to another, that finally, many might enjoy that everlasting immortality. Wherefore, to the end, as Matrimonie should so wel to abyde summe's offence, as to erect the kingdom of God, you, as all other which enter this state, must acknowledge this bountie of God, with pittie and thankfulnede, to that he hath so ruled your hartes, that ye know not the example of the wicked people, who let them besmitch in fletyness of synne, where both of you stand in the fear of God's aborre all synnes. For that is surely the singular gift of God, where the common example of the woode, declared how the deuill hath they hartes boundes and entangled in divers lucre; so that they in theyr witnesse sate run into open abominationes, without any grudge of theyr conscience. Whiche is of God, that is sett to perpetrative and bythole, what damnation taryth for them. Saint Paul describeth it to them,aying: Hethre merchenters, neithre adulterers, that inhabite the kingdom of God. This horible judget of God ye be escapec through his mercy, lio be that ye liue intersectively, according to God's obedience. But yet would I not have mercieresse, without watching. For the deuill hygly enclie to attempts all thynges to interrete and hynder your hartes and godly purpose, yf ye wil not geue hym any entrie. For he hygether laboure to breake thyg godise knothe begyn betwixt you: els at laste, he wil laboure to encomber it with divers greeces and displeasures.

And this is his principal craft, to hoste disfuction of hartes, of the one from the other: That whereas now there is plesaunt s sweete he besromg thee, he wil in the stede thereof, synge ofmost bittere s unpleasant discord. And
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which prest them either to such rough and harpe wodes, or strypes, which is surely compos.

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folly, is ever from our tender age grown up with us, to have a desire to rule, to subdue our will by our wills, to subdue our wills by our wills, so that none themselves it need to give place to another. That wicked yce of subdue will and self love is more mete to breake and to disserce the love of hart, then to preferre concorde. Wherefose, married persons must appeare they minds in most earnest wise to concorde, and must cease continually of God, the helpe of his holy spirit to rule these hartes, and to keep their minds together: that they be not disserced by any division of discord. This necessitie of prayer, must be oft in the occuring and yving of married persons, that oft time the one should pray for the other, lest hate and debate do alter betwixt them. And because it we do consider this thing, but noone we do performe it (I say to pray diligently) we see howe wonderfull the devill defeth and sootheth thyg care, howe fewe matrimonyes there be without bindinges, bratigges, tauntinges, repentence, bytres, curtynges, and yphigrynges. Which thinges, whosoever both commit, they do not consider that it is the infallation of the ghostly enemie, who taketh great delight therin. For these would with al earnest endeare, strike against these milkches, not onely with word, but also with all possible diligence. Dea they would not give place to the provocation of wrath, which...
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... diligence, whereof Saint Peter giveth his precept, saying: You husbands deal with your wives according to knowledge, giving honor to the wife, as unto the weaker sex; and as unto them that are heirs also of the grace of life, that your praises be not hindered. This precept doth peculiarly pertain to the husband. For he ought to be the leader and author of love, in cheery living and increasing concord, which shall take place, if he will use meekness and not tyrannize, and by some things to the woman. For the woman is a weaker creature, not endued with the strength and constance of mind, therefore they be the sorer disquieted, and they be the more prone to all weake affections and dispositions of mind, more than men be, and lighter they be, and more prone in their fantasies and opinions. These things must be considered of the man, that he be not to haste, so that he ought to winke at sometyme, and must gentleness expound all things, and to forbear. However, the common estate of men both judge, that such moderation would not become a man. For they say, that it is a token of a womanlike cowardice, and therefore they thinke that it is a mans part to fume in anger, to fight with spite and slace. However, howsoever they imagine, undoubtedly Saint Peter doth better judge what should be seeming to a man, and what he think most reasonably performe. For he saith, reasoning should be used, and not fighting.
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For this surely both nor the concorde very much
then the wyfe be ready at hande at her husbandes commanment, when the wyll apply her selfe to hys wyl, then the endeavor of her self to sake his contention, and to do him pleasure, when the wyll echewe all thynge that might offend hym. For thus wyll moste truely be verified the saying of the Poete: A good wyse by obeying her husband, that bring the rule, so that she shall have a delight and a gladnes, the fonder at al tyms to returne home to her. But on the contrary parte, when the wyves be stubborn, froward, and malapert, they husbands are compelled thereby to abhorre and flee from they own houses, euyn as they should have battale with their enemies. Howbeit, it can scanty be, but that some offence shall sometime chance between them. For no man both true without faule, specially for that the women is the more faule parte. Therefore let them beware that they stand not in they faultes and wryslenes: but rather let them acknowledge they follys, and say: My husband, so it is, that by my anger I was compelled to do this, or that, forgive it me. Hereafter I wyl take better heed. Thus ought women the more obedient to do, the more they be reade to offend. And they shall not do this onely to auoyde stryke and debate: but rather in the respect of the commandement of God, as Saules expresseth this in this forme of wordes:

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Let woman be subject to the husband as Ephes. 5 to the Lord. For the husband is the head of the woman, as Christ is the head of the church, Here you understand, that God hath commanded, that ye should acknowledge the authority of the husband, and referre to hym the honor of obedience. And St. Peter saith in that same place afore rehearsed, that holy matrones dyd sometimes bless them with or without gold and silver: but in publishing they whole hope in God, and in obeying the husband, as Sara obeyed Abraham, calling hym Lord, whose daughters ye be (faith he)s ye folowe her example. This sentence is very meete for women to pattern in their remembrance. And it is, that they must specially feele the griefes and pynes of thy matrimony, in that they relinquishe the libertie of their owne rule, in the paine of them travailing, in the bringing up of their children, in which offices they be in great peryls, and be grieved with great afflictions, which they might be without, if they issued out of matrimony. But Saint Peter saith, that this is the chiefes ornament of holy matrones, in that they sette they hope and trust in God, that is to say, in that they refused not from marriage for thehusines thereof, for the griefes and peryls therefor: but committed at such adventurous to God, in most sure trust of helpe, after that they have called upon by his ayde. So woman, do thou the lyke, and so wait thou be most excellently beautified before God, and all his Angels and apologues, and thou needest not to seek further for doing anye better worke. For obe the husband, take regard of his requestes, and gete bide into him to perceale what he requireth of thee, and so shalt thou honor God, and liue peaceablie in the house. And beyond this, God shall folowe the wyth his benediction, that all thinges shall well prosper both to thee and to thy husband, as the Psaume saith: Blessed is the man which feareth God, and walketh in his ways, thou shalt have the fruites of thyne owne handes, happy shalt thou be, and well shalt it go with thee. Thy wyfe shalle as a wyne, plentifully spreding about thy house. Thy chidren shalle as the yonge springes of the Olyuer abundant about thy table, so thus shall that man be blessed (faith David) that feareth the Lord. Thys let the wyfe have ever in mynde; the rather admonished therefore, by the apparaile of her head, whereby is signified that she is under court, or obedience of her husband. And as that apparaile is of nature to appoynted to declare her subjection: so bidde she Paul, that all other apperaile shoulde expresse both shamelessnesse and subjection, for if it be not awfull for the woman to have her head bare, but to cere theron kyne of her power, wherfore be the goeth more is it required, that she declare the thinges that are hereby. And therefore these auncient women of old world called their husbandes lords, and keppe the reverence in obeying the
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But peradventure she will say, that those men forced they wives in deed. I know that well enough, she beare it well in mynde. But when I do admonish ye of your dutie, then cal not to consider what they duties be.

For when we our selues do teach our children to obey vs as they parents or when we teought our seruantes, and tell them that they should obey their masters, not onely at the eye, but as to the Lorde: If they shoulde tell vs, saide our duties, we would not think it was done. For when we be admonished of our duties, we ought not then to seeke what other mens duties be.

For though a man had a companion in hisy duties, yet shoulde he be there be without his fault. But this must he only looked on, by what is meanes thou mayest make thy selfe without blame. For Adam dyd let the blame upon the woman, and she turned it unto the serpent: but yet in other of them was thus excused. And therefore big not such execuses come at this time: but appyse all thy diligence to Serue thyne obedience to thy husbande. For when we take in hande to admonish thy husbande to love thee, and to chere thee, yet we will not cease to set out the lawe that is appoyned to the woman, as well as I woule require of the man, what is written for by lawe. So thou therefore about such thinges as becometh the onely and alone thy selfe trustable to thy husbande. Or rather if thou wilt obey thy husband for Gods precept, then allege such

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The thinges we be in this house to do but per- sume thou diligently: those thinges which the lawmaker hath charged thee to do. For this is most reasonable to obey God, if thou wilt not suffer thy selfe to transgress his law. He that loueth his child, saith to do no great thing: But he that honoureth him, that is sure-full and hateful to hym, thou art worthy much commendation. Even to thinke thou, if thou canst suffer an extreme husbande, thou must have a great rewards therefore. But if thou suffer hym solely because he is gentle and asks for what reward wh? God giveth the ther-

For I speake not these thinges, that I woule advishe the husbandes to be shary to

towards them. But I speake this women that they would patiently beare the hardnes of their husbands. For when other partes do the best, to perforce their duties the one to the other: then foloweth the most great prospere to theye neighbours, for theye examples sake.

For when the woman is reade to suffer a Spare husband, and the man will not externally entreate hym to obide and trouble some wife: then be all thinges in quite, as in a most soure haun: Even such was it done at old time, that every one did their own duties and office, and was not busy to require the dutie of their neighbours. Consider I pray thee, that Abraha made him byg bys brotheres come, he yere: he dyd not blame hym therefore. He commanded him to go with hym a longe journeye, he dyd not
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The least way. If thou regarded not the
principle have compassion on me, which for thy
bitter haste forsook my husband and my couer;
and fue the waire both of my kindred and
myselfes, and am thus come into to fuar
loads by so to the. Have pitie on me, and
make me not hence a tisowte; to caste me to
such cares and troubles. Thus might the hauce
have. But Sara neither saye, not though
thouest to se, but the hepe her selve in tristise
in all thines. "I have therefore all that sparte when
she was burnt, and toke no paire as other women
olvde, by hynynge somit stilt in his
houte: what doo ye he? He complauntled lito to
hys slep: but to unyghtie God I was com-
some eny of thine dyd they laske as
became them. For heere dyd I esprike Sar
because she was burned; no matter dyd call
her teeth. Confide aganste hys wyfe. Abraham
erepeld the handmayde out of his house
when the required it. So that by this I may
remepe palire; that the one was pleased and
contente with the other in all thines. But
perfecte notpouer eyes onelye in this matere:
but tuoe further what was done before thyss.
the lyke ered in our selfe the bodyfully, and
the Abraham by thys lye was somewhat pol-
valed against her, which mattered to an
allerable maner, and his papfull to a free
hauing woman and a childe. + Lete: dite
hauing the woman becaus bulle to call for
the
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the duety of her husband, when she should redye to performance her owne, for that is a perfectly any great commendation. Aside, againe, let not the man onely consider what longeth to the woman to stand to earnestlyギャging thereon for that is not his part of duty. But as I have sayde, let other partes redye and willing, to performe that which longeth specially to them. So shall bound to hold out our left cheke to arrainger which will unite us on the right cheke: how much more ought we to suffer an extreme and wicked husband? But ye I mean not this a man should beate his wife. God forbid that for that is the greatest shame that can bee so much to her that is beaten, as to hym that doth the beate. But whereby suffer fortune to chance it upon such an husband, take it not beautyly: but supple thou, that thereby is laid to subside whereby hereafter, and in this theyd tyng no small commendation to their right canst he quiet. But yet to you that be more thus I speake. Let there be note to grooves saute to compass you to beat your wives. But what saye I your tyues, no, it is not the hone worth, that is honest man shoulde lie handes on his maybe saute to beate in. Wherefore, yf it be a grete shame for a man to beat hs bounde, saute, much more, rebuke it is to lay violent handes upon hs free woman. And thus ryng may we well understand by the lawes which the paynters hath made, whereby

which both doth charge her no longer to dwell with such an husbande, as onely doth to have some further companny with her, that doth despise her. For it is an extreme point, thus to bring to entreat her like a slave, that is tolerable to see of the wife, and so consigneth unto them before by the necessary matters of the living. And therefore, a man may well shew such an marriage may be called a mam, rather than a wise head to a silly wife of his father or his father. And whereas we be commanded to tie our father and mother, for our trespass sake, yet thereby do we the them none injury, but to fulfill the lawe of God: How can it not appear the to be a point of extreme madness, how much he displeased, for who take God hath commanded thee to leave parents? Peas, that can suffer such despite, who can witherly undergo the inconvenience that is, to see what meniges such a possibilitye be made in the open streetes, as by neighbours come together to be made to bruise an husbande, as to a standing man, who goeth about to overtures some he hath at home? Who would not know, that it were better for suche a man to make the ground to open, and to swallow, when they once can al to be seen in the streetes. For passing by you to sight objects, the man woman passeth there to his point, he considereth again, that the woman is the more he, and you are desired make the best and she quiet her, to beget the creatures

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It could not be, but in some things there should be a pleasant fruit of the tree, to become your conscience. Therefore, that thy things chuse not to pervert one thing of these things that I write concerning thee. Whatsoever any duty of pleasure matter pisheth at home, if thy dape hath done ought ample, comfort her, and in peace, not the heaviness. For though thou hast been long, with pain to manage things; yet thou shalt be more content; yet to want the benevolence of thy wife at home. What office longer thou canst name; yet shall thou have none more intolerable, then to be at home with thy wife. And in such case most of all, thou hast to have this love in reverence. And by reason of thy wife, to bear any burden at any other mans hand, much more of thy particular. For though her, obey her; obey her not, if she be more content. But be the more curteous. For he is the body, and made one flesh with thee. But thou that endurest, but is this woman, a woman, a beast, more wise and wiser thyself and reason; for this cause, embrace her the more. Chafe not in anger: be wise to him that God. Let him be the more of all thy affections. But by thou hast more beate her, thou shalt increase her affections. For to please and take in her affections. That is you with forwardness; but with

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He that is in this her submission... And therefore shall he thy to declare the honest commendation of thy virtuous, where thou canst the wayes better, then to observe to declare in her weaknesses and submission. For even as the lying appeared so much, the more noble, the more excellent and noble he maketh his officers and lieutenants, whom he should dishonour, and destroy the authority of his dignity, he should perpetrate his felse of a great part of his owne body. Even so, if thou dost despite her that is set in the vertue soundely thee, thou dost much derogate and deprive the excellency and vertue of thy owne authority. Account all these things to thy mind, and be gentle and quiet. Understand that God hath given thee children with thee, and art made a father, and by these reasons appease thy selfe.

Do not thou see the husband mee, whose diligence they use to tell that God be where once they have taken to beke, that there is no fault of faultless. Be for thy example, though it be done, though it be thy word, though the force cannot be done so much worse, yet be simple; and so much worse.

This is the manner, that if thou wouldst be thy diligence, to instruct and under the mind of the spouse, if thou wouldst diligently apply thy selfe to thy use by little and little, the no small wedes of beneficy may all her mind, with holiness

Wm. M. II.
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The Sermon on the State of Matrimonial "founded and gentleneesse: Furthermore, con-
do what reward thou shalt have at Goddes-
hande: For when thou mightest beare her, and
yet for the respect of the fear of god, thou wilt
abstaine and bear patiently her great offena-
ces, the rather in respect of that lose, which
forbiddest that a man should cast out his wife,
what fault soever she be committed with: thou
shall have a very great reward. And before the
receipt of that reward, thou shalt see many
commodities. For by this means, the husband
made the more obedient, and thou for thy fals-
shall be made the more wise: It is written in
a story, of a certaine strange Philosopher,
which hadde a cursed wife, a rowarde, and a
drunkarde, when he was asked, for what con-
nideration he dyd too beare her exuile manner.
He made answere: By these means (sayde
he) I have at home a soulemaster, and ane
ample house, I should behauie my selfe abode,
so I shall (saith he) be the more quiet with
other, being thus dayly excercised and taught
in the subduing of her. Surely, it is a shame
that Papynnes should be wiser then we: I
say, that he commanded to counterfeit An-
gels, or rather God by his selfe, thowse mer-
ities. And for the love of vertue, this laide phi-
losopher Socrates, would not expel his wife
out of his house. Pea some tale, that he dyde
therefore marry his wife, to lerne this bre-
tue by that occasion. Wherefore, being man
be farre behind the whisdom of this ma-
ny.
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This institution of Matrimony, ordained by
God. Therefore let all pray to him, that he
would be present by you, that he would con-
tinue concorde and charity betwixt you. Do
the best ye can of your partakes, to customise your
selves to solitudes and necessities, and beare well
in wootch such over-sights as chance. And
thus shall your concordance be most pleasant
and comforttable. And although (whych cannot
otherwise be) some adversities shall follow,
and otherwhyche newe one discommodity,
newe another shall appear: yet in this common
trouble and adversitie, lyf of both your
handes unto heaven, call upon the helpe and
assistance of God, the auhentor of your marriage,
and trye the promise of reliefe in att hande,
for Christ afirmeth in his Gospel: where two
or three be gathered together in my name, and
be agreed, what matters for they pray for, it shalbe granted them of my heauenly
father. Why therefore shouldst thou be a feare
of the daunger, why thou hast to ready a
pryse, and lyme an helpe? Furthermore, thou
must understand, how necessary it is, for
Christian folke to becheites croftes: for else we
shall never knowe how comfortable God's helpe is
unto us. Therfore give thanks to God for
his great benefite, in that ye have taken upon you
this state of wedlocke, and pray you inwardly,
that almighty God maye happily defende and
mayinge you therein: that neither ye be
oucrumbye with anye temptation, nor yith.