

# COMFORT AND INSTRUCTION in Affliction.

A

Letter full of Divine  
Comforts, and instructions  
unto all, in the time of sicknes,  
or any other chastisements  
of the Lord.

Written by Mr. PAUL  
BAYNE.

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PSAL. 94. 12, 13.

*Blessed is the man whom thou chastisest,  
O Lord, and teachest him out of thy  
Law, that thou mayst give him rest  
from the dayes of aduersitie.*

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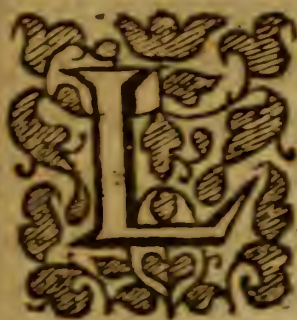
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# COMFORT AND INSTRUCTION in affliction.



Oving Sister, I cannot but write you a word in the love I beare you, hearing that your health doth stand more weakely with you, then heretofore. I wish your bodily frailty might be an occasion to your soule, of returning into it self, and drawing more neerto God in Christ Iesus. Even as childrē love to be playing abroad; till night approaching doth cause them return: so we love not to dwell at home with God,  
and

and our own consciences in godly devotion & meditation this way ; but to be abroad in such courses, as are most pleasing to our corrupt natures, till the night of affliction commeth ; in which, unable to delight our selves as before, we turne backe into our owne soules, and come home to our heavenly Father. I wish you this fruit of your infirmities the rather, because not the having of sicknesse, but profiting by it, is a certaine mark, that you are one whom God hath called, according to his heavenly purpose of life everlasting : for all things work to their good onely, who are thus called of God, and love him, Rom 8. And if you receive correction, so as to have the quiet fruit of righteousness by meanes of it, then you are children, not bastards ; that looke as good metall is discerned from drosse, not by being in the fire onely, but by waxing more bright and refined by meanes of it ; so are  
Gods

Gods Children descried from others, not by being in calamities, which is common to all, but by growing thereby more purged from their corruption, and more shining in the light of grace, to the glory of their Father, which is in heaven. Wherefore seeing it doth so much concern you, to find some spirituall fruits of your visitation, I will at this time teach you, how you may come to profit by this hand of God, which hath followed you of late with more then ordinary weaknesse of body.

First, you must labour to apprehend God, as a Father correcting of you by these infirmities.

Secondly you must labor to find out the cause why, and to what purpose God doth follow you in such kind. And thirdly, you must seeke to him, that he would teach you to profit, and lead you by his grace to al that which is pleasing before him. Many account of sickness, as a thing which commeth by course, a

a thing (which may well be looked for in your yeers) which will weare away by the grace of God ; onely as it had a time to grow in, so it must have a time to goe in also ; vanishing away in such thoughts, never observing the correcting hand of their God, in the thing which is upon them. The world as it doth not know God in all that good he doth them, when he filleth their hearts with joy and gladnes, being worse then the oxe and asse, who know their Masters Crib ; so againe, being drunken with ignorance, and lusts of ignorance, they know not who striketh them, when the punishing hand of God doth follow them: whereas every childe doth know when it receiveth correction from the earthly Parent, yea, the wilde Colt doth know when the Dam doth strike it. Wherefore (before all things) labour to see God, your Fathers hand in all things. Should we beat our children, and they should seem never

ver so much as to heed our striking of them, would we not judge their state forlorne? Againe, this maketh vs returne repentantly, when we see our heavenly Father calling us by his correction; this maketh us to indeavour to be humbled under Gods hand when we thinke how God our Father is offended with us. Finally, this maketh us to conceive hope, that our visitation shall be for our good; the Parents hand hurteth not Children.

Now for your clearer inspection hereinto, and for your greater comfort, I will insift somewhat lightly upon that in *Daniel*, Dan. i. 33, 34, 35. where the Prophet (having opened the impieties and persecutions of that wicked *Antiochus*, as likewise what was the state of the Jew without, who had not the power of godlines, in the verse before) doth in these three lay downe the estate of the godly, while these fiery tryals indured. And 5. things are there set downe: First, he describeth

scribeth those that were godly, wise, and sound-hearted in their profession, from this, that they did labour to bring others to fellowship in the same grace with them, through instruction, and meanes of that nature. Secondly, he setteth downe the variety of evils which should befall them, fire, and sword. Thirdly, the cold comfort and slender helps which they were like to find. Fourthly, the end of all, *viz.* the purging out of all their corruptions, both of flesh and spirit. Fifthly, the durance of their suffering, namely, till Gods appointed season were expired. From this (that the godly-wise are described from hence, that they instruct others) observe first by the way, that a good mans property is, he will labour to make others good, he cannot goe to heaven alone; as God catcheth him, so he will pull his neighbour after with him, as *Philip* did *Nathaneel*, *Ioh. 1. 43.* according to that commandment,  
Teach

Teach and edifie one another, 1. Th. 5. even as a sweet smell filleth the senses of such as are neere it, so grace affecteth those that converse with it. Now to perswade us to the practice of this, we have many reasons; first, Gods glory, for the glory of a King, saith *Salomon* standeth in the multitude of his subjects; therefore, when we labour to increase the number of the faithfull, we do gain no small glory to God; as who then increase his Subjects, and enlarge his kingdom. Secondly, the good of the party admonished; for as *Saint James* saith often, by this meanes Soule is saved: which is more to him that is converted, then if we get him the possession of the whole World. Thirdly, for our selves, it doth many wayes benefit us thus to worke upon others; first, without us, we hence winne our selves great love in the hearts of others. This made *Naomi* interested in the heart of *Ruth*.  
This

This made *Paul* so affected to the Galatians, that they would have given him their eyes; whereas in this be wanting, no eie is sufficiēt and the neglect of this, is that which often maketh men meet with such trickes and turnes in their dearest friends, as are grievous unto them. Againe, while we do deale with others this way, we increase our own grace; for it is with that as our other stocke, the better it be husbanded, and the oftner be turned, so much the more it increased. Thirdly, in Heaven we shall have so much more ample reward, by how much more we have beene in this kind more fruitful.

*Dan. 12. 3.* This is first, to rebuke the vaine complaints of men, who will cry out, O what an evill world it is! Whom may a man trust no adayes? But yet never goe about to reclaime a man from any evill way. What doest thou complaine of this evill world? It is the worse for thee. When doest thou admonish any

Na

Nay, one may be in thy company all the year, and scarce hear a good word, which tendeth to make sin hateful, and vertue precious in the accounts of others. What folly is this, to be one that, which thou wilt not stir thy little finger to re-  
resse? As if a husbandman should complaine, O here is nothing in my ground, but bryers and nettles, and other weeds: but should never mature it, sow it, dresse it, &c. Every one would condemne it as folly in him, so it is with us. Secondly, this rebuketh such as will not be admonished: come and talke with them, harping upon this string, and they will say, What have you to do with me? looke to your selfe, you shall answer for your selfe, and not for me: but we must have to doe with them, and one with another: did we see their beast ready to miscarry, under a burden, we are bound to help it, and they would not mislike it; much more are we bound to help one another under the burden

den of sin. Secondly, here we see, that the best service receiveth from the world oftentimes the worst wages. These that made others turne from their evill wayes, and themselves walke in all godly innocency; these are the Butts (as it were) at which the malicious world chiefly shooteth: thus it was with Christ, and the Prophets: which of them in manner were not cruelly butchered? The reason is, first, because such fruitfull Christians, the Divell feeleth his head so trod on by them, that he cannot indure them: but will catch them by the heele, and mischiefe them, as far as he is able. Let men flourish with humane wisdom, carry themselves for humane morall discourse and complement, incomparable he stirreth not at this, for all this while he is but played with, no soule is recovered out of his power, he is not disturbed. Againe, as the malice of the divell is against them chiefly, so the envie of the world;

world; who cannot but hate such  
whose workes are better than  
their owne. The use of this is, that  
we judge not of men according to  
their afflictions. Oh when wee  
see one is in trouble, then we say  
Surely he might have handled the  
matter with more discretion; had  
he beene wiser, he might have sa-  
ved all this trouble. Do we not see  
here, that the wisest that were fa-  
thers begetting others to wise-  
dome, this is their portion? Christ  
and the Apostles might thus bee  
condemned as foolish; nay, such  
whose sins doe cast them into their  
troubles, such are foolish; but  
when afflictions come for a good  
conscience, then it is quite other-  
wise. Secondly, we must sit downe,  
and cast our accounts before hand,  
that we will not bee discouraged,  
or that measure wee meet with  
from the World; but comfort our  
selves in this, that God will judge  
us, not according to that successe  
we have had, but according to that

we have done, bee it good or evill. Thirdly, from this, that these godlywise suffer in body, as by fire and sword; in goods, as by spoiling; in liberty, as being banished and led captive, and that many daies; I pray you observe, that the Saints of God often suffer strong, many, and long afflictions. Thus Israels posterity endured triall 400. yeeres. Thus the elder people of God were all led captive seventy yeeres; for we need great ones, that our corruptions may be subdued within us. For, as the untamednesse of some Colt is such, that unlesse he were sore ridden, he would never be broken, so is it with our rebellious nature. Secondly, little things do not exercise our faith, & make us to seeke God: for as none for a little head-ach, or for the ranch of a pin, will seeke to the bodily Physician or Surgeon; so is it with the soule, while it is troubled with like grievances spirituall. Thirdly, they must bee great: to make place for mercy abundant

dant from God to us, and plentifull thankesgiving from us to God. If one heale a trifling matter, it neither so bindeth the Patient, nor commendeth the Physician: but if one heale us of some deadly incurable thing, O we say then, we could never have met with such a Physician; not the like in the world againe! Secondly, they must be many and divers, armies of men, as *Iob* speaketh; because our corruptions are of divers kinds: and because againe as the body, if it take one thing still, it cometh to bee so much lesse moved, by how much it is more familiar; so it is with our soules, that one uniforme evil doth by little & little, through custome become lesse effectuell. It faring with a man, as with a horse; who still spurred in one place, cometh not to feele the spurre, nor mend his pace when hee is pricked. As they must bee strong and divers, so they must bee long also; because our evils which have

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been

beene long growing upon us, will not goe away hastily; as staines which are long settled in a cloth, require much scowring. Now when wee daily spot our selves with sin, we let it settle in; and doe not wash our selves by renewing faith and repentance: and so make way for the heavier hand of God, when he shall visit. But it may be objected, *Paul* saith, our afflictions are light and momentany. Answer: Not, that absolutely they are so, but in comparison of eternity; Secondly, light, in regard of that which grace maketh them, when sin is repented of, and Gods favour not hidden from us. This made *Paul* that he could not sleepe for joy, but sung at mid-night when hee was imprisoned and sore handled. This made *Peter*, though he was to be brought forth the day after to death, he never slept better in his life: this will make us out-looke death, and all evils, when we have received from God the grace of repentance and for-

forgivenesse of sins; when the light of his countenance is towards us in his beloved. For as a plaister which upon a sore flesh causeth much smart, upon sound flesh stirreth no paine : so troubles lighting upon a soule healed thus, as is above-said, are nothing so grievous. This must make us provide our selves, and arme our hearts with the comfort of the Scriptures, against we shall be tried, not being at all dismayed at them when they befall us. If wee make account of cold weather entring, then wee will be appointed, & get double clothing; wee must be as wise for our soules, as bodics. Secondly, we must cry to God, that he would say to our spirits by his Spirit, that our sins are forgiven; that is, I am he that justifieth thee, who can lay any thing to thy charge? and we must give all diligence to make our calling and election sure, seeing that in these things standeth our sweete peace and comfort, when all the world

besides can shew us no comfort.

Fourthly, that they have so small helpe, and much dissimulation used towards them; observe hence, that when God will try us, men usually leave us; so *Paul* saith in the second of *Timothy*, that all had forsaken him, the first time of his appearing. Thus when Christ was smitten and attached, the Apostles shrunke away from him; according to that, when the Pastor was smitten, the sheepe were scattered. For of those that make shew to be friends, many are hypocrites; and therefore they will like swallowestake the Summer-shine with us, but bid us adieu when winter bloweth. Secondly, many that are sound, yet are weake in love; and therefore not able to beare in sufferings. Thirdly, many want courage, and therefore say, I can doe him no good, I shall be looked into; as good one beare it as moe, when we cannot be eased: so  
that

that their distressed brethren may sinke or swim, while they consult with such fleshly reason. The use is, that we would all learne hence not to trust in men, but in the living God; and to acquaint our selves with him, in whom there is no shadow of change.

Secondly, wee must not be dismayed, if many shrink from us when they come to the wetting; some of Gods children suffering in this kinde, take it to heart and say: Oh, if others had done thus and thus, I could haue borne it; but it goeth to my heart, to see such serve me this part! Why, this is no great newes; doe not the Saints here; did not Christ, *David*, *Iob*, at his wives hand indure the same?

Fifthly, that these worthy Saints have such strong, many and long afflictions for the purging of them; Observe hence, that there are none so pure, but need fining, winnowing, and washing: even

as drosse is with silver, offall and tare with corne, soyle with cloth: so is corruption with our nature, it will never quite bee taken forth, till this body of sinne be dissolved; and God will have such remainders that we may be trained in humility by them. They are like the Swans blacke feete, in the whitest Christian. Secondly, that we weake ones may not be dismayed at that we find, when the best have their remnants of corruption.

Sixthly, that God doth give them to such crosses, only to purge them &c. Note hence, that all troubles are for the benefit of us, who are the Lords, *He. 12. 10.* For our profit he chastiseth us; and that they may worke to this, hee doth send them by measure such, as may help us, not overwhelme us, *Isa. 27. 8.* He doth still fit us in our afflictions for our good, not proportion our evils to our deserving. Secondly, as he doth send them in measure, so with his blessing; which turneth all

all things that they work together to our good. True it is, that a while there is no such thing apparent; but in the end when we see what God will use them all to, then we shall see that all such conspire to our great profit. In building, a great while there is no comelines, but at length when every thing is fitted to the right place, there is a goodly correspondence in the whole; that is, a well proportioned answering of one part to another: so in the frame of our soules. And hence we see, how wide the wicked are in their reckoning. O they think they have sped us, they have prevailed; when indeed they have done good offices to us: for God maketh them of the Scullery to scowre us, Launderers to wash us, in the worst things hee suffereth them, or wicked spirits over them, to doe unto us. Secondly, seeing all our sufferings are from God, wee must look for profit by every trouble; unlesse we will make God not

true, or our selves not his children, truly godly, and loving him: and therefore they are much to be blamed, that through weaknesse will say, they cannot thinke that ever such a thing shall doe them any good; for what cannot he make for our good, that calleth light out of darknesse, if we will give glory to his Word by resting upon it?

Seventhly, that all these tribulations are to last but till the appointed time: We observe hence, that our times of exercise they are onely in the hands of God; even as the Physician onely must prescribe how long the course of the physicke or diet. drinckes must bee continued; so must our God set the time, for which these troubles (which are the soules purgatories) must be taken. Wicked men cannot set the time, for they would never make an end; nor yet our selves; for we would sip but lightly of so bitter cups; this is the Lords pre-

prerogative royall, to appoint the seasons and termes, wherein afflictions shall be continued. The use of it is, that wee take heed of provoking him, who hath power to hold us under evils while he please. Secondly, wee must flie to him in prayer, that he would be pleased to incline mercy towards us, and make hast. Thirdly, we must know that all our continuance in afflictions is full of mercy, truth and wisdom. If *Jacob* should have held *Ioseph* in prison, would hee have held him too long? no, no; much lesse he (who is more merciful than any father, and pittifull than any mother) will hold us overlong: but ordering all his corrections by his Fatherly providence; will in his good time make them worke altogether for good, and not for evill unto us.

In the second place, labour to finde out what sinne it is, which offendeth God. Sinnefull men strike not without a cause; the just

just God, when he correcteth, hath ever just reason: our consciences are like looking-glasses, which being over-spread with dust, do shew nothing; but if they bee wiped cleane, then little things appeare in them clearely. Wherefore enter into your soule, consider what state you stand in before God; whether you have that faith toward his grace which doth purifie the heart whether you have so learned Christ, that his vertue hath made you put off the old man, that is, deny those earthly lusts, which doe leade naturall men (as it were) by the nose; and live godly, righteously, and with Christian sobriety, in use of those liberties which in themselves are lawfull. Many thinke, that if they know the truth and are in judgment against Popery; if they like of the present Religion, presenting their bodies on the Sabbath, at the publike worship especially, if they have a prayer read in the house, and so a forme of  
private

private service, they thinke it is enough; though they never received that grace from Christ, which should season their nature with a divine qualitie, even as the leaven doth the lump of dough; and stir up strife in them against their own corruption, which hindreth them, that they cannot doe any duty to God, so as they desire to do. Where, as all true Christians are Christs souldiers, & find their lives a warfare; the Spirit of Christ in them striving against their corrupt nature, and their corrupt nature lust- ing against the grace which Christs Spirit hath wrought in them, so that they cannot doe the things they would doe. Wherefore look to this (deare Sister;) our best free- hold, our hope of Heaven doth stand upon it. Wee must not thinke as many do, we have not lived thus long, to call it now in question in what state wee stand: such like thoughts the devil suggesteth, that men through hardnes of heart, and blind

blind presumption, might fall into evill. If you find that you stand in the saving grace of Christ, then you must examine your selfe, whether you have not provoked God, by negligent and carnall performance of Spirituall duty : as good stuffe may be marred in the making, so, the best duties, if our hearts be not brought into Gods sight, and reverently prepared in them, they are marred, being in such manner performed : yea, they displease God. Cursed are such who do his work negligently ; who draw neere him with their hearts being farre off from him : many were sicke, many smitten with death for receiving the Communion without reverence, faith, and repentance, 1 Cor. 11. Examine your selfe, whether you have set your heart to love the Lord Jesus, whom you beleeve to have shedde his blood for you ; wee say, Love descends, it doth not ascend. Parents tenderly love Children, but  
Children

Children love not Parents in that degree; It is most true, twixt us and our heavenly Father, to whom our hearts beare too too cold love, if the best of them be examined. You had more neede to looke to this, it is so popular a disease. Finally, consider whether you have not used the lawfull things of this life intemperately; whether you have not neglected time, which is so precious; whether you have not beene carelesse to see that those who are under your government, should serve and feare the Lord. Consider, I say, such like things, that you may find what it is God would have you amend. Even as a medicine doth stirre up naturall heate to fight with the sicke humour, which is to bee expelled by it; so the medicinable sorrowes that GOD doth minister to his Children, doe stirre up grace, to drive forth such corruptions spiritual, as God would have removed by them.

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In the third place, finding what hath been amisse, you must know, that you cannot redresse it, we cannot thinke a good thought; we can (like children taken in faults) promise to do no more, and be in them presently againe. Seeing then it is not in our strength, to take fruit by our crosses, further than God (who giveth will and deed) doth worke it in us; we must come to him, and pray him to make us profit. Hee who will have sinfull men joyne instruction with correction; yea, who putteth into men this regard of dumb creatures, that he will not strike a dogge, but bee will make him see, so well as he can, what it is for which he striketh him; shall not hee instruct us, when his hand is now upon us, for want of duty to him? In vaine should cold iron be beaten, did not fire soften it: in vain should afflictions (which are Gods hammer) strike on our hearts, should not God by his Spirit, which is compared to fire, both  
soften

soften our hearts, and enlighten us, to see our duties towards him. Wherefore good Sister, seeke to God for this Spirit of Christ, <sup>wh</sup>ch may make all sorrowes fruitfull unto you, and beare you up, that you sinke not in them: For as bladders swim aloft all waters, while they are filled with winde, so doe wee above all afflictions, while this Spirit is with us, to support us in them. If Physicke be given a body, and it will not worke, it is an ill signe; if our infirmities, which are Gods potion to our soules, if these move not our hearts to turne from sinne, and seeke to God for mercy in Christ, it is a fearefull signe of a dead soule, from which the life of God is departed. The Lord give you understanding in all things. Thus wishing you true comfort, both inward and outward, I commit you to the grace of God in Christ Iesus. Farewell.

Your loving Brother,

*Paul Bayne.*

*Another Letter.*

**G**OOD M. D. I have received your Letters, wherein the death of our friend, which before was conjecturall, is certainly affirmed: as also the manner of his death expressed. The latter doth minister comfort for the bearing of the former. For, death is not a matter of so much sorrow to the godly, as the giving of repentance unto life everlasting, is matter of joy and gladnesse. The Lord grant that his death, and the great mortality which your eies have seen, may bee such reall Sermons to us, that we may bethinke us of our mortality, and turne our hearts to wisdom, seeke to gaine the time, which wee have heretofore mispent, by taking all occasions unto good; and wee have vowed great things in baptisme, we have professed our selves dead with Christ, so that the world is crucified to us, and wee unto the life of the world,  
which

which as Saint *Iohn* expoundeth, doth stand in the sinfull pleasures, profits, and glory which the children of the world imbrace as their portion. But alas, in stead of making this profession good, wee doe live in the World, taking in too freely and unweanedly, the pleasures of it, setting our hearts on the profits of it, more than is expedient. We have professed our selves in Baptisme, to be alive unto God, (for as the dipping or sprinkling of us, doth scale our ingrafting into Christ dying; so the comming forth, or wiping the water off, doth scale unto us this grace from God) and professe it (of our part) before him, the Angels, and the Congregation, that we are passed from death to life, even a life which is unto God, and standeth in knowledge, in righteousness, in holinesse, so that no longer, now we, as the old man should live, but Christ should live in us. Now how lead are we in regard of this life, who

who in the use of Gods manifold mercies, hath care to shew forth the feare of his name, the love of holinesse, to make manifest, that now hee is alive with his head Christ Jesus unto God. The carelesse breaking of this covenant hath caused all this so grievous pestilence, yea, the Lord hath shewed how true that is, even in his owne Children, many of whom hee hath taken away, yet so corrected them, that he would not remove his mercy from them, nor falsifie his truth: and therefore he hath given them repentance. And if God let you see this covenant of yours, and the maine failing in performance of it, you are blessed: Bless'd are they that mourne (saith our Saviour) for they shall be comforted; but, Woe to those that goe on laughing, for they, if they continue, shall waile everlastingly.

Your loving Brother,  
*Paul Bayne.*

*Another*

*Another Letter.*

**M**r. D. It pleaseth God still to let his hand hang amongst you, though he hath graciously abated his stroke, yea, very many places remain infected, though many die not of the infection: al which should teach us both to remember that which is past, and to feare, in regard of that which may fall out. For this is one end why God doth not at a chop remove the evils which annoy us, that wee might the better remember our sorrow past, and his goodnesse in our deliverance. Againe, his hand doth hover often still about us, that wee might feare before him, and meete him by repentance, in the way of his judgement; lest if that his patience wait on us in vaine, our stroke at length be redoubled. Truely men are far from this, they thinkethat there is no feare, it had a time to come, and must have a time to goe,  
and

and the worst is past; but God liketh not such security, yea hee often causeth evill to meet it, where the heart is blessed that feareth alwaies. Wherefore good M.D. doe you go on in sorrow, for manifold wants of duty towards your God so gracious, yea, accuse your selfe now, as too little humbled under his mighty hand, when such strength of his wrath was revealed. And in these thoughts raise up your selfe to look unto his free mercy of Christ, which reacheth (through the merit of that blood) to the pardon of all our sins, yea, to make us, who are the children of wrath become the children of blessing, yea such blessing as doth follow us in all our waies. O that is a worthy sentence for all that have escaped this hand, to thinke on; Go thy waies, sinne no more, that is, make not a trade of walking after your own ecies and hearts, lest worse things befall. And this I will tell you, the practice of these things, though

though it restraine a little mirth,  
which the Wise man calleth mad-  
nesse, yet it shall bring you to taste  
in your soule a joy unspeakeable  
and glorious, such a rejoycing,  
which the world cannot take from  
you.

Your loving friend,

*Paul Bayne.*

**FINIS.**