THE Womans Glorie.

A

TREATISE,

ASSERTING

The due Honour of that Sexe,

AND

Directing wherein that Honour consists.

Dedicated to the young Princesse, *Elizabeth* her Highnesse.

By *Samuel Torshel.*

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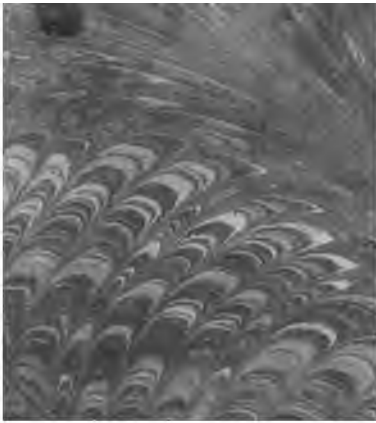
To the Excellent Princesse, a Lady of great hopes and Expectation

Princesse ELIZABETH *Her Highnesse.*

MADAM,

FOr the *Honour*, and for a publike testimonie of your more then ordinary *Pregnancie* and *Capablenesse* in so young and tender yeares, I have now dedicated to your *Name*, what I prepared especially for your use, and for the service of your grow-



vertue and oth
parts in this
would have c
from us all this R
have now somewh
ged what I then sp
have fitted it into
tise. My main end
only to advance the
that is properly in my
to bring in some. if

boured a familiar plainneſſe, *as aiming at* benefit, *not* delight. *And I ſhall deſire of all that ſhall reade it, to bring* ſerious *thoughts, and free from* prejudice *or* lightneſſe.

THE Womans Glorie.

CHAP. I.

Women capable of the ighest improvements. They ere made after the Image God. The Soul the same. eir bodies as organicall. whole Sexe unduly re- ched.

I Will not detain the *Candid Reader* in the *Porch*, t him in without onie into the Points,

pable of the ingrei
provements, and the gre
test glory to which man m
be advanced.

2. *That their highest i*
provement is that of
Soul, and their greatest g
ry is Soul-glory.

I know the *Subject*
I have now *entertai*
may become the *disc*

and I ſhall ſo ſpeake of them, as may become both the *ſevere Majeſtie* of *Truth*, and the *ſerioufneſſe* of my owne *Calling* and *Office*.

1. *That women are capable of the higheſt improvements, and the greateſt glory to which man may be advanced.*

I might call in the *teſtimonies* of the *wiſeſt* of the *Heathens* concerning this; among others I remember *Plutarch* one of the moſt learned of the *Grecians*, upon the death of the excellent *Leontide*, diſcourſed with his friend

uves with *li*
ons with *acti*
it to appeare,
pho's verses
with *Anacr*
miramus was
cent as *Sesos*
Tanaquilla as
King *Servius*
as full of cou
tus. But tho

of God is ſeen even in them. Yet I will principally build upon *Scripture Grounds* and *Examples.*

Moſes from whom we receive the firſt and originall truths, tels us that *woman* as well as *man* was created after the Image of God. *God created man in his owne Image, in the Image of God created he him, male and female created he them.* What the Image of God is; and what the difference (if there be any) is between *Image* and *Similitude*, I am not *diſputing*; this is it only

Gen. 1. 27.

If *man* were endow
he was) with a ſpir
rationall, free, willin
mortall Soul: ſo w
man. If there wer
there was) a *rectit*
man, ſo that there
his mind a right l
ledge of Gods n
will, and workes;
his will, appetites,

of dominion and happi-
nesse: so was *woman*. Let
Divines agree it among
themselves; whether all
this, or more then this,
were meant by the *Image*
of God, whatsoever they
shall estate upon *man*, the
woman will also challenge
by that authentick Text.
By which Text also we
must be guided in our in-
terpretation of St *Paul* in
some passages of his in
the eleventh Chap. of the
first Epist. to the *Corinths*.
he saith, *ver.* 3. *That the*
head of every man is Christ,
the head of the woman
the man. Which he

ſtituted, when God ſa
3.16. to *Eve*, *Thy deſire ſhall*
to thy husband, and he ſh
rule over thee. And in r
gard of this Subjecti
he ſaith further, *v.7. Th*
man is the image and glo
of God, but the woman is t
glorie of the man, for t
man is not of the woman, b
the woman of the man; ne

cted, as in order of time ſhe was created after man: and being intended to be an helper, ſhe ſhines moſt, when ſhe doth moſt obſerve that Ordinance of Subjection, for then ſhe is *the glorie of the man*, according to the inſtance of the prudent woman that *Solomon* ſpeakes of, *In whom the heart of her husband doth ſafely truſt*; and ſhe being modeſt and induſtrious, *Her husband is knowne in the gates, when he ſitteth among the Elders of the Land.* Yet ſhe loſeth not her firſt Right, of which the Apoſtle being

Prov. 31. 11, 23.

the woman, neit
man without th
the Lord. Both w
by the ſame han
ter the ſame *1*
moſt doe underſ
phraſe, *In the Lo*
interpretation ſec
point for which *M*
alleadged. But if
it as others doe,
the *Lord* is mean-

difference between them in *state of Grace.* Which truth, whether it be held forth in this place or not, I will not contend; for elsewhere we have it delivered without controversie, that *there is neither male nor female*, no preferring of one sex before the other, *but all one in Christ Jesus.* Gal. 3. 28

The *Soul* knowes no difference of *Sexe*, as neither doe the *Angels*, and therefore it is that some learned men are of opinion, that after the Resurrection in the state of glory, there will be no more

any

gels of God in heave
the Apostle, 1 *Cor.*
43, 44. That *the bod*
sowne (in the grave)
ruption, in dishono
weakness, shall be ra
incorruption, in gl
power. The comme
Sexes, was of nec
because of corr
and change by mor

no ſubordination becauſe of *Sexe*, as for the reſt, the *body* of *woman* is made *organicall*, like that of *mans*, as to the *Soul*, ſo that there is nothing that puts a barre to the Souls operations. There dwell in them the ſame *Deſires* and *Breathings*, and they are indowed with the ſame faculties and powers. *They are heires together with men of the grace of life*. They have the ſame right of Adoption, and are under the ſame benefit of purchaſe, and therfore are gifted by the ſame ſanctifying Spirit.

1 Pet. 3. 7.

the reproach
Sexe; as th
weak in Cou
ting in cour
treame and in
their affection
and uncertain
wils, unfit to
manage affaires
cordingly not
Parthians and
accounted cho

[a] *Arist. polit. lib* 1.
[b] γυνὴ ἀμφιδέξιος καὶ λίγυς. *Hypocrat Aphor.* § 7. c. 14. *Plin. nat. Hist. l.* 7. c. 17.

[c] *Homer*

were ſome of them afterwards inſerted into the *Edicts* of the *Chriſtian Emperours*; Some calling the *Government* of women a *prevarication of nature*; Some *lawes* appointing to them *Tutors* and *Guardians*, though when of growne age, yea, even to widowes.

But notwithſtanding all this *prejudice*, the point that I have propounded, remains good upon thoſe *Scriptures* that I have alleaged: But we ſhall need no other proofe of the point, then to produce ſome inſtances of women,

of the *Sexe* have be
the Proposition is f
That the *Sexe* is cap
and *may be so.*

Chap. II.

Some Instances of emi
cies in Women. 1. *Wise*
Policie. Deliberation.
cresie. 2. *Learni*

to ſhine even in women?

1. Is it *wiſdome, diſcretion*, and *policie*? The wiſeſt of men hath obſerved it, and ſpoken in their favour, in that proverb, *Pro.*11.16. *A gracious woman retaineth honour: and ſtrong men retaine riches.* As mighty men by violence, and oppreſſion become maſters of great wealth, ſo women that are meeke and gracious, by a more powerfull and ſurer claime, become the *miſtreſſes* of reputation, and have a prevailing and over-comming wiſdome,

that

1 Sam. 25. 3.

gail, That she wa
of good understan
of a beautiful con
And her story a
makes good the
of that characte
husband was a
churlish rich fool,
poorely and una
thrown himself
quarrell with D

ſon of Belial, that a man could not ſpeake to him; one of them therefore acquaints their *Lady* with the buſineſſe. She preſently apprehends the danger, and prevents it. She commands ſome of the family to attend her, and with a rich *preſent* in her hand, meets *David* now on the way towards *Nabals* houſe with a purpoſe to deſtroy it. She knows ſo well how to frame her *deportment* and her *language*, that ſhe ſoftens the *inraged ſouldier*, and overcomes him who never knew what it was

to

1 Sam. 25. 23, 24.

ſcarce any ot
then hers, as ſo
ſees *David*, ſhe
ther to throw h
from her ſaddle
alight, and fall
face, and bowes
to the ground
him, and falls at
And what her be
had ſpoken, She
over again

of wisedome, though we know her by no other *name*; who is mentioned in the historie of *King Davids* warres. The towne of *Abel* where this woman dwelt, had foolishly taken part with Seditious *Sheba*, and entertained him that was the very head of the Rebellion. *Ioab* the *Kings Generall* layes seige to the Towne, and was likely to take it by *storming*. *Then cryed this wise woman out of the citie, Heare, heare, say I pray you unto Ioab, come neere hither, that I may speake with thee.* 2 Sam. 20. 16.

And

that are peaceable and
full in Israel : Thou
to destroy a city and a
in Israel : Why wil
swallow up the Inher
of the Lord? Whe
Generall had told h
on what termes he v
raise the seige : Sh
dertakes to persuade
the Inhabitants, and

tarch hath given us a *paralel* to this, of the *wisedome* of the *Celticke women*, who when their Countrie was fallen, through mis-understanding and differences, into a Civill warre, would not rest, or give over their *mediation*, till *Armes* were laid down, and peace was setled thorough all their Cities and Families, which was so great a service to their Countrie, and so acceptable, that it grew to a custome among them, to call and admit their women to *Counsell*. And in the league which long

have the popular
ng Prince *Absalom*
ght backe from his
hment. He subornes
man of *Tekoah*, who
ed not much instru-
, but acts it with
closenesse and see-
passion, that *David*
gh a wise and dis-
ng Prince, had much
to find out the cun-
and when he found
she so carried on the
nesse, even beyond
instructions, that she
y brought about the
of the *King*.
nd if either *Delibera-*
r *Secrecie* be necessa-

of it, I will recor
Celtans have any
complaint against
thaginians, the C
nian Commanders
shall judge of it :
Carthaginians h
thing to object ag
Celtans, it shall be
before the Celtan n
The *Policie* o

to have the popular young Prince *Absalom* brought backe from his banishment. He suborines a woman of *Tekoah*, who needed not much instruction, but acts it with such closenesse and seeming passion, that *David* though a wise and discerning Prince, had much a-doe to find out the cunning; and when he found it, yet she so carried on the businesse, even beyond her instructions, that she fully brought about the mind of the *King*. 2Sam. 14.

And if either *Deliberation* or *Secrecie* be necessa-

women. When
was surprised,
rough present c
tion gave himse
dead and lost m
cause he had see
gel, his wife rec
selfe and him o
distemper, and d
ly reasons th
which her husl

her would he have shew-
us all these things, nor
ld as at this time have
! us such things as
ſe.

And as for *Secrecie*, (of
want of which we do
inarily accuse them)
hold the carriage of
o women recorded in
ipture. *Rahab*, who
only hid *Iosua's* spies Josh. 2.
her house, but also
ked up their great bu-
esse safely in her breſt:
l though she were ne-
ſarily to communicate
thing to divers
nds, she doth manage
with so much privacie

saved in th
lamitie of
That othe
man of *B*
preserved
Ahimaaz w
sent to gath
gence at *Ier*
might adde
Epicharia in
story, from

In this also, *women* have a full share. The *Antients* who delivered almost all things in *Mythologies* and *Fables*, intended this when they made *Minerva* an *Inventresse* and *Patroness* of Learning, as well as *Apollo* the Inventor and Patron. And as for Instances, they are plentifull under this head. In the Scripture, we have *Huldah* the *Prophetesse*, 1 Ki. 22. 14
who dwelt in the *Colledge*, with whom those prime *States-men*, *Hilkiah*, *Ahikam*, *Achbor*, *Shaphan*, and *Asahiah*, thought it no disparagement to con-

Act.18.24 ἀνὴρ λόγιος. Hesych. vertit. ὁ τῆς ἱστορίας ἔμπειρος.

able to instruct m
fectly that rare
man *Apollos*, a m
quent, (or as *He*
paraphraseth it, c
learned in Histori
mightie in the Scr
But besides thos
have their names
cred Record, other
ries both Ecclesia

been bred in *Greece*. *Pamphilia* wrote many books of *Historie*, which when they were extant were much esteemed. *Cornelia* the mother of the *Gracchi* was such a Mistresse of Eloquence, that *Cicero* admired some of her Letters. *Athenais* the daughter of a meane father, was yet thought worthy to be the wife of one of the *Christian Emperours* for her Wit and Learning. *Eudoxia* the *Empresse* of *Theodosius* the *younger*, wrote learned *Poëms*, and especially one very singular one concerning our

doth *Hierome* of
excellent *Romane*
Neither have latte
wanted ſuch orna
Olympia Fulvia Mo
Italian by birth, nc
after the *Reformati*
on the preaching
ther, beſides her
ſite knowledge in t
tine and *Greeke* to

gave her ſelfe with much ſucceſſe to the ſtudie of the *Holy Scriptures*. Of our owne, among many others that might be remembred, I will only name, The Lady *Iane Gray* (unhappy only in being forced for a while to weare a Crown) a *Lady* who beſide the *Latine* and *Greeke*, had this advantage beyond *Morata*, that ſhe knew the *Hebrew* alſo, and was thereby enabled to ſatisfie her ſelfe in both the *Originals*.

But in ſtead of more examples in this kind, I will produce that great

...ing the
what I have r
pounded, with tl
ned and *Reverend*
Andreas Rivet, tl
a *Womans Pen*, y
have an *Apologie*
learned Pen's of *W*

CHAP. III

of the point in hand, and for the honour of that *Maiden Pen*, I will translate into our own tongue for the use of our English women, so much of that learned Letter as concernes this present argument, which that renowned Virgin, *Anne Marie Schurmã* of *Vtrecht* wrote in *Latine*, to the Reverend and famous French Divine, *Andrew Rivet*, then at *Leyden*, which *Doctor Beverwick* a learned *Physitian* of *Dort* hath communicated together with a *Dissertation* upon the same subject by the same *Lady*.

D. Rivet

Kalenas [illegible]
having received [illegible]
French Verses of *Schurn*
which he presented to
Princesse of Arts and
terature, *Princesse El*
beth Sister to the *Illu*
ous Prince Palatine, [illegible]
whose learned ju
ment they had rec
approbation, and h
given the *Noble Sch*

defect of wit or judgement, but because they will not apply their minds to them, or cannot by reason of other lower affaires; neither is it expedient that many should chuse this kind of life, only it is sufficient if some called to it by a speciall instinct, doe shine forth.

Upon these last words she takes hold, and in a Letter dated at *Vtrecht*, the eighth of the *Ides* of *March*, 1638. after some other Salutations and Complements in the beginning, she thus writes:

Reverend

"they gave me occ
"to doubt what
"opinion is in v
"concerning this
"in which after you
"spoken many t
"lovingly and hon
"bly (as you use to
"of mee and my stu
"thus you write: *N*
"*haply may it be expe*
"*that many choole*

"meane such women as
"have the care of fami-
"lies, or others that are
"necessarily imployed
"that way; but I am hard-
"ly drawn to that opini-
"on, if it be meant of
"maid's indowed with
"wit, and of generous
"education, many of
"which this age of ours
"brings forth. The great
"admiration of Sciences
"or the equitie of com-
"mon right, inforceth me
"that I cannot indure,
"that that which in the
"opinion of every one is
"most worthy, should be
"rarely found in our Sex.

"For

"by right it bel
"all and every
"farre as it agrees
"ry ones conditio
"not why this *At*
"most handsome
"others, should nc
"for a Virgin, in
"we allow a ca
"dresse and adorn
"selfe. Neither is
"any

"contrarily, all agree in
"this, that that State must
"at length be most flou-
"rishing, that shall have
"many subjects, obedi-
"ent to wisdome, as well
"as to the Lawes. Be-
"sides, neither Vertue,
"nor the learned Ranke
"it selfe, shall have their
"due honour or dignitie,
"unlesse the greater part
"of people be such, as are
"able not only blindly
"to admire, but by a true
"estimation to discerne
"the honour and splen-
"dour of Learning. But
"lest I stay too long in
"the Porch, I enter upon
"the

truth will cle
"peare. The p
"Question ther
" *Whether the*
" *Learning and A*
" *for a Virgin, esp*
" *these times.* T
"no light Arg
"that perſwade
"favour the A
"tive part. F
"I may begin

"But with what equitie
"this law was made, I
"will not now much in-
"quire, this at least I
"thinke may be clearly
"proved from thence,
"that the leisure in which
"we live is allowed and
"lawfull. For hence we
"have much freedome
"of time, and quietnesse
"which is a friend to the
"*Muses*, but chiefly when
"by a speciall kind of
"Prerogative, we are not
"tyed up by necessarie
"occasions, nor ingaged
"upon domesticall cares
"and businesses. But yet
"truely this large and
"emptie

"It is not said ou
"somewhat that is
"it becomes an op
"tunitie for all vice
"*sil* notably, ἀργία,
"as ἀρχή, Idlenesse
"fountain of misch
"And that we may
"this *Charibdis*, sha
"mind by little and
"grow soft, and t
"into the fami

"way between the rocks.
"When (ſaith he) they
"only are at leiſure (that
"is, doe beſt injoy their
"leiſure) who are at lei-
"ſure for wiſdome, they
"only live, for they doe
"not only looke to their
"owne time well, but
"make benefit of all o-
"ther ages. For we muſt
"not ſeeke leiſure from
"the worthieſt employ-
"ments, but improve our
"leiſure in them: ſo our
"calmer freedome in pri-
"vacie, will make our
"time neither weariſome
"nor tedious unto us.
"For there are two
"thing

man, namely I
"ſolitarineſſe.
"uſe to object, t
"ſufficient ſtudi
"men, to handl
"ſtaffe and the N
"confeſſe many t
"and the invet
"opinion of our
"every where fo
"But we walke
"this Lesbian R

"vine right, or Humane:
"They shall never prove,
"that those limits are ei-
"ther fatall, or prescri-
"bed from Heaven to us,
"by that to lay a re-
"straint upon us. For if
"we fetch witnesse from
"Antiquitie, both the
"Examples of all ages,
"and also the authoritie
"of the greatest men,
"will evince the contra-
"rie; as that most noble
"ornament of the *Gor-*
"*naces* hath shewed no
"lesse pleasantly then
"learnedly in his little
"booke, which he hath
"entituled, *The Equality*

"of

"things? I shall
"my self plainly
"that greater m
"not only bec
"but also in thi
"of life are
"from us. Fo
"will more gen
"clinations indu
"curbed within
"row bounds,

"ſevere Lawes ſhould be
"of force, I ſhould not
"much wonder at it, if
"ſome women ſhould
"ſometimes be carried
"away with the intice-
"ments of pleaſures, out
"of their contempt of
"this low employment.
"Beſides, then we could
"have no hope left here,
"of any honour, any dig-
"nity, any reward of ver-
"tue, by which ſuch
"ſoules as are not dege-
"nerate are wont chiefly
"to be incouraged, to in-
"deavour after things
"praiſe-worthy. In vain
"doe we boaſt our No-

[illegible] doe
"Hence it is, th
"reades Histo
"often in the lo
"of time disc
"more the mo
"of our Sexe,
"path of a Shi
"thorow the S
"they will say,
"should you hav
"Whence

"ning. For it becomes us
"to grow famous under
"the presidencie, not so
"much of the Armed, as
"the gowned *Pallas*.
"Moreover, where true
"Phylosophie hath sea-
"ted her selfe in the
"Throne of our under-
"standing, no doore will
"ever stand open to the
"vain or wandring mo-
"tions of an unconstant
"mind: which also *Eras-*
"*mus* the notable Patron
"of all polite Learning
"hath observed expressly,
"where he speaketh of
"the Education of Sir
"*Thomas More's* daugh-

"For how ſh
"eaſily ſcorn t
"*trie* of this v
"ſpecious aut
"examples, and
"vanities of t
"when from
"turret of wiſ
"look down u
"earthly things
"whereas it i

"none of us but have
"fallen) we must labour,
"that his Image, who is
"the Light & the Truth,
"may begin more and
"more to shine in the
"highest palace of our
"mind. And although I
"deny not here, that
"*Theologie* (which is that
"which chiefly perfects
"the understanding) doth
"all, yet I know not how,
"but me thinkes they
"seeme not enough to
"observe the Majestie of
"so great a Queen, who
"would have her goe
"abroad alone and un-
"*attended*. For when we

" do agree among
" selves with a be
" harmonies How
" help, how much
" the one brings
" other? Nor our
" much to trouble
" some shut up this
" into so narrow la
" thinking it dor
" much concernus.

"ſome *Bodies* enjoy an
"heavenly nature, others
"a terrene? Whether the
"upper frame of the
"world be whirled a-
"bout, and whether they
"be not giddy, who con-
"tend that not the hea-
"vens, but the earth turns
"round? Whether the
"Sun ſetting be plunged
"into the Oçean? Whe-
"ther the Antipodes alſo
"have its light? Whe-
"ther the Earth be of a
"ſquare figure or round?
"Finally, Whether the
"Horizon terminate the
"whole world, or only
"our ſight? If that which

" God the Creator
"his end, who brou
" into this Theatre
" hold, know, and
" nifie his most b
" full workes. For
" was not such a
" dame unto us, th
" would forbid u
" sight of her: else,
" would she bestow

"ſhe give us an erect Sta-
"ture, unleſſe we ſhould
"lift up our eyes and our
"mindes alſo, unto the
"contemplation of her
"ſelfe? We ſhould be
"Stocks, and not of hu-
"mane kind; Strangers,
"not inhabitants of this
"world, if we could not
"bring our mind raiſed,
"and as it were inflamed
"with divine love, to ſo
"beautifull, ſo glorious
"things, in which the
"Majeſtie of the eternall
"God-head ſhines forth.
"Neither may we think
"that we have done our
"duty, if we only ſome-

"may know them
"hereby we ſhew
"we do not ſee, wha
"have no deſire to k
"further. There is
"thing under our
"more admirable t
"man, nothing m
"beautifull then
"dwelling place of
"Soul: but how littl

"cellent Hymnes of Eth-
"nicks, in which, while
"they curiously pry into
"Nature, and by prying
"approach neerer to the
"first cause of all things,
"even they every where
"are wont to sing forth
"the praises of the high
"Workman. Further, as
"oft as we apply our
"selves to follow that
"bright Starre of holy
"Scripture, who will de-
"ny but we may be obli-
"ged by so many Exam-
"ples of holy men, who
"from hence have taken
"occasion to praise their
"God, to the returne of

"the

"ries, which now a
"is almost only fo
"ed in Nurseries, a
"the Courts of
"men, only by the
"we will inquire,
"ther the knowlec
"Publike Affaires
"befit every privat
"son? I should
"grant indeed, t

"which thence redound
"to every one, we think
"none are to neglect it.
"The holy Scriptures go
"before us here, and not
"only goe before us, but
"leade us by the hand.
"There the Orders of
"times are knit together
"by the Periods of the
"Monarchies, There
"both the Originals, and
"decayes of greatest na-
"tions, are either descri-
"bed, or foretold; and it
"is no wonder, seeing
"the marvellous judge-
"ments of God, which it
"is fit we should duly
"observe, appeare in a
"more

bold of that mor
lime administrati
Christians, that is a
ger at home. I
what rashnes would
to thinke to build
whole æconomie o
rall virtues, upon
rance, or the vulg
pinions: Yea for the
part unles by
chance the exampl

ning. For that is it which prepares, disposeth, and makes us fitt to doe well, and lifts up our minds to the attempts of famous exploit's.

Againe nothing is more profitable for a virgin, nothing more necessary, then to discerne what is filthy and what is honest, what hurtfull and what harmeles, what is fitting and what uncomelie. But how much knowledge of things, how great a dexteritie of judging doth that stand in need of? Seeing therfore this sort of prudence

may

ἕκαστος ὀφ ἐστόχεφ κοσμεῖν
μοιῶν πρὸς τὰς τῶν ἄλλων
τὸν βίον, to dresse as it
by the glasse framing
life after the virtues
thers. Wee, I say,
when any blemish i
on us, though but
wrong suspition, ca
ver be reconciled a
to reputation : the

left they doe so.

Lastly, that I may now in silence passe by, the Arts and Sciences instrumentall (as they call them,) which being principals doe necessarilie follow their Queen as handmayds, I cannot but I must needs touch in a word how much wee ought to delight in many tongues, chiefely if they be attained for use, not for ostentation. For Tongues are the faithfull keepers, yea the Interpreters of those things which wise Antiquity hath left unto us: which

where

mage of it [illegible]
with a certain marvel
lous grace and pleasan
nesse affects our sense
which we not witho
reason complaine is wa
ting in all translatio
yea though the very b
But if I would discou
to you, how pleasan
is, and how fruitfull
[illegible] complicate.

To lend light to the Sunne.

But that I may make an end, I will here produce one example, which alwayes is in my thoughts. One example I say, of the Incomparable Princesse, *Iane Gray*, to whom no nation, no age (let me speake it with the good leave of all) will yeild her equall. *Michael Angel* a *Florentine* who fully and pathetically describes the history of her life & death, in that conference which she had with *Fecknam* the messenger of her approching death, hath observed

had given her,) a
nobility of blooc
beautie of her ſhap
flouriſhing youth,
by ſhe might have
red glory and fav
her ſelfe in this w
She pronounced
great courage, th
thing was ſo acce
to her in her whol

have from that in this life, may come under the name of true felicitie, she confessed she had it in the studie of good letters, and specially of the holy Scriptures. And though many doe greatly dispraise these studies in a woman, yet she her selfe because of the great solace of mind, which she had thence received, and still felt within her, did account their opinion to be unreasonable. Behold Swanlike notes, brought forth, not under the shade of schooles, but under the last act of a most

glorious

ning no ligh
have not dou
tle unto you,
dent of the ir
your fatherl
wards mee.
off, left I migl
ling to say a
be said, or th
together un
your affaires.

I have thought fit to doe this honour to this *Honourable* and *Learned Maid*, as to translate and transcribe so much of hers touching the *Argugument* in hand. I have taken the libertie, though precisely to observe her *Conceits*, yet to varie the *Elegancies* of her *Latine Stile*, into such a *Phrase* as is most *naturall* to our *English*, and I hope without any wrong to her, whom I much honour for her *Pen*.

their inferiorities of women's
ominance. 3. Constanci
Authority. 5. Ability
ments. 6. Piety and
tion.

THE I may
this point a
will take notice
other particular
2. Constancie
[illegible] accou

like *Instrument* call
omens wils *Momenta-*
But to the contrarie,
v famous was *Ruth*
n for her *Constancie*,
o notwithstanding all
ults against it, resol-
that nothing but
th should separate her
n her husbands mo-
: *Intreat me not* (said
to *Naomi*) *to leave*
; or to returne from fol-
ing after thee; for whi-
thou goest, I will goe;
where thou lodgest, I
lodge; thy people shall be
people, and thy God my
: where thou dyest, will
e, and there will I be
Ruth 1. 16, 17.

Gen. 49. 4

his sonne *Reu*
as water, and t
could not exc
strengthened
the Originall
or as our *Inter*
rendred the
was *stedfastly*
if I should
constant Re
m

full historie. Yea, Queen *Maries* own sister, as she was an Example of her crueltie, so she was a rare *Pattern* of this vertue; who as her word was, *Semper eadem*, She answered it to the full in her course of life, as Sir *Robert Nanton* takes notice of it in his *Preface* before his *Translation* of [illegible] *Elizabeth*, [illegible]

women. [illegible]

Judg.4.21 *Heber* had the h[illegible]
rid away a gre[illegible]
from the earth;
both the wacre
led by her nam
dayes of Iael (
Judg. 5.6. Text) *the high* n
unoccupied, and t
lers walked tho
wayes. And *Deb*
the renowne o

ſhe gave him milke, ſhe brought forth butter in a lordly diſh: ſhe put her hand to the nayle, and her right hand to the workmans hammer: and with the hammer ſhe ſmote Siſera; ſhe ſmote off his head, when ſhe had pierced & ſtricken through his Temple. At her feet he bowed, he fell, he Lay down, at her feet he bowed, he fell where he bowed, there he fell downe dead. An *Heroicke* act, ſet out in an Heroick ſtraine. And that woman of *Thebez*, mentioned alſo in the Hiſtorie of the *Iudges*, ſeemes to have been more valiant, and to

her in the Tower,
when nothing but tl
and flames were
her, had the cour
cast a piece of a m
Judg. 9. 53 upon *Abimelech*
But I most admir
Hesther, who fo
her softnesse an
cie, resolved to
people, though

adde but one. When the *Melians* under the conduct of young *Nymphæus* to disburthen their own Countrey too full of Inhabitants, seeking an habitation elsewhere, were for a while entertained by the *Carians*, they had been likely to have found their tombs there by a treacherie, which was covered under the faire pretext of an Invitation to a banquet. The *Melians* having some intelligence of the plot, returning answer that their custome was never to feast without the companie of their wives,

hid under their G
(to provide for the
tie.) About the
of the feaſt, the w
ing given by the c
they indeavoured
cute their treache
inſtantly every on
Melian women
her ſword to h
band, whereb

through weakneſs or fear, were *Actors* as well as *Spectators* of that exploit. It would be too much to produce the many examples of their generous actions, whether for the preſervation of their Countries, or for the love of their husbands, or for the maintainance of the Religion of their Anceſtors. It appeares then, that men have no reaſon to challenge *Courage*, as if it were alone tyed to their *Sexe*.

5. There is yet another vertue whereof men doe boaſt, which is, The *Abi-*

litie

minine-Rule hath no
ly had *enemies* of lat
even the *antient Tim*
Lawes have been b
injurious to them.
Parthians and *Th*
while they re
Barbarous, used th
men as *Slaves*. *f*
old Nations that
counted *Civill*, de

Achaians but *Achaides.* And it fell from the Pen of the wise *Plutarch*, That it is *a Prævarication of nature, to be governed of women.* The *Athenians* stinted them, how farre they should meddle. And the *Romane Lawes* appointed Tutors and Curators, not only in unripe yeares, but even in *widow-hood.* But all this prejudice against them among *Heathen Authors*, perhaps would not be much weighed, if there were not some that pretended the *Scripture* to say the same thing: for there are that urge that of the

Prophet

many times wom
great *mischiefes*
Iewes, as we see
times of *Iezabel*,
and *Athaliah*: Bu
not be that the S
God doth simpl
demne their C
ment, seeing it hat
testimony concerr
borah, that she was

give *Pulcheria* as a parallel, famous in the *Ecclesiasticall Historians*, who preserved the Empire while her brother lived, and after his death governed it with great *Prudence*, calling *Marcian* to her assistance. But we that are of the *English Nation*, need no proofe of this, whilest the memory remaines of that *Queen of her Subjects hearts*, I mean, and every bodie knowes I meane *Queen Elizabeth*, of whom we have the *testimonie* of an *enemie*, even Pope *Sixtus Quintus*, who though plotting against

her

Elizabeth; Henry the fourth of France were able to rule the whol world.

6. Hitherto, in all th particulars mentione men have *boasted*, b there is one, the mai in which they have sca so much as pretended *outstrip* them; and t is the *highest* impr

ly more lively and ſtirring. As Chriſt ſpake, the text tells us, *a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the wombe that bare thee, and the paps which thou haſt ſucked.* As he was led to be crucifyed, the women wept. And when he was nayled upon the croſſe, there were three *Mary's* and but one *Iohn* at the foote of it. But my buſineſſe is not to preferre them before men, but only to give them their due value; that if we reade grace and holineſſe in the lives of men, wee

Luk. 11. 27.

The *Sarahs* wi
lievers, the *A*
were humble
fyed, the *Eliz*
walked in all
mandements
blameles, th
who were f
workes of ch
love, The *Pris*
were heavenly

of God, and in a word, the *Lydia's* whose hearts God hath opened.

I have a multitude of examples in my view, but I will not name many. When the Prophet *Elisha* often passed thorough *Shunem*, *A great woman* there not only entertained him, but motioned to her husband the continuance, *Behold now* (saith she) *I perceive that this is an holy man of God, let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table and a stoole, and a candlestick.* 2 King. 4. 9, 10.

She

cording to that
the Apostle *Peter*
that there may b
sweetnesse and h
of conversation, th
who obey not the
may be won by th
versation of their
while they behol
chaste conversati
ned with feare. I

1 Pet. 3. 1, 2

worship; that speech of her husbands to her, when she desired to goe to the Prophet, *Wherfore wilt thou goe to day? It is neither new moone nor Sabbath*: Implies, that she never used to omit those publike dayes. And like to this, it seemes to me that in *Pauls* time, the women were more frequent in prayer then men in the citie of *Philippi*, *On the Sabbath (saith St Luke) we went out of the citie by a river side, where prayer was wont to be made and we sate downe, and spake unto the women which resorted*

2 Kin. 23.

Act. 1[illegible]

cording to th
the Apoſtle *Pet*
that there may
ſweetneſſe and
of converſation,
who obey not t
may be won by
verſation of the
while they beh
chaſte, co

1 Pet. 3. 1, 2

is an instrument to work
upon her husband. According to that which the Apostle *Peter* tels us, that there may be such sweetnesse and holinesse of conversation, that men who obey not the word, may be won by the conversation of their wives, while they behold their chaste conversation joyned with feare. I observe

worſhip; that ſpeech of her husbands to her, when ſhe deſired to goe to the Prophet, *Wherfore wilt thou goe to day? It is neither new moone nor Sabbath*: Implies, that ſhe never uſed to omit thoſe publike dayes. And like to this, it ſeemes to me that in *Pauls* time, the women were more frequent in prayer then men n the citie of *Philippi*, *On he Sabbath* (ſaith St *Luke*) *e went out of the citie by a ver ſide, where prayer es wont to be made and ſate downe, and ſpake o the women which re-*

2 King.4. 23.

Act.16.13.

ſorted

1.4.3. St Paul speakes of ...
which *laboured with him in the Gospell*. And wha
might not be said of par
ticular graces, it might b
easy to produce many in
stances out of Scriptur
and to fit them with
ther Histories; but I fc
beare, as intending chi
lie to speake to the n
point.

CHAP. V.

Soule glory is chiefest. What Soule glory or Inward beautie is.

I have more briefely passed thorough the first point, which though it be *true*, and the Truth of it necessarie to be knowne, yet may be abused by some weake spirits to *Selfe-flatterie*. It is a *glasse* into which if some doe looke, it may be they may be proud. But the other *glasse* that I am now to hold forth, I would invite All to look into, *and often*, for I hope

II. *That th*
provement, is
Soul, and the
rie of women
It was an
spirituall glo
commend th
the *King* of I
ding to the e
that holy m
ver he was, i

ſtringed instruments of muſick, which *David* the late King had brought into the *Quire*, and raiſed his heart to the contemplation of the ſweet and heavenly Myſterie of the Union betwixt our Lord *Ieſus Chriſt* and his *Church*. This was his maine deſigne, but his ground-worke, was the *Praiſes* of that incomparable Payre, King *Solomon* and *Pharaohs* daughter, and he hath ſet forth thoſe Praiſes with ſuch *High*, and yet apt Expreſſions, that he hath ſhewed himſelfe, (who ere he

Pen, were very r-
worthy, as for *Solomon* w
know who he was; an
the *Lady* though th
daughter of a ſtranger, y
moſt probably was a *Pr*
ſelyte, and not only co
verted from *Gentiliſme*
the true Profeſſion of R
ligion then, but ſubdu
powerfully and effectu
grace and holine

ſome that doe thus interprete it, That ſhe was not only dreſt in *Gold* of *Ophir*, and in *rayment of Needle-worke*, when ſhe ſhewed her ſelfe abroad, and appeared in the eye of *Solomons* people, but alſo was richly clothed with *wrought gold*, when ſhe ſate within the houſe, to entertain the *King*. But I am moſt inclined to receive another interpretation, That as ſhe had a goodly and beautifull preſence, ſo ſhe had a *richer* and a *fairer ſoul*, becauſe I ſuppoſe *Solomons* wiſe choyce, would

was capable. It
so much a *com*
or a *gracefull*
as the *Qualifica*
mind, a right *fr*
rit: Without
it selfe is *uncon*
ding to that
Solomon, *Prov.*
Iewell of gold (
Hebrew wo

with a ſtring upon the forehead, and ſo hung downe to the Noſe:) *As a Iewell of gold* (ſaith he) *in a ſwines ſnout, ſo is a faire woman, which is without diſcretion.* The ſenſe of the *Proverbe* is plaine: As it were a very ridiculous object to behold a dirtie *Swine*, with *Diamonds* or *Pearles* dangling at the eares, and a *Pendant* or *Noſe-Iewell* hanging on the brow, tumbling it ſelf into the next *puddle*, or rooting in a filthy ſteaming dunghill; even ſuch a ſight, and altogether as uncomely, is a woman

Ornaments, they
adde any value to t
ſon, nor can they
mend one to Go
heare what the
ſaith, ſpeaking un
men chaſte and

1 Pet. 3. 3, 4. *Your adorning, let*
that outward, of plai
haire, and of wea
gold, or of putting o
apparell, but let it be

price. The *painted Iezabel* was a *wretched woman*, as King *Iehu* cals her, though she were a *Kings daughter*. 2 Ki.
She was *vile* in Gods eyes, and in mans. She thought her selfe *fine*, when she had painted her self, and look'd out at the window, but was indeed *loathsome*, as wanting this *Soul-glory*.

Let us then enquire, what *Soul-glory*, or *inward* beautie is.

Every son and daughter of *Adam*, are naturally *vile* and *filthy*. We were all *polluted in our blood*, Ezek
and might justly have

and therfore crye
washing, purging
sing. Our paren
infected with
and we are their u
issue; for, *Who can*
cleane thing out of
cleane, saith *Iob*,
friend *Eliphaz*
confirmes it, *What*
(saith he) *that he*

Job 14.

Job 15.
14. 15. 16

much more abominable and filthy is man, which drinketh iniquitie like water? Where is then the *Remedie?* or how come any to be *cleane?* The *Apostle* hath opened this *Mysterie*, writing to the *Corinthians*, where he speakes of those that lye in their sinnes, *And such* (saith he) *were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Iesus, and by the Spirit of our God.* 1 Cor. 6. 11.

There is a double cleannesse. 1. A washing from the guilt of sinne;

mea for sinne and
cleanenesse, as the P
Zacherie speakes,
13.1. where he use
words to import t
actuall and *original*
nes, the one is *hha*
Sinne, the other is
dah, seperation f
cleanenesse, alludi
the time of the w

he might cleanse it, and present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. And thus being *justifyed* by *Christs* taking our guilt upon him, *by his blood we are cleansed from all sinne*, standing cleare and acquitted at the *Tribunal* (as if we had never been uncleane by guilt) fully and perfectly. But, 2. There is a washing also from the *pollution* and *filth* of sinne, being *sanctifyed by the Spirit of our God*. And this is it

Ephes. 5. 26, 27.

1 Ioh. 1. 7.

that

The foure
Conversation w
commending
1. Model
2. Humil
3. Discre
4. Pietie

CHAP.
Modestie pro

naturall and most usefull *Tables* of the mind, wherein one may presently reade, what is printed in the whole *volume*. It is as proper in the opinion of some, to the womans Sexe, as *flying* to a *bird*, *swimming* to a *fish*, *beautie* to a *flower*. Certainely a good heart lookes out thorough *modest eyes*, and gives an answer to any that askes, *who is within?* with *modest words*; and dwels not at the signe of the *bush* or *red lattice*, or *painted post*. A glorious soule is above *dresses*, and despiseth such as have no

higher,

The calme-composed-
full-modest-composed-
sition, is surely the
excellent temper, ar
most usefull, forth
vertues the heart,
makes one fit and a
entertain those plea
by which others ar
and undone. Su
one may pledge

keeps the *ſcale of affections* even. This teaches a *denying* and *preventing* behaviour towards tentations. 'Tis much better then the *Philoſophers woall*, to ſtop the *ear* with. It is the beſt *guardian* both of the eye and eare. But let me deſcend to particulars.

1. Let the cariage and behaviour be modeſt. *Rebekah* put on the *vaile*, when *Abrahams* ſervant told her, that the man whom they ſaw comming towards them, was his *maſters* ſon, to whom ſhe was intended in ma- Gen. 24. 64.

riage.

man and kiſ
with an impu
ſpake unto hin
A confident as
in the know
that word;
all wiſe and
have account
to be the *Ta*
in women, Sl
riginall Text

I professe against *courtship*, and I know that I know little of *Behaviour*, yet this I know that the *Holy Ghost* doth call the modest behaviour, *neate*: for so the original word signifies, in that place, 1 *Tim.*3.2. implying that such a one who is modest, is of a *cleane* or *neate* behaviour. *Princesses* and *great women* have their *teachers* of behaviour; This is not the worke of *Preachers*, only where the *Scripture* is before us concerning *Behaviour*, wee may commend it, and direct it; and according to the

κόσμιος.

is the *most me*
becomming ca
what are the
with their feet
phrase is, or a
the character
Prophet *Isa*
them, *That*
Isa. 3. 16. *stretched forth*
wanton eyes, w
mincing as the

ne *affected Shrug*, and
cting, or the *strutting*, or
ne *dancing*, or the *sli-*
ding, or the *swimming*
osture; with what ear-
estnesse, with what in-
lignation, would he have
poken against these wan-
ons? But I forbeare en-
argement in this matter,
is having no delight to
be long in the company
of such light and childish
spirits, *objects* at which
wise men laugh, and
good men mourne.

2. Let the language be
modest. That rule of the
Apostle concernes both
men and women, though
now

that which is good to
of edifying, that it m
nister grace unto th
rers, and grieve not t
Spirit of God. Unſa
and prophane ſ
grieves the holy C
and holy men; and i
gether unbeſitting
that profeſſe Godl
for ſo the ſame *A*

ing, nor jesting, which are not convenient. Ye shall observe in the reading of the *Scripture*, that the holy *Pen-men* of it, deliver themselves in a clean and covered language, when they have occasion to speake of things lesse comely. And the *Lord* saith, he will take the *names* of *Baalim* out of the mouthes of his people. Oh that the words of uncleannesse and vanitie were taken out of our mouthes. Even *Aristotle* in his *Politiques*, would have all *obscenenesse* of words to be banished

σέμνοθ λόγοθ.

Hos. 2. 17.

by

ill. He would therei
have ſuch as are *you*
neither to ſpeake or he
any thing that is fo
andif any be found f
ty, to be puniſhed w
ſtripes, or ſome note
infamie. Oh that *Chr*
ans would conſider
paſſage of an *heathen*,
be aſhamed. There

But they ſay, their tongues are their owne, and who is Lord over them, or who ſhall controule them? Truly they doe confeſſe themſelves to be the children of *Belial*, and out of their own mouthes doe condemne themſelves of *madneſſe*, in the judgement of the great *Apoſtle*, who when *Feſtus* charged him to be *mad* thorough too much learning, frees himſelf by this argument; *I ſpeake the words of truth and ſoberneſſe*, or, *the words of a ſound mind.* Surely then by that *rule*, Their

Act. 26. 25. ῥήματα σοφρ. σύνης *Verba ſane mentis.*

this, I would advise a
doe with their loose
poysonous *Pamphlets*
all other *bad bookes*
those *Converts* of *Ep*
did with their book
Curious Arts, bring
forth and *burne* the
know one that had
many of these *toye*
took upon himsel

borrow it: after a while he comes to borrow another; the owner being ſenſible of his own hurt, and grieved to ſee his friend infected, uſeth this Remedie; *You complained* (ſaid he) *when you came in of cold; I will make you a better fire.* And preſently (whatſoever his friend could doe to the contrary to hinder him) he takes downe a whole *ſhelfe* of ſuch like bookes and burnes them before him. *This* (ſaith he) *I have done to puniſh my ſelfe, and to preſerve you.* O that I could perſwade our La-

doe the like.
your *Ama*
your *Palm*
Mirrour of
with the &c
such *trash*
worth the i
lines wherei
named: Awa
Tragedies, an
and *Masques*,
vale &c. where

Ariosto, your deare *Arcadia* too, if these doe steale away your hearts and time from *Scripture-study* and *Meditation*. I have heard that that *Incomparable* Sir *Philip Sidney*, a man worthy of all the honour that is done him, for his *Elegancie* of *Language*, and well and proper contriving of his *Story*, died with, *Ingenio periit miser*, often in his mouth, complaining of his *wit*, that he had left no better monument of it, or of his spare houres. We are easily *fashioned* into what we reade much, and

ordinarily feed upo
lose the repugnan
have against, and
testation of evill; b
reading evill and
things. This was
son why the brav
demonians would
low the *Stage*, an
Antiens Christian
ny of the *Fathers*) v
vehement against

complaine, as *Strato* the Philosopher did, that *Menedemus* of the *Sect* of *Epicurus* had more Scholars then he, because he read *Lectures* of *voluptuousnesse*. So many Ladies are farre more acquainted with their *Romance's*, then with the Sacred Historie; and keep no bookes usually by them, but *Love-stories* and *playes*. I could not forbeare this *digression*, to passe the present censure. The directive and hortatory part, I shall have a better place for afterwards under the last head, concerning Pietie.

3. LEt the *garments*
Attire be mode
know concerning w
I ſpeake, and what
there is to ſpeake *fully*
ſharpely to this point.
contrary is a ſinne of l
continuance, and th
fore deeply rooted. V
have a full ſtory of

Prophet, they ſinne more, wee learne by the Prophet *Ezekiel*, that they tooke up *faſhions* from the *Babylonians*, *She doted* (ſaith he, ſpeaking of *Iſrael* under the name of *Aholah*) *upon the Aſſyrians her neighbours, clothed moſt gorgeouſlie.* They imitated faſhions in portraiture. *She ſaw men pourtraied in the wall, the Images of the Caldeans pourtraied with virmilion, girded with girdles upon their loines, exceeding in dyed attire upon their heads.* And ſome do interpret the 16. verſe of that chapter, as

Ezek. 23. 12.

ver. 14, 15

tire.

3. LEt the *garmen*
Attire be mod
know concerning v
I ſpeake, and what
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fore deeply rooted.
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Prophet, they ſinne more, wee learne by the Prophet *Ezekiel*, that they tooke up *faſhions* from the *Babylonians*, *She doted* (ſaith he, ſpeaking of *Iſrael* under the name of *Aholah*) *upon the Aſſyrians her neighbours, clothed moſt gorgeouſlie.* They imitated faſhions in portraiture. *She ſaw men pourtraied in the wall, the Images of the Caldeans pourtraied with virmilion, girded with girdles upon their loines, exceeding in dyed attire upon their heads.* And ſome do interpret the 16. verſe of that chapter; as

Ezek. 23. 12.

ver. 14, 15

devises. As
heard of some
like it, men sen
in *France, Italie*
where, to be
of *Braverie*, to
to send over t
The consult
was had in the
Senate which
lus granted to

as if *A new government* were to be framed and moulded; and are more troubled, if the *handkercheife* sit not neately, or an *hayre* be amisse, then that the whole state be ruined, and though peace, and religion, and all be lost. I am not so strict about *fashions*, as to condemne all that are new, I thinke as there is a necessitie to speake the language of the time, that we may be understood, and not to affect *Old Saxon*, or *old English* words when they are grown out of use; so it is fit that our

ken to
this, in
The Hypo
crite Dis
covered.
l. 1. chap. 7

binds us to the obſ
tion of the *habits* o
times, for what
muſt we be meaſure
by that reaſon we
riſe higher and h
till we come to
time, and *clothe* ou
with *ſkinnes.* I
only have the law
deſtie and *grace*

is neceſſarie. *Wantonneſſe* in apparell, ſeemes to be that *Strangeneſſe,* which the Prophet *Zephanie* ſpeakes of, and which by him the Lord threatens to puniſh. And it is one kind of puniſhment, that it robs women of their *Reputation. Claudia* the *Veſtall* though ſhe were innocent, yet was ſuſpected becauſe of her *attire. Seneca* was an *heathen,* yet he ſaw it worthy to be condemned in ſome women in his time, who wore ſuch *garments* as yet in a manner they were *naked* thorough them.

Zeph. 1. 8.

and Christian ing
antient Divines
much against it.
hardly believe
what *Tertullian* h
ported of some,
no decies sestertiun
ritur: that some w
wore, *A thousan*
fand Sesterces (whi
have computed ri
by comparing the

rome also gives in evidence to the same purpose, *Vno filo villarum insunt pretia*, that some wore *the prises of divers Lordships in one chaine.* By which wee understand another passage of *Tertullians*, *Saltus & insulas tenera cervix fert.* Truly, such things doe no way befit women professing godlines, as the *Apostle* speakes, for those that professe godlinesse must resolve to suffer for it, if God call them to it, but as *Tertullian* gravely, *I feare* (saith he) *those neckes hung with*

pearle,

let those *Laate*
brave ones consi
professe a *crucifi*
our, and serve no
crowned with *R*
Pearles.

But I insist no
upon this, there
thing only that I
thinke of withou
nation; nor speake
with passion, al

words, then mine owne. *Tertullian* bitterly, he cals *painted* women, *Ancillas Diaboli*, The *Devils wayting-women*; and urgeth that it is neither agreeable to the *Creation* nor the *Resurrection*. I remember I once made use of, and alluded to a Similitude of *Cyprians*, in the presence of some great women of qualitie; Suppose one should come into the *Kings gallerie*, and daube some other colours over a picture that the *King* had hung there, being the work of an excellent *Artist*, would

ſhip, doe ye deſpi
hand, that ye preſum
alter it, and pretenc
mend it. *Hieronme* c
ting *Læta* how to b
up her daughter, tels
of a woman that was
viter percuſſa, the h
hand of God was
her, becauſe ſhe ſuf
her daughter to *pain*

tation of lusts, The discoverie of an unchaft mind. Yea, the *Fathers* doe generally speake in that manner; When the case was put to *Augustine* by his friend *Possidonius*, he determines it to be an *Adulterous fallacie*. And *Ambrose* goeth so farre, that he saith it is worse then Adulterie, and he gives reasons for it. I am loath to speake so fully, but yet I professe my self a very enemie unto it, and so I doe to *spotting*, upon the same grounds.

But to leave these *Pageants*, I returne to my mo-

the difference of n
litie and *estate*. (
would have them
sider, that they are
honour to their (
and not their *cl*
them. Let them
and renounce the
of their Sexe, an
Exod. 30. *Iewish women* g
their *looking-gl*

mind is raised to an heavenly ambition, there will not be so many thoughts of outward decking. Remember only, 1. That sin brought in Clothes. 2. That Clothes are a Monument of our shame. 3. That the best ornament is that of the *inner man*. Say not then, *This with Lace will doe well*; but this or this will doe well with Discretion, Modestie, and Grace.

CHAP.

cium. The que
women may be

II. H*Vmili*
the *sn*
ces. The fitte
Perſonages.
that are *hig*
leaſt. The *ſea* is
though many
ty themſelves.

and *beautie*, both *riches* and *honors* are heaped, to be still the same, neither *swollen* nor *freshed*. This grace that makes you low in your own eyes, sets you high in the sight of God. For so saith the *Apostle* expressely, *the ornament of a meek and quiet spirit, is in the sight of God of great price.* It is the most attractive, the most winning grace. Thus *Hester* gained upō *Ahasuerus*, and *Abigail* upon *David*. But the greatest women lose themselves by pride. *Iezabel* by her arrogancie made her selfe contemptible

1 Pet. 3 4.

eaten of dogs? —
ones consider, the
made of the *same fl*
shall be resolved i
same dust, the *Phi*
could not discer
difference in a
house betwene th
of *Kings* and *begg*
that which is
weight, is that th
answer before th

ned with *flatteries*. She that is extolled in *verses*, may be *loathsome* before God. Be not proud of *cloths*, it may be all the worth is in the out-side. A *porter* may as well be proud of his *load*. The *walls* of a *chamber* that is covered with *rich hangings*, are in the same condition with the back and shoulders of a *bravely-decked foole*. Challenge not the eyes of every beholder, as if it were their duty to doe obeysance to your *beautie*, for beautie is but *clay well coloured*. As for riches and honors,

You will be in
Tyring house o
& lay all these
fore your eye
examples of
Ruth the daug
King of *Moab*,
receive the ge
nion of the *Ra*
that be not so
yet one that w
suppose to b

her ſelfe ſcarce equall to one of the maid ſervants in the houſe of *Boaz*. And *Abigail* ſpeakes the like language, *Behold* (ſaith ſhe to *David*) *let thine hand-maid be a ſervant, to waſh the feet of the Servants of my Lord. Elizabeth* though the elder woman, and the better for outward qualitie, yet challenged not reſpects and viſits from *Mary*, but was even confounded with it as too great a height of honor, that *Mary* vouchſafed to come to ſee her, *Whence is this bee, that the Mother of*

Ruth 2. 13.

1 Sam. 25. 41.

Luk. 1. 43.

e to me?
her self,
ad told
cient to
med a
able to
t honor,
ehold the
he Lord.
what ear-
oftle pres-

(*as the elect of God, holy and beloved*) *bowells of mercies, kindneſſe, humblenes of mind, meekeneſſe, longſuffering, forbearing one another.* Theſe are the garments that ſit beſt upon Gods choſen people, ſuch as are holy, and beloved of God;

1. The *bowells of mercie. Dorcas* is moſt famous for the *coates* which ſhe made for *widdowes.*

2. *Kindneſſe.* This is the exerciſe of that compaſſion which is in the bowells. If the heart be open, the hands will not be ſhut.

unto, *Many* (ſaid
guſtin,) *can mor*
give all they have
poore, then themſel
come poore in ſpirit.
oftentimes *pride* ca
riſing out of wo
charity. But the
difficult it is, it is th
needfull. Needfu
in *afflictions* that w

be not forgotten, and that others be not *despised*. T'is a rare thing to be *above* others and not to *scorne* them.

Consider, 1. What ever we have, we have it of God, not of our selves.

2. That the good we have is little in respect of that we want.

3. The more good we have received, the more strict will be our account.

4. *Christ* in whom the fulnes of the *Godhead* dwelt, and so was perfectly good, was lowlie and humble.

5. *Lowlinesse* is Christs

of every good v
One that doth ill
humbled is more
table, then one tha
good and is proud.

7. Gods *gracious*
upon an humble
but he casts a *terr*
upon such as are
Besides this in the
rall. there are onl

their acknowledgement of their *subordination* to *man: Wives* (saith St *Peter*) *be in subjection to your own husbands, that if any obey not the Word, they also may without the word, be won by the conversation of the wives, while they behold your chaste conversation, coupled with feare:* (that is, with a loving and carefull fear and reverence of your husband.) Thus holy women in old time were, *being in subjection unto their own husbands, even as Sarah obeyed Abraham calling him Lord; whose daughters* ye are *as*

1 Pet. 3. 1, 2.

ver. 5, 6.

woman-sexe is,
subjection to m
Sarah the moth
leevers, from
Kings and *Nati*
called her husb
The wife is also
so did *Sarah* sig
she is so to the *f*
to her *husband.*
nament, as the

den and inordinate affe-
ction, as an horse not well
managed that is apt to
start at every thing. This
I take to be the proper
meaning of the Greeke
word πλήξειν in the Text,
which our *Interpreters*
have translated, *Amaze-*
ment. The other place, is
that of *Paul* to the *Corin-*
thians, *Let your women keep*
silence in the Churches, for
it is not permitted unto them
to speake, but they are com-
manded to be under obedi-
ence: as also saith the Law.
And if they will learne any
thing, let them aske their
husbands at home; for it is a
shame

1 Cor. 14
14, 35.

in *Corinth*, and that
women took upon
to speake and teach
likely. This the
restrains. Which h
upon these three gr
1. Because of their
ction by an origina
Cap. 3.16. That
ground which he
in this place. B
there in his writi

woman was *first deceived*, 1 *Tim.* 2. 12. and 14. But the *Question* will be, what *women* the *Apostle* speakes of: for it was prophecyed of the *Gospel-times*, That God would poure his Spirit upon all flesh, and that our sons and *daughters should prophecie*. And we reade that *Philip* had foure daughters *which did prophecie*; which seemes to some, to be meant, not of an extraordinary Spirit of Revelation and Prediction only, (as most *Interpreters* doe put off this place) but of the *interpretation* of the *Scripture*. Joel 2. 28.

And

the womans head,
she is *praying* or *pre*
ing, 1 *Cor*. 11. 5. *I*
another place he s
of *Aged women*, tha
must be *Teachers*
things. This hath th
divided the *Antie*
vines (for it is not
Question:) *Chryso*
thinking that

ection of their *Sexe*. The comparing of the places atisfies me; First that is o be laid as an unmove-ible stone in the founda-ion, That it is against *Gods Ordinance*, against *Church Order* and *Modesty*, or women *publikely* to *reach*. This ground will old, for the words of the *Apostle* are expresse, and will admit of no evasion. econdly, There may be ome extraordinary ca-es, that will not admit of generall rule. Thirdly, omen may and must rivately and familiarly hort others. Fourthly,

where

besides the m
children of t
family be prese
are some *prints*
steps of the allo
this in the *Am*
ches. They may
vately admon
and reprove the
the exercise of
Privileages, let t

or too much commend . I have twice praised it, nd especially for one use f it, that it disposeth and ameth the spirit, to the aintaining of *Christian ellowship*, a duty much eglected, and the more rough the want of this race of Conversation. I ight also commend it, om the advantage that ight be made of it. It is he *Usher* of *honour*. *Solomon* hath said it, *Prov.* 5.33. and again he reeates it, *Cha.* 18.12. That hereas before destruction the heart is haughty, *efore honour is Humility*.

The Hypocrite Discovered. l.1, cha.18. *Help to Christian Fellowship.* chap. 7.

Nay,

feare of the Lora
and honour, and

CHAP.

The Excellen
dome. The usef
The Maximes

III. *Wisdome*
tion. T

of *Solomon. As a Jewel of gold in a swines snout, so is a faire woman which is without discretion.* Yet there are many, that have lived so many yeeres, and have learned no skill but only to *dresse* themselves, and to *talke wantonly.* None ever are compleat, unlesse they be brought up in the *Schoole of Discretion.* A Schoole, which as the report goes, that wise man the old Lord *Burleigh* said he could not finde, when being in one of the *Universities*, they had shewed him all the *publike Schooles.* It is to be

Prov. 11. 22.

had

ttie, Let the ...

Col.3.16. *Christ dwell in yo*
in all wisdome.
therefore he write
same *Colossians*; I
Col.1.9. *not to pray for yo*
desire that ye migh
with the knowled
(Gods) *will, in al*
and spiritual w
ding, that ye migh
mouthy of the Lor

wisdome) as becomes us before God, and with the good acceptance of men. And this highest wisedome, God grants only unto those, upon whom he bestowes his Sonne *Christ*; as St *Paul* speakes in another Epistle, *God hath made us accepted in the beloved, in whom we have Redemption through his bloud, the forgivenesse of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdome and prudence*. It is a great advancement to Learning, to know what *Authors* are best

Eph. 1. 6, 7, 8.

man, this wi
would we n
know what p
lomon ſtudye
authors he re
Pro.15.33 ſelfe tels us,
God, is the In
wiſdome. And
ſenſe his father
vid, had ſaid,
Pſal.111. 10. *God, is the be*

for we know the price of them, and therefore we ſearch out the *Veines* of them, and dig for them into the bowells of the earth, even into the *paths* which no foule knoweth, and which the vultures eye hath not ſeene. *But where ſhall wiſedome be found? Man knoweth not the price thereof.* *Iob* tells us ſomewhat, but he cannot tell us the full value. *It cannot be gotten for gold, neither ſhall ſilver be weighed for the price thereof. It cannot be valued with the Gold of Ophir, with the pretious Onyx or the Saphire.* Iob.28. 12,13,&c.

The

Iewels of fine Gold
these expressions
short, these things are
worth naming, they
not so much as
brought in nomina
when there is speec
the election of wised
for so *Iob* goes on.
mention shall be ma
Corall or of Pearles; t
price of wisedome is

rarities, but never met with any thing like this to take up his whole contentment. He calleth all other things *folly*: and concludes after a wearie curiositie, *I saw that wisedome excelleth folly, as farre as light excelleth darknesse.* And therefore no wonder, both that he begged it before all things, when God gave him his choyce, and also directs all to chuse it. *Wisdome is the principall thing, therfore get wisdome; and with all thy getting, get understanding.* 'Tis a bargain that will make every

Eccl. 2.13.

Prov. 4.7.

Prov. 7. 4.

ffinity of [illegible]
Saviour intimateth, wh
he speaketh of the Ch
dren of wisdome. Bo
not of other bloud, or
gination: But, *say t*
wisdome, Thou art my si
and call understanding
kinswoman. What sh
say to *Ladies*, and g
rally to women. Wh
have Beautie? If

will make them beautifull and lovely. Neither is the *usefulnesse* of wisdome, lesse then the excellencie of it. It is the *Compasse* without which the *Architect* cannot do any thing. It is the *magnetick needle* without which there can be no *Navigation*. It carries the *light* before us, for want of which all that walke in the *darke* must needs stumble and fall.

I will not insist upon the difference that the *Schoole* makes, between *wisdome*, and *Prudence*. I am speaking of them only in a *Popular* way; It is

any thing, that i
ſed, it examine
Circumſtances of
that nothing
raſhly, but ſo th
account may be
the doing of an
it be called for.
good grace to eve
Every paſſion
nate affection

covers it ſelfe in the eye; but *Prudence* keepes in all theſe that would gad abroad into the viſage to tell what *newes* within. But a ſpeciall uſe of it is, that it corrects the ridiculouſneſs of *affectation* and *artificialneſſe*. There is nothing more vaine then a *forced* art of *ſeeming wiſe*, when laughter, ſpeech, geſture, and every thing is *con'd* and *ſtudied*. This is *ſlaviſhneſſe*, not *wiſdome*: *Wiſdome* leades on all *actions* with a kind of *nativeneſſe* and *honeſt freedome*. The others that have all their *words* out of the Di-

they happe
(like *formall*
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lines into th
they can ha
themſelves,
ſenſe and *gib*
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rum in religic

right also in the use of things indifferent, without excesse or defect, and in the use of Christian Policie with pure and undisturbed Consciences.

It were to write another booke to give the particular advises of wisdome. Take things shortly, and as they come, it may be without method.

1. Make *memorie a storehouse*. The reason is, because we cannot ordinarily, easily, be wise without others wisdome.

2. Study men and affaires. Know the *complexion* of affaires.

or interest.

4. Stand b
picture, and l
they say that p

5. Despise nc
in what he sa
ning the shoe.

6. Beleeve
flatteries agai
own knowledg

7. Beleeve
have imperfe

ther you may ſtay, when you have a mind to ſtay, or are out of breath.

10. Know that *Selfe-conceit* puts out ones eyes.

11. Before ye ſet out, diſcover whether there be any ambuſhments.

12. Conſider how much better it is to *knit* then *bloſſome*.

13. Make not too much haſte, leſt ye out-run the buſineſſe. Speed is an entangler, and haſte is ſlow.

14. Eſteeme *Honeſtie* to be the firſt and fundamentall part of wiſdome.

15. Never account an *unequall, wavering, ambu-*

at the *Ta*
ſometime
dent, and a

16. Ho
generous,
ſolved w
ding to rig
whatere ot

17. Acc
rable wave
of *Formaliſt*.

19. Think not of ſticking arrowes in the *clouds*. Attempt not what may not be attained.

20. Think not of *baniſhing* deſires and pleaſures, but of *governing* them.

21. Be moderate and equall in adverſities and proſperitie. Diſtruſt your ſtrength moſt in proſperitie.

22. Be not peremptorie, but rather accuſtome your ſelves to the old forme of *Ita videtur*; *So it ſeemes to me*, rather then to ſay, *So it is*.

23. Tremble not at a

ſcoffe.

24. Be
ſpeech, rath
25. Pene
ſpirits and
ſuch, as yo
acquaintanc
26. Give
things acco
Market-price
ple ſometin
worthleſſe
undervalue

fore this *moment.*

29: Lose not that you hold, for a shadow that you see of greater.

30. Live so, as not to be ashamed to *live longer.*

I might be plentifull, but I take off my hand. In stead of all these *Maximes*, the Law of wisedome would serve. The *Storie* is, that a King of *France*, one day required of a *great Councellour*, an *ancient Statesman*, that he should set downe some rules of wisedome and state: he undertook it, and in a large sheet of Paper, wrote only *Modus* in

great

:at letters, and wrap-
ıg it up, delivered it in-
the hand of the King,
plying that if he could
ſerve *Temper*, it would
inſtead of all particular
'ections. So for the
me of converſation, I
ɔuld only write, *Diſ-*
'tion.

was one of the *Qualities* which the wise *Socrates* required in his schollers; and the old *Romans* erected *Altars* to it. It is a rare ornament, especially of *Knowing women*, when they have the skill, not to speake all that might be spoken; and to understand, that *discretion* as it is more difficult so it is better then *Eloquence*. Some have thought *Silence*, to be to *speech*, as *Shadow* is to a *picture*, without which it cannot be well set off; and as the *Rests* are to *Musick*, which make it to be much more

relishing

learning [illegible]
will not have the
ence to *heare* much.
Apstle, S[illegible] *Iames* in
same Chapter wher
Jam.1.19. had sayd, *If any of you*
wisedom, aske it of
soon after gives this
Be swift to heare, sl
speake, Implying su
That indeed God
wisedom, but ordin

fice that I have only named this particular, I will forbeare to enlarge it.

I have only one thing put in by way of Caution, concerning *wisedom*, that under that name, there be not a learning of *Dissimulation*. It is so disguised, and lookes so like to *wisedom*, that one may easily be deceived. There are some that doe not mistake, but professe and are not ashamed to professe, that they goe to this *Schoole*. We know what *Prince* it was that said, he would have his

sonne

knowes not how to
ny blame his ſpe
yet they practiſe
principle. They
ling and *diſguiſin*
thoughts. We r
of theſe *darke*
ſometimes, the
one leave almo
neare them, b
they hold fort
think we know

not find out their designes. This makes conversation so unsafe, and so difficult, for if dissembling had no more *faces* then one; as *truth* hath, we should be in better termes then we are; for whatsoever a *lyer* or *dissembler* should say or doe, we would take it in a quite contrarie sense. But this opposite of Truth, hath *many-many faces*, T'is a strange art, that *words* which were invented to expresse and cleare the thought, are now put to another contrary service, handsomely to hide them

lorie.

that in
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ıve need
t may be
an *open*
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Securitie

ıer ſelfe from all daſh-
ıgs and cruſhes againſt
he rockes, and ſees all
he approaches of dan-
ɜers. *One eye,* if it be to-
vard Heaven, is much
ɔetter and ſurer, then *two*
ɔf the quickeſt ſights of
ſuch as have all of the ſer-
ɔent, and nothing at all
ɔf the *Dove.* We have
ſeen many of the moſt
ſubtle diſſemblers, *entan-
gle* themſelves into ruine,
and *bruſh* themſelves up-
on rockes hidden from
them, before they were
aware. And certainly it
is a thing full of *unquiet
feares,* and it cannot be
but

ſtie.

But it ma
ly I am ſpea
to *Polititi*
while, not
Nay, I have
ten the *Subje*
courſe. The
I am making
thought to b
rall to wom

is not ſound doctrine in *policie* and *morallity*, I am ſure it is ſtarke naught in *Divinitie*. If people knew thoroughly the *evill* of *lying*, they would purſue it with fire and ſword, till they had *baniſht* it out of the world. There is not in any thing a greater contrarietie to God, for it is contrarie not only to his will, but to his very *nature*, for he is *Truth* it ſelfe, and the Scripture ſaith, *He cannot lye*, for then he ſhould deny himſelfe. The *Divell* is ſaid to be the father of it: He taught it firſt to *Eve*, and

Job 8.44.

he

Pro. 12. 22.

loathing. *Lyin*
abomination to t
is a ſinne again
of *humane Soc*
truth is the fou
juſtice, and *juſti*
Darke people d
miſchiefe. But
die. 1. Conſi
dignitie. There
in better *auth*

and great women; yea, all women have it in their thoughts, that they were made after the *Image* of God, which is *truth*. It will not become those *smooth foreheads*, to have *rough*, and *shaddowy*, and *clouded* intentions. What saith St *Paul? Lye not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the Image of him that created him.* 2. Consider, That a deceiver forfeits reputation. You shall bind all alwayes to *mistrust*, never Col. 3.

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CHAP. XI.

The beautie of holinesse. The Rule of Devotion. A serious exhortation to the Reading of the Scripture.

IV. PIetie and *Religiousnesse*. This is of all others the most *Orient* and full of brightnesse. They say that *Jewels* steeped in *Honey* have more *lustre*; so all accomplishments are made more beautifull by Pietie. Otherwise though a *woman* were so made up, that as another *Pandora*, she had all morall graces and per-

without this. at e
a *Cabinet* made all
gold, enameled a
chased, set about
where with *Diamo*
large *Pearles* on th
side, and that the cu
and exquisiteneſſe
workmanſhip. shou
ceed the richneſſe
matter; would no
body think the or

sticks and *strawes*. Such are those *excellent pieces* that are of a *goodly outward frame*, of winning behaviour, of seeming modestie, sweet in conversation, wise and learned in discourse, but within *profane*, *irreligious*, and without any *savour* of *Godlinesse*. *Holinesse* is *Beautie*. The true worship of God is call'd so, by the Prophet *Zacharie*, and by *David*: yea, the *Perfection of Beautie*. The Apostle hath witnessed it of Gospel Ordinances, 1 *Cor*. 3. 9. that the *Ministration* of Righteousnesse

Zech. 11. 7.
1 Chr. 16. 29.
Psal. 50. 2.

he
teenth verse;
cannot be conver
those Ordinances,
shall receive a lus
them; that as
ing with God,
God, came aw
shining face;
with open face
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Lord, are ch
image;

the Apostle tels us, that the *Graces* which are the *Daughters* of Gods *Spirit*, are *lovely*. *Whatsoever things are lovely*, (saith he) *if there be any vertue, think on these things*. We many times commend a curious piece in *Picture*, it drawes and entices a distinguishing eye. But as *Plato* said, if *Vertue* could be drawne, every one would love it: so if it were possible to shadow out the true *Lineaments* of *Holinesse* to the eye, who would not be ravished with delight? I confesse I doe extraordi- Phil. 4. 8.

none can
Mary alo
on, A *Mag*
A *Lydia*
much earn
Word. O
the *Beautie*
the *Marcell*
the *Eustoch*
biola's, the *E*
nent, and fa

disguised sowrenesse; but *Godlinesse*, though it will be the *Mistresse* of the *looks* and *dresse*, and make all composed and sober, yet it doth nothing to *scare* one away, or to *affright* any from following the same vertues.

The *Bodies Beautie* compared with the *Souls*; is as if one should equall a *Torch* to the *Sunne*. The body is but as the *greene Mosse* on the side of a *Rocke*, the Soul is the *Diamond* that *sparkles* within it. Oh that the principall care were for the setting forth and pre-

ſhould erect any *Marbles*, or *Columnes*, or other *rarities* of *Antiquitie*, in the *Suburbs*, or Countrey villages; becauſe he intended that the City of *Conſtantinople* ſhould be full of *Ornaments*, and the rich Store-houſe of thoſe *collections*. What then do they deſerve, that forge

What strange creatures are they, that dresse up the *hand-maids*, and suffer the *Mistresse* to goe in *ragges*?

This is it then, that I have reserved to the last place to commend. That there may be a speciall endeavour of *Holinesse*, A *holy Conversation*, as *Peter* cals it; A *good Conversation*, as *James*; A *Conversation ordered aright*; as *David* expresseth it. But in other Scriptures, it is said to be a *walking with God*. It must be according to Gods will and Councels. For otherwise De-

1 Pet. 3. 11

Jam. 3. 13.

Psa. 50. 23

Gen. 5. 24. 17. 1. Luke 1. 6.

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gustine tels us of *Marcellina*, that she hung *Christs* picture, and the picture of *Pythagoras* together. And we have heard of some *popish Ladies*, that have had the same curiosities about their *Disciplining whips*, as about their *fannes*, their *praying beads* as rich as their *neck-laces* and *bracelets*, and their *Crucifixes* made into *Iewels*. Judge whether this be not rather a *courting* of pleasure, then the *worshipping* of *God*. And it was much like this that we were come unto; *when* the great businesse

shew forth the pr
him, who hath callea
of darkness into his n
lous light. Holine
summe of Chris
trine. *Ye know th*
1 Thes. 4. 3, 4. *mandments wee gav*
the Lord Iesus, for
the will of God, ev
Sanctification. No
the holy can have

science. There can be no hope of Heaven maintained without holinesse. *Every one that hath this hope in him, purifyeth himselfe, even as God is pure.*

This holinesse must be according to Gods holy word. We may not be *Voluntaries in Humilitie. Manlius* who was commander in cheife in the *Roman Army*, put his son to death, though he got a notable *victorie*, because he did it beyond *commission*. We may not preume against Gods prescribed order. *Kings* appoint the manner of their

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1 Pet. 2. 9 *holy natio*
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1 Theſ. 4. 3, 4. *mandments*
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Every one that hath this
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women to understand. But there are other places, *plaine* and *easie*. And if the *Scriptures* were not to be read at all; because all cannot be understood by women, then *none* may reade them, for *no man* can perhaps understand all that he reades. But let us turne the *Argument*, If the Scriptures be hard to be understood, let us therefore reade them the *oftner*, and with more *attention*. They say besides, there is much danger of *error*. Ah how unlike these *Romish spirits* are, to the *Antient holy* Divines.

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But to leave these *factors* of *darknesse* and *hell*; oh be exhorted, to walke in the steps of the *holy antient Christians*. *Eusebius* tells us concerning *Pamphilus* the *Martyr*, of his *liberalitie*, and among other things, that he was wont to bestow *Bibles* and other *good bookes* upon poore women a most commendable *Almes*, and which he would not have bestowed, had he thought it unfit for *women* to reade. It appeares by *Gregorie* of *Nazienzen's* praises of his sister *Gorgonia*, that though she were

advice [illegible]
instruct her daughters,
refresh her in a [illegible],
to reade the Psalmes,
the *Proverbs*, then the
Iustes, then the [illegible]
lists, the [illegible], the [illegible]
ples, and [illegible], the [illegible]
Prophets, the *Five* [illegible]
Moses, and the [illegible]
bookes, and [illegible]
[illegible] to instruct

what about the *Scriptures*; and tells us, that if himselfe had any doubt, he would ask her *Iudgement*. In the *Epitaph* which he wrote upon *Paula*, he saith she had the *Bible* in her memorie. One other passage I cannot omit of *Hieroms*, whereby it may appeare that he would not have *women* omit any part of the whole *Bible*, for he finds some fault with *Algasia*, when she sent some questions to him, only about the *Gospells*, and the *Apostles* writings, that he feared she was not acquainted with the old

ſtance in modern,
in particular taken
of one notable pa
namely *Magdalent*
of *D. Pareus* of *Hei*
in my *Exercitati*
Malachy, Chap. 1
where by *Digr*
have ſpoken ſome
this point.

with a perſwaſion to ſit down to reade it, I might forbeare to give any further *direction*, becauſe there you will find all that is neceſſarie, neither doe I intend to write an *Inſtitution* of *Chriſtian women*. I ſhall therefore only give ſome briefe *Adviſo's*, as they offer themſelves, it may be without any preciſe order or method.

1. Doe all things in *Religion* by rule; nothing by *venture*, hit or miſſe.

2. Let not your rule be *vox populi*; but *verbum Dei*, not the opinion of

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ther *Baa*
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3. *Believe* him, *hope* in him, *feare* him, *love* him, *obey* him, *joy* in him, count it an *honor* to be his *servant*.

4. Keepe an account, and a *watch* over the *thoughts*. Say not *Thoughts are free*, Know that they *defile* one.

5. Banish vain, disorder'd, profane, wanton, proud, malicious thoughts.

6. Season and fill the thoughts with *holy meditations*. If they be revēgefull, thinke how meeke *Christ* was, If they be *censorious*, thinke thus, *Ah how bad am I myselfe*.

7. The *Imagination* is

nothing ...
on as *Vagrants*, left
wise you be und
Statute and a *pena*
8. Get govern
bridled *Affections*
them never run ou
you be sure they a
Say, *Anger* is to
for injuries; an
too good for a
but sinne: and

are *carnall* and *unacquainted* with God, entertaine themselves with the *Stage* or with the *Market*. Be higher then those *delights*, and those *gaines*.

10. *Live by faith*. Let others, that know not this *name* of the *Lord*, *shuffle* in the world, looke to, and provide for themselves.

11. Beleeve Gods Protection, and deliverie if in miserie. *Fret not*. Thinke how *wise* God is, and how *tender*.

12. Wait upon God for *Grace*, the strength, perfecting, and continuance of it.

14. *Correspon*
in an ordinary
walking with
Religion your
15. *Awa*
The world wi
some to sleep
Oh I must up
matter; Say t
my God to serv
16. *Exam*

ten for pardon and grace.

18. *Renew Covenant* daily.

19. *Finish* every day with *humbling* the Soule.

20. In extraordinarie occasions be affected as the *Church* is.

21. Get *Publike spirits*. Such as are worldly, are narrow, and sleight, and poore; They only attend their own *business*, how to *live* and *ease*, how to grow *rich*, how to *marry* their children. Be larger and higher then these.

22. Converse *holily* in the *world*. Be afraid of a light, vaine, *frothy* spirit.

23. Be holy in *relations*:

as

25. Seasor
and *lawfull*
with Grace.
play with
whom ye m
26. Be mu
Worship. Con
blessing to
have the *con*
Assembling.
27. Come

for the other *pin*. Let your *cloths* sit loose, rather then your *soul*, when you come before God in publike.

29. Pray with the *Congregation*, joyning in the same spirit.

30. Keep up the esteem of *prayer* which God hath put upon it. Account that God gives you the *Key* of all his *Cabinets*, when he gives you the spirit of prayer.

31. Beware of *Atheisme*, of *lip-labor*, of *head-prayer*, come to *God* by *Christ* by a Promise, in the sense of wants, and in Faith.

32. *Sing* Gods Praises with

God, as
God; with
litie, faith,
34. Car
that in a
doth the S
sten not fc
the *new noti*
35. Take
which co
own conditia
too hufe a

37. Learne to discerne he *Lords body*. They eate nothing but bread, that want Faith.

38. Though ye be not *worthy*, yet have a care to behave your selves *worthily* at *Christs* Table.

39. Keep publike *Fasts*, and publike *Thanks-givings* with publike spirits.

40. Studie *Communion* with *Saints*. Neglect not to doe, or to receive good in *Company*.

41. Lay out *Gifts* and *Graces* for the mutuall service of each others Faith.

42. Endeavour *Mortification*. Studie God more,

and

Chapter only for no
or where the Book
open, as if ye happ
on the *Bible* by cha

44. Refer what y
to *head's*. Som
much house-hol
but not placed ir
der, and so no us

45. Reade th
that ye *understa*

Pray in Reading, as well as before. The Spirit of God then will tell you his *own meaning*.

47. *Meditate*. This meat cannot *digest* unlesse it remain in the *Stomack*.

48. Seeke *Christ* in his Word. Seeke the *mind* of Christ.

49. Reade with Diligence and Constancie. It ay be the *Silver-veine* ll not be found at first. o. In the whole course *Eaven*; with an universall respect to all the *mandements*.

nt it is time, to take ny hand from this

Table.

an unjust
confesse I am not able to
make such a *draught* as I
would. I have done to
my owne satisfaction, i
the *colours* of *Holinesse* b
most *fresh*; for I entende
to make the woman th
is *Religious*, more lovel
then she that is *modest*,
humble, or *wise*. Th
are high Praises, but