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'Womans Worth Or A treatise proveinge by sundrie reasons that Woemen doe excel men'

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The author of the text is unknown but it is believed to have been published between 1630 and 1640.

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WOMANS WORTH

OR

A treatise proveinge by sun=

drie reasons that Woe=

men doe excel

men.

Putchivius in toto deus optimus ordine rerum

Plafinate faeminio non fabricauit opus.

[Translation]

Amongst Gods creatures you'l not find

A goodlier worke then womenkinde.

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D G.

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AN OBSERVATION AGAINST

Woemen fondlie gathered out of the scripture & thus
turned into verse.

There was not certaine when a certaine Preacher,

That never learn'd and yet became a teacher:

Who having read in latine thus a text,

Of (erat quidam homo) much perplex

Hee feem'd the fame with Audie great to fkan,

In English thus, there was a certaine man.

But now, quoth hee good people note you this

Hee faith there was, he doth not fay there is:

For in these dayes of ours it is most certaine

Of promife, oath, word, deed no man is certaine

Yet by my text you fee [see] it come to paffe [pass]

That furely] once a certaine man there was;

But yet I think in all the Bible no man

Can finde this text, there was a certaie woma[n] .

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THE SAME FULLIE AND

fairely answered[answered] as followeth.

That in the bible no man yet could finde
A certaine woman argues men are blind;
Blind was y preacher and had little learning
The certaine caufe of his fo ill difeerning.
A certaine woeman of the multitude
Once bleft the papps y^t gaue our Sauour food
A certaine woeman eke a milstone threw
From Thebes walles and to Abimilech flew;
And ift be true that holy writ doth fay,
There was a certaine woman call'd **Lydia**,
Nay more, though it by men be ouerfwaid,
The text reports there was a certaine maid:
Which argues there were certaine woemen then,
Certaine indeed, more certaine farr then men,
Who might your preacher then ftad much pplexts
To fee how gruffly he bely'd his text.
And blufh his matter was no better suited;
Then by a woemans thus to be confuted;
Yet for his comfort one true note hee made
When there is now no certain ma hee layd.

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Chap [ter] 1

Eve more excellent than Adam.

THAT I may be surt to take firme footing in this my discourse, I will ground it upon the words and examples of holy writ: of which in fallible truth I hope none will make question, and I will confint my selfe to those sacred volumes, that I may not be found tedious; for should I here heap together all y^t hath been spoken in the high comendatons of woeman kinde, I might soone begin, Now that I may more plainely sett downe unto you, out of these sacred fountains of divine scripture the prehemmency of woman above man. I will begin with the beginess of us all, to with Adam and **Eve**, for by comparmge them together the dignitie afecht sexe will the better appeare. Where, if we duly and unpartially examine the holy Scriptures, wee must needs confess: that **Eve** was a more excellent creature then Adam whether wee consider her name, or her

nature, whether wee consider the time when, the place where, the manner how, or y matter whereof shee was created. And first to begin with the woemans name, **Eve** which signifieth Life, so called because shee is the mother of all men, and woemen Living: but Adam signifieth nothing else but clay, or red earth: now by how much quick, and vigourous life: is to be preferred before dull, and heaui earth: by how much the mother of the Living is better then a dead piece of clay, by so much **Eve** seemeth to have the precedency of Adam: yea to make the oppositia more strong, as **Eve** is the mother of the living, so wee may say that Adam is the father of the dead, for so saith the Apostle Cor[Corinthians]: 15:22 in Adam wee all dye. Neither may wee thinke this argument from their names is to be slighted, for although in our corrupt nature there is no great heed to be given to names, yet in the estate of

innocencie, God himself not without just cause, gave these names to our first Parents. yea Adam also gave

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names to all creatures according to their natures: and therefore the blessed Apostle S^t [Saint] Paul is not ashamed to use this argument to prove the dignitie of our Saviour to be about that of Angells; Heb [Hebrews]: 1:4. Christ beinge made so much better than the Angells, faith het, ni that hee both by inheritance obtained a more excellent name then they , for as God hath placed him above all creatures, so hath hee given him a name about every name, as the same Apostle saith else where. Philip: 2. 9.

Secondly the place where shee was created doth very much dignifie the woeman about the man: For shee was created in that most noble and blessed place of Paradise, as being her propper inheritance and onely thought worthe to inhabite there. But Adam was created out of Paradise amongst the bruit beasts of the earth, indeed hee was afterwards put into Paradise but rather as a servant than a Lord. For ~~as~~ as the text sayth, it was to dresse it and to keepe it. Gen [Genesis]: 2.15. hee created the man before he planted the garden Eden, as

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though any place were good enough for mans creation. But hee created Paradise before the woeman, and as it should seeme on purpose for her sake, as having no place fit to create so beautiful and glorious a creature in, as woman, till Paradise was made.

Againe, if wee consider the time when y^e[the]woeman was created, it is no smale [small] note of her excellencie about man: for shee was created the Last of all other creatures, and therefore shee was the purest, and most perfect piece of all gods visible workes. For wee may observe that God in the creation

of this visible world, observed this order, and method, to begin from all manner of and confused masse [mass] of all things was created and that on the first day, on the second day hee created the firmament, which is a bodie without life, and sense [sense]: for though it be a pure and refined substance, yet because it is inanimate, Philosophers are of opinion, that the Least shrub that growth is to be preferred before it. ~~

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therefore on the third day hee created hearbes, and fruitfull trees which have in them life, and growth, but none of the senses.

But you will ask then why were not the sunne, moone, and starrs created the Secoⁿd day with the firmament before the creation of plants, but on the fourth day? some give speciall reason for this, becaufe [because] we should not ascribe [ascribe] the generation of plants, and other living creatures to the virtue an operation of the sunne, and starres but to God himself, the creator of all things, and therefore say they hee created these starrs after the vegetable creatures, on the fourth day. but on the fift [fifth] day he made those creatures that have besides life, and growth sense also: but because amongst these also there is some difference hee created the whale, and other fishes in the sea which are less perfect; and then fowles of the aire which are more perfect: and on the sixt day hee created beasts of the Land which of all sensitive creatures are most perfect. And afterwards hee created man, who was endowed not onely wth [with]

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life, and sense but also with a reasonable soule farr exceeding all the rest. shall wee think that God observed this method hitherto, in going from imperfection, to perfection, in his other creatures; and that hee now break it of? or shall wee thinke that god finished his workes of creation in an imperfect, & inferior worke, as some are not ashamed to call woemen? no it is not likely

that y^e [the] God of method and order brake his owne order and course much less must wee think y^t [that] hee was now wearie and so fanie to end abruptly: but rather be perswaded as hee created man after other creatures to be their Lord and have the command ouer them for his excellence so hee created y^t woeman after the man, as the very quintessence and perfection of man, and to have rule over him, and all other creatures. This method of God in creation is seconded by the proceedinge of nature, which first of all in the mothers wombe in forming mans body begins with the Organs of the vegetable partes, afterwards with the sensitive, and last of all with the reasonable, a degree of perfection so farr exceeding the sensitive

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as the sensitive, the vegetable. seeing then the woeman was created last of all, as y^t [that] more sacred, and lively image of y^e divinity, wee should not say any more, the world was made for man, and man for God, but the world was made for man, man for y^e [the] woeman, and y^e [the] woeman for God ~

Lastly the dignitie of the woeman about y^e [the] man will easily appeare if we consider y^e [the] matter whereof shee was shee was made, for the woeman was made of a parte of y^e [the] man, even of a ribb taken out of his side; but the man was created of the dust of the earth. Now by how much the ribb of a reasonable man doth excel a dull and dead piece of clay; by so much the woeman doth excel y^e [the] man: for shall wee not thinke that a worke made of gold is more excellent then that which is made of sylver or Iron! especially where there is no deficiencie or imperfection in the workman. But what need I fetch the excellencie of woemens bodie from if first matter whereof she was made, for if any deny this trueth comon experience will convince him which testifieth to the very eye y^e [the] the woeman is more amiable fair &

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beautiful then the man and that her body is of a more pure and refined constitution ---And shall wee not thinke that God gave unto her a soule answerable to such a body, that as in tendernesse, and delicacy of bodie, so in puritie, and perfection of soule shee should surpass man? yes; for it is a common rule of nature, the dignitie of the soule is answerable to the beauty of the bodie.

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Chap. [Chapter] 2

Eve lefse [less] Sinfull then Adam

But because we cannot so well judge of y^e [the] excellence of the soule by y^e [the] essence thereof, as by the virtues, and good qualities that doe adorne it; For as the soule is the life of the bodie so is virtue as it were the life, and soule of the soule, wee will therefore enquire whether woeman doe excel men in virtues, and rare endowments of the minde, and I thinke wee shall finde that herein also woemen doe farre outstrip men. Where to keepe these two examples wee have in hand, though Adam and **Eve** were at the first equally endowed with these heavenly guifts [gifts] of perfect justice, and inocency; yet if wee examine their fall, well I hope to make it plaine, though it seeme otherwise at the first, that Adam was in the greatest fault: for although the woemans pride was as great as the mans in desiring to be as God, knowing good, and evil: and her unbeliefe the same, that they did not

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believe they should die, if they did eat of y^e [the] forbidden fruite: and their disobedience all one, because they did eat against the commandement of God. yet herein first here may be a doubt, whether shee did eat against the expresse, and knowen commandement of God, as the man did. for herein all agree, that God gave the commandement to the man, before the woman was created; which wee may gather out of the text, for Gen[esis] 2 the commandement was given in the 17 vose [verse] and her creation is spoken of in the 18 from whence wee may gather, that the woeman did not receive the commandement immediately from God; but Adam onely & that hee told the woeman of it, when shee was brought unto him: and therefore it may bee shee gave not so much heed unto it, or else might misunderstand it, and it seems indeed that the woeman did not well conceaur of the commandement; for shee told the servant that they were forbidden to eat of the tree; and not to touch it. Gen:[Genesis] 3: 3:now wee finde no such commandement that they should not touch

it, but onely that they should not eat of it. And upon this advantage it is likely the divill [devil] set upon the woeman to tempt her: When hee sayeth, yea, or is it so? or is it true? that God hath sayd yee shall not eat of every tree of the garden; as if hee should say surely you mistake, God hath not sayd so, or if hee hath, his meaning is, not to dibarre you from eating of the tree, because it is good for knowledge. and hee hath a care of you, and will not deny you any thing that is good; hereupon the woeman might well doubt, whether there were not some other meaning of the commandement. Not as though shee thought God would not inflict that punishment if it were threatened: or as though hee did envie [envy] them that happiness which the divill [devil] promised. For it is not likely that so innocent, and harmlesse a creature would be persuaded at the first, that God was envious to grudge them so much good or that hee would not be just to punish them if they offended, the sine of the woeman then was not so willfull and presuptuous but rather a fault of prevention; and

harmlesse credulitie: as having received commandment from her husband, And perchance mistaking the meaning thereof. But Adams fault was a wilful, and notorious rebellion against God; For hee knew it was directly against Gods commandment, as having received the same immediately from Gods mouth, and yet did wilfully eat; benig [being] more willing to please his wife then God, but you will say the Apostle layes [lays] all the fault on the woeman, but excuseth the man: where hee sayeth. Adam was not deceived, but the woeman was deceived, and was in the transgression 1Timothie: 2.14. True it is indeed Adam was not deceived, nor properly seduced, because the woeman had no nitention [intention] undir [under] a faire shew, to give unto Adam that w^{ch} [which] was hurtfull unto him; neither surely did Adam eat the apple thinkeing, as the woeman was persuaded, that they should be as God, knowing good and evill: but doubtlesse hee did take, and eat it through the importunities of his wife, Because

through his entire love to her hee was loath to displeas her, or any way to greive her: yet this doth not follow that hee did not sinne, because hee was not deceived; But that hee offended in a higher degree having no such excuse for his fault, but willfully presuming upon Gods mercie for forgivenes. But y^e [the] woeman was properly seduced, or deceived, because the Divill [Devil] did intend to [cofer] her, by persuadinge to evill under the colour of good, shee simply obeying his counsell: which mee doth thinkes doth much extenuate her offence. The Apostle setting it downe to be but a sine of deceit, and circumvention, not of sett purpose and resolution.

Against the fault of the man will be more foule, and odious, if you say both their answers together, when they were called to an accout [account]. For **Eve** acknowledged her fault at the first, the serpent, sayth shee, deceived mee and I did eat. Gen [Genesis]: 3: 13. shee ingeniously confessed her own simplicitie. And when a fault is humbly confessed, it is as much as half forgiven. But Adam comes to acknowledge

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acknowledge no fault at all, but layes all the burden upon the woemans shoulders: nay rather hee doth closely accuse god himself to be the author of his sinne. The woema [woeman] which thou gavest mee, sayth hee, gave mee of the tree, and I did eate: Gen [Genesis]: 3 12. As if hee should say, hadst thou not given mee this woeman, I had not transgressed at all? True it is Adam, gave thee y^e[the] woeman, but hee gave her to be an help no hinderer of thee: Hee gave her to be a guidance to thee in what is good, & not to bee ruled by her in what is evill. What though the woeman, persuaded [th]e man yet the Divill [Devil] entised the woeman: and it was not an easier matter for a weake & credulous woeman to be overcome by such a strong and subtile enemie, then for the same woeman to allure the man that was [th]e stronger vessell, the sinne therefore of the woeman was so much the lesser by how much the enimy shee encountered wth [with] all was the greater, but the sinne of the man so much the more shamefull, by how much hee was foiled by so weake an adversarie; But shall I call her an

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adversarie that did intend as much good unto her husband, as to her selfe? for wee must not thinke, that in spight shee did endeavour to make her husband miserable, and wretched, as indeed shee was, but to bring him to a more perfect, and glorious estate which shee thought she had obtained, who good

woeman as if shee could not be happie, if shee were happie alone, though her ardent affection and good will unto her husband would needs make him partaker[partaker] of her supposed felicity. But suppose that in all these, and many other circumstances the sinne of the woeman had farr exceeded that of the man, yet in this one thnig [thing] that wee derive all our naturall corruption, and infection from Adam's offence, and not from **Eves** wee may well say that Adams, of the twain, was the farre greater sinne. Wee sinnfull, wretched men could have been content, that **Eve** had sinned & ~~sinned~~ and sinned againe, so be it Adam had held his hand had not Adam tasted of y^t [that]forbidden fruit, our tooth had not beene sett on edge, his sinne alone, without **Eves** had been enough to destroy us. But **Eves** sinne, without his, had done us no harme [harm].

For, as the Apostle sayeth, by one man sinne entered into the world; and least you should by this one man understand the woeman also, he sayth in another place, more distinctly, and personally, that in Adam wee all die. 1Cor. [Corinthians] 15: 22. Although the sunne of Sirach sayth, y^t [that] from the woeman was the beginning of sinne and by her we all die. Ecclus [Ecclesiasticus]25 26/ But wee have no reason to credit these uncertain, and apochriphall writings, before y^e [the] certaine, & canonicall [canonical]scriptures : unless you will reconcile them, and say that from woema [woeman] was the beginning of sinne, and by her wee all die: because shee was the occasion of Adams fall, and so by consequence of our ruine, but man was the cheife cause, and fountaine of all the mischeif, For Adam being the head and roote of all man knide received perfect righteousness, and innocencie, both for himself, and his postentie. **Eve** was but a member of this body and a branch from this tree, now if you cutt a bow from a tree, or a member from a bodie, the tree may prosper, and the body live: but if the head be cutt of and the root perished, [th] e bodie dieth, & y^e [the] tree withereth. good

cause have wee to aggravate Adams sinne, that hath necessarily brought upon us all our woe, and miserie. /

But that wee might knowe how smale [small] or none at all woemans fault was, yea as woeman were altogether free from this originall sinne, wee doe [do]not finde that there was any remedie appointed for woemen against it, the Lord nideed [indeed] commanded Abraham & all the male children to be circumcised w^{ch} [which] was not onelie [only] to distinguish the Jewes from other nations but also to be a remedie against originall sinne, but as woemen cannot be circumcised, so wee read of no meanes that was appointed to them equivalent to circumcision doubtlesse had the fault been comon, the remedy should have been comon also, for shall wee thinke that God had care of man only? and did neglect the woemans situation! God forbid. I cannot imagine therefore any reason why woemen should not have a Sacrament answerable to circumcision, but onely because woemans fault was not so great, that it had need of any such expiation.

Chap[ter] 3.

Mary make amends for Eves fault

BUT graunt [grant] all this you will say that Adam was a greater sinner then **Eve** this is but a privative comendation for the woeman to be less sinfull then y^e[the] man. It is true indeed and yet to be less sinnefull with us now is to be more vertuous [virtuous]. For our positive goodness is so smale [small]that our comendation consists rather in the diminution of sinne then in the

augmentation of vertue. And yet if wee doe but wade further into the books of God wee shall find woemen to goe farr beyond men in the good qualities and virtuous endowments of the minde And here I may take just occasion to say to say something of that holy woeman the blessed **Virgin Marie** and mother of our Lord and saviour Jesus Christ whom as I would be loath to advance above her degree so would I be unwilling to detract from her due

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praises in whom for all this smale [small] offence y^e [the] woeman hath committed as I showed before, observe I beseech you what a large recompence woman hath made who as though shee especially had sinned about man, nay as though shee alone had sinned, and not man; hath alone, without the help of man, brought forth the Saviour of mankinde; what though the woman was deceived, and first of all offended and not onely so but was the occasion to make her husband transgresse also: yet lett not weake woemen be discouraged, let not woman be dismayed for shee shall be saved by childbearing, as the Apostle speaketh: Timo[Timothy] 2. 15. even by bearing that blessed child Jesus if shee continue in the true faith of Jesus, and lead a godly vertuous and sober life. was **Eve** the unhappie instrument of Adams fall, and all his posteritie? this blessed virgin????????restoring and????????? did **Eve** cause the first Adam to sinne? **Marie [Mary]** had brought forth the 2^{[n]d} Adam to suffer for sinne. it was a woman and not from a man that our Saviour is called the sonne of man, if **Eve** a virgin believing y^e [the] Serpent

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conceaved and brought forth death yet y^e[the] **virgin Marie** beleiveinge the Angell conceaved and brought forth Christ our life, what if **Eve** by dissobeying[disobeying] God lost his favour? Yet **Mary** by obeying him god became highly honoured of him. **Eve** indeed by tasting the forbidden fruite is

accursed: **Marie [Mary]** by bearing that heavenlie [heavenly] fruit is blessed; be it a woman was deceived and so became the daughter of the divill, it was a woman also that piously beleived and obtained to be the mother of the immortall [immortal] and ever living God. Well might this blessed virgin say hee that is mighty hath done to mee great things Luke: 1:49. For was it not a great thing that shee should bring him forth a child and yet remain a pure and immaculate virgin which made the Prophet Isay to wonder and stand amazed to consider that a woeman should thus compasse a man . was it not a great thing the holy ghost should come upon her and the most high over shadow her?

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was it not a great thing to be the mother of God to bring forth a man child shall I say or rather a child both God and man her own and the worlds saviour.

But what if her commendations onely to have brought forth the saviour of [th]e world! Was she not her selfe endowed with singular virtues and qualities well befitting such a woeman , yes surely; for otherwise I dare be told to say shee had not been happie had shee not conceived and brought forth Christ as well in her heart as in her wombe; and therefore when one told our Saviour blessed is [th]e wombe that bare thee and the paps y^t [that] gave thee suck, our Saviour replied saying yea rather blessed are those y^t [that] heare the word of god and keep it. our Saviour then esteemed her blessed not for bearing him in her wombe corporally but for laying her sayings up in her heart spirituallie, and so she did for when our saviour had told his mother and his supposed father Joseph things which they understood not the Evangelist sayth that his mother kept all these sayings

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in her hearte. Luke : 2.51.

I dare not equall her much less prefer her before ou[our]Saviour Jesus Christ. I cannot affirm that shee was conceived without original sinne, most likelie it is she was not for seeing shee confessed Christ to be her saviour shee thereby acknowledged her selfe to be a sinner yet I dare be bold to ascribe unto her that which the Angell verified of her to will that she was highly favoured or graciously accepted of before god. Luke. 1. 28. Yea why may I not say shee was full of grace even so full as did become [th]e mother of God to bee. For if S^t John [the] Baptist was filled with the holie [holy] ghost even from his mothers wombe as the Angell witnessed of him Luke. 1. 15. much more may wee say this sanctified vessell was full of grace and replenished with the holie Ghost All generations shall call mee blessed as shee could say of her selfe Luke.1.48. Blessed then let her be among woemen

blessed let her be above all woemen, yea blessed lett her bee about all men, nay blessed lett her bee above all the Angells in heaven. Blessed virgin hee cannot honour thee too much that doth not deifie thee. as therefore I doe think thinke God did endow her with a greater measure of grace and holynesse in this world then hee did any other Christian so I am persuaded that hee hath bestowed upon her a greater degree of glorie and happines in heaven then hee hath either upon man or Angell.

And here in her woemen have in my conceit an argument unanswerable for their prehemencie about men For it is a common rule both in nature and arte that they are of a more excellent kinde and flock whose cheifest is to be preferred before the best of another kinde Now amongst men there is none to be preferred no nor equalled to this blessed virgin: I say no creature [tha]t is a meere creature is to be compared with her For here and alwayes except our Saviour Jesus Christ who is both God and man blessed for ever seeing then shee her selfe is so much advanced about all men

shee hath exalted her sexe farr above the sexe of men. Againe where we can finde the worst of one kinde to be worser then the wickedest of another we may well iudge [judge] y^t [that] generation to be the worst where the worst is found now we read of men y^t [that] have exceeded the wickedest of any woeman whether you consider Judas who betrayed our Saviour, or whether you consider that great Antichrist a man who shall exalt himself above all that is called god in whom all the power and malice of Devill which hee can worke against man shall be manifestly seene, Besides I read of many that were castawayes and condemned to the pitt of hell As Corah, Dathan, and Abiram y^t [that] were swallowed up alive of Hell both in body and soule, & of wretched Judas and diverse others of whose salvation we have no hope. Yet in all the scripture wee cannot finde a woman of whom wee can say this woeman is certainly condemned : For though wee read that some of them were wicked as

Jezebel and some few others in their life time yet who knowes whether god did give them repentance before they died and not onely amongst us but even with brute beasts the Faeminine gender is mor[more] worthier for the Eagle the king of birds is always a female never a male if wee beleive historians and the Phoenix the raritie and wonder of Egypt bringeth forth but one & that is always a female too; But on y^e [the] contrarie the Bazilisk the king of serpents and poyseous beasts is always a male and cannot possibly begett a Female.

Chap[ter]: 4

Woeme[n] more chaste then men

BUT what, have woemen no more but one even that blessed **virgin Marie [Mary]** to glorie in? is there never a woeman else worth the taking notice of but doe all the rest come as farr short of men as shee surpasses them all? Noe surely, no such matter, for if wee cast our eyes upon other worthier women, registred [registered] in holy writt [writings]. wee shall finde that they also hold a correspondence with their leader, and excell men in all vertuous endearments of the minde. And here to enter into some particulars I will make it plaine that woemen are more chaste and continent then men.

And first to looke into the old law amongst the Jews wee shall finde that most men there yea of the best too, as Abraham, Jacob, Joseph Moyses [Moses] Samson, Helcana, Caleb, David and diverse others

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were so incontinent [incontent] that they could not be content with one wife at one time but they must have many wives and concubines together, Rehoboam had eighteen wives and three score concubines : Chron[icles]: 2: 21: yea Solomon the wisest king that ever was unto whome God gave exceeding much undisstanding [understanding] and a large heart even as y^e[the] sand that is on the sea shore, yet was hee so insatiable in this kinde that no fewer then seven hundred wives and three hundred concubines could satisfie him But wee shall not finde in all the Scriptures, I might add no nor in any author either humane or divine that any woman had above one husband at one time: woemen indeed desired then to marrie because in the old law it was accounted a curse to be without an husband and without children which lawfully they could not have wth [with]out a husband. A husband therefore

they desired to have not so much to be accounted wives as to be made Mothers, not for pleasure but for propagation of children; so y^t[that] as an ancient father sayth very well

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Holy woemen in times past were moved to marrie not for anie pronesse to lust but for a pious desire of children In somuch that wee may very well thinke they would not all have knowne a man had they otherwise knowne how to have children. for I am persuaded that they had a greater desire of children then of men and are for the most part sicke of **Rachells** disease give me children or else I die Gen[esis]: 30.1.

And can you blame them for without question these godlie [godly] matrons knew that the Messiah should be borne of a woeman therefore they desired a multitude of children hoping by this meanes that the Messiah might come from some of their linage. For they knew longe[long] before what S^t Paule did since pronounce that woman should be saved by childbearing It was therefore a pious and godly desire in them to use all meanes that was lawfull to have many children and that they did not desire husbands for lust but for love of

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children, witness the good old woeman **Sarah** who when shee was baren herself was contented that Abraham should lye with her handmaid **Hagar** was contented shall I say nay it was her onelie desire, and as though Abraham had beene to doe her a great kindnesse I pray thee sayth shee goe in unto my maid it may bee I shall receive a child by her Gen[esis]: 16.2. all her minde goode woeman was upon a childe shee carred not by whom Abraham had it so it might be accounted hers. Thus **Rachell** being barren desired her husband that hee would goe into her maide **Billiah** Gen[esis]: 30:3. And it should be all one

as if shee her selfe had children by him Shee shall beare upon my knee sayth Rachel as if shee should say I will love her children as if they were mine owne and when Billiah her maid had brought forth a sonne how; doth shee rejoyce. God sayth shee hath given sentence on my side and has also heard my voyce[voice] and given mee a sonne. Gen[esis]: 30:6.

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could she have sayd more if it had been borne of her own bodie. When **Leah** was barren she likewise did the same and rejoiced no lesse for the children her maid brought forth then for those she brought forth her selfe. Gen[esis]:30. But wherefrow [where fore] yee shall we finde a man be hee never so old barren weake and feeble that ever hath beene so kind and curtiuouse to his wife that was willing to substitute another more able man in his place that his wife might have ishue [issue] indeed Lycurgus and ??? Edon that were wise lawgivers made such a decree that if an old decrepite man should marrye a young and lustie woeman: that the woeman should have libertie to choose an able and sufficient man fitt for her by whome shee might have ishue: but the child should be her husbands and not esteemed as illegittimate. There were such laws made indeed but never put in practise not so much from the hardnesse of me denying

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it as from the continencie of woeman not attempting it.

Againe wee shall scarce read of a man in all the old testament but if hee buried his wife did afterwards marrie again yea so often as their wives died so often would they have others to supplie their roomes, and so never ceased to marry till they ceased to live: but you shall hardly finde a woeman in the old lawe that married againe after the decease of her husband: nay I think I may be bold to say that wee cannot finde any one woeman that tooke a 2^{[n]d} husband after

the death of the former if shee had children by the first which was then and is now accounted a token of great continencie and chastitie to have married but once where as those reiterated marriages have alwayes had the name of lightnesse & incontinencie and therefore S^t Paule setting downe the conditions of a widdow that was to be chosen for the service of the church would have her to be such a one that hath beene the wife of one husband: Tim[othy]: 5.9. y^t[that] is as I conceive

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hat never hath had any more then one husband all her lifetime **Ruth** indeed married another husband after the death of the former but first shee intended no such thing for though her mother in law **Naomi** told her she was not like to have an husband by going with her, yet shee would not leave her: Again shee had no children before for any thing we knowe. And lastly who knowes but that shee propheticallie [prophetically] foresaw that by this marriage Christ should come from her loynes which if it were so I shall not onely preffere her 2^{[n]d} marriage before others first marriages but even before y^e [the] virginitie of others saith a good father Nay **Judith** although shee had noe children for any thinge wee read yet would not be persuaded to marrie againe, although shee was young beautifull rich and sought unto by many. Judith: 16: 22 **Naomi** told her daughter **Ruth** that shee was too old to have a husband Ruth: 1: 12 but shall you read or heare a ma[n] y^t[that] will say hee is too old to have a wife. No they thinke themselves young inough to marry

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though they have as wee say one legg in the graves alreadie, It made **Sarah** laugh to heare of children when shee was old: after I am waxen old sayth shee, and my Lord also shall I have lust? Gen[esis]: 18: 12 Shee was so farr from beleiving shee should have a child, that shee could not be perswaded shee should have lust, but Abraham though hee were older then **Sarah** did not

question whether hee should have lust or not, onely hee doubted whether hee should have a child, saying shall a child be borne to him that is a hundred years old? Gen[esis]: 17: 17: Yea woemen have farr excelled men in all the kinds and degrees of chastitie whether wee speake of virginall, viduall, or Matrimoniall [Matrimonial] integritie: for virginall continencie, famous and renowned above all others is the virgin **Marie [Mary]** : whom as wee are to beleive that she was a pure virgin before and at the birth of our blessed Saviour so wee are not to question but shee continued a pure and immaculate virgin all her life time? For viduall chastitie y^t[that] worthie widdow **Anna** is highly to be comended, whose praise is not only that she married but once, but if shee continued a widdow so longe about four score and four yeares

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Luke: 2: 36:37: The scripture is full of these woemen who have kept their coniugall knott entire and inviolable. But of men that are commended in this kind, I read not of any but famous, or rather infamous they are for the contrarie vices of incontineny and uncleanesse witness Amnon Davids sonne in steed of all who loved his owne sister so wretchedly and dishonestly that hee could not be at rest till hee had defiled her 2:Sa^m: 13 On the otherside observe the young maidens modestie and reluctance to withstand his unlawfull lust. First shee persuaded him not to do it because it was a great sinne comitt not this follie sayth shee for no such thing ought to be done in Israell. 2 Sam [Samuel]: 12:13: Secondly it would be a great shame and discreditt to her, and whether shall I cause my shame to goe. Thirdly it would turne to his disgrace & thou shalt be as one of the fooles in Israell. Lastly her yeilding [yielding] to him in the way of honestie, I pray thee aske y^e [the] king for hee will not deny mee unto yee but nothing could move him to forbear so foule a fact for he forced her to lye with him & afterwards to make up the full measure of his wickedness hee hated her more then hee loved her before./

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Chap[ter]: 5

Woemen more religious then men.

SEEING that the cheifest commendations is not the onely both on men and woemen is to be piously affected and devoted on to God it is worth our enquiring who ther woemen here in may not be compared with men, yes surely and for ought I can find in zealous devotion and pietie towards God they do farr excell even the best men. A notable example of constant and courageous pietie wee have in the midwives of the Hebrew women who when Pharaoh king of Egypt a wicked cruell and unmercifull king had streightly commanded them to kill all the male children that the Hebrew woemen brought forth notwiststanding saith the text the midwives feared god and did not as the king of Egypt had commanded them but preserved alive the men children Exod[us]: 1. 17. They had learnt and did now carefully put in practise that it is better to obey God than man. yea then the cheifest of all men: the king.

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Wonderful and very remarkeable was the zeale and pious devotion of the wife of Phineas whose care onelie was for religion and service of god yea so much was her minde fixed and fastened upon the worshippe of god, that when shee heard the arke of god was taken by the enimies shee being great with child fell presently in travell [labour] and died for very greife. No doubt but the death of her husband and her father in law together with the overthrow of her people went very neere unto her.¹ Sam[uel]: 4. But the greatest losse y^t [that] moved her was that the Arke of god was taken. One would have thought that y^e [the] woemen ministred unto her had been great enough to aswage and mitigate her sorrow; for they said feare not for thou hast borne a sonne: for as our Saviour sayth a woeman when shee travayleth hath sorrowe because her

hower is come but as soone as shee is delivered of her child shee remembreth no more the anguish for joy that a man is borne into the world. John: 16:21. And thus it is indeed with most woemen for

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their former sorrowe is swallowed up in y^e[the] joy of a childe; but this was no comforte no ease to this godlie and religious woeman that a man child was born unto her: for as the text sayeth shee answered them not a word neither regarded it vers[e]: 20. yea to testifie unto the world that that hee was unto her a sonne of sorrowe and not of joy, of mourning and not of mirth, shee named him Ichabod y^t [that] is to say where is the glory? or there is no glorie: saying the glorie is departed from Israell because y^e [the] Arke of God was taken & because of her father in law and her husband 21. For though her husbands and her fathers deaths are spoken of in the text as causes of her greife, yet the first and principal cause was for the losse of the Arke of God and last of all shee names only the arke of god sayinge the glorie is departed from Israell for the Arke of God is taken, vers[e] 22. well might this holy woeman say with the prophett David the zeale of thine house hath even consumed me or eaten mee up whereas on the other side the prophanesse and impiety of her husband and his brother two lewd and ungodly men is worth the noting shee was not so religious but they was as irreligious: shee

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was not so carefull to sactifie [?sanctify] the Arke of God but they were as readie to pollute & defile it for when any man offered sacrifice the priests servant came while y^e [the] fleshe in seething with a flesh-hooke in his hand & forsake it into the pott and all the flesh and all that the flesh hooke brought up, the priest for himselfe also if they denied to give them what they asked they would take it by force. 1 Sam[uel]: 2: 13:14:17. likewise they lay with the

woemen y^t[that] assembled at the dore of the tabernacle of y^e [the] congregation. wherefore the sinne of the young man was so great before the Lord that men abhorred the offering of the Lord yea their old Father Eli though otherwise a good man yet because he did not rebuke his sonnes sharpely and make them amend their manners was punished likewise with a sudden death and hee and all his house rooted out for serving any more at Gods altar. And may wee not well reckon y^e [the] kindnesse of the **Shunamite** towards Elisha a worke of piety unto God, when shee not only gave him entertainment [entertainment] when he passed by but provided him a little chamber and all things necessarie for

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his use in it when hee came that wayes. 2 King: 4 For hee that receiveth you receiveth mee sayth our Saviour sayth our Sav[iour]: to his disciples. wee read that **Judith** was very devoute in her prayers unto God and that shee had not onely sett times but sett formes [forms] of prayer and to this purpose no doubt she made her a tent upon her house that shee might in private and without disturbance offer up more freelie [freely] her supplications unto the Lord. Judi[th]: 8: 5 . To come unto the new testament there wee shall find Anna that religious and devout widowe **Anna** make it her continuall care and practise to serve God: For as it is storied of her shee went not out of the temple, but served God with fasting and prayers night and day Luke: 2 37 shee made the temple her dwelling house & continuall habitation, but where shall we finde a man so commended and extolled for his devotion. What shall wee thinke of that woemans faith and confidence in God that beinge diseased wth [with] an issue of blood 12 years beleived if she did but touch the hemme of Christ's garment shee should be made whole: She therefore touched & presently became whole: Thy faith hath made thee whole sayth our Saviour unto her goe in peace Marke 5: 34. What should

I tell you of the strong faith of the woeman of Canaan of whom our Saviour speaketh wth [with] admiration a woeman great is thie faith be it unto thee even as thou wilt: we read of certaine woemen that were healed of evil spirits and infirmities as **Mary** which was called **Magdalena** and **Joanna** the wife of Chuza & **Susanna** with many others Luke: 8:2:3. y[tha]t they not only followed Christ but also waited on him on him and ministred unto him of their substance. But when our Saviour had censed [cleansed] to men that were lepers wee do not read that any of them became his followers, no nor but one of them returned and did so much as give him thanks for healing them Luke 17 . I need not tell you of the woeman of Samaria with whom it pleased our Saviour to have a longe and private conferance where upon shee not onely beleived on Christ her selfe but also by her words swayed many of the Samaritans to beleive on him. John: 4

Great was the faith of **Marie Magdalen** & many other woemen concerning Christs resurrection For when the Angell of the Lord had told them that Christ was risen from y[th]e dead they presently beleived it and when the Angell bad then goe quickly and tell his disciples of it they departed quickly from the

sepulcher [sepulchre] with feare and great ioy [joy] and did rune to his disciples word sayth S^t Mathew Mat[hew]: 28:8. or as S^t Mark hath it Mar[k]: 16: 8 they were went out quickly and fled from the sepulcher so readie were they to deliver such a ioyfull [joyfull] message but did the disciples and Apostles of Christ did they so soone beleive it and readily embrace it? No. for when they heard hee was alive and had beene seene of Marie Magdalen they beleived not after that Christ appeared onto 2 of them as they walked and went into the countrie and they went and told the residue neither beleived they them Mark: 16: 11:12:13. After hee appeared to the eleven as they sat at meat and upbraided them of their unbeleife & hardnesse of hearte because they beleived not them which had seene him after hee was risen Yea Thomas

one of the Apostles was so hard of beleife that hee said except I shall see in his hands the print of the nails, and putt my fingers into them I will not beleive: to whose weake faith our Saviour condescended and bidd him reach thy hand and put it into my side and bee not faithlesse but beleiveing Doubtlesse at our Saviours passion as there shall as there shall be his 2^{[n]d} coming there was a great Eclipse [Eclipse] of faith and religion, yea so much that many of

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the learned are of opinion the church then was remaineinge onely in the blessed Virgin and mother of Christ. So that w^t [what] Solomon speaketh of men Eccles[Ecclesiastical]: 7: 28. I may well say of woemen that a woman amongst a thousand have I found: but a man amongst them all have I not found.

Chap[ter]: 6

Woemen loved Christ more then men.

AND here to passe over the love a~d [and] carefull respect of the blessed virgin Marie which must needs be exceeding great, unto our blessed Saviour not onely spirituallie as unto her Saviour but naturallie [naturally] as unto her sonne wee doe not finde that woemen were conversant so much with our Saviour as men were & no marveile for hee chose no woemen to be his disciples as hee did men. And yet for all this wee read in the scripture that woemen of their owne accord could not be wanting unto him but provided for him necessaries of their owne substance and waited upon him

Luke:8: Great was the love and care that **Martha** had to entertaine [entertain] our Saviour when hee came to her house in so much that our Saviour thought shee troubled her selfe too much in providing for him, but above all admirable is y[th]e love and affection which **Mary Magdalen** showed to our blessed Saviour for shee annoynted [anointed] his feet and wiped them with her haire and that you may know shee spared for no cost the text sayth shee bought a pou~d [pound] of oytment [ointment] for the quantitie, and for the qualitie it was of Spickenard very costlie John: 12: 3: Thus did **Marie** a woeman in token of her dutiful love unto her Lord. But what did Judas a man yea, one of christs Apostles? w[ha]t did hee imitate this woemans good example or commend her for it? noe: hee reprov'd her why was not this oytment sayth hee sold for three hundred pence and given to y[th]e the poore. Judas you see pretended therewith to feed y[th]e the bellies of the poore but intended indeed to fill his owne bagge as the text sayth verse 6 but our Saviour made her iust[just] apologie[apology] let her alone saith hee against the day of my burying hath she kept it for the poore always have you w[i]th you but mee

ye shall not have alwayes.

How can wee sufficiently comend y^e[the]awfull love of that sinefull woeman that came to our Saviour when hee was at meat in the Pharisees house who brought a boxe of oyntment yet durst not presse so farr into his presence as to come before him But stood behind him weeping and began to wash his feet wth [with] teares and had no other towell to wipe them but ye [the]haire of her head Luke 7: 37: 38: and y^e [the] more to express her love shee kissed his feet and annoynted them with oyntment. This did woeman this did a sinnefull woeman and this entertainment was better then y^e [the] Pharisees yea Simon Peter his prime Apostle made him not so good welcome: for it is worth our noting how our Saviour compares Simons entertainment with hers and how

much hee prefers hers and how much hee prefers hers before his as Christ sayd unto Simon seest thou this woeman: I entered into thy house and thou gavest mee no water for my feet but shee hath washed my feet with tears and wiped them w[i]th the haire of her head thou gavest mee no kisse but she since the time I came in hath not ceased to kisse my feete. Luke 7. 44: & 45

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mine head with oyle didst thou not anoynte but shee hath annoynted but shee hath annoynted my feete with oyntment wherefore I say unto thee many sinnes are forgiven her for shee loved much see here testimente of Jesus himself that shee loved much Come wee to our Saviours passion where one would thinke the love and kindnesse of woemen might shrinke and waxe cold yet here behold the pietie constancy and zealous affection of woemen: the impietie weaknesse and fearfullnesse of men for when our Saviour was taken by his enimies & led away into the high priests hall, the text saith all his disciples forsooke him and fledd: Mark 40: 50 and so much the more shamfullie left him nowe by how much the more stoutlie before they had promised never to forsake him Peter indeed followed him but it was a farr off to see what would become of him but hee had better have fled wth [with] the rest for afterwards wee see when hee was examined about him hee denied him as eagerlie as before hee promised to die with him & y^t [that] with cursing. Peter where is now thy boasting though all men forsake thee yet will I not forsake thee. I but though all men else forsake Christ yet I hope his beloved

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disciple S^t John will never leave him one upon whose brest our Saviour did alwayes ha'e to^t[?that]so bosome a friend one whom our Saviour loved so tenderlie would hee shrinke from him now in his greatest troubles? yes, yes S^t John is fled too with the rest there was not a man of his friends durst stay with

him. and can you expect y^t [that] any woeman could be hardie as to abyde this brunt! if they did not they deserved not so much to be blamed for wee read not of any woeman that promised to stay with him and yet behold not one or two but many woemen were there w^{ch} [which] followed Jesus from Gallilee ministringe unto him Mark 15.41. and that you may knowe some of them amongst these was **Mary Magdalen** and **Mary** the mother of James the lesse and of Jeses and Salome and many other woemen which came up with him unto Jerusalem well might our Saviour now say as it was foretold of him by the prophet Isay [Isaiah] 63:3: I have trodd the wine presse alone and there is not a man with mee. For all the y^e men of his acquaintance were fled away for feare and his followers have all forsaken him and non about him now but poore yet

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lovinge and kinde women, the stronger sexe forsake him but th weaker will not leave him Indeed Joseph of Arimathea was a good man but hee was no valiant man hee was a disciple by night but not by day he durst not be knowen of it for feare of the Jewes Mat[thew]: 27. and therefore wee heare no newes of him until Jesus was dead and then indeed hee begged his bodie of Pilate and put it in his owne new tombe and rolled a great stone the dore of the sepulcher but then hee departed & went his way but **Mary Magdalen** & y^t [that] other **Mary** as they ministered to him while hee lived so they forsooke him not when hee was dead for they were found sitting over against the sepulcher. Mat [thew]: 27.61. Indeed the text sayth they returned and went home but it was to rest on the Sabath according to the commandement Luke: 23:56. So y^t [that] had it not been for breaking the Sabath day I think they would not have parted from his bodie at all. But w^t [what] went they away not to returne againe? no they goe to prepare odours and oyntments to annoynt his bodie and came againe the next day at w^t [what]time? was it when the day was farr spent no it was very early in the morning

sayth S^t Luke: Luke 23. 1 but how early might this be? it was saith S^t Mathew Mat[hew] 20: 1: when the day begunne to dawne not in y^e [the] dawning of the day for then it is partly darke and partly light but when it began to dawne even when it was yet darke, sayth S^t John: 20:1 and this must needs be very early at that time of the years. Note here the care and fervent desire those woemen had to visitt our Saviour againe though buried in his grave and as they came together they talke of rolling away the stone from the sepulcher but this labour was saved them for the stone was rolled away before they came, they make no more adoe [ado] but ventur undauntedly into the sepulcher where they finde a younge man sitting at the right side clothed in a long white robe which troubled them sore but the Angell comforted the woemen sayinge feare yee not for I knowe that yee seeke Jesus that was crucified hee is not here for hee is risen but the keepers y^t more afraid likewise and astonied [astonished] & became as dead men. yet we doe not read that they were comforted at all, nay the woemen for their care and diligence to seeke Christ obtained to be the first

messingers of his resurrection For so the Angell said unto them goe quickly and tell his disciples that hee is risen from the dead. And must woemen be the first trumpeters of this iolyfull [joyfull] newes, must woemen be the prime Evangelists to publish this glad tyding of our Saviours resurrection must woemen be Apostles even to the Apostles, yes surely and the worthiest messengers they were not onely for the hartie longeing and carefull seeking after Christ was risen againe, and now I am come to speake of **Marie Magdalen** by her selfe alone for shee expressed most tokens of her love to our Saviour even now also after his death one signe of her great love as shee stood wth out at the sepulcher weeping John: 20: 11. shee stood by the grave where faint Love loves not to stand, and went and sate by him while hee was alive but to

stand by him dead when he was in his grave. Marie Magdalen did it & shee did it alone againe Marie stood still there as if the Evangelist should say others did not but shee did Peter and John indeed came thither into the sepulcher and entered

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into it but not finding Christ there away they went againe to their owne home but Mary stood still shee came to the grave before them from the grave shee went to tell them to the grave shee returnes with the~[them] at the grave shee staves behinde them, to stay whiles others doe while company staves, y^t is the worldes love but when Peter was gone when John was gone when all were gone, the to stay was **Maries** love thirdly shee stood and shee wept yea so much that the Angells and Christ himselfe pittie her asking hee woeman why weepest y^a whom seekest thou? For if when Christ stood at Lazarus his grave side and wept the Jewes sayd see how hee loved him John: 11: 36. may wee not say the verrie same when Marie stood at Christs grave and wept see how shee loved him. this is ardent love even running downe the cheekes, lastly shee did not onely weepe but shee also, but seeke also, for as shee wept shee stooped at looked into the sepulcher ever and anon her sorrow did not abate her diligence. tell me now whether the Love of this woeman did not surpass the love of all men towards our blessed Saviour. Add here unto Pilats [Pilate's] wife though an heathenish

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woeman, yet earnestlie besought her husband that hee should have nothing to doe with y^t [that] just man. Mat[hew]: 27: 19 because shee had suffered many things that day in a dream by reason of him.

Chap[ter]: 7

Woemen wiser then man.

BUT you will say perchance y^t [that] woemen are most loving and kinde then men rather through a tenderness and weakness of nature then by reason of any virtuous inclination of the minde, although I cannot be persuaded these woemen did so much honour Christ of pittie as of piety, of pittie as he was a man of miserie but of pietie as hee was a God of mercie. wee will therefore seeke further and see whether woemen be destitute of wisdome valour and such like virtues which men call manlike and doe there by ingrosse them to themselves: and wee shall finde that in these also they will not give place to men. And first for wisdome notable noteable herein are the examples

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of Naball and **Abigaill** his wife the one famous for his follie for hee had a name agreeable to his nature 1 Sam [uel]: 25. Naball was his name and follie was with him as his wife testified of him, the other was as famous for her wisdom and discreet carriage for when David had in kindness sent ten of his young men to greet him and to be merrie with him when hee was shearing of sheep this churlish and foolish Naball would not give them any entertainment but accounted of them as runnagates from their maister yea and spoke disgracefullie of David himself who is David sayth hee or who is the sonne of Ishai there be many now adayes y^t [that] breake away everie man from his master this was all the welcome hee gave them where upon when David hearde of it hee presently made ready to come against him and to destroy him and all his family But so soone as **Abigaill** had heard how foolishly and discourteously her husband had behave himselfe shee straight way made preparation & went out to meet David, & when shee came nere him observe

I beseech you her wise and discreet behaviour toward him to appease his anger. For as y^t [the] story is when **Abigaill** saw David shee hasted and lighted of her asse and fell before David on her face and bowed her selfe to the ground and fell at his feet. Sam[uel]: 25.13 and sayd Oh my Lord I have committed y^e [the] iniquitie I pray thee let thine handmaid speake to thee, and hear thou the words of thine handmaid Let not my Lord I pray thee regard this wicked Naball for as his name is so is hee Naball is his name & follie is with him But I thine handmaid saw not the young men whom thou sentest therefore I pray thee forgive the trespasse of thine handmaid then David said to **Abigaill** blessed be the Lord god of Israell which sent thee this day to meet mee and blessed be thy counsell, & blessed be thou who hast kept mee this day from coming to shed, and from avenging myself with mine owne hand for in very deed as the Lord God of Israell Liveth which hath kept mee back from hurting thee except thou hadst hasted and come to meet mee surely there had not beene left

unto Naball by the morning light any that pisseth against the wall. Behold here **Abigaill** was not only wiser than Naball but wiser then David himselfe who in his anger and furie would have shedd much innocent blood had not shee come forth to meet him and appeas his wrath I might hear tell you of the wittie contrivance & invention of Jezabell, Kings: 21. For when Ahab her husband had a minde to Naboths vinyarde hee was so dull and blockish that hee knew no way to compasse the ground but the downe right and ordinarie way of buying it & when Naboth refused to sell it the sillie fellow was even at his witts ende & readie to die but so soone as his wife Jezabell heard how y^e [the] matter went shee presently had a trick in her head how to gett it so w^t [what] sayth shee dost thou now governe the kingdom of Israell up eat bread and be of good cheere I will give thee the vineyard of Naboth y^e [the] Israelite as if hee should

say thou art not fitt to rule that canst not doe such a thing let mee alone there be more wayes to have Naboths vineyard then

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buying it, and indeed shee tooke such a course with Naboth that shee quietly bid Ahab to go up and possess it. for shee caused a fast to be proclaimed and Naboth to be placed amongst the cheife of the people & true wicked men to sweare that Naboth did blaspheme God and the king and so they stoned him to death. I commend her not that shee was wise to doe evill but onely that shee was of a more subtile and quick invention then Ahab which had shee applied to good as shee did to evill shee might have beene commended for her goodnes as well as for her wisdom. As we read of **Judith** who was not onelie wise but also a woema of singular vertue and shee made her wisdom serviceable to good uses for first when the men yea the cheifest men amongst them even the elders and govenours of the inhabitants of Bethulia had promised the people that if they had not deliverance wth in [within] five dayes they would yeild up the citty into the enemies hands shee wisely & discreetly reproved them all for thus tempting God. Judith: 8: For if god sayth shee will not helpe us within these 5 dayes hee hath power to defend us when hee

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will even everie day or to destroy us before our enemies doe not binde the counsells of the Lord for god is not as man that hee may be threatned neither is hee as the sonne of man that hee should be wanting, therefore let us waight for salvation from him and call upon him to helpe us and hee will heare if it please him. In so much that Ozias the cheife governour confessed their owne follies **Judiths** great wisdom all that thou hast spoken saith hee thou hast spoken with a good heart and there is none y^t [that] may ganesay thie words for this is not the first day wherein thy wisdom is manifested Jud[ith]: 8: 28:

29 but from y^e [the] begining of thy dayes all thie people have knowne thy understandinge because the disposition of thine heart is good Secondly through her wisdome shee invented a cunning device and stratagem to deliver her people by deceiving Holofernes and all his servants for they marveiled at her wisdome and sayd there is not such a

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woeman from one end of the earth to y^e [the] other both for her beauty of face and wisdome of wordes but shee by her beauty and wisdome did so in snare Holofernes that within a while after shee gott his head from his bodie and so freed all her people from the danger of destruction see here a woeman in wisdome preferred before all men. Salomon indeed had a hart enlarged with wisdome as y^e [the] sand on the sea shore but hee left it againe & comitted great follie whereas the queene of Sheba made a great journey to come unto Salomon to heare his Wisdome in w^{ch} [which] was a great point of wisdome in her to desire to learne and iudge [judge] of Salomons wisdome for so shee said it was a true report that I hearde in mine owne Land of thie acts and of thy wisdome howbeit I beleived it not untill I came and mine eyes had seene it and behold the halfe was not told me, Kings 10. thy wisdome and prosperitie exceedeth the same which I have heard. But no marveile though woemen doe farr excell min [men] in wisdo[~]e [wisdom]

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for wisdome it selfe is of the feminine gender which I prove not onely from y^e [the] grammar schoole but even from the Scriptures for so sayth Salomon the wisest man Prov[erbs] . 4.5. gett wisdome gett understanding forsake her not and shee shall love her and shee shall keepe thee exalt her and shee shall promote thee shee shall bring thee to honour when thou dost embrace her

and wisdom is justified of her children sayth our Saviour neither shall you any where finde wisdom called by the masculine gender in all the scriptures no marvel then though it be most enjoyed by women.

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Chap[ter]: 8:

Women more valiant then men

YEA that which men appropriate to themselves as their peculiar privilege & belonging to them alone, to wit, courage and valour shall we finde none of this in women? Yes, if we finde looke narrowlie into the booke of God we shall read that womans fortitude and magnanimiti hath not come short of mens

The first example I meet withall in this kind is that of **Deborah** a prophetess who iudged [judged] Israell Judg[es] 4. in whose time Sisera Captaine of the host of Jabin King of Canaan mightilie oppressed Israel which made the children of Israell cry unto the Lord for helpe therefore **Deborah** spake unto Barack in the name of the Lord that hee should take with him ten thousand men and revenge y^e [the] children of Israell of their enimies But Barack it seems was somethinge

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fearefull and durst not saying unto **Deborah** if thou wilt goe with mee then will I goe but if thou wilt not goe with mee then will I not goe ver[se]: 8. But Deborah answered him like a stout and couragious woeman saying I will surlie goe wth [with] thee notwithstanding the journey thou takest shall not be for

thine honour. For y^e [the] Lord shall sell Sisera into the hand of a woeman. And Debora arose and went with Barack to Kedesh and so indeed it fell out for Barack by her device and counsell overthrew Sisera and all his armie. Then might Deborah well sing Judg[es]: 5: 7. the inhabitants of the villages ceased they ceased in Israell untill y^t [that] I **Deborah** arose that I arose a mother in Israell was it not a bold attempt of Hesther to ventur into the Kings presence which was not lawful for any to doe but they were in danger of present death yett shee to save her people and nation from utter destruction did not care for her owne life but resolved to ventur into the king saying boldly if I perish I

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perish Esth[er]:4.16. but God prospered her endeavours for by this meanes shee procured the libertie and freedom of her people and caused hers and their greatest enemy Haman to be hanged on a tree Was it not a signe of an undaunted courage and resolution in Jephthas daughter a younge & tender virgin not to be afraid or dismaid at the sudden sentence of death for when her father had rashly and unadvisedly made a vow that if hee did overcome his enemies w^h [who] so ever came forth out of y^e [the] doores to meet him when hee returned hee would offer it to the Lord for a burnt offering his daughter not knowing of her fathers vow but reioycing [rejoicing] greatly for his victorie came forth to meet him with timbrells and daunces [dances] . Jephtha presently rent his clothes and said alas my daughter thou hast brought mee very low and thought art one of them that trouble mee Jud[ges]: 11. for I have opened my mouth unto the Lord and I can not goe back shee as though her father had told her no ill newes was not moved at his words but said unto him

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my father if thou hast opened thy mouth unto the Lord doo to mee according to that which hath proceeded out of thy mouth for as much as the Lord hath taken vengeance for thee of thine enimies. The newes of death is the terriblest message in the world and able to daunt the courage of y^e [the] stoutest man and yet behold a sillie young virgin was nothing agast against it. I knowe not whether I may commend her valour or her obedience most unlesse wee will say that shee preferred the subdueing of her countreyes enimies even before her owne life: was not **Judiths** valour to be commended who ventured her owne life for the safety of her country who when Holofernes was filled with wine and lay sleeping on his bed with an undaunted resolution tooke downe the faulchin [a type of sword] from his beds head tooke hold of the hairs of his head and at two blowes tooke away his head from him Judith: 13. But above all memorable and admirable is the valour courage and magnanimitie of that worthie woeman who persuaded her Seaven [sonnes]

to die before they should transgress the commandments of God for shee did not onely persuade them to die manfully but also was forced to behold them dyinge for so the text saith 2. Mac: 7 though her 7 sonnes endured torments valiantly even unto death yet the mother was marveilous above all & worthie of honourable memorie for when shee saw here Seaven sonnes slaine within the space of one day shee bare it with a good courage because of the hope she had in the Lord yea shee exhorted everie one of them in her owne language filled with couragious spiritts and stirring up her womanish thoughts with a manlie stomack shee sayd unto them I can not tell how you came into my wombe for I neither gave you breath nor life was it I that formed the members of every one of you but doubtless y^e [the] creator of the world who formed the generation of man and found out the begining of all things will also of his owne mercie give you breath and life againe as you now regard not your owne selves for his Lawes sake. Now when they

had all been cruelly put to death save one King Antiochus persuaded him by all meanes to turne from the lawes of his fathers and to taste swines flesh but when the young man would in no case harken unto him the king called his mother and exhorted her that shee would counsell the young man to save his life but shee bowinge her selfe towards him laughing the cruell tyrant to scorne speake in her country language on this manner O my sonne have pittie upon me that bare thee nine monthes in my wombe and gave thee suck for three years and nourished thee & brought thee up unto this age and endured the troubles of education I beseech thee my sonne looke upon the heavens and the earth and all that is therein and consider that God made them of things which were not and so was mankinde made likewise feare not this tormentor but being worthie of thy brethren take thy death that may receive thee againe in mercy wth [with] thy brethren . Then this sonne patiently

suffered death as the rest of his brethren did and when the mother had seene all her children cruellie murdered before her face shee also willingly and couragiously endured the tormentors rage and concluded that woefull tragedie with the losse of her owne life .observe on the other side the fearefullnesse and cowardise of men as of Peter who was valiant in words for hee promised our Saviour that hee would not forsake him though hee should die with him and so likewise said all his disciples but when the time of triall came not onely Peter but all the rest of his Apostles fled away.

Nicodemus was a good man yet hee was not a valiant man hee loved our Saviour and looked for the kingdome of heaven yet he durst not professe it openly for feare of the Jewes but there was many woemen that professed their Love and service to our Saviour both alive and dead and were not afraid.

Chap[ter] 9

Womans badness better then mans goodness.

BUT what need I compare the chastitie, pietie, wisdome, fortitude and the goodness of woemen with that of men when as the very worst that is to be found in woemen I meane their bad qualities & ill conditions are better then the very perfections and best endowments that are to be found in men, was it not a commendable thing in **Rahel** by a cunning device to hide her fathers idolls and to hinder his blind and idolatrous devotion her father came and demanded them in faire and loveinge termes for so the Lord had commanded him saying speake not to Jacob ought save good Gen[esis]: 31:24: But **Rahel** first stole these idolls from her father and then told him a manifest lye to excuse herself y^t [that] shee might not be found guilty of theft. Let it not displease mee Lord saith shee that I cannot rise up for the custome of woemen is upon mee when shee had

hid the idolls under her and yet this wickedness of hers was better then his good intreaty I am sure it was better then all the religion was in him which was nothing else but blinde and idolatrous worshipp.

Did not **Rebekah** by cunning forgerie & dissimulation get her beloved sonne Jacob the blessing for when Isaac had sent for his eldest sonne Esaw [Esau] to hunt venison for him that hee might bless him before hee died Rebekah overheard him and commanded her sonne Jacob to bring venison & because Esaw was rough and Jacob smooth shee put upon him his elder brothers garments and the skinnes of the kidds of y^e [the] goates upon his handes and

upon the smooth of his neck Gen[esis]: 27. and so came to Isaac with his savorie meat who thinking him to be Esaw his eldest sonne blessed him yet this fraud cousenage and deceit of **Rebekahs** prospered bett^e [better] then all Esawes goodnes. for although hee had provided savourie meat for his aged father as hee had comanded him and for all his fair entreaty hast thou but one blessing my father blesse mee also

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yea though hee sought this blessing with many teares yet hee could not obtaine it but was faint to be servant to his younger brother I have blessed him saith his father and hee shall be blessed. The like wee may see of **Thamar** Gen[esis]: 38. who because Judah deferred to give her his sonne who was to be her husband according to the Law went and putting off her widdowes raiment decked up her selfe in fine apparrell and sate by the high way side and all was but to entice Judah to lye with her whom shee knew was to come that way, and yet by this fact of hers by Judahs owne confession shee was more righteous then hee vers[e]: 26. yea by this meanes shee brought forth a sonne of whom our Saviour Christ came after the flesh.

The widdowes of AEgypt [Egypt] though strangers from the covenant yet so much pleased God for preserving the Hebrew children alive that hee built them houses and yet it is plaine enough that the meanes they used to effect this was by frameinge a cunning lie unto y^e [the] king Exod [us]: 1. The Hebrew woemen say they are not like the Agyhan [?Egyptian] woemen but are lively and are delivered before the midwives

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came in unto them and did not **Rahab** the harlot for preserving the spies alive that came from the children of Israell though by the very same meanes save not onely her her selfe but all her household and kindred from a generall

destruction and the Apostle S^t Paule highly commends her by saying by faith y^e [the] harlot Rehab perished not with them that beleived when shee had received the spies with peace Heb[rew]: 11:131: Did not **Zipporah** by circumcising her child which was not Lawfull for her to doe free her husband from a great offence and save his life. Exod[us] : 4. for the Lord had threatened to kill him for neglecting his duty herein.

What shall I tell you of Jael the wife of Heber the Kenite who entertained Sisera that great captaine kindely and Sisera had reason to repose some confidence in **Jael** because there was peace betweene them and mark if she did not so behave her selfe as if shee intended the greatest love and peace for when shee saw Sisera coming she went out kindely to meet him and as courteously speake unto hm turne in my Lord turne into mee and feare not but was her

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kindnesse in wordes onelie no, for being wearie shee covered him with a mantle & when hee asked but a little water to quench his thirst shee gave him milke to drinke and brought forth butter in a Lordly dish who would have mistrusted such kinde entertainment who would not have thought himselfe safe under her rooffe yet all this is but hipocrosie and deepe dissimulation and so much the more dangerous by how much it was covered under the vaile of greatest friendship For behold hee was no sooner asleepe but behold shee had a nayle and a hammer in her hand and stroke the naile into his temples that he died and yet for all this trecherous and perfidious I do not finde that shee is anywhere blamed nay as though it had beene praisworthie and meritoriuos **Deborah** sings thus of her blessed above woemen shall **Jael** the wife of Heber the Kenite bee blessed shall shee bee above woemen in the tent and shee giveth this reason for it shee putt her hand to the nayle and her right hand to the workemans

hammer and with the hammer she smote Sisera shee smote of his head when shee had pierced and stroken through his temples Jud[ith] : 5. 26. The like wee read of **Judith** for did shee not pray thus Judith: 11:4 and yet who knows not how much this deceit of hers prospered and how much shee is magnified for the same Here are many woemen admired not so much for their vertues as for their vices and imperfections. where as the very best qualities in men have not deserved so much commendations but rather have been disliked witnes Cain who offered his sacrifices daily unto the Lord and yet was rejected. Esaw dutifully & carefullie provides venison for his aged father and yet hee is deceived of his blessing and hated of God . Izzah ? whiles in a zeale of religion did now but stay the arke wth [with] his hands that was ready to fall and behold hee is stroken with sudden death King Saul whiles hee is carefull to provide the

best sacrifices to offer unto the Lorde is cast from his kingdome and an evill Spiritt vexeth him who will not easily conclude from these and the like examples that the very worst of woemen is better then the best that is to be found in men. And therefore I could not choose but wonder when I found this sentence written in the books of the sonne of Syrach. **Ecclus 12/42. 14** The wickedness of a woeman is better then the good intreaty of a woeman: I thought at first it had been a corruption of the texte but when I found it so in all coppies I learnt this lesson (and I hope all woemen will take notice of it) that seeing I have sufficiently proved the contrarie out of the Scripture that they would that they would not give credit to those Apochriphall writings before y^e [the] unquestionable word of God.

Chap [ter]:10.

Women bare rule over men

AND is not fitt thinke you that a creature so farr excellinge man both inwardlie and outwardly as well in the beauty and comelines of the bodie as in y^t[that] good qualities and rare endowments of the minde that w^t [what] is bad in her may be preferred before w^t [what] is good in man is it not fitt I say that shee should have the prehemency and bare rule over man but I have no sooner spoken of power and authoritie but mee thinkes I heare some man begin to interrupt mee and goe about to stop my mouth with that punishment w^{ch} [which] was layd upon the woeman Gen[esis]: 3: 16: thy desire shall be subiect to thine husband and hee shall rule over thee I noted subiection [subjection] and duty unto the man was one of the woemans punishments for her fault comitted, but from hence

I may rightly inferr on the other side that if subiection to her husband was her punishment after the fall it seemes shee was not subiect to him before ye [the] fall in the estate of innocencie for had shee beene subiect to her husband before the fall wee cannot rightly say this subiection was the punishment of her sinne but that God inflicted this as a punishment of her sinne is plaine to him that looketh into the historie therefore I may well conclude that the woeman was not subiect to the man neither did the man bare rule over the woeman so long as they continued in their first and best estate if men will be so audacious as to denie this truth the very text of Scripture is plaine enough

where it is sayd that when God created them male and female hee blessed them hee sayd unto them increase and multiplie and fill the earth and subdue it and rule over the fish of the sea and over the foule of the heaven and over the

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beast that moveth upon the earth. Gen[esis] 1: 28: where God blessed them both together hee bid them both to increase and multiplie hee gave them both ioynt {joint} authoritie to subdue the earth and rule overall that is in it and you may as well say that man can increase and multiplie alone as that hee might rule and domineere alone now if man would not nay could not undertake to increase and multiplie alone, without the assistance and especiall concurrence of y^e [the] woeman hee did not hee might not take upon him to rule alone without her speciall helpe and direction. Nay w^t [what] if I prove y^e [the] woeman in the estate of innocency had the soveraignty over man Inferior shee was not unto him as I have proved already then must shee needs bee his equall or superior equall exactly shee could not bee for in every well ordered Societie (especially therefore in that prime and perfect communion) one onely is to be cheife and other are subject in their order wheras an absolute parity breeds nothing but confusion, therefore if before y^e[the]

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fall she was not inferior, because this was her punishment afterwards, nor yet could shee precisli equall it must needs inevitably follow that woman had the superioritie over man suppose then that woeman because of her offence was subject to the man yet you see from the beginning it was not so.

But w^t [what] hath not woeman againe recovered this priviledge and preheminiencie it seems shee hath else shee would not the Apostle command men to hono^e [honour] their wives. yet husbands sayth S^t Peter give honour

unto the wife as unto the weaker vessell as being heires together of the grace of life 1 Pet[er]: 3:7. Now honour properly is due to none but to those that bee superiours of the greater worth and excellencie and, least any man should say shee is honored for her weaknes because The Apostle sayth honour the woeman as the weaker vessell they must know that weaknes & infirmitie are not fitt subjects to procure honour but rather pittie and contempt and that therefore they deserve greater honour and reverence because in so weake

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a vessell in so feeble and fraile a bodie as theirs is in respect of mans they carrie noble pious and generous a soule and so it must needs bee for the weaknes and tendernes of her bodie doth decipher unto us the strength and vigour of her minde where as men have more corpulencie but lesse ingenuitie for where nature doth add unto the body it detracteth commonly from the minde hence it is that Aristotle the great philosopher setting downe the nature and propertie of such as be servants saith that for the most part they are more strong bigger and hardie in their bodies then their Masters be, but are very deficient in their intellechialls. now men and not woemen come nearest in this respect to the condition of Servants & therefore not woemen should be in subiection to men but men to woemen. Not to trouble you with many examples in this kinde y^e [the] one of Abraham will suffice to show y^t [that] men are to be ruled by woemen: for though hee were the father of the faithfull & had great authority over many yet was hee to be ruled by his wife even by

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Gods owne precept and appointment Gen[esis]: 21. 12. In all that Sarah thy wife shall say unto thee heare her voyce. I but you will say that saint Paule forbiddeth the woeman to usurpe authoritie over the man but to be subiect to her husband and obey him in all things. Tim[othy] :2 : 12. And true it is that in

temporall affaires as in governing and managing the common wealth the woeman is not to medle [meddle] nor in ecclesiasticall business touching the church shee is not imployed but all is referred to mans disposition and authoritie all w^{ch} [which] in my opinion is rather a matter of service and trouble then of honour and dignitie so then in these worldly affaires lett man have the authority not onely over all other creatures but over woemen also yet hath woeman ever had and still doth retaine a commanding power not onely over the bodies but even over their mindes affections now whether it be a greater authoritie and preheminiencie to rule over the bodie onely as man doth or over the very soule and affections as woemen doe

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iudge [judge] yee, and this power of woemen over the will of man seemes to be given them even from the matter of their creation for god made woman of the ribb of man taken out of his left side nearest unto his heart not onely because the man should love her with all his heart, but also because shee should have the rule and command of his heart and incline his affections whither shee life [live]. If any deny this truth common experience both of former and latter times will easily convince him, that the best man & y^e [the] wisest have not beene able to withstand woemens allurements and enticements. who was better furnished with all the guifts of ~~the~~ nature and grace then Adam yet you see Eve easily persuaded him to eate of the forbidden fruite, what man was there stronger then Samson in so much that hee killed thousands of men at one time yet one woeman was able to overcome him? who chaster then Lott yet his two daughters made him to committ incest the very sight of a woeman caused

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David to committ adulterie who wiser then Salomon yet woemen deceived him

and made him play the foole. The exercise of their power here is to be blamed yet their power here is very much to be observed that had it been directed to good purposes as it was to bad it would have beene as helpfull as it was harmfull . For this wee know **Abigaill** pacified y^e [the] furie of David and so stayed him from shedding much innocent blood, and **Hester** saved the lives of all her countrymen by prevailing with the king.

Come wee unto the new testament & there wee shall finde woemen also prevailinge with men did not the very dauncinge [dancing] of Herods wives daughter so bewitch Herod that hee would needs promise w^t [what] so ever shee would aske though it were to the halfe of his kingdome and when shee demanded S^t John Baptists head to be given her in a platter hee could not denye her though hee were very sory [sorry] for it: who more hott and forward

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to follow Christ then Peter yet a woeman a sorrie damsell quickly cooled his zeale & with a word of her mouth caused him to deny his master and that with cursing yea our blessed Saviour the Lord of heaven and earth yet in his humility was subject to his mother and at the marriage in Cana of Gallilee although hee said unto her woeman w^t [what] have I to doe with thee yet afterwards you see hee turned the water into wine as she before had requested yea although hee were the power and wisdome of the father yet did hee not suffer him selfe to be overcome of the woeman of Canaan for when shee cryed after him that hee would heal her daughter who was grievously vexed wth [with] a divill Mat[hew] : 15: Our Saviour answered her saying it is not meet to take the childrens bread and cast it to doggs shee replied and said trueth Lord yet the doggs eat of y^e [the] crummes that fall from their masters table, with which answere our Saviour was satisfied and said unto her o woeman great is thy faith be it unto thee

even as thou wilt. And therefore as Zorobabel [Zerubbabel] sayd it is not wine nor kings but woeman that are strongest for as hee there speaketh it is not the great kinge that excelleth nor wine nor the multitude of men: 1 Esdr [Esdras]:4 who is when y^t [that] ruleth them of hath Lordshipp over them are they not woemen? woemen have borne the kinge, and all the people y^t [that] bare rule by the sea and land by this also you must knowe that woemen have dominion over you do you not labour and toyle and bring and give all to y^e [the] woeman yea many there are that have runne out of their witts for woemen. And now doe ye not beleive mee is not the kinge great in his power doe not all regions feare to touch him? yet did I see the kings concubine sitting at the right hand of the kinge and taking of the crowne from the kings head shee also stroke the kinge with her left

hand and yet for all this the Kinge gaped and gased [gazed] upon her with open mouth if shee laughed upon him hee laughed also if shee tooke any displeasure at him the kinge was faine to flatter that shee might be reconciled to him againe. O yee men how can it bee but woemen should be strong seeing they doe thus. Thus farr Zorobabell spake for the power of woemen, and hee prevailed over the other two who thought that wine and kings were strongest hence perchance it is that woeman was made of a bone or a ribb which noteth unto us strength and power not of body for there in she is the weaker vessell but of soule and minde wherein shee farr excelleth man, whence comes this to passe that woemen have such a sovereign power and command over man & hath set up a throne and high chaire of state in y^e [the] soule of man? wee must not impute it to the weakness of his iudgement [judgement] for this were a greater disparagment & disgrace unto man. I cannot therefore referre it to

any other cause then to a secrett & inbred virtue y^t [that] is in woemen above men.

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Chap:[ter] 11

Women more charitable then men

NETHER is it sufficient that woemen be pious and religious towards God but they must also shew their love and charity to their fellow members For as S^t John sayth hee that doth not love his brother when hee hath seene how can hee love God whom hee hath not seene 1 John: 4: 20. and againe hee that hath this worlds good and seeth his brother stand in need how dwelleth the Love of God in him 1 John: 3: 17: It will be therefore worth our enquiring whether woemen be not endowed wth [with] charity towards men as well as they are with zeale towards God and here also it will appeare that woemen have not beene wantinge to their power but have extended their bounty and Liberality unto others more then men. Great was the courtesie &

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I
oving kindesse of that great and noble woeman th **Shunamite** towards Elisha y^e
[the] prophet who because Elisha passed by that wayes would needs intreat
him to turne into her house to eat bread it seemes that Elisha was unwilling to
goe with her for the text sayth shee constreyned [constrained] him to eate
bread and thus shee did so often as hee came that way neither did shee thinke
this inough [enough] but shee persuaded her husband to be more beneficiall
to the man of God 2 Kings:8:9:10. for shee sayd unto her husband behold now
I perceive y^t[that] this is an holy man of God which paseth by us continually Let

us make a little chamber I pray thee on the wall and lett us sett for him a bed and a table & a stoole and a candlestick and it shall bee when hee cometh to us hee shall turne in thither. This good woeman was not carefull for his diet onely but built him a chamber & furnished it with all necessaries where wee may observe by the way the man to be very cold and backwards in his

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kindenes to Elisha for wee read not y^t [that] hee tooke any care for him or shewed him any favour bur onely yeilded to the just and honest request of his wife but shee went not unrewarded for this her bounty to the man of God but receaved the greatest blessing a baren woeman can desire to witt a child & which is more when to the mothers great greife it fortun'd that this child dyed Elisha raised him to life againe but admirable was the charitie and liberality of that woeman of **Sareptah** to the prophet Eliah who when the famine was so great that shee had nothing left but an handfull of meale in a barrell and a little oyle in a cruse to susteine her and her sonne, yet when the prophet demanded of her a little drinke and a morsell of bread and promised her the meale should not waste nor y^e [the] cruse of the oyle faile until y^e [the] famine was past shee went presently and

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provided a cake for the prophet first 1 King: 17. although shee and her sonne were then readie to famish for hunger I know not whether I may commend her faith most in beleiveing the prophet or her charitie in releiveing of him, but on the otherside the discourtesie & incivility of men is very notorious. for who were those that molested Lot wth [with] his strangers were they not men for so sayth the text before Lotts strangers were laid downe y^e [the] men of the city even the men of Sodome compassed the house round both old and younge all the people from every quarter Gen[esis] :19. 4 wee doe not finde that one

woeman was amongst them no such rudenes and incivility cannot harbour in their tender breasts barbarous likewise and outrageous was the behaviour of the Gibeonites towards the Levites concubine who when they were merrie at an old mans house in the citty behold the men of the citty saith the text certaine sonnes

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of Beliall besett the house round about Judg[es]: 19.22. and would not be quite till y^e [the] Levite brought forth his concubine unto them whom they abused so all night that she was found dead in the morning w^t [what] should I tell you of Naballs dogged and churlish demeanour towards Davids servants but yet that of Ha-num was farr worse for when David had sent his servants to comfort him after the death of his father hee was so farr from entertaineing them kindly that hee shoved of one half of their beards and cut of their garments in y^e [the] midle [middle] even to their buttocks and sent them away 2 Sam[uel]: 10:4. Come wee unto y^e[the] new testament and there also wee shall finde none more bountiful and courteous then woemen none more illiberall and discourteous then men. That woemen are more freeharted then men our Saviour himself sheweth by the poore widdow & y^e [the] rich

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men casting into the treasury for though the rich men cast in much and the poor woemen cast in but 2 mites which make a farthing yet by our Saviour owne verdict she cast in more then all the rich men and hee giveth this reason for it for shee gave all that shee had even all her Liveinge, they gave but some. nay had this poor woeman give but one mite shee had bestowed more then the rich men, because shee had given halfe shee was worth but the rich men gave nothing in comparison of their riches Mark: 12:43 againe this poore woeman gave more then the rest because shee gave of her want shee stood in

great need of y^t [that] shee gave but the rich men had no need of that they putt in for as the text saith they cast in of their abundance & Superfluity and good reason had our Saviour to commend woemen above men For who more kinde unto him then woemen ? who more unkind then men! for woemen did not onely follow

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him but waited upon him and ministred to him of their substance yea Martha was so carefull to entertaine him at her house that our saviour blames her for beinge to sollicitous in providing for him. But on the otherside how did the Girgesits a whole cittie of men entertaine him who when here had cast divells out of two y^t [that] were possessed hee gave the divells leave to enter into an heard of swine so that the heard rann violently into y^e [the] sea and perished in the waters. Mat[thew]: 8: 34. when the men of the citty heard of it they came forth and besought him y^t [that] hee would depart out of their coasts behold this is always his recompence from men when they should have beleived on him for the miracle and rewarded him for the ~~mirac~~ good hee had done thinking if a greater losse that their swine should perish then men desire him to be gone nay who at his passion mocked him spitt upon him and stroke him on the face were they not men

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who betrayed him was it not Judas a man ! & one of his Apostles. Contrariwise who lamented his death were they not woemen? Insomuch y^t [that] our Saviour comforteth them saying daughters of Jerusalem weepe not for mee but weepe for your selves and for your children. Luke: 23.27.28: And as it was with our Saviour so it was with his followers and disciples for they also were kindly entertained and releived by woemen but contumeliously and despitefully used by men witnes S^t Paule for when hee had converted and baptized **Lidia** with all her household shee besought him and his company

saying if yee have iudged [judged] mee to be faith full unto the Lorde come into mine house and abide there Acts: 16: 15. and shee was so earnest with them that shee constreyned them . Joyne unto her **Pha'be** of whom S^t Paule writeth thus unto the Romans I comend unto you Pha'be our sister who is a servant of the Church which is a Cenchrea Rom[ans]: 16:1.2.6. that yee

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receave her in the Lord as it becometh Saints and that you asist her in w^t [what] soever busines shee hath need of you for shee hath beene a succourer of many and of my selfe also and againe greet **Mary** who bestowed much Labour on us such was the kindnes and loving respect of woemen towards S^t Paule, but how was hee dealt withall amongst men? was hee not forsaken of them at my first answeare no man stood wth [with] mee but all men forsooke me sayth hee to Timothie I pray god that it may not be layd to their charge.2 Tim[othie] 4:16. was hee not wronged much and reviled by mee Alexander the copper smith hath done mee much evill the Lord reward him according to his workes of whom be y^r ware also sayth to Timothie for hee greatly witstood our wordes 14 15 16 : who was it that prated against him wth [with] malicious wordes was it not Diotroples an ambitious man and one that would shew no courtesie unto the brethren for not content therewith Saith S^t Paule neither doth hee himself receave the

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brethren but forbiddeth them that would chaseth them out of the church.3 Jo: 10. But I leave the unhumane carriage of men and will conclude all with that famous example of Dorcas a bountifull and liberall woeman to the poore ,a woeman full of good workes and almes deeds which shee did full of good workes saith S^t Luke Acts:36:39. as if hee should say shee did so abound in good workes that there was nothing else to be found in her but good workes who when shee was dead Peter was requested to come thither where she lay to where hee found the widdowes weeping about her and shewing the coates and garments which **Dorcas** made while shee was wth them And this is that which the Apostles require in he that is to be chosen into the numbers of the

widdowes that shee be well reported of for good workes 1Tim[othie]: 5 if shee have lodged strangers if shee had washed y^e [the] S^t's feet if shee have releived the afflicted if shee have diligently followed after every good worke.

Pages 52A through to Page 90 are blank

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Ellen

Handwritten text in a cursive script, likely a historical document or letter. The text is written on aged, yellowed paper and is oriented vertically. The script is dense and difficult to decipher due to its cursive nature and the fading of the ink. The visible words appear to include "I have", "written", "to you", "and", "I hope", "you will", "find", "it", "interesting".

