I understand that from late conversation up the river and obligations of friendship and sincerity has given relief and I am called a bold and arrogant do want for letting up my opinion in question to the general opinion of mankind and to the wise man and may only lose too many plain texts of Scripture in your presence and that you wonder what I think of Epheus 52223242526

I conclude my carriage appeared in declaring my opinion that a wife is no proper subject of correction or private government but that the only proper time of life remains for correction; and further that there was no propriety in a husband commanding his wife but if he took it upon him he was under no absolute obligation to comply, but if the thought the opinion was like to procure greater evil than the difference of the two evils the ought to check the first and further that it was a more age and had been in the breach of peace rendering more to confusion and every evil work and then inantly and generally great crime for a man to submit in any way to differ his wife than it would be to be defended his neighbor since it by any of apology for my last 120 in the first place, if I had not a second time that I did not generally speak this think things were to last only the appear so to me now I hope if it is improper for a wife to any opinion of her own it is not out of character for it was not appear and so tell how things appear so is it not that the way we're used in our cases and allowing any opinion differ from the common opinion perhaps it will not appear so many that if you consider the great possibility of the ways and their universal manners so or through them there is a sort of employment of their minds and great goodness to themselves which gives rise to a manner that no man will be a judge where he is a party and in this case the affection be compared to a party and with that for being an opinion that is differing from the right things or right in general I am not concerned with it be that as it will if I am obliged to believe on divine delusion I hope all they are universally conscienciously in sentiment I may be on whole here to give my opinion and there does fail to some appear and giving that not only think but point those questions that a husband has not rise of competition over his wife and as to what I suffered respecting a man commanding his wife perhaps I must all your pardon for reading
I very well know what determination goes to affix the word Conscience to no more upon us till I may affirm, it better

I am sensible the oaths shall not be evidence, but I shall make no reason any just weight of Conscience, whereunto I

as for my question. Being contrary to many parts of Scripture

I had it there to be so. I should now have entered in some part

questioning. Last I suppose more capable it and be as genuine

was the word to be taken in any case, and every case, or woful or woful that one might be allowed. As a woman might believe as

the wife to be taken in any case, or that particular you mentioned, I suppose the better to understand your question if

in what sense or if he meant a wife I saw, he content to accept the ample

an exposition of himself in the state made of the Church

I think it would be very proper for them to examine the conduct

of the lady's son, whose example is set before them

and may be. There is no need to join conformable behaviors

from a wife to her husband, but rather receive as example of a

husband's command, not to put away his wife and give, it cannot be more strongly urged than the poor man's wish to take of

the rich man's estate because he thinks there is many presently,

receiving time to better it. But the rich man thinks it is the

disposition that is absolutely required, and that is left to his Rea

for and direction to determine what giving will intervein with

and other changes. The same, the same, the same, the same

and the poor be the bring off party, they do without, and do with

no good conscience make, nor of the rich and it now be of their

look to and bring many places of conscience to bring themselves now

now be over of the reason. But this time I suppose you

as the husband does, if the volition of the wife.
I understand case concerning upon the Rights and obligations of 
husbands and wives having one offence, and my about it as a 
cardinal and corollary, for setting up opinion in opposition 
to the general opinion of mankind and to the whole divine, and not 
only do to what is in the Psalms 112:2-3 
consider my own 
ence appear in declaring in my opinion that a wife was no proper subject for correction or proper government and thus the proper line of life for him was not 
or well directed, and if the word is upon him, she was under no 
affair obligation to comply with the thoughts of doing, and persons 
greater evil than his misfortune, but of two evils the greater 
that is, and further that it was a more aggravated and evil, was 
merely a cause to bring it upon himself pure and easy, and then again 
woman, or a man, and a wife which he had, and I might have heard a cause, the obligation of his obligations 
which brings me to a reason amongst you, viz 
that a man your self is a man, and he is a man, we for by making an opinion or favoring of it that is differing from 
divines in general I am not convinced that it is so but be that 
I may check on what I have to join my opinion (will they are 
united in their sentiments) and there does not fail to some 
advice divines that not only have given them their opinions 
or agree that a husband has no power or competition over his wife 
as to what I write respecting my mind in command and 
wife perhaps I must ask your pardon for offering my sentiments 
on this which I did not understand for I must confess I do not 
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on this which I did not understand for I must confess I do not
my sentiments on that which I did not understand for I ought confess I and know well know what determinate soon to affix to the word command, but however I shall think were I a wife, I know think my self far more obliged by a mild manifestation of my Husband's will or choice than by any other or threatening. Besides he could not
and in the least place as for my opinion being contrary to every book of scripture if it is so I confess it full with instrust but that I thought is so. The not have rested in hope in words are against in one to present topics to tell my sense of scripture and were I a wife perhaps. The fear to have any sentiments must break them if in any respect differing from my Husband, a woman must believe as her Husband behoves.
(omission)

I am sensible that the woman's inferiority of thought brings her into a state of some degree of dependence, so that the law of self-government as well as many parts of scripture in join a great care to pray and fear to obey and to a perfect full conformity of behavior from a wife to her Husband. Knowing the scripture but neither is except nor example of a Husband, by any means compelling his wife and perhaps his right to it cannot be more strong by inferior than the poor may rightly forebode to take of the rich many estates, because there is many passages requiring the rich man to bestow it. But the rich man thinks it is the disposition that is absolutely required and that it is left to his discretion to determine when along giving will intermingle with other duties and when not. So does the wife, with respect to the obedience you talk of and more the poor the strongest party they.