

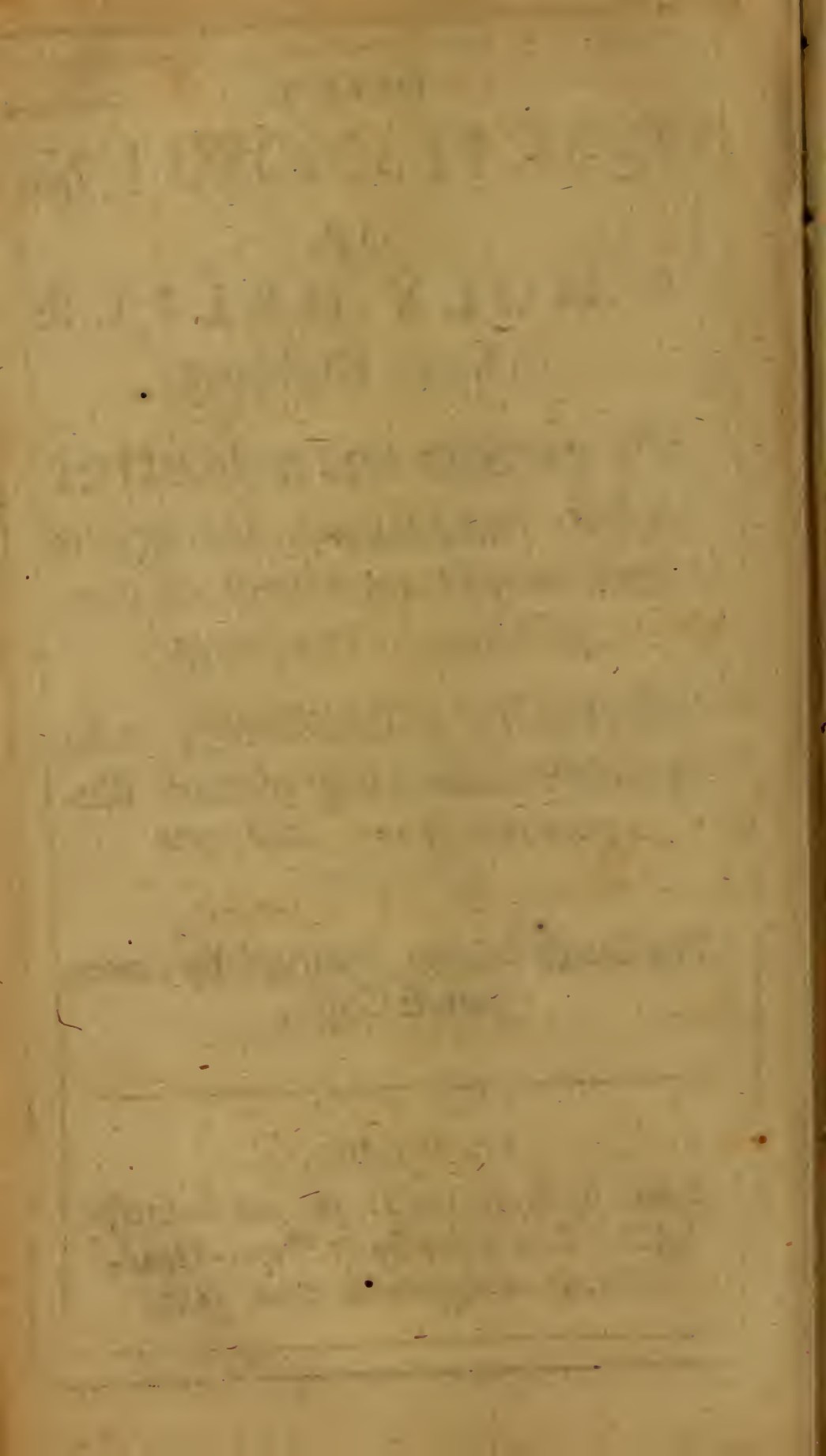
HOLY
SOLILOQUIES:
OR,
A HOLY HELPER
in Gods Building.

Written in a Letter
by Mr. *Paul Bayne*, sometime
Preacher of Gods Word at Saint
Andrewes in *Cambridge*.

Effectually instructing, and
earnestly provoking to true Re-
pentance, Love, and new
Obedience.

The fourth Edition, enlarged by a more
perfect Copie.

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Alley*, at the Signe of the Star, 1637.





The Preface to M. IORD.

LOving Brother, nature
her self is such a School-
mistresse, that she teach-
eth her Creatures industry in
their kind: the dumb elements
are carried about with inde-
fatigable motion: The Ant,
and other creatures, are ex-
ceeding industrious. As na-
ture maketh a man incline to
action; so wisdom maketh
him to choose his worke, to
leave that which is dead and
to lesse advantage, and to
choose that which is most
com-

commodious. Humane wisdom (unable to go beyond her compasse) can but point us to civill human works, the fruit wherof is a good proportionable, to wit, civil or external. The wisdom which is from above and heavenly, guideth our hands to a higher plough, and biddeth us exercise ourselves in godlinesse, meeting God with repentance, stirring up our hearts, that they may be affectioned towards him. And because the worke is transcendent and of higher nature than these secular, and wee are ready to thinke with Peter, Master, we do thus and thus,

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thus, what shall wee have? God (that wee might better like the work) doth mend our wages, assuring us that godlinesse is great gaine of it selfe, bringing contentment: yea, he doth promise us the things of this life, and of that which is to come, if we will learne this occupation. Now he that will increase grace and godlinesse in his heart, must labour his soule this way with wrestling and contention. It is not every walking and moving in a Christian course, by which grace is augmented more sensible; but stirring our selves up, and putting so forth the
grace

THE PREFACE.

grace wee have, that in some sort we feel the utmost it will reach to: as naturall strength is not increased with every sedentary motion, that is, such stirring, as is next to sitting still, but with such exercise, which if it be not ad sudo rē, yet is, ad ruborem, where it is most moderat. Wherfore as you would have the soule thrive, breathe it well in meditation, and other duties of devotion. Wee have indeed stiffe aking joints, that paine us to stir in this kind: but the more warmth wee get, the more all grieve will be abated. Now there is no one branch
of

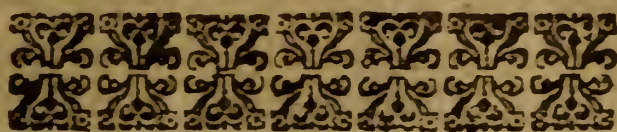
THE PREFACE.

of devout exercise more fruitfull than that of Soliloquie, wherein we commune with our owne soules, and excite them towards God. Words serve not onely to make knowne the conceptions of our minds, but to give glory to God who understandeth our thoughts a far off; and to blow up devotion, and kindle our cooling affections towards him. Inordinat passions come like foule weather, before wee send for them, they often prevent all action of the will: but good affections are so overlaid with sin which compasseth us about, that if wee gather not wind under their wing (so ponde-

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ponderous the flesh is) they cannot mount up to the purpose: for the warrant of this duty, wee have both precept & practice; take words to your selves, Hol. 13.3. Heb. 3.13. Examples both sacred, Plal. 42 11. Gen. 24.49. and Ecclesiasticall, as Iustine, and many others. To leade your hand in this matter, I give you this letter, which containeth a forme of Soliloquies, serving to further your daily repentance, and sound affection towards God; keepe it for your private use. And the Lord. Iesus, the quickning Saviour, be with it to the end above named.

Your loving Brother,
Paul Bayne.



HOLY
SOLILOQUIES:
O R,
A Holy Helper in
Gods Building.



WE live in the last,
and most perilous
times, in which
the power of god-
liness is much de-
cayed; and, Love,

Mat. 24. 12. through abundance
of iniquity, much cooled. Now,
there is no one thing which more
breedeth this consumption of
Grace, and growth of the contrary,
than the want of such Spirituall
Exercises as awaken grace, and re-
new the strength of it in us, from
one degree to another. For as not
blowing,

blowing, brings the fire to be extinct in time, no lesse than the procuring of cold water to be powred upon it: so the slothfull, not rowing up themselves, killeth grace, as well as the wilfull, living in some knowne sin; death followeth upon both. The difference is; one is violent and speedy, the other is (as we speake of Consumptions) gentle, and lingring, but no lesse certaine. Now, though there are many meanes whereby the soule doth shake up it selfe, yet there is none more fruitfull, than for a Christian to accustome himselfe to *Soliloquie*, taking words to our selves, between God and our owne soules. Words serve not onely to open our minde, that others may conceive our meaning, but to honour God (who understandeth us, without them) and are, as it were, Bellowses to blow up our affections, when their devotion cooleth. Sinful passions will prevent our wills, and come (as wee say of foule Weather)

ther) before they are sent for. But for holy affections (so ponderous is our corruption, which presseth downe) unlesse wee labour the thing with our hearts, they will not rise to any purpose in us. God therefore hath commanded it unto us; and complaineth, when it is neglected. *Hos. 14. 2.* Take words to your selves: None awaketh himselfe to lay hold on God: None saith, *Jerem. 8. 6.* What have I done? And the most excellent men of God have abounded in solitary Conferences with God and their Soules; as both sacred and Ecclesiasticall Story teach, by the examples of *David*, and others, Saint *Austen*, *Anselme*, and *Bernard*. The fruite of this Exercise, hath made mee set downe (for the helpe of Novices, who have not beene exercised this way) a Forme of Words, which might containe fit *Soliloquies*, to further us in sound Repentance, and good Affections towards God. First, there-

therefore, to deale with you in Repentance; then, to helpe you forward in Love, and new obedience.

The Lord preacheth Repentance still unto us. If a Messenger knock at our doore, and answer be returned, he is gone forthwith to those that sent him. So, if the Plague, and such like Messengers, which God sendeth to us, had that which they come for, they would not still ring the Bell at our doores, and call upon us. Neither doth God wait for Repentance onely from the wicked, but he would have his dearest Children meete him, condemning themselves, *Luke 13. 5.* If yee repent not also more and more, when yee see the examples of Gods wrath, yee shall also perish.

First, to shew you what this is, I shall by this meanes stirre you up unto it more fruitfully. By Repentance, I meane nothing else, but *godly sorrow for sinne*, wherein the soule

soule humbleth it selfe before God, and commeth home to him. It is not a worldly sorrow, like theirs in *Hosea* 7. 14. which maketh us whine, because the World is hard; nor yet a hopelesse griefe, for feare of punishment: but a griefe for sinne, as it displeaseth God; whose love through Christ, wee have felt shed in our hearts; whose mercy wee see it is, that wee are not consumed; yea, whose fatherly affection doth seeke to call us home by loving Correction.

Now in this sorrow, the soule doth humble it selfe: For this is the nature of Repentance; it will make us take shame to our selves, partly, by seasonable acknowledgement of those waies, wherein we have most provoked God; partly, by judging our selves as worthy to be cut off, that we may find grace in his eyes, and not be condemned: And together, with grieving and abasing it selfe, the stray-soule commeth home to God,
pur-

purposing through his strength, to leave those courses wherein it hath grieved him, and to cleave to him in all his Commandements. Looke then, if entring into your owne hearts, yee finde, that as much as hath beene amisse, by dispensing Gods mercy and patience, yea, his goodnesse, giving you the Call of his Word, and Corrections; yee are grieved, that yee have beene so unkinde and undutifull to so kinde and carefull a Father. If yee finde, that where it is to his glory, yee love to confesse your unfruitfulnessse, and to condemne your selves, and doe with a true purpose of heart, strike a new Covenant with God, to forbear your owne waies, to walke more fruitfully before him, so farre as his Grace shall preserve you in the one, and strengthen you in the other (for all our sufficiency is from him :) if yee find these things in any measure, then rejoyce; for God hath given you Repentance, to eternall life. But
if

if your hearts have neglected this exercise of a broken spirit, and if your conscience tell you, that there hath beene little or no griefe this way, then yee must be intreated, that whilest it is called to day, that Gods grace doth still invite you, yee would not harden your hearts, but prepare to meete him. Weepe not for me, but for your sins, saith our Saviour, *Luke 23. 28.* And blessed are they that mourne in this kind: the Lord carrieth an hand-kerchiefe to wipe away these teares; he is nigh to comfort these hearts: these April-dewes bring May-flowers; such as sowe in teares, shall reape in joy. Is it not better for us, to take the rodde into our owne hands, and beate our selves gently, than force the Lord to chasten us, who is a consuming fire? If the Lord see, that wee are but willing to cast downe our selves, and to deale with our owne soules, hee will cover our heads in the evill houre, whereas his negligent

Children

Children shall taste of his temporary displeasure. Delay not this : Our soules, in swerving from God, are like Bones out of joynt ; the longer they goe so, they prove more painfull ; if we take them betime, they are set more easily. We will take Physicke, purge, or sweat, to prevent the growing of a disease upon our bodies : shall we not be wise then for our soules ? The vomit of the soule, is the grieve of Repentance : take it betimes, drive it not off, till the Lord be forced to visit. Now if God give you to desire, that your hearts were broken in his sight, but yet yee finde it will not be, partly for the hardness of your hearts, partly for other lets and impediments : I will helpe you a little at this list ; first, giving you rules for the out-wrestling of impediments ; secondly, for the blowing up of our devotion in this exercise, which of all sacrifices is the most acceptable. Now for hinderances, yee must
make

make account to meet with them, if ye purpose more seriously to call yourselves to a more straight reckoning for your wayes. Sometimes inward indisposition wil grow upon you: Againe, the Divell will want of his will, but some sinne or other shall so close with your soules. which will, like a Thorne caught in the foote, hinder your intended journey. If yce escape these, he will further ply you with distractions from things, and persons, which are without you; This or that is necessarily to bee done; One or other is to speake with you. Furthermore, if yce looke seriously to this good way of Repentance, he will suggest, What needeth such adoe? God is more mercifull, then to require such strait courses. Whom doe you see to vex themselves in such a manner? Yea, sometimes hee makes the entrance difficult, and comfortlesse, to see if hee can dismay us from proceeding. Finally, he will

harpe much on this string: Wilt thou bid adue to thy pleasures, and betake thy selfe to so painfull a course? And this is the *Loth to depart* he singeth to the soule that looketh towards God: first, to speake in generall to them; then in particular, to this last and main detention. Now, that we may safely passe these Rockes, we must first seriously consider the malice of the Devill against us, who by all possible means he can, opposeth the comming-acquainted with this exercise. While we are in our own wayes, the coast is cleare enough: but when God giveth us a good motion and purpose, the Devill doth watch it, as one should an infant, that he may kill it in the Cradle, yea, smother it in the Wombe, where it was conceived. Thus, Lord, when thou sendest by thy Spirit, a motion into our hearts for our soules health, he laboureth to make us quench the Spirit, and so to double our Condemnation.

Now

Now then, seeing the malice of the Devill, ye must labour (secondly) to feele your own weaknesse, that there is no strength in you to encounter with the enemy, and say thus to your selves: Lord, thou knowest it, I have no strength of my selfe; nay, I have that which presseth me downe, which would make me thinke, there is a Lyon in this way, and slip my necke out of this Collar, though there were no other with-standing me, nor ought without me, that should let me: How then should I be able to goe over so many things, without assistance? Then ye must, in the third place, looke up unto Christ by the eye of Faith (finding the Devils opposition, and your owne infirmitie:) who giveth not onely the will to us, but the deed, and worketh all our works for us. Speake to him, and say: Lord, thou canst help me; & as thou hast put this into my mind, and taught me to know this piece of thy

holy will, so I intreate thee to accomplish it in me: it is not I, but thy grace in me, which must effect all. As a Childe who goeth with his Father, led in his hand, if hee come to a Stile, or Bridge, he will cry to him, to take him and lift him over; so must we to our heavenly Father, cry to be taken up, above all these hindrances. This is an excellent remedy; when we behold Seas before us, mountains on each side, Armies of enemies behinde us, all hindring our going forth of our selves; and in all, the Devils power: then to stand still, and looke for the salvation of the Lord. And here it is good to think on these quickning places of Scripture: Enter in at the strait Gate, *Matth. 7. 13.* Nay, Strive to enter in; for many shall seek to enter in, and shall not be able, *Luke 13, 24.* Seeke first Gods Kingdome, and the righteousness thereof, *Matth. 6. 33.* One thing is necessarie, *Luk. 10. 42.* What if one could get the whole

whole world, if hee lose his owne Soule? *Math. 16. 26.* Narrow is the gate that leadeth unto life, and few there bee that find it, *Mat. 7. 14.* Lastly, ye must think, how if ye appoint to bee with this or that man, but for some twenty Nobles matter, (in which (perhaps) yee gaine not a Pound clearly) nothing shall let you: if this or that of lesse moment be out of order, ye see it, and see it not, yee have a greater gaine in sight: if any would hold you backe, yee crave pardon, yee have pointed by such an houre, to meet such an one. Then yee must reason thus: Shall I be thus resolute in executing my purpose towards man, when I gaine some small matter, and shall I let any thing hinder me, when I am to go to God about the greatest merchandize of my soules health? Is not this to be penny wise, & pound foolish? This in generall. Now in particular. That ye may then out-grow the feare of parting with pleasure, and conceit

of so much heavines in this course of repentance; ye must first know, that this is a juggling of Satā, whereby he holds men on in the wayes of sinne to death. He will shew us nothing but delight in evill courses, hiding all the after bitterneesse of them, which should bring them out of request with us: so in good wayes tending to life, he will tell us of nothing but pain, concealing all the comfort of them, that so he may keep us from entring them to salvation. Secondly, we are worse affraid then hurt. For, like as the rising out of the soft beds seemeth beforehand to the sluggard exceeding tedious, but when he is once up doth not dare him at all: So is the awaking from the sleep of sin, and slumbring in the reliques of lust, which still have dwelling even in the best of us. Who ever repented him of repentant griefe? Nay, who rejoyceth not in God who giveth it, finding it more sweet to his Soule, and more pleasant, then

then the pleasure of sinne, which soon vanisheth, leaving a sting behind it? Thirdly, if we try in a repentant course to leave the pleasures of sins in wch we have lived, they will shortly have no such power ore us, as to hold us thus hard: For *Chrysostom* doth fitly liken the to little Puppies, which while we play with the, will do nothing but leape about us, but if we cudgell them a little, have no joy to come neere us. Fourthly, we must not let passions blind our judgments; but consider penitent sorrow, with the end of it, and impenitent delights with the issue of the. What is bitterer then medicine? Yet health, to which it bringeth us, doth make it lovely. What sweeter to our taste, the many things we wil not touch, because we find they love not us, though we love them, we are afterward the worse for the. In this respect therefore, were the medicine of repentance grievous to take, yet in regard of the everlasting health

to which it restoreth us, we should likewise men, take the sower with the sweete; yea, choose it rather, then to feed sweetly on such meats as please the Palate only while they are tasted, but cause at length vomits more bitter then death. Fifthly; say we should lose our delights, (though we shal part with nothing but stollen waters) is it not better, as Christ saith, we should want an eye heere, and go to heaven, then having it, to be cast into hell fire? *Mat. 18 9.*

To conclude, this obiection is a slander raised upon Gods wayes, which are full of prosperity and pleasure; and is forcible with us, partly, through slouth, which maketh us unwilling to these workes (and what is not irkesome to a mind undisposed?) partly, from ignorant sensuality, which counteth nothing liberty, but licence, nothing sweet, but what is taken in huggermugger, without Gods allowance: like as some gallants, which

which think no Venison so sweet as that which is stoln. This in particular to the principal impedimēt.

Now for the furthering your devotion in this exercise, yee must know, that there is an art blowing up of every grace of the spirit, & of this with the rest. First therefore, yee must enter into your owne hearts, considering your owne wayes. We will keepe reckoning what we runne on the score with men, but rare who thinke how deeply they are in Gods Bookes: such ill husbands are wee for our Soules. Now we must heere mark warily, whether we have not lost some graces we have had (I meane have them not so powerfully as we have felt them). whether we doe not give place to slouth, doing Gods service coldly and slightly; whether we have not forgotten our covenant made with God in Baptisme, to wit, of dying to our own thoughts, words & deeds daily; and laboring in our whol course

that not now we live, but Christ in us (as *Paul* speaketh) his spirit teaching us to do every thing as before him, and in conscience of his will, to his glory. Heere also ye must call to mind the most grievous sinnes which ye at any time have provoked God with. We must not bid adieu to the remembrance of our sinnes past and pardoned, but must ever beare them in memory so farre forth as will help us to the working of godly sorrow, holy bashfulness & lowliness of mind; so far as may be a spurre to more fruitfull obedience for the time to come. *Deu. 3.* Yea this remembring of the sinne past in particular, by which we have chiefly offended God, and mourning for it, & judging our selves in the remembrance of it, is the evidence of true effectual repentance: So Israel acknowledged their desiring a King: So *David* his adultery and murther: So *Paul* his persecuting. He who is truly humbled in the sight of
one

one capitall sinne, repenteth of all. Even as a capitall disease being takē away, which draweth on many another by consent, the rest are at once removed also. Again, we must call to minde our daily swervings and unfruitfulnesse. This is, the opening and the looking on our wounds, the neglect whereof is lewd carelesnesse, mortally dangerous. It is no news, nor yet misliked when you see a souldier shot or wounded: but to see him go with it, never regard it, never dress it, is condemned as desperate folly: So, for us fighting in this world, no newes, if we come by knocks and maimes; but to let them go, and ranckle, & fester in us, is forlorn negligence. Now then, if thus setting the matter before you, ye find not your hearts pricked with it, then you must (as the Prophet speaks) take words to your selves, and trouble your own soules, saying, thus; Shall I think of my sins against God, and not grieve for them?

them? If I have overshoot my selfe, so that men may have a saying to me, that doth cut me to the heart, and I am ashamed. If somewhat do but crosse my corrupt nature, I have grieve at will, and shall I not now grieve for offending my good God? If I had broken day, & not kept touch with man, I could not look him in the face; and shall it not go neer with me, that I have kept my Covenant no better with God? If my servant have loytered his day away, and not done my work, he blusheth, and is affraid to come before me; and shall I not change my countenance, & be moved, that I have bin so unprofitable in the workes of God? By this meanes; as men being in swoonze, when they are chafed, doe come againe: so shall our soules, while we thus bestirre them, finde some warmth returning to them. This is a fruit, and furtherance of the grace of Repentance; whereas the want of these Soliloquies, is reprooved

proved as a token of an impenitent heart, *Hos. 7. 2.* But if yet the heart will not relent, you must in the third place (seeing your barrenesse and inability) turne you to Christ, speaking in this wise: Were it to grieve at earthly occasions, or that my self were displeased, here my affections would come to me before I sent for them: but for godly sorrow, none of it grows in our gardens; our foolish hearts love not holy mourning; our hard hearts wil not relent to think how we displease thee. We therefore knowing, that there is no strength in our selves, to any thing that is good, looke unto thee: thou art the Christ and Lord, thou givest Repentance to thine Israel, and forgiveness of sinnes: thou LORD doest circumcise the heart, thou hammerest and breakest the stone by thy Spirit, making it fleshy and tender: LORD doe thou turne us, and we shall be turned, *Lament. 5. 21.* Thus while ye turn
your

your eyes to Jesus the quickening spirit, he will be present to quicken this grace in you. But what if yet your hearts should not so kindly melt within you, as ye desire, yet all is safe: for this is the smoke of repentance which CHRIST will not leave till it blaze forth; he will not put out the smoking week. This desire and labouring after it, is happinesse it self: for blessed are they that hunger and thirst after righteousness: Yea using this course to consider of your wants to chide (after some sort) your own soules, and to look after Christ the giver of repentance; the stone of your hearts (the hardnes) wil come away by little and little. Yea, and when in bodily wounds the most approved plaister must be laid on often; ye must not thinke that these spirituall evils, so long growing on us, should be gone on a sudden. I do beseech you therefore, as ever ye will taste the comforts of God; as ye will finde ease in the evill

evill houre, when nothing but God can refresh you; yea, as yee love to escape much worldly sorrow, which tendeth unto death; so acquaint our selves betimes with this exercise of a broken heart. Blessed are they which (now) mourne, for they shall be comforted. And we know much more earthly sorrow then we should, because we will not trouble our own soules a little, blowing up that godly sorrow which is required at our hands.

Now followeth another thing which I propounded, *viz.* to helpe you forward in new obedience, in the faithfull keeping of the Covenant. The summe of the Covenant betweene God and us, is this; God in CHRIST saith, he will take us for his people: we promise him, that we will have him for our God. This therefore doth comprize all our dutie to God, that we set him up in our hearts as God. Which thing

thing we doe, first, when we grow up to know him in all things. Secondly, when wee make him our trust. Thirdly when we love him above all things. Fourthly, when we feare him. Fifthly, when we rejoyce in him. Sixthly, when our hearts are thankfully affected to him, making him their song and praise. This is to have him for our God; when we know nothing, trust in nothing, love, feare, rejoyce in nothing in comparison of him: when our hearts are thankfull above all to him. To speak a little to the severals.

We cannot have God our God, till wee come to know him in Christ. Ignorance doth estrange us from God, & knowledge doth acquaint us with him. This *Paul* praith for in the behalfe of his Colossians, that they may be filled with the knowledge of God, the spirit of their minds being opened to look toward him. Even as our image in the glasse doth looke to-
ward

ward us, from whom it is reflected :
God his Image in us doth make
the eyes of our minds view him,
the author of it in us, And as the
eye becommeth one with that
which it seeth, and is after a sort in
that light it beholdeth : so are wee
by the vision of God, which is be-
gun in us , one with him, and in
him. Now this knowledg conside-
reth God three wayes; either sim-
ply apart from all other respects,
and thus it containeth the Spiritu-
al essence in respect of his proper-
ties, into which this selfesame na-
ture is distinguished ; the Father,
Sonne, and Holy Ghost, all of them
having the same spirituall essence :
as if I, and you with some third
man, might be supposed to have al-
l but one and the selfe same soule
and body, being distinct per-
sons. Or else it considereth God, as
made manifest in our nature : for
Jesus the Sonne having the same
nature with the Father, hath ta-
ken such a soule and body, as wee
have

have (sin onely excepted) to the fellowship of his person; and thus is become *Emanuel*, God with us or God manifest in our nature. In which humane nature, God the Son suffered death for us; in which likewise he manifesteth his divine power, by raising it up, and glorifying it in heaven. So that he that was dead in his humane nature, is now alive in it for ever, having swallowed up death in victory. Lastly, it considereth God, manifested in Christ, as he is become our God by covenant, in regard of such things as his faithful mercies do work for us. He in Christ is our justifier, our sanctifier; he who helpeth us in conquering the remnants of our naturall corruption; our Redeemer, who delivereth us from all our troubles; the God that careth for us, giveth us every good gift, blesteth us in our estates, feedeth us, giveth us, and all his beloved, sleepe, defendeth us from all evill, keepeth

us by his power unto salvation, is the beginner & ender of a'l good graces in us. But how short are we in this point? We are like Infants, in a manner new-born: they are kept by the loving Parents from fire and water, they are fed, laid to sleep, made ready and unready, and shifted in their scapes; but they know not who doth all this for them: so doth our heavenly Father by us in Christ; but (he knoweth) little understanding have we of him: For though God be Light it selfe, a Spirit which brightly seeth all things in heaven and earth, to whose pure brightnesse, the Sunne is darknesse; yet the weaknesse of our sight is such, that we cannot looke against it: as the Bat and the Owle cannot endure to see the bright Beames of the Sunne in the Firmament.

Ye must therefore take notice of your spirituall Blindnesse, and come unto him who selleth the Eye-salve, which hath the Spirit of

of Illumination, who openeth the Eyes of the blind; cry to him for mercy. If your eyes were much bloud-shot (your eyes wherewith ye see but one another, Creatures like your selves) yee would seeke out for helpe for them, and wash them with strong smarting Waters, but yee would restore them: And will yee not seeke to your God in Christ, to restore the sight of your spirits, wherewith ye may see him, and the things of your peace within the veile, even in the Heavens? Nay, ye must bee ashamed, that yee take no more knowledge of your God in the whole day. If our chi'dren, when we are beside them, should through rudenesse and carelesnes not once cast a look at us, as acknowledging our presence; would we take it at their hands? Might not every one say, These were better fed than taught which are thus gracelesse? Let us apply it to our selves, who serve our God and Father little better.

Now

Now that wee may set upon this Suite with the better hope, let us remember that God hath promised it unto us ; this is his Covenant, we shall know him, from the greatest to the least of us. But lest I grow too tedious, I come to the second.

We must trust in God, having all our hopes on his mercy and truth towards us ; and these two goe together. Men sometimes, the more we know them, the lesse wee trust them, and that deservedly: but *Psalm 9. 10.* Such as know God, shall trust in him.

Who so repositeth all his confidence in God, hee taketh him, in so doing, for his God. As the Scripture saith in this respect, the covetous man is an Idolater ; hee taketh his money for his God, because he putteth his trust in uncertaine riches : his wealth is a strong Tower in his conceit, and he trusteth in the Creature, which draweth his heart from God, saith the Pro-

Prophet, *Jer. 17.5.* Teaching us, that then our hearts are united to God, when the affiance of them is set on him. Now, though we should live by the faith of the son of God; trusting on him for the giving and maintaining of all our good, both temporall & eternall; leaning on him for all defence, & deliverance from evils spirituall, yea, and corporall; casting all our care on him; having no confidence in the flesh, but rejoycing in Christ Jesus: though this be our dutie, yet we are exceeding weake, and full of unbelieve. This will appeare, by our want of feare at the threatnings of Gods Word, which maketh us loosely also to looke after his promises. Did we beleeve such threatnings, If ye live after the flesh, ye shall die? we would tremble, when we favour our selves in our own wayes: the devils beleeve, and tremble. And so, trusting civilly in any mans word or bond, we do seek them carefully, and
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are glad when we have gotten them; and, as we say, we write upon them, that we shall have so much money at such a day, upon a substantiall mans word, or bond, given us. But God, who promiſeth all good things in this life, as well as in the life to come, his Seales we seek not after; which is a signe of our great unbelieve in them. Secondly, by resting our hearts in outward things, and by being disquieted when we want them; this also is a signe, that our hearts are unbelieving.

While we have means, or good likelihood of this, or that, we are well; let these faile, we are troubled. Which sheweth, that we rest not upon the Word of God, which is as sure in the want of all things as in abundance; but that we leane on such things as we see, and have in hand. Suppose a man had Crutches under his armes, but leaneth not at all on thē as he goeth, take them away, and he walketh

keth as before: So, did wee not trust, and lean on the things seen, but on God, who is not seen, looking on him by the eye of faith, we should goe as upright, when all things to sence seeme contrary to that we beleeve. as when our feeling is fed abundantly. Thirdly, did wee rest in God and trust in him, who is all in all; we would seek to him for his blessings, more then for the meanes, which by his blessing effect this or that; whereas we labour not to make him sure to us, but to get the means, and then we think al is wel with us. Now then when yee find your unbeleefe, yee must make it odious unto your selves by such like considerations; Shall I seek after the word of man sometimes, to secure me but of some twenty shillings matter? and shall I not seek after the precious promises of my God? shall I trust to a man promising this or that? and shall I not trust my God, who is truth it selfe, and cannot lye? Will not
such

such a substantiall man think much if I take not his bare word? And shall not I take my Lords Word, and Seale, and Oath? He hath sworne to blesse us, with all his blessings in Christ: shall we not beleeeve him, unlesse he leave us a pawne also? Thus then, when yee feele your unbeleeving hearts to trouble you, ye must look to Christ, the authour and finisher of your faith. Speak to him thus: Thou hast begun, and thou must finish: I beleeve; help my unbeliefe, and encrease my faith.

The third point is, We must love him. Love (we know) makes a man and woman, One; and the same doth couple us to God. Here we must labour to say from our hearts; Lord, what have we in heaven, but thee? or in the earth, in comparison of thee? Now, though we doe love him, yet our affection is but weak; and above all things, we had need to mend in this behalfe. Trie your love, and

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then judge of it. Those ye love, doe ye not love to be present with them, as ye two one with another? If one of you be out of Towne, doe ye not thinke long till ye meet againe? Are not we grieved to heare them wronged by word or deed, whom we esteeme dearly of? Doth it not cut us, if we our selves do them any harme? Are we not glad of a Letter (in absence) from those we love? Now then examine your selves: Do ye not finde little joy, in comming privately or publikely into Gods house, or presence? Nay, we are like children, who can play abroad all the day long, and never look in, to their Parents. When do our hearts long to be dissolved, and to be with Christ? Though God, through sundry troubles, doth even smoake us out of this World, yet we will not come away, in our affections. When we heare Gods Name blasphemed, and see all wickednesse committed, doe our eyes gush

gush out with teares? Or doe we not, when our selves offend him daily, passe it over, taking too light penance of our selves? Doe we, with *David*, delight in his Statutes more than in all wealth? His Word is his Letter to us. By such like considerations, discerning your want of love to God, yee must shame your selves. If a woman should be dead in the nest, when her husband were before her, but should be affectionate to every stranger; If she should not care how long she were absent from him, but think her selfe best, while they were asunder; If she cared little how her loving husband were offended, casting that at her heeles, which he takes to heart; were not this shameles behaviour in her? And shall not we be ashamed to shew no more love to thee, to whom our soules are married in Christ? Then ye must goe and confesse that your hearts are full of Harlotry, and false love. Ye can

love your selves, ye have affection enough to the things of this world; to the gifts of God, and those the meanest, more than to the givers: as Harlots to Rings, Gold, Bracelets, more than to the senders. Therefore, beseech him to purge your hearts of this, and to fill them with the love of himselfe: for this is the promise; I will circumcise your hearts, and make you love me with all your hearts. Before we passe from this Head, a Question may be moved, common to all these affections; namely, What we may judge of our selves, seeing our hearts more shine in love, fear, and joy at worldly things, than about God, and the great benefits given us in Christ?

The answer is: First, in many earthly things we have a double cause working in our affections; as in loving the Wife of ones youth, and in bewailing the death of ones Parent: and whereas the motion of our affections, in things supernatural

naturall, is purely from Grace, Nature setting no hand to this businesse. Secondly, affection is not to be measured by the indeliberate passing motion of it, but according to the settled habit from the judgment and estimation which the minde maketh of this or that object. A man laughes at a toy: hee is not presently laid to joy in that trifle more than in al other things, because the act of his joy is more lively here thā in greater matters. A mans affections more stirre about a stranger, in entreating him, than to his Wife, for the time, whom he yet loveth more deare. Thirdly, affections if they be comparatively considered in us, are, though lesse in quantity, yet greater in vertue: as Corne, when the Weed (as Carloe) is higher and greater, yet this is stronger, because in time it overgroweth, and killeth the Weed, which farre exceedeth it: So this love, though little, in comparison of selfe-love, love to

the creature (the same being in the other affections) yet in time it shal over-grow and kill this weed. The love of the Spirit is stronger than the love of the world. If therefore ye aske, What one should thinke, that findeth his affections thus? I answer, If he find them stronger, there are two causes to one; where Nature and Grace worke jointly, he must not wonder at this matter. Againe, though we feele their working more stirring sometimes to things earthly, yet out of judgement and settled course, we that are the Lords, doe most affect him. Thirdly, we know that our affections towards God, though but as a grain of Mustard-seed, shal out-grow all this choak-weed of inordinacy, which we feel in this behalfe. In the mean while, the feeling of this distemper, must make us still seek the rectifying of it, and the healing of the lamentable vanity, to which the affection is subject, by reason of sinne.

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The fourth thing, is the feare of God. Sanctifie the Lord in your hearts, make him your feare. Feare to offend him, who when the body is killed, can cast the soul into hell fire. We should reverence his excellent Majesty, & dread to offend him, because he hath been gracious unto us, and hath power to do with us whatsoever he pleaseth. Were there any from whom we had house and stocke, so that he could turn us out of all at his pleasure; would we not walk very circumspectly, fearing to doe that which might alienate his favour? Againe, if the Majestie of a mortall man doth affect us (as of the King) with reverence, how much more should we be affected with the most glorious Majesty of the most high God? Now ye must know, your hearts are much void of this. Also the thing it selfe speaketh: Do ye not feele (when in prayer ye are to speake with God) that there is a reverence in your hearts

beseeming so high a Majestie? Do ye not feele a want of dread at his Judgements, which so long have been upon us, and still hover about us? And what awe is in us, making us fearefull by sinne to displease him? Alas! Presumption, security, and hardnesse of heart, these Weeds grow so high, that we can scarce discern the Fruit above-named. Now then ye must work this want upon your hearts, as the former, saying; If I were in the presence of some great personage, and should carry my selfe rudely, without respect, would I not blush? And shall I not be ashamed, that I have no more reverence when I come before thee, O thou God of glory? So, for want of dread: Shall the Beasts tremble, when the Lyon roareth? yea, shall the Devils tremble to thinke on thy Judgements; and shall I be senselesse, and no whit mooved? So, for want of awe, in regard of Gods Lawes: Shall I dare as well
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to take a Beare by the tooth, as to break the Kings Law, especially where he threatneth Limbe, Life, or Libertie: And shall I not be afraid to trespasse against thy Statutes; the breach of which, is punishable with eternall death? Is there none but thee, whom we may make bold with? Shall I be so foolish, as to feare sicknesse, povertie, and mens displeasures: And shall I not be afraid to break thy Commandements, if men note me to hit me in the teeth with precisenesse? Shall I not be afraid to provoke by sinne thy wrath, who art a consuming fire? What is this, but with little children, to be skarred with a Bug-bear, harmlesse; and to be dreadlesse of fire, and water? Lastly, we must looke to God in conscience, how this affection is perverted in you; confessing to him, that ye can feare the faces of men, and things that are, or seem hurtfull to your selves; ye can demean your selves reve-

rently toward such as are in request among men; but toward him; ye find great want. Pray ye therefore to him, to put it into your hearts: he hath covenanted, to put his feare into your hearts, so that ye shall not depart from him.

The fifth thing is, to rejoyce in God, and to have him in your hearts; for God bindeth you to rejoyce in him: Rejoyce in the Lord alwayes; againe, I say, rejoyce. Delight thy selfe in the Lord, and he shall give thee thy hearts desire. Let not the rich man rejoyce in wealth, the strong man in strength, the wise man in wisdom, but that he knoweth me, saith the Lord. For what we make our chiefe joy, that is our God: for the heart resteth principally in that with which it is most delighted. Now what is more equall, thā that we should solace ourselves in him with joy unspeakable and glorious, who hath delivered us from death, and sinne, and Satan? (who, as
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Gods executioner, hath power on sinne and death) In him, who is a Light and a Shield; that is a Fountain of all good, and defender of us from all evill; able to maintain all the good, both spirituall and corporall, which we have, and give us whatsoever is wanting. But if we marke our hearts, our joy is much depraved, (so that *Salomon* saith not without cause, that our laughter is become madnesse:) for our hearts are not cheery this way. Tell them of the precious benefits which are given in Christ; Pardon of sinne; Peace (the beginning of everlasting life) through the work of grace; Hope, through Christ, of the heavenly Kingdome; why? they can heare all this, and be so farre from leaping within us, that we can hardly discern them to moove. Nay, if we marke them the better, we shall see, that when we would hold them to the remembrance of such things; untill they have broken loose from us, they

they are not in their kind, and cannot be lightsome: as if God were the damper of our mirth, and not the matter of our exulting, and gladnesse.

Now when ye cannot observe any rejoycing in the Lord, ye must shame your selves, by laying to your hearts the case in other matters. If I see some Toy, or heare some jest, I cannot containe my selfe: If I heare some good newes, or meet with some prosperous successe in my worldly affaires, I cannot be pleasant enough: If I be passing my time away with my friends, at their courteous invitations, or if I be at my sports, it goeth on merrily; deadnesse and uncomfortablenesse, I feel them not for the time. I shal have laughter enough at some merry conceit, or a Feather, till I tickle againe; and shall I not rejoyce at the Gospel of God, or good newes from Heaven, touching the salvation of my soule? Again, shall I be cheery,
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and laugh with my friends ; and shall I be all amort , when I draw neere my God ? Shall I be glad of acquaintance with man, and not be glad that I know God in Christ, who is Life everlasting ? Shall the wicked rejoyce , in serving Sinne, and Satan ; and shall I be without mirth, in serving my God ? Our rejoycing is earthly , little joy of the Holy Ghost dwelleth in us. We are like such as are sicke of light Frenzies ; they will laugh at their shadowes, we at our fancies ; they see not into any point of moment, we distaste that which savoureth of Righteousnesse , and right reason. As therefore against the former, so against this also, we must fight the good fight of Faith ; looking to him that hath said , he will make our hearts glad in his house ; who hath promised to send his Spirit unto us, that our joy may be full ; praying him, that we may feele this Fruit of his Kingdome take place in us ; that he would
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rectifie this affection in us, making us to take comfort in that which is matter of true rejoycing.

Sixtly, Now for praising God, and thankfulness unto him, (for this is the last thing I propounded) we have this commandement; In all things give thanks, yea, in evils: shall we receive good things from the Lord, and not evill? The Lord hath given, & the Lord hath taken away, blessed be the Name of the Lord. For howsoever it be, yet God is good, even when he punisheth; and no wonder, Is it not so in bodily things? Bitter Medicines are as good, in due season, as the delightfulest dainties. And are not our inward and outward crosses, by Gods grace, made wholesome Physicke, to purge out our corruptions, and to make us partakers of the quiet fruit of Righteousnesse, and true Holinesse? Yea, our hearts should be so thankfully affected, that (like fire) they should breake forth, and

and inflame others. Wherein we have holy *David* for an example: *Psal.* 103. he begins; My soule, and all within me, praite his holy Name: In the next *Psalme*, the last verse, he saith; Praise ye the Lord. First, he stirres up himselfe, and then provokes others to praise the Lord. As the Cocke, that first clapping his wings about his owne body, rowzeth up himselfe, and after (crowing) awakeneth others. Otherwise, common tearmes of thankfulness, without affection, are as Court-holy-water, (as we say) which our God, that looketh at the heart and reines, doth not respect: these are good words, that will pay no debt with him. And truely, there is good reason for this. For whether ye looke at benefits past, eaten Bread must not be forgotten, thanks must still be greene: And doth not your particular deliverance (when many fall on each hand of you) binde you, daily, to bee thankfull?

Or

Or whether ye looke at the things ye enjoy ; ye know your temporall blessings ; as tolerable health, good name and reputation, freedom from suit and service, ability rather to be helpfull than chargeable, your domesticall peace, your libertie, without feare of restraint ; all of them in their places, no small matters. If ye consider spirituall blessings ; that which ye have downe in hand , is as great a work of his mercy, as the glorious estate ye looke for hereafter. Is not the Lords worke more admirable, in the first making and quickening the Infant in the Wombe, than in feeding it there, bringing it forth, and nursing it up to full stature ? So, his begetting us again , who were dead in sinne (though yet in the Wombe of our Mother, the Church) to be alive in Christ Jesus, when we are new-borne babes in him , is more then the bringing of us to perfect Manhood. And though it seeme strange, yet it is
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onely in this respect, because we are like Infants; who live, but yet know not that they live: so, we having in small measure the Spirit, which teacheth us to know the things bestowed upon us, know not how great that grace is, which hath been already shewed us. Is it a small thing, when we were dead in ignorance, and in lust of our ignorance, to be quickned with the life of God, in knowledge, righteousness, & holiness? When we were enemies, to be made friends, yea, sonnes and daughters? The Apostle doubteth not to reason from this, to everlasting life, as the lesser, *Rom. 5. 10.* God, when we were enemies, hath reconciled us by his death; how much more will he save us, with perfect salvation of soule and body, by his life? that is, by putting forth the power of his Spirit. Now he liveth, to die no more.

These then are great things, as acquitting you from sinne, and death;

death; for Christ, your Sureties sake, he sending his Spirit into your hearts, and giving you part in the first Resurrection. Besides these, ye must remember, what adversities he hath holpen you in, how he hath eased the yoke of your corruptions, which have had more power in you, than now they have. Yea, what evils he hath put by you. Have ye not been tempted in this or that kind? It is, because God in mercy would not lead you into tentation. Yea, this is, in some sort, more to be acknowledged than victory, when ye were tempted: for not to be tempted, is more immediately from God, and lesse in mans power, thā to prevaile against tentations. For nothing doth overcome us, without our will; but without our will, God doth leade us into tryall: for he knoweth, we would taste litle of these, if it were in our power to be our owne carvers. Ye must be as thankfull for those

those sinnes which God hath not let ye know, as for those he hath pardoned in you, having committed them.

Whether doe ye thinke, ye are bound to praise God more, if hee restore you, when sicknesse hath come upon you; or keepe you so, that you feele no Disease? Now, if ye consider what things God hath prepared for you, they are such as eie never saw, nor ever fully entred into the heart of man. Compare the estate of Prince *Henry* in his Queen Mothers wombe, with his condition, at full age, in a'll the glory of his Fathers Court, there is a broad difference, and it may fitly resemble the difference of our present and future estate: We are borne Sonnes and Daughters of God, heires apparant to the Kingdome of Heaven; but while the Church doth here travel of us, we are pent up in dark Cloysters, and annoyed with much stench of sin, both in our selves and others: but

but hereafter our estate shal be altogether lightsome, happy, & glorious : so that we may well say to God, How great is the goodnesse that thou hast laid up for them that feare thee ? How great things doest thou worke for the sonnes of men, for such as hope in thee ? Ye see then, how for things past, present, and those also which he hath in store for us, we are bound to be thankfull. Now, if ye aske what it is, wherein our unthankfulnessse standeth ? I answer : first, in hearty acknowledgement of Gods goodnesse to us in all things, with conscience of our owne unworthinesse, as not worthy of the least of all his mercies. Compare *Gen.* 32. 10. and 33. 5. with 1. *Chron.* 29. 14. Secondly, we must tell of Gods goodnesse, that we may glorifie him before others. Come, I will tell you, saith *David*, what the Lord hath done for my soule. So, *Moses* would tell his father in law what God had done for them.

Thirdly,

Thirdly, it doth make us cast about, what we may returne unto God, by way of thankfulness: What shall I give unto the Lord, for all his benefits unto me? Lastly, it wil make us accuse our selves, if we be backward in duty. Thus we see, when we receive any speciall kindnesse from our friends; first, our inward affections do acknowledge and entertaine it gladly; secondly, we tell what any one hath done for us; thirdly, we will thinke how we may requite him, or, at least, testifie our thankfulness towards him; fourthly, we rate our selves (if we go on, and no token of good will be returned) as much too blame, that we should forget so great a courtesie, as was shewed to us.

Now then, that ye have heard what it is to be thankful, and what good reason we have to enforce this duty upon us, we must lay our selves to this rule; & we shall find, that we come as short herein, as in the

the afore-named. Oh! wee are horribly unthankfull. What good blessings doe we receive, not once casting a looke unto the giver of them? When we are kept in the night, and our houses from fire, and breaking into; when refreshed with sleepe; when kept all day, in our goings out, and commings in; when fed: Doe we heartily acknowledge God in all these? It is he that watcheth, or else in vaine they keepe the Citie: It is he that rocketh us asleep, and draweth the Curtaine of the night about vs; he giveth sleepe to his beloved: It is he that wardeth about us all the day, keeping us in our wayes: He openeth his hand, and like a great House-keeper, giveth us our daily bread. If in earthly things, which we see and taste, we cannot praise him; what taking shal we be found in, about heavenly? When ye have your daily sinnes forgiven you, in Christ; when you are kept from the sinne of your own heart; the

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corrupt examples of worldly men; the spirituall wickednesses which fight against us; when ye go in spirituall peace from morning until night, which alone is a gift passing understanding: Doe ye acknowledge God, with affection toward him, in all these? It is hee that shifeth us out of the scapes of our naturall corruption, washing us in the blood of his Christ, from the filth of our sinnes; he forgiveth us every day our trespasses: It is his might, in which, as in a Tower, we are kept safe, against all the enemies of our salvation: He is the God of Peace, the Prince of Peace in Christ, who killeth the accusing, and subdueth the rage and usurpation of sinne in us. We are much in fault, who have received good things at Gods hands, & repayed evill, & scarce taken notice of any his kindnesse towards us. God doth carry us on the tender armes of his mercy; but (alas) little doe we understand of him.

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In benefits often received, our spirits doe not once looke up to him; but as Swine take the Masse, so do we our blessings : Or if we do any thing by way of thankfulnessse, how slubberingly do we turne it over, our affectiōs being bent another way, rather than to the thankfull praying of our God? We serve him, as little children serve us; who when they be come in to us, from their play, and having gotten something of us that they want, away they goe, without reverence or respect of us : but if they know we will have dutie, then they doe it ; but in such a fashion, that we may see their hearts are on their Game abroad, more than on their dutie. So, for speaking what our good God hath done for us (thankfulnessse wil not smother a benefit received) when do we tell him, with delight of his kindnesse? When doe we beat our braines, not suffering the temples of our head to take any rest, til we have given our
God

God some argument of our thankfulness? Alas! we use our God, as if it greatly mattered not how he were dealt with. Now then, take words to your selves, condemning from your hearts this grievous sinne. Say, if a man do bid me to Supper once in a Quarter, I thanke him then; when I meet him next after, I thanke him againe for my last being with him; I tell him, what kind welcome, what good cheere he made me: then I invite him sometime againe, and checke my selfe, if I forget it. But if some greater matter be bestowed upon us, how exceeding kindly do we take it? how do we love to tell of it: how do we yeeld our selves up to them that gave it, professing our selves to be at their commands, to the uttermost of our abilitie? Shall I thanke him who giveth me a Supper in love, tell of his loving entertainment, & be ashamed if I make no neighbourly requitall? & shal I not be affectionately thank-

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full to my God, who giveth me all my dayly Bread? yea, who feedeth my soule with Himselfe, in Iesus Christ, (here is my body, & bloud) that I may live for ever? Shall I not tell of the fined Wines, those fat things, even of my God, broken in his body & soule with sorrowes, shedding his most precious bloud, wherewith my most unworthie soule hath beene fed, and feasted? Shall I, for so small a kindnesse, thank a man a thousand times, and tell him, I am his to be commanded; and shall I not surrender my selfe to my God, who hath payed my debt, and purchased me a new Stocke, even the hope of eternall life, with his precious bloud? Shall I blush at small unthankfulnessse toward man, and not be ashamed of great want this way, toward God? What? shall I be worse to my God, than an Oxe or an Asse to his owner? If I should shew one exceeding great love, and he should not at all regard me, or returne me but
some

some common countenance; could
endure it? Thus then turne your
selves unto God, and say; I am be-
come worse unto thee than the
Whelpes that feede under my Ta-
ble, are unto me: they will, in their
kinde, fawne upon me lovingly;
and if any smite me, they will pre-
sently flye at him. But my hard
heart hath no power to be thank-
full unto thee, and to prayse thee:
My zeale is not moved, when thou
art blasphemed; I can suffer thy
reproach with dry eyes, and un-
troubled spirit. Oh, thou who re-
quirest of me in all things to give
thee thanks, and hast promised to
write thy Commandements in my
heart, put into my heart a Law of
thankfulnesse. O thou quickning
Spirit, quicken my soule this way.
Now finally, for attaining a thank-
full heart, ye must labour for these
three things: First, ye must quic-
ken in your selves the conscience
of your own unworthines; for we
cannot praise God to any purpose,

further then we see our selves lesse than the least of all his mercies. Even as hunger is good sawce, making bitter things sweet; so this poverty of spirit, and conscience of our owne unworthinesse, doth make every benefit amiably tasted. Secondly, ye must labour to work upon your selves a sense of the worth of those things ye enjoy; in which, we greatly faile: which maketh us usually, that we never know the price and worth of our good blessings, until we are deprived of them. And this neglect doth breed a double mischief; it makes us enjoy things unthankfully, yea, uncomfortably, (for that which through plenty seemeth no dainty cannot be so delightfull unto us.) And when they are taken away, then we come to Had-I-wist; and do so much more penance; by how much we have bin more carelesse. In a word, so much as I esteeme of a gift bestowed, so farre forth am I thankful: Not the having of things
but

but the having of them in estimation, breeds thanksgiving. Thirdly, ye must labour to see Gods goodnesse to you in all things: the grace of the giver, not the gift it self, so much engendreth thankfulnesse; the gift is the Shell, and this is the Meat, which tasted in the soule, is sweeter than life, and maketh us breake out into praises. Labour for thankfull hearts; God asketh nothing else but this, as a Rent for all his blessings bestowed upon us: I will deliver thee, and thou shalt praise my Name. We will not let go Leases to men, for not paying of Rent: neither let us give God cause to enter and strain upon us, & all that we have, for not magnifying and praising him. Thus if God helpe you to stirre up your hearts, (for our affections, in going this way, are like dull Asles, which go no longer than they are beaten;) if, I say, he give you grace to stir up your hearts to repentance, & to surrender your souls to him,

by eying him, trusting on him, loving him, rejoycing in him, so making him your feare, praying him by spirit, word, and worke; then happie shall ye be: If new plagues breake forth, ye shall have your comfort in the hottest. And if ye labour to see how farre your hearts are out of frame, in regard of knowledge, trust, love, feare, joy, thankfulness, and in regard of impenitent hardnes and impudencie which is in them, (for they cannot blush for that which God knoweth by them, though our eares will tingle and glow on our heads, if any man know ought reproachfull by us;) if ye labour to finde this out, and then in the sight of your misery look to Gods promise, who hath covenanted to give you a new heart, a tender heart, in which his Commandments shalbe written by the finger of his spirit; then ye shall see that this course will let you be neither idle nor unprofitable; yea it shall bring you to grow unto perfection.

fection. For as the young body, which from wholsome emptinesse, hath fresh appetite to new sustenance, taketh augmentation more and more; so the soule, which from observing the heartlesnesse of it selfe, waxeth dayly poore in its owne eyes, hungriing and thirsting after righteousness, receiveth dayly spirituall encrease from God. Wise men will take the sowre with the sweete; and nothing in the World is gotten, without paines-taking. Therefore, if it seeme to have any bitternesse, or to require labour, ye must not be dismayed. I promise you, it is but (some little) brackish in the top; the deeper ye goe, ye shall finde it the sweeter. Make a vertue of necessitie. If yewill enter into life, this one thing is necessarie, *Luke 10. 42*. But there is none that awaketh himselfe, to lay hold on God. The Lord give you understanding in all things.

Another Letter, written by
Master Paul Bayne.

MY Christian friend; if I had sooner knowne of your heaviness, I would before this have written unto you: For the more arguments we have of love, borne us by Gods children, the more testimonies we have of his favour towards us. It pleased God, in December last, to charge his hand toward you, and to touch you in your wife, whom now he hath againe visited; and I hope to both your comforts. Truly our God (through Jesus Christ) is so mercifull, that all things are sanctified by him unto our good: all afflictions, though for the present not joyous, yet they bring us afterward the quiet fruit of righteousness. These evils which here ever and anon are present with us, they are fitly compared to wayward and touchy-guests: which, while they stay, watch every officer; but when they

they depart, they pay freely. So it is with these: they oftentimes disquiet the frame of the whole soul; but when they go away, they leave encrease of grace, of faith, of patience, of experience; that the soule saith, Well, it is good I knew these things. But the present working of sorrows seemeth often farre otherwise: for in stead of encreasing in faith, our faith seemeth to bee shaken and weakned, rather than otherwise; and in stead of breeding patience and holinesse, our soules do discover more impatience, rebellion, and more unholinesse every way. Now the soule thinketh, when thus it is shaken in believe; How doe these Crosses confirme faith? and when such evill, dwelling in us, doth breake out, how (saith the soule to it selfe) do afflictions beget the quiet fruit of righteousness? I will answer you these questions familiarly: When Faith is shaken by evils, befalling us, you aske how it is confirmed? I

answer you by a double comparison: When a Linke burneth dim, to helpe the light, we knocke it; being beaten to any thing, it seemeth almost to goe forth; yet this beating it, doth cause it cast light far more cleerely.

Againe, how doth the shaking of a tree by stormy blasts, settle the root and the tree more firmly, though for a while it threaten the downefall? Conceive of these, and you may understand, how faith though it seeme to be cast downe, yet tryed by tentations, it cometh to be strengthened. Now then if you aske, how they bring forth encrease of righteousness, seeing you see more unrighteousnesse breake from you by occasion of them, then you have observed in your selfe heretofore: Consider that when a vessell of any liquor, hath mud and dregs settled in the bottome; it must be stirred; that which seemed pure, must be made muddie before it can be cleansed: even so
his

his troubling of us, vesselfull of uncleanesse, is the way wherby God doth cleanse us. Now if God be so tenderly present by us, as it pleased him ere-while to be, it falleth so out, that much gold, many precious graces are discerned, which we before could not discover: and these are such sweet sowrs, so pleasantly tempered, that the grief is not so bitter, as the working of grace in us is delightfull. But what way soever, calamity doth not so hurt us, as scarre us; us who are loved of God and called home according to his purpose. Thus wishing your peace, and hoping that all shall turne to good, the good of you both, I cease to trouble you.

FINIS.