

Christian Letters  
OF  
M<sup>r</sup>. PAUL BAYNE.

Replenished with di-  
vers Consolations, Exhortati-  
ons, and Directions, tending  
to promote the Honour  
of Godlineſſe.

Hereunto is added a fruitfull  
Sermon for the *Trial* of a  
*Christians Estate.*

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HEBR. 3. 13.

*Exhort one another daily, while it is called  
to day, lest any of you be hardened  
through the deceitfulnesse of sinne.*

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LONDON,

Printed by E. G. for I. N. and are  
to be sold by Samuel Enderby at his shop  
in Popes-head-Alley, at the signe  
of the Starre, 1637.

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20th Nov 1891

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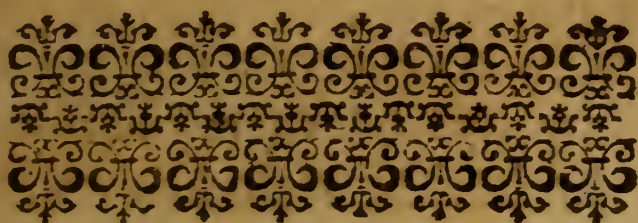
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TO  
THE RIGHT  
WORSHIPFULL,  
and Christian Ladies, the  
Lady WELD, and the  
Lady LENNARD:  
*Grace, and  
Peace.*



Right Worship-  
full and wor-  
thy Ladies, if  
there bee a-  
ny one thing  
wherein I make singular  
account of my friends love,  
it is, when by some good  
meanes they are setting mee  
forward in the wayes of sal-



*The Epistle Dedicatory.*

vation:and on the other side,  
I cannot so rejoyce in any  
improvement of my best love  
and service to them, as when  
mutually I may bee a helper  
forward of their faith. I write  
not this, as favouring any  
ingratefull burying civill and  
humane kindneses in oblivion,  
but as giving the preeminence  
to the worke of love,  
which especially is imploied  
in advancing that good part,  
which as our Saviour intimateth  
to *Martha*, shall not be taken  
away from us. Let it not therefore  
I pray you (my honored good  
Ladies) seeme strange, that in  
the desire of the best good to  
your soules, I present to your  
view, and inscribe by particular  
Dedication to your Ladiships,  
the ensuing Bundle of Letters  
par



part of the workes of a reverend Divine, who living, shined as a bright Starre in the Church of God. For I am perswaded, with Gods blessing, which is all in all, that if you attentively reade this Booke, you shall finde many sweet Motives to heavenly-mind: dnesse, effectuall considerations to qualifie the bitterness of sorrow, which often betalleth us in this vale of Teares; and lastly, no small attractive to draw up your mindes from these vanishing delights below, to those hopes and joyes of an inheritance incorruptible, undefiled, that fadeth not away, reserved in Heaven for you. I will not enlarge my selfe, to speake in commendation of the Author of these *Christian*

*Letters*, who no marvell hee speaketh to severall points so graciously, who felt heavenly straines in his Meditations so plentifully. This present Booke will (as his other Writings have done) speake for him, I doubt not, sufficiently. One part of which hath been transcribed while the Author lived, and the Copie was not to bee had in Print, in my knowledge, full many a time; yea, hundreds of times, or neerer a thousand times, if some godly persons have not mis-reckoned. Now, why I chuse your Ladships, in whose name to commend this Worke to the Church of God; though I might alledge other reasons, yet for the present let this suffice, That as you are Sisters in  
na-

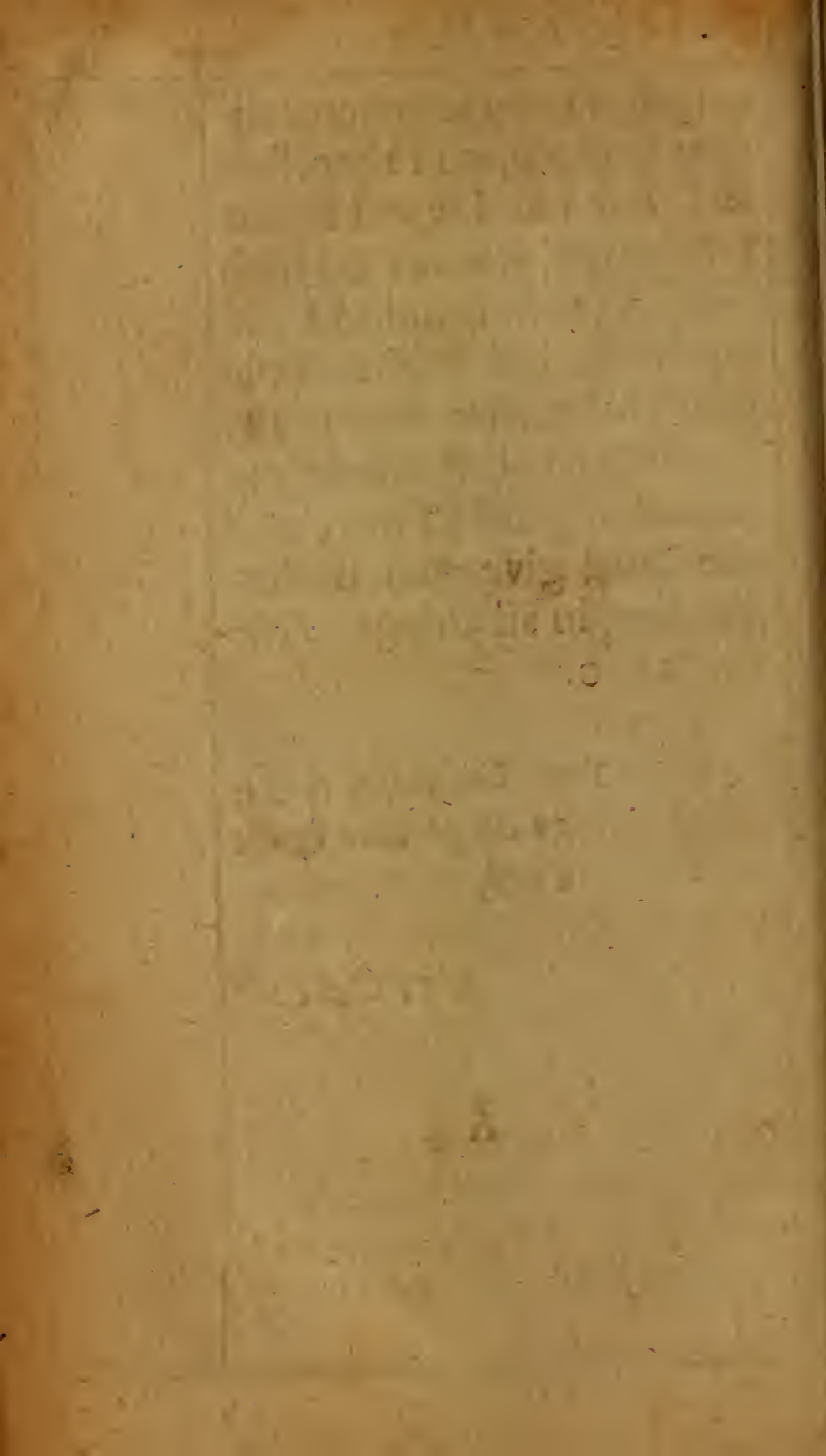
nature, so you are neerer Sisters in grace, and therefore well may bee joyned in one inscription, whom God hath linked in so holy union. I will not by longer Preface hold your Worships from the Booke it selfe. Reade it, my respected good Ladies; and the Lord give you understanding in all things. *Febr.*  
22. 1620.

*Your Ladiships, readie  
to all service in the  
Lord,*

E Z. C H.

A 4







# CHRISTIAN LETTERS:

Containing Divine Instru-  
ctions, Exhortations, and  
Consolations.

*Letter 1. Directory.*



GOOD Mistresse B.  
we must not think  
it strange, when  
need is, to be made  
heavie with many  
afflictions, for this

hath ever beene the portion of  
Gods Children, who through ma-  
ny Tribulations have entred in-  
to his Kingdome. Hee that will  
not let the shew and livelesse  
Picture of Godlinesse goe, without  
assayling and overturning, how  
much more hath hee an aking  
Tooth at the Grace which is un-

fained? Wherefore bee not dismayed, if Changes and Armies of Trials should succeed each other; rather rejoyce, that by occasion of these things, you may see your selfe to be builded on that Rocke which none can prevaile against, though it bee never so assayled. When the Windes blow, and Stormes fall, then wee may see what buildings have sure Foundations: then those that are otherwise, cannot be hidden. Our whole care, when temptations follow us, standeth in this: First, wee must judge aright of them, and the end for which God doth send them: Secondly, wee must seeke wisdom and strength, which may make us undergoe them, to Gods glory, and our comforts. All evils which befall us in soule, bodie, and condition, they are medicinable sorrowes sent of God, that the soule holpen by them, as by bitter potions, might by renewed repentance more and more purge it selfe



selfe of that true Soule-sicknesse,  
that sinne and corruption which  
dwelleth in it. If wee were as in-  
nocent as *Job*, yet must we hum-  
ble our selves under the hand of  
God, when he sendeth adversities.  
VVherefore, in all renewed occa-  
sions of this kinde, let us judge  
our selves, and grow more vile in  
our owne eyes; that thus humbled  
under Gods mightie hand, wee  
may further and further receive  
his grace, for the exalting of us:  
And this is the end of God, why he  
at many times bringeth many and  
divers adversities. The reason is:  
this exercise of a broken spirit  
may still bee renewed effectually  
in us: even as Physicians, to  
bring away sicke matter more  
fully and safely, are forced againe  
and againe to open the veine,  
taking away now some bloud, now  
other some, as the partie may  
beare; so doth God, not at once,  
but many times bring away this  
corruption which dwelleth in us:  
And

And as Physicians now give one thing, now another, lest nature, used still to one, should not bee moved; so God doth sometimes in bodie, sometimes in minde, sometimes in our estate deale with us, because hee doth see, that the longer wee are used to this or that crosse, the lesse it worketh with us. But lest wee should bee swallowed up of evils, wee must joyne with care of humbling our selves, that wisdom and strength which may make us hopefull and joyfull, even in the midst of our afflictions. The things that befall us, wee must not looke at them by outward appearance, but wisely consider how they are changed in Christ, who hath taken away the poyson which would bee in the evils wee suffer, and made them serviceable for our good. As Children, through want of Wisdom, are troubled at Bug-beares; so wee are much afraid of things which cannot hurt us.



us. This wisdom, which doth make us truly to discern things as in Christ they are, doth make us couragious in bearing of them. It is better with the body when it feedeth on bitter hearbes which breed good bloud, than when it feedeth on sweet meats, which ingender bitter vomits and mortall sicknesses. Againe, as all sweet, without any tart intermeddled, is not so pleasing: so if in the tenor of our lives wee should not sometime know diseasement, our comforts would when we enjoy them be nothing so tastefull to us. Besides, wisdom will tell us that these things come and goe as the raine on our cloaths, which in a while drieth up, and all is as before: so when heaviness is with us in the evening, wee see joy returning even before the morning often. Did wee not through false glasses see things otherwise than they are, they would not cast us downe so much as the doe. Wee there-



therefore wisely observing how many wayes the grace of God our heavenly father doth change these things into our good, even as the art of the Apothecary doth make a poisonfull Viper into a wholesome Triacle, we must choose rather affliction than vanity. Now we want strength, wee must being conscious of it, come to him, who maketh us able to doe all things through his strengthening of them, who strengtheneth his in the inner man to long sufferance with joyfulness, who hath said, Such as looke to me, shall renew strength. Our strength is to claspe Christ, and hold to him as the person in whom is all our strength. The Conies are a weake creature, but they digge in the rocke, worke themselves holds under the earth where they may be in safety: we are set to schoole to them to learne of them, that whereas we are weake, we privy to it, would by faith worke our selves

selves into that Rocke Christ Jesus, against whom the gates of hell cannot prevaile. When the Apostles had received his spirit of strength, they made a play of all their sufferings and labours; even as in bodily things wee see men that have strength and courage, as these porters and such, they will make a sport to beare such burthens as a weake creature would tremble to lift at. Want of this wisdom and strength, what voyces doe they draw from us? Even such as these; Were it any thing, saith one, but this, I could hope to receive good from it; Were it any thing but this, I could hope to beare it. Whereas did wee put on this spectacle of wisdom, wee should see that there were nothing so fit as this to doe us good, which God chuseth to use before other. Did wee in conscience of our impotency seeke to Christ to make us able, wee should not doubt but to finde strength enough

nough whereby to beare that comfortably, which wee thinke most intolerable. Wherefore, as I know you subject to some exercises, so I wish you more and more communion with your Christ, on whom resteth the spirit of Wisdom and strength, that you may beare them, yea be more than conqueror in them.

I doe desire to remember you with the first of those whom God by his providence hath endeared to me above others. Being not fit to continue long in writing, with my hearty commendations and thanks for all your love, I commit you to God.

Yours in Christian affection,

*Paul Bayne.*

My



*2. Hortatory.*

**M**Y Christian Friend, being much indebted unto you, for the kindnesse I have received from you, I thought good to let you see that I doe not altogether forget, what I cannot so fully as I would requite: wee cannot so discharge this debt of love, but that we must still stand indebted one to another. Now bethinking how I may bestow my self for your good, I doe not know any meane more fruitfull, than that of Christian exhortation, by which wee provoke each the other to love. Wherefore give mee leave to stir you up, but to labour for the present fruit of your affliction forepassed, and to prepare your selfe against future tryals, if God should be pleased to prove your patience yet further in time to come. Wee see the earth then having endured the nipping stormes of the Winter season, it commeth to receive into her bosome the beames of the Sunne  
now

now more approached, the earth I say before fruitlesse, doth put forth and become fruitfull: thus wee, though in the winter of our temptation, while the favour of GOD seemeth to have forsaken us, though in this taking we finde it enough to doe to keepe life at the root, yet when now God doth warme our hearts with the sense of his love, which is better than life it selfe, then we must labour to put forth both bud and blossome, yea to bee filled with the fruits of righteousness, which are to the praise of God through Jesus Christ. When the Devill cannot longer hinder our deliverance out of any evill, yet he will labour to keepe us without understanding hearts, that wee shall not bee able to acknowledge God in that hee hath wrought for us: by which meane the soule is kept from being bettered by that it hath received. If with our hearts wee understand not the loving kindnesse and faithfulnessse



fulnesse which God hath shewed toward us, then our love to him will not be increased, for we love him, because we finde him to have loved us first; our faith will not be strengthened, if wee have not observed how trusty the Lord is to all that beleve in him: for this growth we take in knowing God by his word and works; this doth make us grow in beleiving on him: according to that, They who know thee, will trust in thee. Wherefore this being an enterprize of Satan, when hee cannot defeat us of good things, then to keepe us, if it be possible, from the spirituall fruit of them, let us bee wise to seeke unto God who hath said, I am he that teacheth thee to profit, that he would be pleased to give us his spirit, which may teach us to know what hee hath done for us. If this bee obtained, then the benefit will follow, both of our trials and deliverance: Our sinne shall be more purged out of us,



us, our graces shall bee more strengthened, yea they shall bee more active and stirring in us, making us more ready to, and plentiful in every good word and work than before times wee have beene. These are the chiefe ends for which God sendeth all our visitations: as the end of bitter potions is to purge forth sicke matter from the body; so all our griefes sent of God, are medicinable bitternesse to cleanse our soules. Now as the faculties are strengthened in us when we are rid of such sicke humours as did so offend them, so all the graces are the more confirmed by how much sinne is more removed. In the third place, a bodie, when sicknes doth not weaken the faculties of it, is full of motion, sound bodies love to bee stirring, especially if coldnesse doe not benumme the members and make them unfit for motion. Thus the soule, when God hath scattered the cares and lusts which did oppresse

preſſe it, and by his love ſhed into it, diſſolved that frozen coldneſſe which is an enemy to heavenly action, then it doth in love and zeale to his glory beſtirre it ſelfe diligently, both in the duties of the generall calling of Chriſtians, and the particular callings in which we are in reſpect of our outward condition. Theſe being the fruits which ſhould follow affliction, give diligence to find them in you more and more: it is the ſeale of that election and calling by God, according to the purpoſe of life, when you feele that things worke thus together for your good. Every baſe metall may be put into the fire, but that which abideth in it and commeth forth more refined by it, that is precious and of much account. Every man may bee put into the furnace of affliction, but if wee endure chaſtiſements and come forth more and more purged by meanes of them, then it is a ſure ſigne we are  
vessels



vessels of Silver, and vessels of Gold, ordained of God to glory everlasting.

Now I come to that second taske, I did undertake of provoking you to prepare against times to come. Though great sicknesses breed sometime long health, yet it is true on the other side, that no winde but may blow raine when God is so pleased, no state so calme which may not soone turne tempestuous, should not the Lord bee more gracious. The Divell, when now God hath made us get the upper hand of some grievous temptation, doth lie in ambush, and bend all his forces to draw us into pride, at least into security and presumption touching things which may hereafter befall. Wherefore seeke to God to make you ready for every thing wherewith he shall try you. In peace we prepare for warre: wearing a weapon doth not make a man the sooner set on, nay it preventeth this danger



danger sometimes, and alwayes makes a man ready to defend himselfe when he is assailed. God doth set us to learne of the Ant this point of Wisdome: that small creature gathereth and hoordeth food in Summer, which may be sufficient in winter season: and when we have that providence in Summer to make provision of Hay and fodder for our beasts against their need, how should we be worthy rebuke, if wee should not now in peace store up in our hearts those things which may bee usefull and helpfull to us in time of our trouble? Now this practise standeth in three things chiefly. First, in getting a watchful sagacity, by which our soules doe discern aforehand what kind of events and exercises they are subject unto in this vale of teares. Secondly, in learning by due considerations, to know how wanting we are in wisdome, how weake in regard of that strength which maketh us able to stand  
when

when wee are tryed. Thirdly, In flying to God by faith, holding him, as who hath beene, is, and must be, the rocke of our salvation: looking to Christ the author and finisher of our faith, who hath received this commandement from his father, that he would not only call us and bring us into the state of grace, but keepe us in it and raise us up at the last day: who is a great Saviour, keeping his (as *Paul* saith) from every evill work, to his heavenly kingdome. Now when by faith wee thus hang on God our Saviour, then wee are, as it were in a strong Tower, wherein the gates of hell shall not be able to hurt us, much lesse to prevaile against us. God doth set us to schoole to the Conies, that of them we might learne this lesson: they are a weak, timorous creature, yet they have this wisdom to worke themselves holes in the earth, burrowes to which they may returne for shelter; and though they

they goe out sometimes, yet they still returne ever and anon unto their holds. Oh, so must wee, conscious of our weaknesse, by faith worke our selves into the Rocke Christ Iesus; and though sometime wee are abroad, as it were, in many other matters, yet wee must still returne and renew our beliefe towards him. I may not prosecute these things. The Lord teach you by his Spirit so to acquaint your selfe with him, that you may with much more confidence and boldnesse resort to him in all your necessities. Moreover, I have sent you a *Soliloquie*, which I did long since pen, that it might bee an Introduction, leading by the hand a well-disposed Christian to take up a forme of words between God and his soule for the increase of his devotion. Thus with my hearts desire to God for you, I take my leave.



## 3. Consolatory.

*The God of consolation and compassion be with you, my good and loving Sister, and remaine with you for ever.*

**I** Know not whether I should write of gratulation unto you, and thanksgiving unto God for your deliverance, or else of some comfort against your troubles, if you yet remaine in them: Considering the Lords ordinary dealing, if you be not already delivered, your deliverance cannot bee farre off. But forasmuch as the wayes of God with his children are divers, whose steps wee can no more find out, than know the way in the aire where the bird hath flowne; I know not whether hee will hold you in the Schoole of your grievous temptations. Well, I am assured that the issue shall bee good, assured also that the length and grievousnesse of them, shall accordingly adde unto the weight  
and

and shining brightnesse of the Crowne which in Christ Iesus is prepared for you: assured finally that the comfort which those which are, or shall be tempted, will bee much the stronger and deeper, as they shall understand that you which have beene so long and so sharply exercised, were at the last so graciously delivered. Be therefore of good comfort (my good Sister) although the Lord plunge you into the Sea, yet he will goe downe with you thither to keepe you, that you shall not bee drowned: although you passe thorow the fire, you shall not bee consumed, because he is with you: although hee leade you from one Sea to another, yet the Lord which commands both the seas and the fire (as all other creatures) will, for his deare Sonnes sake, worke that fire nor water shall not onely not hurt you, but profit you in fitting you more and more from the drosse of sinne, and washing



you from the common filth of the remnants of sinne which are in you. What doe I say that he will be with you in fire and water? It is but a small thing in his eyes. If you were brought to the gates of hell; If hell gates had shut her mouth upon you, yet there his hand will be with you, and from thence his arme will deliver you. Yea, if hell had swallowed you up into her bowels, yet it must in despite of it render you up againe: Her stomacke cannot long hold you, no more than the great monstrous Whale could brooke *Ionas*, which if hee had light upon the wicked Mariners, hee would have devoured and digested twenty of them in lesse space. And this is indeed the promise of our Saviour, *Matth. 6*. That hell gates shall not prevaile against you. They shall fight against you, but shall not prevaile. Whereof I wrote unto you, for that our friend Master C. wrote unto me,  
that



that since my last letters you have beene terribly shaken by a forcible Tempest which the Enemy hath stirred up against you, wherewith hee had raised such a dust in your eyes, that you had in your judgement lost all sight of the grace and goodnesse of God in Iesus Christ. But be not dismayed, my Sister, for my part I am in good hope that even as a little before day-breake the darknesse is greatest: so these grand Pieces which hee keepeth in store untill the case be desperate, be, with the clappes they give, and mists they send forth, messengers of your deliverance, which is before the doore. The truth is, that as to beleeve God to be your mercifull Father, is a precious thing before God, so to doubt of his goodnesse towards us, is a great sinne. When further wee refuse the comforts and admonitions that bee offered out of his Word, the sinne is yet increased. If blasphemous

words escape us, yet sinne is made one staire higher. If your finnes for the height of them, reach the very heavens, and for their breadth spread themselves from South to North, and their length from East to West: yet the mercies of the Lord our God in Iesus Christ over-reach them every way. For upon us all, that are thus overtaken by Satan, it is also verified, which the Apostle saith; that where sinne doth abound, there grace doth more than abound. These large promises hath the Lord made us to our everlasting comfort, which he hath set out by the measure of the obedience and sufferings of his deare Sonne Iesus Christ, the height, and breadth, and length whercof (as you know) is infinite, not onely, because hee was in such anguish of minde for us, that through griefe hee sweat (which was never heard of) drops of bloud which came from him, and cryed, My God, my God, why hast thou  
for-



forſaken me? but alſo for that his obedience is the obedience of the eternall God, and for that his ſufferings are not onely the ſufferings of a mortall man, but of the immortall God, which as the Apoſtle ſaith, with ſhedding of his owne bloud redeemed us: not that the Go thead could ſuffer the ſhedding of bloud, but becauſe of the unſpeakable unity of the two Natures, bound together in one perſon, that which was done to Chriſt the man, is, to our ſingular comfort, ſaid to bee done of the eternall God.

Now for the keeping of our part, which we have in the obedience and ſufferings of our Saviour Chriſt, you muſt turn your eyes from your ſelfe, and from your owne workes, unto the Election and calling of God. For as the Lord ſaveth us, not becauſe of our good workes, bee they never ſo many: ſo hee will not condemne us his Children, becauſe of our  
evill



evill works, be they never so great. Hereunto the Lord calleth us by the Prophet *Esay*, chap. 45. where dealing with the rebellious Israelites, he saith, for Israel his chosen sake, and because they were called by his name, he would confirme them, and doe them good: because saith he, I loved thee, and because thou wert precious in mine eyes, and because I esteemed thee, I will doe this and this for thee: as if he would say, although thou lovedst not mee, nor esteemedst not me. As for the Lords calling towards you whereby (as by a ladder) you may climb safely unto the counsell of God to know your Election, and what his secret decree of you was before the world was made, I referre you to that which I wrote to you before; the markes are many and certaine in you, you neede not, I wis, to have had so many and long temptations: to have thrown you headlong into everlasting despaire, if  
you

you had not belonged to the Lord. For as the Children of God are conquerors over many temptations, so one onely temptation (and that a short one) is able to sinke the stoutest among the Reprobates into the bottomlesse pit of hell. Neither must you think that the grace of God worketh alwaies alike in his Children. When you walke in the fields at winter, you see not onely no good fruit, but not so much as a leafe on the Trees, in some also the very trunk or stocke appeareth to be dead, yet is the sappe hidden in the root, which in due time will shew that the tree was never dead. Howbeit, I need not lead you into the fields, you have an example at home within your doores: For, when your fire is raked up, there appeareth oftentimes a sort of cold and dead ashes, when there are underneath certaine sparkes, of which you may afterward make a fire. And such is the estate



of the Children of God, when through the sinnes they doe commit, and wherein oftentimes they sleepe a great while, they appeare unto men as forsaken of God, and remediless. How much more ought you to bee of good comfort, in whom the Lord hath set such notes of your eternall salvation in Jesus Christ, that all the smoke which the enemy hath cast out, cannot take away the sight of them from us, or once so much as bring us in doubt of it? I grant you your selves think otherwise; but as in sicke persons wee see it commeth to passe, that they thinke there is no hope of life, when the Physician and standers by see certaine and undoubted tokens of health: So is it oftentimes in these spirituall sicknesses. You see *David* through the afflictions which the Lord sent upon him, wrestled oftentimes with desperation, was oft brought into doubt of his salvation, as you may



may reade in the 42.43.77.and 88. *Psalmes*. Where you shall perceive that he conceived of God, as of one in extreme anger and rage with him, as of one that had forgotten him, and had taken his mercy from him. There are also (I grant) voyces of hope mingled with them, because in one and the selfe-same *Psalme*, hee changeth the whole course of his Meditations, how he floated, now up, now downe, now sunke, as it were, in the neathermost hell, now appearing and shewing his head above the waters againe. The Son of God himselve through extreme anguish was (as I said) brought to aske of God why he had forsaken him? If the force of Temptations could bring him which had no sinne of his owne, and was the onely beloved of God, and which had received the spirit of fortitude above measure, to such a hard exigent and terrible conflict, we ought not to maryell if the Children of God, which

which have sinne dwelling in their mortall bodies, which are not beloved for themselves, but for his sake alone, and which have received but a few droppes of the Spirit (whereof he had the whole Sea) bee sometimes plunged over head and eares. And wherefore did our Saviour overcome that fearefull conflict of temptation, but that it should be our medicine when wee are overcome of it? Wherefore in this most great conflict did he not only retaine faith in his heart, but in calling him his Lord, professed it before men with his mouth, but that it should be our remedie, when we not onely feele no faith inwardly in our heart, but deny also outwardly before men with our mouth, that we have any hope in him? Therefore our Saviour Christ in *S. Iohn* placeth not our comfort in that we our selves have overcome, but biddeth his Disciples bee of good cheare, because hee had overcome  
the



the World; that is to say, all contrary power to the will of God. Therefore also *S. Iohn* in his first Epistle saith, That our Faith is that whereby we overcome the World: not onely, because through Faith we vanquish the Temptations; but especially, because we by it, as by a Hand, apprehend the righteousness and victory of Christ, as a satisfaction of that wherein we have plained the cowards. As for intemperate speeches (if any were) it is so to be considered, that they were not spoken (as they say) in cold blood, and of a malicious purpose, but in a passion, and of a troubled and a broyled minde, which the enemy, when hee hath you upon the wracke, wringeth out of you. And not only such speeches, but even some kinde of Blasphemie against the Sonne of God, the Son of God himselfe forgiveth. Else, I pray you, what should become of the holy man *Iob*, which opened his mouth so wide of God; all which  
curses,



curses, sent out against the creatures of God, returned upon the Creator himselfe? And although in the beginning he opened his mouth against the Lord, as it were, aslope and indirectly of injustice, as may appeare both by his discourses, & by the Lords owne answer, which hee maketh in the end. Of the which man, notwithstanding all this, note (I beseech you) what *S. James* saith, *chap. 5. You have heard* (saith he) *of the patient man Job.* Here you see that hee calleth him so, notwithstanding all his frowardnesse against his friends, (which were good men, and came of good will, although they were not in every point so well advised) notwithstanding all his impatience against God inwardly, notwithstanding all his accusations and curses openly, which proceeded of impatience. If you aske how these can stand together; they stand well: forasmuch as the Lord forgiving and covering his impatience in  
Jesus

Jesus Christ, reckoneth with him as if he had spunne (so to speake) an even thred of his patience all the time of his Temptation, whereas notwithstanding hee made so many knots, and brake his thred so often. Even so (good Sister) will he deale with you: for pardoning all your inconsiderate speeches, he will make his account with you for Jesus Christs sake, as if you had prayed to him, and praised his Name, at the dayes of your Temptation. If some one which had borne you good will, and spoken much good of you, deceived by evill company, should happen afterward to revile you; I would aske you this Question, Whether, if such a one were tomorrow full for his fault, you would forgive him or no? When you examine your own Conscience herein, I dare answer for you, you would not refuse him, nor turne your face from him. Shall you, which have, in comparison, but a sparke  
of



of love, shew this mercie; and not the Lord, who is nothing else but a fire of Charitie towards them that cry him mercie, and as the Apostle Saint *John* saith, Charitie it selfe? Shall your spark confirme the forfeit against you, and shall not the bonefire of the love of God in Iesus Christ, dry and licke up yours? Shall the cooling and refreshing waters of mercie and compassion bee found in a little Channell, and the Fountaine & Head-spring from whence it commeth, be dry? Considering, that in this respect, the Lords cogitations are as farre different from ours, as Heaven from the Earth. And the truth is, that the Lord hath therefore taught us to pray, *Forgive us our trespasses, as we forgive them that trespass against us*; to this end, that when we feele our bowels of compassion opened to those which offend against us, we might take that as a sure pledge and undoubted token of the forgivenesse of all our sinnes, how

great



great soever they be. Therefore to make an end where I began, Be of good comfort, deare Sister, you are the Lords, you have cost the Sonne of God too deare a price, to bee a cast-away.

4. *Monitory.*

**L**Oving Cousin, it is my desire, while our lives are joyntly continued in this flesh, to testifie my Christian love to you in such duties as tend to build you up in your holy Faith: it is a common debt, but yet such as we owe one another so much more abundantly, by how much we are linked more neererly. I have thought sometime, that I would not bee so backward to this businesse; but then it hath come unto my minde, that you are well able to draw on others. Againe, because I know not the things which in your conflicting course most oppose you, whether wants of Graces, or presence of evill Lawes within us; because I knew not these particulars, I said  
with

with my selfe, I shall but shoot without a marke, and fit a shoo to a foot I know not. To what purpose shall I write? Indeed, wee cannot prescribe so pertinently, who know not the estate exactly; and we prevent our selves in these fruits of love, who make no relation, and personall report, neither in letter, nor by word of mouth, which might helpe those that minister to us: but halfe a Cake, is better than no bread; and a generall, safe, and profitable practise must not be neglected, because we see a more fruitfull course, which wee cannot attaine. To come then once againe unto you in generall, till I shall know some specialties, to which I might speak more for your advantage; there is good hope, that body will doe well, which hath the stomack right affected: Hunger is a signe of health; so that soule which hungereth and thirsteth after righteousness, there is no feare, but it shall bee well-liking, and prosper.



prosper. I will therefore endeavour to give a spurre to your spirituall appetite, that you may come, by meanes of it, to be filled with the fulnesse of God, with the replenishment of his grace. Now as in the body, when the stomack feeleth the emptinesse & sucking of other parts whose nourishment is wasted; then it further craveth: so, when the soule doth feele how emptie it self is of grace, then the appetite of it is edged. Wherefore think with me, how wanting you are in these points following, that so you may bee sharper set upon those graces wherof you feel your self so empty. First consider, how farre you are short of glorifying God as you ought: We should sanctifie him in our hearts, words, and works, upon all occasions, & it should grieve us to see him dishonoured. Wee should do all things in him, and for him: In him, that is, having his warrant; which we have, when by faith we know that it is well-pleasing to



to him, we should doe this, or that: yea, having assurance of his gracious presence with us, to enable us to all such workes, in which wee know it is his will that we should walke. We should, I say, doe all things for him, by making his honour the mark we shoot at, in every thing. Now, how little doe our hearts thinke upon him, admire him, joy that we know him, ascribe unto him Wisdome, Truth, Mercy, Power, in his daily works he worketh for us, while wee are passing thorow the barren Wildernesse of this present World, unto the Rest which he hath prepared? It should not be thus, Cousin. If we see any man that doth any thing more wisely, that doth shew a faithfull part, or a mercifull office, we think highly of it, and give it within our selves the due consideration: How much more ought wee to thinke honourably of God, in the daily works he sheweth? What a Power is that, which keepeth us to salvation,

tion, who have so little strength, and lesse wisdom, whereby wee might stand in feare of our spirituall enemies and dangers? What a Power, that doth make the world, and the Tentations of it, dead things unto us; which are so mightie, that the most are taken prisoners by them, and we should lie as Captive Thralls before this or that creature, if God should not subdue them, and hold them under us? What Power is that, which killeth sinfull Lust in us; a thing of it selfe so stirring and mightie, and insatiable in the course of it? Finally, that upholdeth the life of grace in us? To see a fire burning on the Sea, and to keep in fire on the Waters, were a powerfull fact: but to keep the life of grace in a soule which is dead in sins and trespasses, is farre greater. What Wisdom doth he daily shew, in making al the things which befall us, serve for some good end? in tempering our estates, so that we are neither out of measure



measure oppressed with grievances, nor yet inamored over-much with the lushie sweetnesse of this present World: That doth by little & little lead us forward to perfection, yea, and to sufferings, according as hee seeth we are prepared by his grace, and made capable of them? For his Truth and Constancie, he doth re-  
stifie it abundantly : for wee are every day to seeke to him; yet hee faileth not, though wee lye upon him, a sure friend. Againe, how many advantages doe we give him against us? How doe we, by our so little proficing and mending what we know amisse, provoke him? But he sticketh still fast to us, and all his wayes are full of mercy: hee seeth how weake wee are, and doth so shield us with his favour, that out of pitie he will not let the Winde blow upon us. When we catch our daily fals, hee sends for us by his Spirit, and maketh al whole again. When strength beginneth to faile, hee, in pitie, putteth under, and re-  
neweth



neweth our strength. When wee are heavie, and poure out our hearts to him, telling him how it is with us, hee doth make us feele his peace and consolation. When he seeth that evill things would grow upon us, he doth send something or other, which may breake the Nest of such matter, and prevent the mischief. Wee finally, which have soules that are al sores, see his mercie even in this; that he vouchsafeth to handle our leprous spirits, and by renewing our repentant sense of miserie, and our Faith towards his salvation in Christ, doth lay (as it were) every day a new Plaister upon them. Now then, not to observe and prosecute with due honour, such Power, wisdom, Truth; Mercie is a defect to bee lamented. Wee take it for a token of an ill minde, when one will not give to men of parts, that which is their due. What mindes have we, who give God no more in our hearts, who

who is so to bee. advanced in these and such like respects as I have named? And this not acknowledged of him, in the daily experiences which we have of him these waies, doth make us as much to seeke, when trouble commeth, as if wee had never beene acquainted with him. Whereas, did wee acquaint our hearts with him in these his wayes, we should finde it as easie to rest on him, in any triall and necessitie, as men doe one with another: they presume, such an one wil not be wanting to them, whose trustie kindnesse they have had ful prooffe of, as which never failed them. In the second place, as our hearts should with b: seeming affection inwardly honour, so our tongues should tell of him, making known such things as we know of him: to smother these things, is his dishonour. Those that belong to great personages, they delight to tell of the valour, policie, bountie of their Lords: yea, we will do one another this



this credit, to tell what more markable parts we espy each in other. Why should our God set forth, and not have a word lent him this way? Finally, whatsoever we doe, wee are to see his leave and presence with us, and to intend his glory in it. We are not our owne men, but the Lords servants, bought with a price. Now we justly deem it irreverence in those that live under government, if they presume to doe any thing; much more, if they run a courſe upon their owne heads, not caring to take us with them, and know our pleasure. Again, men doe looke, that such as they keepe, should doe them honestie, and be for their credit: And we see the Retainers of Noblemen so addicted this way, that they run themselves into Books, and out of faire Patrimonies, and all to maintaine a Gallancie, which they (though falsly) thinke much making for their Lords glory. Now if we lay these together, we shal find,

C

that



that we in these wayes have much been wanting to our dutie. How little do we see and possesse our hearts with the reverent and affectionate observing of that we daily receive from God, and so of that we find to bee in him towards us? Our hearts lie asleep this way. Little doe wee joy to bee telling others, and setting forth our Lords honour unto them, that God might be glorified, and they thus provoked to seeke the same service with us: and who doth feele this dutiful dependance towards God, which makes him looke up to the Lord, that hee would witnesse to his soule, by his own holy Spirit, that his wayes hee takes in hand are pleasing to him, that he will be our sufficiencie in them? Alas, we begin our courses according to custome, and thinke no more of this, than as if we were nottied to such homage. We are as if we had purchased the Lordship of our selves, and had in our own hands the power of our wayes.

wayes. Now then, if you discerne how you have failed in this great Commandement, of seeking to glorifie your God; and if your trying your strengths, in labouring the spirituall Obedience which these points decipher unto us, finde your unsufficiencie this way; then you shall find the emptinesse of Righteousnesse, which shall helpe you somewhat the more to claspe Christ, your Righteousnesse, that in him you may see your forgiveness; and Christ your Sanctifier, that he would doe that hee hath promised you, even put his Spirit in you, and make you keepe these Commandements more and more, in these Branches above-named. And if the Lord shall give any spur to your Devotion, any encrease to your Repentance and Faith, by this meanes, I shall have cause to rejoyce with you. I thought to have thus gone over some other Heads, to have helped you to see your want of Faith, and rejoycing in



God, and so to have touched those feares of future events, and possessing your peace, and that uncomfortablenesse which doth hang, in passing our time, about us. But read this other Letter I send you, again and againe; and for the last, know that the Lord doth but hide from us, and let us feele wearinesse in going on, that so he might make us more depend upon him, and seeke to him, to shine upon our wayes, and to carry us on in them, when we feele our inability in our selves. But the Lord, I hope, will enable me at some other time to performe some duty to you this way. I let this beginning come to you, which lay so long written by mee. You must not thinke much I write no oftner; for since my comming home, I have had necessity to write very many waies. I thanke you for all your love; and wishing you the sweet love of our God shed into your heart, I take my leave this sixth of *December*.



5. *Directory.*

**L**Oving Friend, wheras in your Letters you complaine of tedious wearisomenesse, which in passing the day, doth ere-while cloze with us, of which we spake a little together. The truth is, though God doth sometimes, only to humble us, let such a wearisome vanity follow us, that hence wee might consider, what our sinne against God hath done: how, to wit, it hath thrust us out of Paradise, to a laborious and irkesome condition of life; that thus wee might be quickned, to beg in Christ that blessing, which doth mitigate those evils: Though againe it sometime doth only pursue us, because of performing our duties of devotion with too much overture; for this maketh God loath us: so that we find small ease, till wee returne againe, and shake our selves up better. Yet the common root of this griefe, above named, is the want of conscionable dependance upon God for his bles-

ling, and strength to carry us on all the day long. Doe you feele, when you rise, such a sense of your owne weaknesse, as maketh your heart to looke to God, that he would be your strength and your comfort throughout the whole day? Alas, we goe on, as if there did need no such matter. The Divell told our first Parents, they should bee like gods: and though it is false, in regard of any blessed conformitie; yet it is too true, in regard of sinfull presumption, with which we are secretly poysoned. For we doe naturally live, and hold on our courses, as if wee were gods within our selves, not needing to looke higher for comfort or strength, in which wee might proceed. Now this maketh our God, when wee feele *powerfully* so little need of him, to let wearinesse and uncomfortablenesse overtake us, which might make us come to new reckonings within our selves, and more affectionately to seeke unto him,



him, that he would be with us, and carry us on, and refresh us. Now if you discerne, that there is in you such a secret Selfe-sufficiencie, and that your spirit awakeneth not with such poverty in it, which maketh you looke up to God, with conscience of your infirmities, and confesse, that if he be not your strength and comfort, you cannot passe one houre over, without wearisome heavinesse: if you finde that this is lurking, then you must turne you to God, and wrestle against it, saying; I need not muse much at this I finde: how should I but know fainting and discomfort in going on, who am so affected, as if I would goe alone, and had not need of thy helpe, O Lord, at all times, and in every thing, with me? How shouldest not thou, that singlest out all pride, as the sinne thou wilt resist, bee much incensed at this hidden Selfe-sufficiencie, which doth pull thee out of thy Throne,

making thee no God to us, while we feele no need of thee; but are readie to goe on, as able enough within our selves to walke on in our wayes? Wee further confesse, that though we see the indignitie of this behaviour, yet the frame of our hearts is so out of order, that of our selves wee have no power to amend it: for as by nature wee are fallen from faith on thee, so wee are filled with Selfe-cōfidence, which makes us (though we know it not) rest in our owne strength. Now then, what shall we doe, but look to thee, that thou wouldest make us so poore in Spirit, that we may with such feeling and lowlinesse depend upon thee, for all our strength and comfort; that thou (who shewest grace to the humble ones) mayest delight to minister them both abundantly unto us, that wee may walke upright, strong, and chearefull in thy strength? O Lord, we aske it the bolder; for thou hast promised, that  
thou



thou wilt circuncise our Self-confident hearts, so that we shall have no trust in the flesh, but have al our rejoycing in thee. O Lord tell us, we beseech thee, make our hearts heare it, that thou who art not wearie, nor mayest not faint, wilt be our strong Arme every morning; say to us, that thou art our God, who wilt leade us to death: What joy can we have to set a foot forward any way, if thou doest not let us see that thou art with us? Our hearts thinke what thy servant spoke: if wee may not have thee in thy Word, testifying thy presence with us (for thy Word is our cloudie Pillar) it were better for us never to move further, than to goe on, not having thee with us. Following God with these things, you shall finde it not in vaine. Finally, this exercise of bewayling our want in some one thing, doth make us see what need wee have, that Christ should be made of God: our righteousness, and doth make

us come feelingly to see the forgiveness of all our finnes, through him our great God and Saviour, who hath washed us with his blood. I will leave off, though abruptly: my Letter groweth in my hand, and if I should goe on, it would be more than your handful.

The Lord Jesus, who is the author and finisher of all his graces in us, perfect you and all his chosen more and more, that in this life we may see the joyes of holinesse.

*6. Monitory.*

**C**Hristian Friends, Forasmuch as it is our dutie, who have bin under Gods hand, to teach those that are under the same; and seeing we that have tasted grace, are effectually to sing the mercies of God towards others: in this regard, my Letters shall open these two things unto you so farre as I am able, if you are alive to receive it. I know not whether I shall write you another; if not, it shall returne



returne into my bosome, that is written unto you. The end of these afflictions, so bitter and grievous, is to bore the eares of those that are the Lords, that they may heare this Commandement, of returning from all iniquitie; and therefore we are bound in chaines of affliction, that the eyes of our mindes may bee opened, to see our workes and sinnes, the which are mightie. Now it is not the evils themselves, but the presence of God, by his spirit working in them, which doth these things. For the mightie God (in the fifth Verse of that Chapter) is made the principall worker of these things, by the means of grievous calamities. Now this is a great mercie of God: for if wee were not thus brought to repentance, wee would neither see good daies here, nor scape the condemnation of the world, 1 Cor. 11. Consider therefore, what evils of our lives the Lord would have us rip up and bewaile before him;  
and

and it is in generall, our disloyall estranging our hearts from him, that our hearts and delights have been more on the sinfull pleasures and profits of this World, than on the Lord, and on our most blessed covenants of dying to sinne, and living with Christ risen, in newnesse of life. I know, good friend, though you will not bolster your selfe together, yet you will hardly be perswaded, that your life hath beene no better than a spirituall Fornication from the Lord: for comparing your selfe with men, you may say, that you are not the worst; that howsoever you have failed, yet you have had some care of good duties, and some love and acknowledgement of Gods children, before others. Consider then, that God may have glory in our abasement, what were the dayes of your prime, and manhood, but spirituall Fornication from the Lord? Doubtlesse, I would not revive my old shame, but



but to helpe you in the practice of repentance, which without these particular considerations, is not easily taken up. And since that nature it selfe hath declined somewhat from this course; alas, have you not set your hart on the things of the world? hath not your love beene toward them, and your delight in them, and heavenly matter which should bee sought with all diligence, yea in the first place, have wee not looked on these as refuse-wares, out of request? This abuse of our peace, God whippeth. For whereas our peace should have turned hither, to have been an occasion to edifie us more freely in faith, love, patience, and to have walked onward in the feare of the Lord, declining evill, and doing good should have been a meanes of stilling us with the comfort of the Spirit, wee have neglected to build up our selves in those graces, as if there never should have come a time to use them: wee have  
had

had no feare in our hearts of wicked companions, yea, of committing with them many wicked actions, we gave our selves to taste no joy, but carnall: for this, God maketh us eat our bread with our lives in our hand, that seeing wee would not in the fruition of these liberties, yet we might, with *Jerusalem* in the daies of our affliction, Remember the pleasant things which we formerly possessed (*Lamentations* the 17.) And what is it in a word, that bringeth forth all the curses of the Law? It is this, because that in our abundance and plenty, wee serve not God with good and with carefull hearts, *Deu.* 28.47. I doe not remember these things to grieve you, for I have done no otherwise with my selfe, before these occasions came on me. What then if one have strayed thus, is there no mercy? yea truly, there is mercy with the Lord in Israel (in his Church) even for these courses: though wee have  
 taken



taken strange wives, let us renew our covenant of turning from all evill, and following righteousness and holiness, and the Lord will be gracious. Read *Ezra* 10. and the 55. of *Esay*, the 6. 7. and 8. though our sinnes should appeare so great that wee did thinke them unpardonable, yet when wee returne, Gods thoughts are not our thoughts. If a mans wife should goe a whoring with another, though shee should come backe, he would not receive her; but though wee have strayed, yet the LORD biddeth us to returne, as ready to accept us, *Jeremie* 3. 1. How sweet a balme is this, if our spirit bee broken? now to draw to a conclusion, the soule is often in such plight, that it would turne, but knoweth not where to finde ability thereunto: if this be your condition, that you come to groane under the hardnesse of your heart, which will not let you bee sorrowfull as you desire, remember

ber to your comfort, that this is the voyce of Gods children, yea, his children repenting; Turne us O Lord, and wee shall bee turned.

*Jerem. 31. 18.* Remember further, that CHRIST JESUS your Saviour is raised up of God, to bee our Prince, to give to us remission of sinnes and unfained repentance: he sitteth at the right hand of God, by his spirit to touch your spirit with unfained repentance. Now, if that the Lord doe gather you notwithstanding, forget not the consolation which saith, that for the abuse of the Sacrament many did sleepe, that is, they were smitten with temporary death, yet in all this they were but chastened of God, that they might not be condemned with the World. Yet I hope other things, because small is the number that feare him. Thus having signified my mind at large, I desire the Lords blessing, and your diligent pondering of these things, for in them  
stan-



standeth your everlasting peace.  
And thus commending me in true  
love to you and your wife, I doe  
betake you to the fatherly protec-  
tion of my God. Farewell, this  
11. of September.

Your loving friend,  
*Paul Bayne.*

7.  
**G**OOD *Mistresse P.* when I  
thinke how I might shew  
you some dutie of love, I find no  
fitter way than by writing unto  
you and instructing you concer-  
ning your duty to God under  
this his holy hand, and his graci-  
ous purpose to you-ward in this  
his visitation. A letter will dwell  
by you and talke with you, so of-  
ten as you reade it attentively, yea  
it will be ready whensoever you  
are the fittest for such businesse,  
which conveniency my comming  
to visit you, cannot alwayes at-  
taine. To speake to the first point;  
When

When Gods hand is upon us, wee are subject to two extremes; the one is, not truly to lay to heart the hand upon us: the other is, to droope and be too much dismaied under it.

Now we must walke betweene these, truly humbling our selves under it; yet as who have hope in the faithfull mercies of our God, and therefore faint not. Now the divell, who laboureth still to turne us out of the way, will secretly worke with your heart, to ward off the smart of this blow by impertinent meanes, so that it shall not come kindly to pricke you unto repentance. To this end he will suggest, that you shall weare this matter off well enough, hold you to such and such things, that one is provided for, your care is so much lessened, that you have many behinde yet. Sometime you shall finde your selfe inclined to nap, as it were, in such a course as may make you forget sorrow for the  
pre-



present. If you finde not your heart  
defected and turned out of it selfe,  
as it were, that it may meet God  
in this his chastisement, then you  
must thinke, O Lord, not to have  
a heart, thorowly cast downe by  
so strong a visitation, this is a  
greater plague than the plague it  
selfe. If strong physicke be given  
us, and it worke not with us, it  
doth poison us: O what shall I  
thinke if my heart bee not taken  
downe, and thoroughly emptied,  
with this so strong a potion, which  
thou in thy Wisdome doest pre-  
scribe unto me! Againe, say to  
your selfe, What doth my childe  
get by playing hide-bare, or casting  
up the hand, when I correct it?  
Often, as much more as it might  
have scaped with: so Lord, if I doe  
beare off thy blow in this manner,  
I shall but force thee to double my  
Correction. If a Parent see his sicke  
childe, not the better for one me-  
dicine, he will seeke forth and get  
him another: so if I take not thy  
worke

worke so to heart as is meet, I shall enforce thee to send me more and more grievous things (if it may be) of this nature. Looking up to the Lord Jesus, in such like thoughts, will be a good preservation against this secret Folly and Hardnesse of Heart, which disenableth us duely to waigh the Lords rebuke and bee cast downe under it. Now if the Diuell see that you are inclineable to grieve, then he will turne his course to the other hand, and will labour even to drench you in sorrow and make you walke hopelesse, and to faint under it. To this end he will hide from your eyes the remembrance of such things heretofore in which you might take comfort, yea keepe you from tasting the mercy of God, with which his afflicting hand is intermeddled. Secondly, hee will amplifie before you the present hand of God, and all old matters which may serve for circumstances that make it more grievous. For  
example,



example, hee will whisper whose state is like thine, the poorest, now you must pray and pay them, and they wil not be gotten: the booth in the garden that was wont to be the place of your solace, how is it become a place of separation for the infected, it may bee? every mouth filled with this, *The Plague is at Mistress P.* the servant that should ease you, being a grievous burden. And here hee will presse fore all your weaknesse in your government over your children, which may make this stroke of God (among them) more deeply affect you. Finally will he say, Doe not you see what comfort cometh to you? Thirdly, hee will hide from your eies all the hope of issue, which God is most faithfull to give in due season.

Now if you discern that the matter hangeth on this side, then you must thus prevent your fainting, say with your selfe, Lord, why should it be thus with mee? doth  
not

not my child take bitter or sweet which I give it, and shall not I take this cuppe from thy hand? Shall I take good, in good worth from thee, and not evill? Art thou not as mercifull in providing us Physicke for our soules health, as in all thy other daily benefits? Meat is more necessary than medicine, in the season of it: and what are these evils thou sendest, but physicke of our soules health? For the good of our bodies wee take things against which our stomack riseth, our flesh shrinketh as wee take them, and we labour to keepe them their time. O Lord, when thou ministrest for our soules good, yea, our bodies, estates, and posterities after us, shall we not be as willing both to receive and retaine in thought, thy courses to this purpose, I meane which tend to our spirituall good? Secondly, you must not dwell in, but turne your thought from such particular circumstances as doe but weaken you,



you, looking both at things past, present, and to come, which may minister comfort unto you. VVhen we have a bitter potion to drinke, we doe not (if we bee more averse from medicine) taste every drop at the tongues end, but turne it in by great, and we thrust in some *Rosate*, or *Mannus Christi* after it: and we think upon the after-health of our body, to which it worketh, and thus we get it downe, though otherwise wee have no mind to it. The Lord give us this wisdom, for our soules, that wee may not dwell too much in exact scanning such particulars, by which the devill seeketh to winnow our belief, that we may remember his sweet mercies, and thinke of our soules health, which God worketh by them. Now whatsoever things are objected, such as are true must bee granted, but so, that hope bee not therefore weakned, in this wise; Lord, it is true, that I have many wayes provoked thine anger, but thou

thou art a God that wilt not keepe anger for ever, thou wilt not have man so nourish displeasure in himselfe, that the Sunne should go downe in his wrath, how much lesse wilt thou be irreconcileable? O no, thou art as quicke in forgiveness to a contrite heart, as slow to conceive a wrath against us, of which we have good experience daily. And Lord, it is true, thy hand is extraordinary and many wayes heavy upon me, but I have learned that I must not chuse my owne rod, with which I will bee beaten, but leave that to my Fathers wisdom. Again, I know that my need doth require it all, we are made heavy, when need is, with sundry tentations, saith *Peter*. A wise Physician wil not give a strong thing, where a lenitive and gentle matter is enough, much lesse wouldest thou. And I further confesse, that I may bee justly upbraided, with my former wants, but Lord, I beleieve there is mercy with thee,  
rea-



reaching to forgiveness, that thou  
maiest be feared, and that this is  
thy chiefe glory, there is none like  
to thee in forgiveness, in passing by  
the finnes of thy people. O Lord,  
what neede I thy grace and mercy,  
if I were not in my selfe ill deser-  
ving and miserable? and though I  
feele not the comfort I desire, yet  
I doe beleve thy mercy no lesse in  
Christ: a Father doth not greatly  
pitty his childe, when he seeth him  
sicke of Physicke newly taken; for  
hee knoweth that if it should not  
worke with him, it would doe him  
no good, and hee knoweth that his  
childe shall be well enough, when  
the working is over. So dost thou,  
Lord; which maketh thee hide  
when wee are troubled, and not  
much mone, because thou seest  
there is no hurt toward us, though  
wee seeme to feele the contrary,  
though it might seem we shall ne-  
ver have day again. Now then both  
the by-waies being discovered, it  
will be more easie to informe you,

concerning the right way in which you must walke that you may come safe forth of these troubles. If you ask how you are to walk, that you may have happy issue? I answer in few words, so that you joyn with repentance hope towards God, that he will heale these things and love you freely. First, be not affraide to remember sinnes past, God will make triacles of these vipers. Here if you have beene subject to great unfruitfulnesse, lament it; for we, the more we bestow on our gronnds, looke to reape the more from them; If to distrust in your heavenly Fathers care over you, if unto too much neernesse, which is often a daughter of distrust, if to quicknes, if to any infirmity (for the spirit of man knoweth what is in man) recount it with your heart, judge your selfe worthy to be cut off for such waies wherein you have swerved, if God should deale in justice, and not in mercy. Secondly, strike a

new



new covenant with God for the  
time to come, that through his  
grace you will have care more and  
more to mortifie every evill way,  
and to be fruitfull in every good  
worke. Looke *Ezra* the 10. Chap.  
2. 3. Thirdly, you must looke to the  
Lord, as who only must heale you,  
hoping in his mercy; He is the hea-  
ling God; He that layeth the rod  
on, must take it off; and if a debter  
will be forth of danger, hee must  
compound with his creditor, who  
only can free him from feare of ar-  
rest. And here you have great cause  
to watch over your heart, that in  
use of means it be not withdrawne  
from the living God. We are such  
creeples that we can hardly reach a  
Crutch into our hands, but that we  
will walke also leaning upon it.  
Now God onely is your life and  
length of your daies, these things  
without him, will stand us in no  
stead, it is not the Apothecaries  
drugge, but the use of it, which the  
art of the Physician teacheth, that

healeth a disease. So much more may we say, it is not the creature, but the Lords use, and application of it to this or that purpose, which standeth us in stead. Yea, I would wish you not to meddle much with things of this intention, lest while you prevent the plague (which it may be God will never let come nigher your person) lest I say while you doe this, you cast your selfe into the burning Fever, or some distemper of that nature. Now when you finde your selfe unable to doe these things, you must, grieving at your wants, looke unto Christ, who doth give repentance and pardon of sin to his Israel, and who is both the beginner and finisher of their faith. Now to adde a word concerning Gods intent, it is ever gracious to us that are his. When he frowneth, he is a Father, no lesse than when he smileth upon us. A man will beare much when he spieth this, that it commeth from love it selfe, and from love proceedeth



deth every course, he passeth upon us, as well this of adversity, as the other of prosperity. Whom he loveth he chasteneth, saith the Scripture. If we marke what God doth by them, it is more apparent: for hee fitteth us by suffering a while, to receive all good things, both of this life, and that to come. What doth a Christian heart desire? That it could beleeve on God, giving glory to his Word, that it had more strength of grace, that it might feele a decay of sinne, and be preserved from falling into it: that it might grow up in acquaintance with God, and come to taste his love, more and more, which is better than life. Now these things God worketh by afflictions. For he taketh one, and putteth him past the helpe of all the creatures, to no other end, but that he might learne to beleeve on God the Creatour, who giveth life, 2 Cor: 1. For such is the wickednesse of our hearts, that they will never make out to

purpose unto God, while they have any sensible helpe, in which they thinke to finde succour.

True it is, we feele faith rather weaker for the time, but shaking the Torch, which for the present seemeth to put it out, doth make it blaze: Physick, which for the time weakens, doth tend to strengthen the body, the same may be said in this. Secondly, these through the worke of God, purge out our corruption: as the fire is to drosse, so are these to the remainders of sinne in us. True it is, we feele more stirring of corruption under them sometimes for a while, than before: but as Physick then expelleth faulty humours, when it worketh upon them, and maketh us complaine, as feeling them more than when they were let alone, so doth Gods Physicke to the soule: even it is driving our corruption then, when it makes us feele, and complaine of it more than ever. God by these doth make us partakers of all grace and holi-



holinesse. Wee wish that we were able to do thus and thus, but when God doth come to us in this kind, then hee furthereth those desires: for as seed putteth forth, by means of raine, which seemes to drowne it, so doth the seed of God grow in us, by meanes of such troubles, which one might thinke would overwhelm it. These againe are sent to prevent the future breakings forth of our corrupt natures. For as you give your little ones Cordialls now, not that they have the sicknesse, but that you may keep them from taking infection: so doth God put these cups into our hands, not so much for sinne past, as for preventing sinne to come. Finally, we come to acquaintance, and to feelee Gods love more abundantly by these: adversity breedeth patience; patience, experience of Gods loving helpe to us in due season: experience of this love, hope: and as lovers are never greater friends, than after their fallings out: so it is

with God and the faithfull soules : thus is it with you. God doth now prove you, that he may in your latter do you good (I hope) through Iesus Christ : for as men will first try, before they commit any great matter of trust ; so doth God with us, he doth come and try our behaviour, when he is willing to trust us with his blessing, and with benefits both spirituall & corporall. Wherefore looke, good *M. P.* with your Saviour at the end of the crosse ; hat will sweeten the bitternesse of it. Wee never greatly sticke at such trouble, which we know will pay well at the parting. Thus shall these your troubles ( waiting on Iesus Christ the Lord ) through whom all things worke to your good. It may be, you will thinke this is true, you could believe it, but that you see no such likelihood of mercy toward you. But this is as if you should say, I would beleeeve on Christ, if I might see him, and put my fingers in his wounds, no : we must not be

*Thomasfes,*



*Thomas*es, but pray God to increase our faith, that wee hope against hope, and beleeeve that wee see not that so at length, wee may see the things we beleeeve. I, but you may think God cometh in anger against you. I answer, Gods anger is not without love, when hee dealeth with his children; from love it cometh, and it readeth to your renewing of love. Againe, as I told you, he is a God that will not keep anger, we looking to him, in that Son, in whom he is well pleased. If one of our children should say to us when we are justly moved, Father, you meane me no good, for you are angry; we would answer, Because I meane thee good, therefore I am angry. Looke to him that hath said, Though I correct you, yet my love will I never take from you. Wait upon him, who though hee make heavie, yet will returne & comfort in the multitude of his mercies, *Lam. 3. 32.* And the Authour and Finisher of our faith, help your be-

leeſe, and hee that giveth wiſdome without upbraiding, give you wiſdome to carry this preſent exerciſe of your patience to his glory, and the great increaſe of your after comfort.

8. *Expoſtulatory.*

**D**EARE *Madame*, I have bene long unable to ſet pen to paper, which hath kept mee from performing the beſt office of love that is within the compaſſe of my ability, but ſince your love did get the ſtart of mee by preventing mee with your kinde remembrance; it hath been a ſpurre further inviting me to this duty, which I had within my ſelfe voluntarily vowed. My minde is to advertiſe you out of love, of ſome diſeaſes which I feare grow upon your ſoule, and to give you occaſion through Gods bleſſing, of renewing your repentance unto ſalvation. God cōmandeth to exhort one another, leſt our hearts be hardened through the deceitful-  
neſſe



nesse of sinne, and to consider one another, that we may provoke to love. As this imboldeneth mee, so I am encouraged from hence not a little, that I know the patience of your care to admonition, which more adorneth the inward man, than any care-ring of Gold can grace the outward. But should your L. take that with the left hand, which I reach with the right, this should not be a *Superfedeas* to mee, compelling mee to desist from performing my purpose: for I account him a covetous flatterer, which for the good of those he oweth duty to, will not venture a word, which may adventure (for a time) the losse of his favour. Wherefore professing before God my love to your L. Soule and Name, and assuring my selfe that hee will be my all-sufficient reward, while I walke before him in uprightnesse, give mee leave to tell you, what I have a long time suspected. The grace of  
God.

God teacheth all such as taste it, to live, shewing forth godlinesse, sobriety, and justice, in this present evill world: and the way of the righteous should be like the Sunne, which rising more dimly, doth still increase in the light and heate of it, till it come at the highest. Now my feare is, lest your godlinesse, which hath beene sometime very conspicuous in you, be somewhat abated, lest the care of temperancy, and equity, which you owe toward the meanest, be diminished: lest some spice of the contrary breed about your soule, as a sicke humour: which though it cannot quite choake and extinguish the life of grace, yet it hindereth that growth and thriving of it which is to be wished. If I should feare beyond that I have ground for, yet you are to censure it as a fruit of love, while it stirreth mee up to any good-office about you, as *Iob's* feare about his children, is manifest to have flowed from his  
singular



singular love, by the sacrifice it moveth him to offer in their behalfe. But how justly my feare is conceived, I will leave it to your conscience to judge, when I have made narration of the particulars following. What (good Lord) should shew forth the life and power of your godlinesse? Is it not the carefull getting of such meanes as may further it in you and yours? is it not the reverent and religious using of them? Is it not the cleaving to those more affectionatly than to others, who are before others in godlinesse? If in your course these waies be considered, it will appeare that even in this regard there is such defects as you must diligently labour to supply. The meanes, next to the publike, of promoting godlinesse in you and your family, is the presence of one who is prudent to know your estate, and faithfull to advertise accordingly. The flying exercises of men that come and goe, doe not set forward this plough,

plough, like as the constant presence, word, and example of one who knoweth you, and is knowne of you. Now, when you are where publike meanes may be had, such as your selfe esteeme powerfull; is not your L. more remissely affected toward them, than becommeth a zealous godly minde, yea, than sometime you have beene, when you should frequent them diligently, though sixe times more removed than now they are? For though, when naturall strength faileth, there may be an omission of some outward meanes, without prejudice of inward devotion; yet God hath given you so able a habite of body, at your yeeres, that you can venture as farre, either for exchanging civill courtesies, or for refreshing your selfe with such contentments, as the civill communion of friends doth afford. For the private meanes, the constant residence of one, who might bee as a private Seer to you  
and



and yours; have you prosecuted this, with that devotion you ought? Then should not want of a Bed, have kept mee this Winter from being with you; then could you not, after you had tasted my Doctrine, and seene (for my measure) simplicity, and inoffensiveness in my conversation, you could not (I say) with such overture have reinvited mee. To speake sparingly, I have observed in you an affection, such as is in those who cheapen; who would have the thing, but for cost: contrary to the Merchant spoken of in the Gospel, who would sell all, rather than not carry away his commodity with him. Wherefore, laying your hand on your heart, bethinke your selfe, where is that due affection, to the best meanes of building you up in grace: If this one thing were as much in your desire, as *Dauids*; you would not rest, till you saw your soule possessed of it:  
the

the wise Merchant doth not onely account of the pearle & Treasure, but hee selleth all, to purchase the field in which the Treasure is hid-den; so highly hee reckoneth of meeting with such an one, who is as a Vessell, in which his Christ is contained and conveyed unto him. The violent receive the Kingdome. The Lord keepe us from following that which belongeth to his businesse, with a cold indifferency. It may be you thinke; Why? I am not destitute, I have the Labours of many Christian men, as they may be procured. To which I answer: It is not in bringing forward Christians, as it is in raising other creatures. Change of Pastures will make fat Calves; but changing of Preachers, neither knowing you, nor knowne of you, will never bring your soules to be well-liking, and take increase before God, as they ought: it will not helpe the Babes growth, to get it a weekly change of Nurses. Besides,



sides, when strangers come, they see the fairest piece, the out-side only; and if (in some one) they heare something not good, yet being soone possessed with that great and good report of you and your Family, they rather count it a singular exorbitancy, than any thing customary in your servants practice. Hence it is, that they come and goe, sometime giving commendations, seldome touching the locall griefes, the sores of your household. Wee will not have one make us a shooe, who knoweth not first the length of our foot: and were wee to use the Physician daily, wee would not still commit our selves to new ones, who never had observed our bodies. If wee are to use counsell, wee keepe to such who have the best insight into our cases. So in the Physicians of our Soule, it is a great advantage to have them to minister to us, who by their constant observation are best acquainted with our necessities.

Where-

Wherefore execute you  
so long since settled; me  
neth at home: Will you  
to many other Churches  
the Church in your own  
But to leave this Head,  
the best meanes, and a li  
sider the manner of  
meanes as you enjoy:  
standeth not in bare he  
in hearing like *Cornelius*  
*Bereans*, in taking heed  
heare, that wee may  
That is true Divinity, t  
the Christian: not wha  
but how wee doe it, do  
to our soules, that we  
Christians. Now, good  
little suspect, that you  
these duties in such p  
fort ere-while, as if to  
the worke howsoever,  
cient. I am afraid you  
after these exercises o  
that powerfull worke,  
ing all sinfull lusts and  
in practice, in strength



in conforming spiritualtie, in making you heavenly minded; I feare you finde not this efficacie, which the Word hath where it is duely mingled with beleefe. I have observed in your L. a readinesse to heare alwaies, but not a proportionable care of chewing the Cud, of digesting and incorporating it into your soule, and practising the things you have heard. This maketh the Word you have heard, vaine; and nothing scene of it, in regard of alteration, or augmentation caused by it, in him who is the hearer. And as they who know not what it is to pray conscionably, will call most readily and freely for prayer; so many will call freely to heare, not that they feelee spirituall hunger, but because they consider not what goeth to hearing conscionably, in regard of preparation before, watching over our selves in it, that wee may feelee it fruitfull in us. Againe, I have scene you, in prayer, without cause of any  
extra-

extraordinary weaknesse rise from kneeling to sitting; which kinde of liberty doth not well suit with that Religious reverence, which becometh Gods servants, while they worship before him. Yea, I have heard, that it hath beene talked in houses where your L. hath lodged, that my L. N. would have her man reading a Chapter by her, and her selfe be sometime talking, sometime smiling, yea, now and then chiding, at the same time. I cannot hide it from you, I heard it with griefe; and whether it be true or false, you have need to make use of it. Deare Madame, take heed how you heare, looke to your feet, to the affections of your heart, when you come before God. Hee will be sanctified in such as draw neere unto him, or he will do as he did to *Aarons* sonnes, hee will glorifie himselfe in judgments on them. One may heare, call others to heare, give commendations to the things and man-  
ner



ner of speaking, welcome the person, fasten a gift on him; and yet in all this, be devoid of life and power of Religion, in hearing. Endeavour to expell those lusts, which clogge and presse downe your soule; then the milke of the Word will be pleasant, and profitable. To take sustenance, while the stomacke is surcharged with superfluities, hurreth the body: so, till we labour to emptie our selves of the lusts that hang about us, the benefit of the Word cannot be perceived. And againe, when you have heard, labour that you may profit by it, that you may feele all sinfull lusts weakened, grace strengthened, faith & knowledge encreased, your practice bettered. Should any care never so much, unlesse he digest it, turne it to bloud, distribute it into the veines, &c. what is the body the better for that which it received? For the thirde evidence of a godly heart, to wit, the cleaving more affectionately to those who  
are

are more godly, than others; I would there were no defect in this regard. I have observed, that you can equally impart your favours. If any have points of service, and can apply themselves to your humour, though they have small acquaintance with God, they shall be countenanced. This maketh your family Linsie-woolfe, confirmeth the haunts of some in their carelesse course; this maketh those that are good, more remisse than they would be: should they finde from you greater encouragement. *Dauids* delight was in the Saints; hee did purge his family of such as were unprofitable, and gracelesse: such as laboured to please God in all things, not such as could get the length of his foote, were precious in his eyes. Can a loyall Wife take pleasure in such men who are ~~ob~~servant and officious about her, and be devoid of all respect toward her Husband? Are you betrothed to your God, in Christ; and



and can you abide their service about you, who are carelesse in duty toward your Lord, with whom you are contracted? This sheweth, that godlinesse is much decayed, yea, that God is put downe, and our selves set up as God, in our owne hearts; when we can like of men, not as we see them sincerely serve him, but as their behaviour is more or lesse pleasing and contentfull to our selves. But to leave this first point, (in which, desire of your good hath made mee more prolix than I intended) and to come to the practice of sobrietie, which the grace of God teacheth us who have truly tasted it: even as a man who hath tooke in the taste of the best creatures, cannot forthwith feed on that which is meane, course, and no way to be compared to it; so a Christian, who hath tasted the goodnes of his God, which is better than life, cannot affect, as sometime before he did, these sensuall delights, which carnall men, who

who know no better (like as Swine do swill) follow with greedinesse. Now I feare me here also, lest those spiri tuall sweetnesse being somewhat eclipsed, intemperate cherishing the body, and cares of the world (partly through fruits you have traversed partly through kind supports of many) doe steale upon you, and win ground more than they have done heretofore. I know God doth keep your L. from excessive curiosity, from open gluttony, from drunkenesse, but as injustice is not onely in unlawfull stealeth, but in covetous following a lawfull calling: So intemperancy is not onely in these outrages expressed, which are openly unlawfull, but also in the lesse holy temperate and reverent use of our lawfull liberties and repasts, in eating and drinking wee must labour to feele our thankfulnesse renewed, as the effects of our heavenly fathers providence are renewed: we must labor to be heavenly minded, feeling the



the gracious presence of God with our spirits at our sweetest feasts: it is a spot, when we feare not in our feasts, as who are conscious of the snare that is in every creature, and our owne weaknesse. Finally, we eate intemperately, when we keepe not power over our own appetite; when we put not our knives to our throats, upon feeling any inordinarie moving in us towards this or that: like as *David* did, who sacrificed the Waters which hee had so importunately desired. Happy are they who sinne not in lawfull things, in eating, drinking, building, &c. A Ship may miscarry, not onely by hard rockes, but by soft sands; which though they are not so violent, yet they are no lesse dangerous. To feede often liberally, not refraining any thing to which ones appetite leadeth, to be gratifying the stomacke, now with one thing, now with another, alas, what doth it? It distempereth the flesh with lust, it doth

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make

make the very soule fleshly affected, it indisposeth us to those exercises which are performed by the mind, it maketh us fit to be kindled with wrath, or any such like passion. Finally, it taketh up the mind with thought, what it shall next be served with in this kind. Wherefore, deare Madame, if any spirit of humane frailty hath cloven to you this way, remember you are a traveller, neerer your journies end, than when you first beleevved. Gird up your loynes, tuck up this traine of lusting, which will make you unfit to take one step this way, without hinderance. The houres grow on, wherein these things will yeeld no delight; wee must weane our selves in time, that our last weaning may not seeme too bitter and grievous to us. If wee dishonour God, by unwearied use of these things, the Lord will pay us home in our owne coyne, and scourge us by that selfe-same intemperate practice, by which he

was



was dishonoured in us. How many hugge themselves to death, and by powring on too much Oile, quite put forth the Light of Life? I am no Physician for your body, yet I doubt not, but the striving with your selfe, to use your lawfull Liberties and Repasts more holily, temperatly, and reverently, (let him that is holy, be more holy) will be very beneficiall to your body. For feeding the stomack full, so as superfluities are engendred, this breedeth the matter of the Stone, and augmenteth it where it is breed, warming the stomack now with one thing, now with another, this doth beget and encrease the heate, which taketh the matter fore-named into this forme, in which it is voyded. Concerning that last matter, which all must practise, who know the Grace of God in truth, viz. Justice; even in this I have some feares, which I cannot conceale: and to spare what I have heard

reported, as the talke of some, that your L. setteth up Lectures, your debts undischarged (for it is my meaning to deale only in such matters which my selfe in some sort have observed.) To spare this therefore, my feare is, that you shew not that equity towards all under you that you ought. It pleased God to bestow the childe of a most reverend man, N. N. with you, whom you have not intreated well, but provoked and grieved rather with excessive severitie and contempt, than encouraged, by shewing any motherly affection and honour, such as a Christian Lady cannot but know her selfe to owe to the least of her handmaids. The note I tooke of this in my mind, made me first use that phrase in Prayer, That God would guide us, who governe, to carry our selves with such moderation as becometh them who know, that even themselves have a Master in Heaven. Alas, whom doth your anger pursue?



A fatherlesse childe ; who our of  
conscience doth humble her selfe  
under you. Many weake persons  
are sicke of an evill sicknesse ; they  
will make boldest to offer all hard  
measure to such whom they know  
most innocent and harmelesse ; not  
caring what they doe to such, be-  
cause they thinke they doe it safely,  
and shall heare nothing but good  
after it. Whereas the same per-  
sons will be often very equall to  
those who are of worse dispositi-  
on, and take such freedome in sin-  
ning, that they will not spare for  
any meanes, which themselves or  
their friends can use, to cry quit  
with such as shall provoke them.  
The Lord keepe us from this wic-  
kednesse. Warch over your selfe a-  
gainst this passion. It unfitteth you  
for prayer : It is not so light a thing  
in acting, as heavie when the Con-  
science calleth to reckoning ; to  
wound the soule with words, and  
by immoderate displeasure to make  
the life of the Orphant heavie ; to

make the heart of a Widdow sad ;  
(for she is a Marble, not a Mother  
who grieveth not in the Childes  
grievance) to shew dishonour, not  
onely to the living, but to the dead  
also, so ncere and deare to the Lord:  
I tell you, these are great things, if  
you looke not on them through  
the false glasse of distemperate pas-  
sion. As God hath bid them ho-  
nour you, so hee hath tyed you to  
honour them, and be rather a Mo-  
ther, than Lady and Mistresse to  
them. For this cause, the Lord doth  
comprise Governours under the  
name of Fathers and Mothers, to  
put them in minde of doing duty  
to inferiours, as well as receiving  
service from them. God hath com-  
manded us, that our brother be not  
vile in our eyes, that wee provoke  
them not, that we shew all equity,  
not ruling over them with a strict  
hand, as *Egypt* did over *Israel*; that  
wee follow *Iob*, in letting them ex-  
postulate reverently with us, when  
they find grievance; and not to be  
like



like *Nabal*, who was so vile, none might speake a word in his eare, which did not humour him. At our command, our servants thinke not much to doe services even about our Horses heeles: shall we thinke much, at Gods command, to performe those most equall offices toward those whom God hath put under us, who are sons and daughters of God with us; Heires of the selfe-same hope, to which we are called? Should our Master in Heaven lowre on us, and contend with us on every occasion; could wee stand before it? Let us not be so severe and irefull, who stand so much in neede of mercy and indulgence. Wherefore, to close my advertisement, doe not onely leave those things, but judge your selfe, for whatsoever frailty hath escaped you this way, and returne againe to the Oath and Covenant, renewing your Vow before the Lord. Doe not reason in your heart, Why doe I not thus, and thus? Doth not

God allow us lawfull liberties? Why? mee thinkes our Minister might give mee leave with my Maides? Should I a little wrong them, cannot I make all whole with some benefit unexpected? Where hath he learned to beleeve reports, not having heard any thing from my mouth? These are but suggestions of Satan, to make you fall out with medicinable counsell, by which your soule should be healed. You do many good things: But God will not, for any good offices, see any evill in which wee walke, so as not to dislike it. Looke his Epistles to the Churches. Againe, why should a few dead Flies marre a Boxe of precious Ointments? God doth allow us lawfull liberties, provided that wee use them lawfully, practising holinesse, religious feare, and temperancy in the midst of them. I may not hate you so, as to let your soule sinne towards a servant; and wee are to teach your L. as well how  
to



to governe, as your servants how  
to obey in the Lord. And you may  
doe that, you cannot heale; you  
may impaire naturall indowments  
of minde, by such courses; more  
than you can recompence by any  
Largeſſe of your liberalitie: for  
intending future good, will not  
make that well done, which for  
the preſent is evill. For my ſelfe,  
I write nothing, but by way of  
Chriſtian feare, I have arguments  
too many, to make me believe in  
part, what-ever things I pro-  
pound unto you. Turne from theſe  
thoughts, as you would from the  
Divell himſelfe; they are onely  
prompted, that they may keepe  
your heart from repentance. Delay  
not, while God ſendeth you a meſ-  
ſenger; and knocketh; for if you  
will not heare this gentle voyce,  
you know not in what kind he will  
ſpeake, the next. Beſide, hee that  
delayeth to ſet a bone out of joynt,  
doth but double his ſmarr, when  
it is to be handled, and reſtored.

Not to mention that he that returneth not into the way, in such a party that which is halting, is subject to goe quite forth of it. It may be you do not feele your conscience greatly checking you in these things. I am the sorrier if you should not: but *Madame*, remember whether it hath not checked you, and whether by not hearing Gods Spirit, you have not so grieved him, that he keepeth silence. But howsoever, the Conscience is like a looking-glasse, which while it lieth all covered with dust, sheweth not small matters, but when it is wiped, then it maketh the least thing apparent. So the Conscience being clouded with passion of lust, custome, examples, &c. discovereth not many things, when it is awaked, & those mists dispelled, it presenteth as grievous sins; the things which wee before made light account of. It is one thing not to have an accusing Conscience, another thing to have a cleare Conscience.



A man may have the Stone, who feeleth no Fit of it: A man may have, in some regard, an evill Conscience, who feeleth, for the time, no Fit of accusation in it. Wherefore, deare Lady, be wise: God hath taken the yoake from your necke, trusted you with liberty, given you a Summer, to provide against Winter; O make up soundly your peace with God. Consider your infirmities, in time of temptation escaped: Consider these, thence your deliverance; judge them in your selfe: flie to Christ, not only as made of God, your Justifier from the guilt of sin, but your Sanctifier from the blot of it. Pray him earnestly, to save you from the daily power of these evils, which still you find to have dwelling in you. You have need, like the Ant, to gather in the Summer, when God trusted you with health & liberty; the rather, because God holdeth a stinging Rod over you, the Lash whercof, should it light on a Conscience

science naked, stripped of his favour, would seeme unsupportable. Thinke with your selfe, what joy you can take, when God shall visit you, if your Conscience shall tell you, that you have had good purposes, but neglected to execute them; that you have drawne neere to God, but without due care to sanctifie him in your spirit, in his Ordinances, and profit by them: That you have not advanced his glory in your family as you ought; that you have borne too gentle a hand over the lusts of your heart, favouring your selfe too much in them: that you have in anger too much exceeded, and made them feel it most, whom you shold most have tendred. Thinke, I say, what comfort you can have in such things remembered. But if you will awaken your selfe, judge your soule, hold Christ to give you strength against those and all other corruptions; then shall light arise in darkenesse, you shall find it true, though for the  
pre-



present you feele a warfare, that light is sowne for the righteous; though evils come, God will be your shadow at your right hand, to refresh you in them, peace shall dwell with you in life and death, which I wish your Ladiship in *Iesus Christ*. If I seeme to your L. to use greater freedome in dealing with you, the perswasion I have of your sincerity and soundness: imboldeneth me thereto; sound flesh feeleth no griefe, when we handle it somewhat hardly: but it is a signe an ulcer is bred in that flesh, which may not indure any sort to be touched. Nevertheless, I thank God, I have used to my knowledge, no liberty and plainnesse, to which fidelity doth not inforce me.

Thus craving your L. to take these things downe deeply, though they should make sick for the time, seeing that they aime at nothing but your spirituall health, & praying the Lord for you, who blesteth all Physicke, both corporall and spirituall,

spirituall, and health by it, I take my leave.

9

**L**Oving Brother, we do remember you and my Sister, and are truly affected toward you, though my distractions, imployment, and I know not what indisposition (which I dare not every way avow) doe cause me to write more rarely. Now I can deferre no longer from signifying our remembrance, and advertising you how things go with us, lest you should challenge me hereafter, as not informed. My most Christian Wife (your Sister) hath, since Easter last, beene very ill, and it hath not pleased God to blesse any meanes which shee hath attempted here, or else-where. Since our last parting with you, she continued till within this fortnight, crasie, but not feeling any violent working of our infirmities: but now of late, and especially this weeke, her strength is more than ordinarily enfeebled, that I feare

(refer-



(reserving to God whatsoere courses make with his glory) you shall not long injoy such a Sister, nor I such a Wife, of whom I am unworthy. Which I suggest for two reasons: The one, that you might remember her estate more fervently than otherwise; againe, that you might seasonably resort to her, if it will any whit increase your contentment, as it shall be glad some to us whensoever; to injoy your presence. The Lord teach us to number our daies, that wee may apply our hearts unto wisdom, and the Lord give us understanding, which may make our hearts be as well pleased in the house of mourning, as the fooles are in the house of carnall rejoycing. Brother, our terme lasteth not alwaies, the Lord make us wise to know the acceptable time, and while it is called to day, not to be hardened through the deceitfulnesse of sinne, but to come to him, and for a farewell, when you see how your clients

ents wait at your Chamber dores, seeking to gaine earthly inheritances, how much more should wee waite at the dore of Wisedomes house, which will give us an everlasting inheritance? Readeth the 8. of the *Proverbs*, the end of the Chapter, where the Lord seemeth to make this allusion: I will tell you, if we that are the Lords, come to be sifted, we shall be more diligent this way. Counsell is not cared for (as you know well) till some flaw be found in evidences: when once there groweth question, then the learned Counsellour groweth in request: so because our conscience maketh no question of that great estate in the heavens, therefore we waite not on Gods mouth daily, both in using meanes publike and private with diligence. Thus your Sister and I, doe remember ourselves unto you, and my Sister, (to whom you may commend us) and take our leaves abruptly.



*10. Consolatory.*

**L**Oving Cousin, I would be glad to heare how God doth carry on your weake frame, but this is a thing, which though I may wish easily, yet I cannot so easily effect it. If weaknesse grow on you, it must comfort you, that your prison is not strong enough to hold your soule long imprisoned. How welcome is the evening to the weary labourer? So to us should be the shade of death, in which we rest from all our travell. If you finde paine, seeke for that faith which may quench the fire, if it be good for you that it should be suddenly quenched, if otherwise, looke to him who hath promised in fire and water to be with us, never to leave us, nor forsake us. Thinke on his goodnesse, who will have sinfull men ease their enemies beasts, under the burden which oppresseth them. Looke finally to those glorious joyes, to which these momentary afflictions shall bring you. Even

as

as the waters fall downe, not able to abide in grounds that lie high, so the sense of these afflictions goeth away from mindes, that are lifted up in such contemplation. Above all things rejoyce, that yet you shall shortly attaine your love, your Lord, to whom your soule by faith hath beene long contracted. Shee is a sorrie Spouse, who cannot make a shift with an uneasie horse, while shee rideth to see the consummation of her love, with her betrothed Husband. Doth together with weaknesse and paine, poverty in things spirituall, doth any desertion molest you? Know that this is but the wisdom of our God; who, as Physicians doe mingle many things in the same potion, so doth intermeddle many matters in the same temptation, that it may be more effectuell to his glory and our good. Thinke with your selfe, a wise Physician will not put in his prescript a Dram too much; God will not exceed



exceed that quantity any whit which is fit for his patients. Hold you to the rocke, and stand still, the things are clouds which will ride over you, and goe away : though it be night, we shall have day againe. Who is it that feareth the Lord ? If hee be in darknesse without light, let him leane on the Lord his God. For conclusion ; Doth outward necessity, with her threatning, any thing disturbe you ? Looke to him who taught *St Paul* to want, who made him say, he would doe all things, while his Lord strengthened him. Looke to him who circumciseth hearts with circumcision not made with hands, who can make us so deny our selves, that wee shall finde no paine to follow him : Be sorry for nothing, but that having such a Father, you should be carefull. We sanctifie our Heavenly Father, when no unbeleeving feare cometh neere us. You know the truth of my love to you, and I know

know how easily I can (through Gods blessing) procure that which would refresh you seasonably. Wherefore if you should not impart it to mee timely, before the oyle and meale be quite spent, you shall neglect a good meane, which Gods providence doth shew you, you shall be wanting to your owne comfort, you shall requite mee with no small unkindnesse. Thus with my loving Sisters commendations, I commit you to God.

Yours as his owne,  
*Paul Bayne.*

### II. *Expostulatory.*

**G**OOD Sr. C. Were my ability and freedome from occasions at this time, such as might be wished, I would see you in person, and not visit you by writing: but love must be content to creepe when shee cannot goe at liberty as she desireth. Sr. C. could I bethinke me



ie of my cordiall, or other thing  
which were like to ease your sicke  
affliction, should I not be a Traitor  
or ever in friendship, if at this time  
I should hold my peace? So is it, I  
could not beare (even in my consci-  
ence) too much blame, if thinking  
of some things which may serve to  
be good both of your body and  
soule, I should containe my selfe  
and not impart them. Wherefore  
good Sr. C. give mee leave a little  
to commune with you now being  
under the hand of God: For even  
killfull Physicians, when them-  
selves are visited, will use the ad-  
vice of their inferiours. You know  
better than my selfe, that ordinari-  
ly in all afflictions God doth of-  
fer himselfe as a Father to us, cha-  
stening us, that hee may make us  
partakers of holinesse, yea, even  
by death it selfe hee doth chasten  
his, that they may not be jud-  
ged with the unrepentant world.  
Thus I doubt not, but he doth with  
you. If then wee are under Gods  
chastening

chastening hand, wee must first labour to take to heart our faults, for which our heavenly Father doth take us in hand. Secondly, wee must seeke his mercy in forgiving them, and removing the temporary correction, so farre as may stand with his glory. Thirdly, wee must be carefull to seeke the use of them in all things following, if God shall thinke good, to raise us, and trust us with longer time in this present life. You know that it is the part of a naturall ingenious childe to grieve for that, whereby he hath provoked his earthly parents displeasure, and shall it not be our duties much more toward our heavenly? Till we know and feel our sicknesse somewhat grievous, we cannot affectionately seeke that Physician. Wee count him our friend, who warneth us of something growing on our bodies, which we could not discern of our selves. Take it, I beseech you, as my best love, if I prefer



prefer to your considerations some things which I take to have beene the chiefe infirmities of your soule. All our hearts are by nature full of spirituall adultery, wee love the pleasures and pomp of this world, and let them carry away from God, our most lively and tenderest affections. Now if a man of true honour would challenge himselfe, should he be but false in love to his earthly associate? How much more should it grieve us, who have let our hearts play false with our heavenly Husband? Again, should one keepe their heart to their Love in some sort, but not care to come into the undefiled bed, in which their most neere benevolence is mutually imparted; were it not a strange disloyalty in persons married one to the other? What then shall wee thinke, who by profession married to God, have not cared for partaking in the ministry of the Word, which is the Bridall-bed, wherein by his spirit,

spirit, he doth communicate with our soules his sweetest favours, and maketh them be conceived with fruit of righteousness, to everlasting life. *Abanab* and *Pharpar* were as good waters as *Jordan*: but it pleased not God in them to heale *Naamans* leprosie, but in *Jordan*. It pleased God by the foolishnesse of preaching, to save all who shall beleve. Lastly, if you have made the sinnes of others yours by communicating in them, and not reprovng and reforming them when you had power, (as the sinnes of servants in house with you,) you must take knowledge of this, and let it grieve you: when you have friends comming to you, you will have your servants not onely serve you, but be respectiue to them, carefull that they by no rudenesse doe give them distaste. How then should it grieve us to thinke, that we have not cared, so we have been served to our minds, how our God hath been neglected, yea,



yea, provoked? Now considering these things, and those of like nature, which you are privie to within your selfe, seeke to God in the death of your Christ, for the removall of them, of the sin chiefly; of the correction, so farre as hee shall see good. Ungodly men are like *Pharaoh*, who bade *Moses* pray to God to take the plague away: but Gods children like *David*, they fly to the multitude of Gods tenderest mercies, to take away their sinne. You may come with boldnesse to that mercifull God in Christ, who saith, that though a man would not take a wife once put away for adultery, yet he will receive his people, even after their adulteries; if they seek to him repentantly. It is a folly to strive to get loose from sickness, if we first seeke not to have release from sinne. To breake the Gaole without being acquitted by the Judge, is no true liberty. To see the Sergeant, without compounding with the Creditor, cannot

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make

make sound peace. Lastly, I doe intreat you to seek the use of Gods visitation before all things. However hee shall deale with you, hee who hath commanded sinfull man to joyne instruction with correction, hee who hath taught man that he will not beat a Dog, but he will put it into his senses as well as hee can, what it is for which he striketh him; he, I say, will not faile to teach you, why his hand is on you, and make you profit by it. This is the seale that God hath ordained us, and called us according to his purpose of bringing us to life, when all things, even those evils of crosses, turne to our spirituall good. His Fatherly skill doth not make these Viper-like evils into wholesome triacles, for any, but his chosen children. If you finde these things, rejoyce: For God hath revived in your soule an eternall life, yea, he will restore you to this temporall life, if it be good. The issues of death are with our God, and  
wha



what is it for him to heale you being sicke, who did give to beleeving persons, their dead to life againe, when it made for his glory? If not, you know, a sicke body will not feare to drinke that his Physician doth taste before him: Christ hath tasted death before us; to deliver us from the feare of it: yea, you know that your life is hid with God in Christ (who is the roote of us that beleeve on him) even as the life of a Tree, this Winter time, is hid in the roote of it. The Lord comfort you in these things, and thus let mee for this time end.

12. *Monitory.*

**D**EARE Sr, I thanke God, I doe remember you, as I am able, unto him, intreating him to stand by you in all things, and finish your course with comfort. Remember the fore-passed experiences which you have had of his kindnesse and constancy toward you: he will not leave & forsake you now you have

most need of him. Men often, like to these Swallowes, will be with us in Summer, but leave us in Winter. The Divell, when he hath drawne his into the briars, will give them leave to looke for themselves: But God hath ever stood neereſt to his, when their exigencies have beene greateſt. Mans extremity is his opportunity. That which God hath done once for you, in ſuſtaining, quickning you, quieting your ſpirit, his peace, which paſſeth all understanding, keeping of it, that hee will doe every day unto you, if you will inforce your ſelfe toward him. It is no more paine to him to helpe us, than it is unto the Sun to lend light to us. If we have in ſome fits, found eaſe by this or that, wee know if wee come into like caſe, how to helpe our ſelves: it is wee ſay, but doing ſuch a thing, or taking ſuch a matter: thus having once found in deadneſſe, fainting of ſpirit, quicknance and ſtrength by reſort to our God in Chriſt, and  
wreſtling



wrestling with him, wee should know what to doe when such like state returneth on us. Well Sir, a-while, & for ever: The Lord strengthen us, that though we be led into darknesse without light, yet wee may leane to him, and call on his name. If a child have his father by the hand, though he be in the dark, yet he is not afraid: so is it with us, while by the eye of Faith wee see that invisible one at our right hand to support and save us. I pray you commend me to my good friends about you. Though I am called more on for writing, than my strength can well afford, yet I cannot forget you over long. Now I comend you to the grace of that faithfull Shepherd, who will beare us when we are weary, strengthen us when weake, keep us against the Wolfe, yea, not lose us, but according to the will of his Father, raise us up at the last day; to whom be glory for ever: farewell,

Yours in Christian affection, P.B.

13. *Citatory.*

**M**Y beloved Friend, now the throng is gone ; so that neither we can excuse any longer our not inviting, nor you your not coming when you are called on. You know what words did passe betwixt us, farre be it that they should prove wind. I doe accomplish mine in requesting you to visit us, you shall discharge your promise, when we injoy you present. We know that you have not wanted altogether intreaties to this purpose : we come after preferring the same suit more vehemently, not quite out of hope to speed : the latest Dog sometime taketh up the Hare. My wife will (if you be so pleased) meet you at Ware, when you set forward, that you may know with what devotion she entertaines your comming. All our waies are in the hand of God, hee teacheth us to commit them to him, that they may be directed.

We



We may go here and there, change  
aire and company, but the God of  
all consolation is hee from whose  
meere mercy in his Christ wee re-  
ceive all our comfort : cheareful-  
nesse of heart is his gift to those  
that are good in his eyes. The Lord  
put his feare in our hearts, that we  
may never depart from him leaving  
the way of his cōmandements; and  
give us more and more his feare  
before us, in all our waies. For if it  
be a spot in feasts, to eate and drink  
without feare, as *Iude* saith; sure it  
is likewise a spot, in our journeyes.  
The first lines, are to provoke you  
to come; these are to guide you in  
comming, that your way may be  
prosperous; which I wish you  
from my heart, with all other spi-  
rituall blessings, for Christs sake, ac-  
cursed for us.

Write to us, when and how you  
will contrive your journey. Fare  
you well.

Yours in the Lord,  
*Paul Bayne.*

14. *Dissuatory.*

**L**Oving N. A word in time, is better than many out of season, when it is too late : I have talked with my wife, and I finde it true : *Plus vident oculi quàm oculus*: two are better than one. My wife is in love very carefull of your weale, and for the party to which one might most probably incline, her thoughts are not without reason averse. First, the education of Gentlewomen of that sort, doth teach them little to know, but gallancy in apparell, to call for service about themselves. If they may come where they may have consorts to play a game at Maw while they are vacant from their attendance. Againe, for seeds of Religion, you cannot groundly conjecture them in her, which is the principall thing you would secure your selfe of: for good natures without Religion, are as we say of the Divell, good onely while they are pleased, and when you found it  
enough



enough to keepe any duty to God, with the help of a Religious yoke-fellow, how can you conceive hopes this way, if you want such a helper? Thirdly, her portion is but a little for your estate and calling: God gave you matter of estate equalling to hers, when you were many waies by many degrees unequal to your selfe. Againe, it is by supplements of good will to be made up, which may occasion secret courses of recompence. Think of these things: for though I pittie your condition, yet I wish from my heart, there may be no more hast than speede: soft fire maketh sweetest mault. Labour to have your selfe in feare and jealousie, and marke the secret folly of heart, wch maketh us poast over our mourning part before God, and linger after the house of laughter. If sicke bodies should sip onely, and let away the bitter potion, calling for restoratives, the disease should further and further be cherished: so

our sicke soules, if they leave their wormewood-draught too timely which wee should take next our heart, wee shall misse a great furtherance of our soules health. I againe often thinke, it is not beauty, but Gods blessing, which must give you contentment, and love and hatred are not in our power; if wee had our moneths mind served, we are subiect to grow into dislike with that wee so highly desired, as the story of *Amnon & Thamar* doth witnesse. Againe, if you finde your minde any thing impotently running hither and thither (as the spirit of man knoweth the things of man) bee affraid of having the thing you so desire, lest it prove as the Quales which stancke in the mouthes of them that lusted after them. I pray you therefore, strive with your owne soule for more godly sorrow and weanednesse of minde: Deliberate slowly, and then you shall be able to accomplish boldly, expecting  
from



from God a blessing of those waies which you have cōmended to him.

I have great businesse. Our *Metropolitans* visitation cōmeth shortly, and I am warned to preach, besides many other occasions. Yet because I love not after wisdom, I doe make way by force, to send you in time a word by friendly admonition.

We doe with our best hearts bid you farewell.

15. *Consolatory.*

SIR, Your Letter came in the schiefest of our harvest, since the time, the first weeke, you know our Carrier goeth not. I can no longer be wanting to my duty so farre, as to leave your letter unanswered. Thus I passe to that clause, touching your late triall. I do desire to have some feeling of your estate; and the Lord that keepeth his, when they are almost lost in themselves, keep you in this and all other temptations. We have  
great

great neede of God, to leade us, in time of triall: there are many by-waies, at which our corruption and weakenesse will be ready to start out; and but onely one true way, which will bring us to see a good issue, in Gods season. Sometimes wee are in danger, as hath beene taught us, to set light by Gods corrections, and play hide-bare with him; thinking well, if wee can ward off the smart in any fashion: sometime we are impatient, outwardly and apparently kicking at the spurre; like these plunging Horses, which will not indure their Rider: sometime inwardly and secretly repining and fretting, like those Horses, which digest their choler, by biting their bridles. If wee neither despise, nor impatiently rise against the hand of God, yet our weakenesse is ready too much to take to heart that which is our exercise, so that our spirit drooperh and fainteth; and this is worse, because it is commonly accompanied



accompanied with a wilfull indisposition, which will not let us receive such things, by which we might be truly comforted: as in *Iacob*, who would not be comforted, but followed his sonne to the Grave, mourning. I doubt not, but God keepeth you both from the former; I hope, from this latter also. Wee must take our correction, and humble our selves under the smart of it; but wee must looke to Christ, that hee would not let our faith, hope, and meekenesse of minde, be shaken. If God should have told you both; I will give you two children, you shall bring them up so long for mee, and I will take them againe; would you not have accepted it gladly? The event doth tell you no lesse, than if he had before-hand thus spoken unto you. God is the chiefe Father of all the Families in Heaven and Earth; we are but foster-parents to our owne children. When my last childe was taken to God, my good friend, our  
Preacher,

Preacher, did sometime shew mee many Motives, why I should beare it equally.

First, That they, taken thus soone, are crowned through Christ, without having experience of that sight, which maketh us cry, O miserable, &c. and thinke our lives often a burthen to us.

Secondly, It is not love to them, when we are perswaded, that God is their God, which maketh us grieve at their taking hence: it is selfe-love, or carnall affection: For Christ told his Disciples, If yee loved me, yee would be glad, because I goe to the Father. And what measure doe wee offer God, who can send our children farre from us, where wee are never like to see them againe, if they may doe well with man, and yet cannot well beare to have them taken out of sight by the Lord, though wee are perswaded their spirits are with him? Wee must Labour for such good hearts, as may not be content

per-



perforce to let him take, but may willingly yeeld, even our children (if it were by sacrificing them with our owne hands) to him who hath not thought his only Begotten too deare for us, but hath given him to death for our sakes. If God should have riven the Tree asunder, I meane, severed you one from another, it must have been taken thankfully; but much more when hee leaveth the Tree, and taketh but the fruit, yea, but part of that, leaving the one halfe yet with you.

Thirdly, and lastly, It is a token wee felt not his love, nor received them not from his hand; as wee ought to have done, if wee should not thankfully give them backe to him. *Anna* receiving *Samuel* as a gift gotten by petition from God, did readily part with him to God againe; so *Abraham* with his seed, which by Faith in the Promise hee had obtained. I know we are ready to think these things are true; but a Parent-like affection cannot easily shake

shake hands with, and yeeld up things so dearely beloved. It is true indeed, that while we pleade love to our children, what unkindnesse do we bewray toward God; if my heart did not so love them, I could give them thee? Calmly to thinke on this, which yet is contained in that Exception above named, were able to make one blush, that his heart should be so cold in his love to God-ward, as not willingly to part with any thing it loveth, at Gods call: alas, to yeeld that wee greatly care not for, is no *Godamer- cy*. But I hope, Gods love doth not make his hand grievous; neither would I have thus late written thus much, but that it is good to be provided against all things to come. For as when fire catcheth, wee see how farre it is gone, but know not where it will stay; even so it is, when the fire of affliction (in which Faith is proved) is once kindled. The second messenger told not *Iob* all his sorrow at once: it is wise-  
dome



come still to provide for the worst, the best will save it selfe.

16.

**M**Y beloved Friend, and Christian Sister, if I my selfe had been a good Scribe, you should not have been thus long unwritten to : My affection to your deceased Mother, who did request it at my hand, and the love I bare your selfe, would long since have inforced it ; but my hand cannot doe, what my heart would. Neverthelesse, feeling my selfe not like to live to see your face, I have got the help of anothers hand, to report what my heart doth speake unto you, out of that Christian love which bindeth us to consider one another, and provoke one another to love. I may thanke God for those good things, which I know his grace hath done in you. For the conscionable reverence of your deceased Parent, was of him, who writeth in the heart that commandement of honouring the Parent,

rent, as well as others. A grace which God, who worketh it, hath promised to crowne with much prosperity. Other things also perswade me of your piety; but God will teach you to know the things bestowed on you: neither are wee much to harpe on this string, unlesse we were in conscience assured, that it were needfull to strengthen each other with signes of a good estate; as the Physicia s doe on heartlesse Patients, with repeating good tokens of recovery. Yet we that are taught of him, to see ought that his grace doth in us, must blesse him; and standers by, who by a spirit of discerning observe the same, must joyne with us in thanksgiving. I will leave therefore this matter, and take occasion to stirre you up to duty to your heavenly Father, whom I know to have been dutifull of conscience to earthly. First, you must labour to know your God; and in Christ, your mercifull Father: for we by nature are  
like



like runnagate children, who have never kept neere their Parents house; or like the Prodigall, which left his fathers house, and betooke him to Harlots: so our hearts have left our God, and know nothing by nature, but the things of this world, with which we commit spirituall Harlotry. Now there is none by nature that seeke after God. But wee that doe in Christ, find him in part, must more and more grow up, in the acknowledging of him. What a gracelesse part would we condemne it in for our selves, if we should not know our Parents here (as by pride and heedlesse rudenesse, some children will not) much more should wee be ashamed, not to take notice of our heavenly Father? Nay, we must the more cry after him, the more blessednesse we know there is, in injoying of him: as the children that taste the sweetnesse of the loving Parent, cry when they seeme to be left. But if you aske how you may know?

know? I answer: First, you must get your eyes wiped, the eyes of your minde: Secondly, you must know where to seeke him. Our eyes are sore, and full of scales: and therefore, if men be carefull to have the eyes of their body dressed, yea, indure sharpe waters, rather than their sight should faile; so much more must wee seeke to God, for the Eye-salve of his Spirit, the onely Clary that cleareth sicke sights: Yea, welcome Gods Afflictions, which are his strong Waters, to restore our Seeing.

Now could you see, and knew not where to finde him, you were never the better. Therefore you must know this, that if you will seeke him, you must looke at Christ his Sonne, in whom the Father is, for they are one. When a childe is like the Parent, wee say, If you see such a one, you see his Father, for he is the same up and downe as his Father was. But Christ is liker the Father, than any childe the naturall



turall Parent. For the selfe-same All-seeing spirituall God, who in fellowship of his Person, hath a Soule and Body glorified, the same Spirituall Nature is the Nature of the Father : as if the same Soule and Body which is in you, were communicated with the person of your childe. Secondly, as you seeke to know him more, so you must seeke to love him and please him in all things, being more fruitfull in serving him, than you have beene : And good reason, Love is the whetstone of Love. If you should so love one, as to give your little Son to death for his sake, would you not thinke it an intolerable part, not to be considered with love againe ? Yet God so loved us, that hee gave his onely Begotten ; that wee beleiving in him, should not perish, but have life eternall. And for our children, Do we not looke, though they be full of play when they are young, yet, that being better growne, they must learne some honest

honest calling, which may do them good another day? So the Lord, though he have a gentle hand over us, while wee are tender; yet doth looke, that wee afterwards should be more fruitfull and serviceable to him, *Iob. 12. 2.* The righteous are compared to Trees; which, when first planted, beare few, but grow till they come to carry many branches. Now, if you would try your love, you must finde it out by its working. What contentment you take in that Presence, which is to be had by Faith; what longing you have to be with God; what love to his tokens; what love to children, and friends. As for example: Loving your Husband above all men, there is none whose presence you care for, or take contentment in, like his. So saith the faithfull soule to God; What have I in Heaven but thee? What in Earth, in comparison of thee? Again, if your Husband were in some other Country, how would you long for his returne



turne unto you, or that you might follow him? So the loving soule to God, saith; Oh, who shall deliver mee from this body! Oh, it is best for mee to be with Christ! Shee would goe to him. I looke for the appearance of the great God, who shall make my body like his glorious Body, by the Power which subdueth all things. If two truely loving were contracted, would not every weeke seme a yeere, till the Wedding? Wee are by Faith contracted to God, in Christ: how should we long to see our Marriage solemnized? Endeavour to please him, grieve if ought crosse your loving Husband. A Letter from a friend, we love, and set by it: If we have a Token, how we keepe it, and are glad of it? So the Word of God, which is his Letter, Oh! how glad is the soule, that loves the God of it? I rejoyced in thy Statutes, more than in all Wealth. So the Sacraments, which are the Pledges of himselfe to us, these

these are the love-tokens hee sendeth to us, while wee are absent from him in the body. Lastly, by loving his Children, and friends. You loving your Husband, thinke his friends welcome, and love them. Could you thinke one loved you, and loved not your sonne? So they that love him that begetteth, love him also who is begotten, 1 *Ioh.* 5. 1. Now then, let us not be false to our owne hearts, and wee may confesse that wee want a great deale of love to our God: for, when are we glad at the heart, and rejoyce in our God? When do we long after his appearing? Nay, God is faine to smooke us forth of this World with many trialls, and yet wee will not arise, and come away in our affection. When are wee heartily joyfull to heare his voyce, and receive his tokens? When doe wee busie our head to please him? and when doth it cut us at the heart, if hee be offended? Now then, if you see you want it, what



what must you doe ? You must  
shame your owne heart within  
your selfe, and say ; What a wretch  
am I ! If my heart could be glad of  
every strangers company, and were  
dead within me, not joying in my  
Husbands presence ; were busie a-  
bout other things ; negligent to my  
Husband ; longed for other men ;  
never wished to see him, if absent :  
what a shamefull part were this in  
me ? Yet thus it is : my soule is  
married to thee (Lord ; ) thou hadst  
no Dowry with me, but beggerie,  
and spirituall filthinesse, yet thou  
boughtest mee deare, and hast put  
mee in no lesse than Heaven, for  
my Joynture ; and yet loe, I can  
finde a contentation, and be merry  
at this or that earthly thing ; I can  
long to have earthly matters,  
which I lack ; I can be carefull how  
to please man, and be grieved,  
when ought doth crosse his liking ;  
but am lacking in them all, to-  
ward thee. Then seeing this, and  
how your heart is full of Harlotry

G

love

love to creatures, you must cry to God; Lord helpe mee, pare away this selfe-love, and false love to the creature, and make me love thee; Lord, draw me after thee, and I shall follow thee as fast. And strengthen your selfe in faith, and God will give it you: for this is his promise, I will circumcise your hearts, and make you to love mee with all your hearts: Get this, and you get every thing. This will make that which is irkesome to the flesh, be meate and drinke to you, and delightfull. Is not the Nurcery of the Childe, a homely piece of worke? Yet, because the Mother loveth it, though her sleepe be broken, and her hand foiled, shee undergoeth it gladly. And not onely doth it constraine us, but make us patient. What will not a wise woman beare, and pocket patiently from a Husband she loveth? Now one thing more I will warne you of, and end; and that is a good meane of the former. Whilest you  
live,



live, learne to weane you selfe from the things of this world; let him that buyeth, marrieth, &c. For hee who immoderately loveth the things of this world, as Pride, Profit, and Pleasure, the love of the Father is not in him. Shee that hath loved one man truely, she is sped, as we say; she can love no more Husband, Children, Possessions; much lesse the proud vanities and riotous Gossippings of these Times. As an honest Woman must flye the Stewes, so must wee not have our hearts seene among these things. And this is more ease to my easelless flesh, that God gave me meannesse of minde, and neglect of such carnall courses, in which I might have had my share, that I wish all my Christian friends may receive that grace from him, which I try by experience to have so precious effect. The Lord keepe you.

17.

**L**Oving N. I received your Letters; in which, you signifie the consummation of that, which I wish prosperous. The ground of all prosperity, is Gods blessing: without which, every thing is a deadly poison to us; whether it taste bitter, as crosses; or sweet, as the more successefull issues of things; whether it kill with painfull gripings, as evils; or cast a sleepe, and move laughter, as those things do, which in themselves are to be esteemed outward blessings. The poisons spirituall, for taste and effect, carry no lesse than corporall. Now the ground of blessing in all things, is Jesus Christ, our Redecmer, bearing our Curse for us, (*Gal. 3. 13.*) and swallowing our deserved Cup up, into an unfained blessing. I hope the eye of your soule looketh up to him, who was lifted upon the cursed Crosse, to heale that Curse, wherewith Sinne and the Divell, that old Serpent, have stung us. Againe,



gaine, I doubt not, but your Wives prayers (who is now departed) are on record in Heaven, and your Sisters prayers (who still liveth) are not in vaine before him, who is a God hearing prayer: Both have wished you blessednesse, through Jesus Christ. I would have beene with you before this Letter, but that God hath let my wives weaknesse to be more than ordinary. We must take up our Crosses, and when God biddeth us yoake, hee is the wisest man that yeeldeth his necke most willingly. This hath made me stay hitherto; but the Lord easing his hand, I resume my purpose, of satisfying your desire, and meane to follow my Letter at the heeles. The Lord make it prosperous. You tell mee a loving Tale, of bringing up your Wife, to enter her into my acquaintance. If you had no Brother at *Cambridge*, it were pity my Sister should be no sooner a Wife, than a Widow. You know the Law of the first yeere.

The God of Love give you holy love in him, and keepe the fire in, when it is kindled. I hope I shall never forget my Christian duty to you, of being a helper to your faith; it shall go hard, when I help you not with a short Curry of matter to this purpose. My Wife remembers you and her Sister to God; and let my love rest with you, till God give me leave to see you. Farewell.

18.

**L**Oving Cousin, I have a cold spirit, who shew thee no more love : but beare with mee in this Winter of mine, and if ever the Son of Righteousnesse be pleased to make Summer with me, no one, without my selfe, shall have more interest in the fruits I then shall be taken with. It may be, the thred of your life shall be drawne out so farre, as to see these words prove workes; which the Lord hasten. How goeth the matter with your poore soule? how doth it get up?

How



How is it made ready every morning? How walketh it all the day, when it is once with the solemnity of Devotion dispatched? Doth the eye of the soule wake without mitter, like that heavie matter which in some eyes and heads (too much stuffed) is often discerned? You may know if it be cleare; First, it will see God in his Christ, through the glasse of his Word; and it will at ease hold waking before him. If you thus wake, you have the start of me; my shop-windows are longer in opening, than methinks I see you in making ready. Sometimes the mist of my owne darknesse, sometimes earthly humours doe shoore into them; sometimes a spirit of slumber and sloth doth offer to close them; sometimes clouds of spirituall darknesse doe over-cast them: so that, though they are waked, and in themselves lightsome, yet they see nothing, by reason of that obscuritie which is without them,

wherewith they are invironed: as it is with a man that sitteth with his eyes wide open, in a Roome, where neither light of Sunne nor Candle commeth. Now, while a man is flying to Christ, to get the inward dimnesse of his sight cleared, (for he can make his Clay and Spittle heale them) while hee getteth the distillation of by-thoughts stopped, by looking to him who unites our hearts to himselfe, who worketh all our workes for us; while hee seeketh to that quickning Spirit, to scatter his slumber, and laboureth him, who is Light it selfe, to expell those externall darkneses invironing him; while one man is tasked with this work, another, not thus molested, is ready, and hath dispatched. Well, our God doth accept it for one of his sicke servants fore-noone workes, to settle their clothes orderly about them. I mention these things, to lend you some light; by which, you may better see your privilege,  
who



who are not forced to spend your strength in such a fashion. But the man that is well waked, must have moving, as well as sense returned. How doe the affections of your heart foot it to Christ, in way of thankfulnesse, who hath led you all your daies? who is that Prince, that maketh peace in you; whose secret, is the strength of your heart, that it fainteth not; whose favour is that Shield, which doth so cover you, that evils have no leave to assaile you, much lesse to prevaile against you? Is your heart, in the conscious understanding of any benefit, affectionate toward him? Then you are truly awake, and lightsome, like to passe that day without too much wearinesse, which is with so fresh a spirit entred: then that *Sunne of Righteousnesse* hath got you up. For as a greater fire draweth forth a lesler, and as the Sun bodily rising daily over us, doth draw forth the spirits of sense and movng, which are in

the bodily creature; so doth that light and life of Israel, by his work, though not perceived, draw forth this spirituall motion of the life of God in us, whereby we discern him, and in thankfulness make towards him. When your soule is now awaked, what doth it wash with, what doth it put on? As we Christians have both guilt and deformed blot of sinne, so we have a daily laver, even blood and water; for our Christ came in both, to teach, that he came not onely to make atonement for the guilt of sinne, but doth also cleanse us by his Spirit, from the spot of corruption. Now then if you looke at that great God, as your Righteousnesse, by faith on his blood, shed with sense of the curse due to our sinne; and if you looke to Christ, who is made of God your Sanctifier, to cleanse you from those inherent spots daily, then you have washed in the Fountaine opened for Israel, and are so cleansed



sed (have you but once washed in this kinde) that you shall never be defiled throughout againe, as Christ speaketh. Neverthelesse, there must be Raiment upon the Soule, yea, it must be clad with compleat Armour, for it is compassed with enemies, and the life of it is a warfare. Now, when wee looke to Christ by faith, as our Sanctifier and salvation, then we are thus clothed: he is our Sanctifier, who must bring all our graces from one degree to another, making that light of holinesse, that image of himselfe the second *Adam*, grow up in us, as the light of the morning, till it cometh to the strength, taketh increase. Hee must be our Viceroy, tread Satan under our feet, dissolve his works, crush the head of him for us, hee must finish the worke of his Grace with his owne power. Well, when you are thus forward, how doth your soule walke, putting it selfe forth in action? doth it go limping? doth it rest  
and

and can goe no further, as weary? Doth it feare it shall not hold out? Is it made sad, with wont of any thing? Many a good soule walketh thus, and puzzle them so, that they cannot goe on freely; but I hope, no earthly lusts fall about your feet, It may be it is weary sometimes, and is fearefull, and is made sad, through some kinde of circumstance. Well, let us get conscience; what painfulnesse, what wearinesse, what weaknesse, what feare doth attend us? Our spirits being once poore in the privity they have of these matters, shall no sooner looke with the eye of faith to Christ, but the matter shall be mended. Hee it is that maketh the lame to leape, like a Hinde; who enlargeth the heart, to run in the race of the Cōmandements. Looke to Him, the faithfull Shepherd, who taketh up the weary Sheepe, that through feeblenesse can go no further: to Him, to whom the casting of our eye is the renewing of our strength,



strength. Against feare of persevering, challenge him as the authour and finisher of your faith, reverently tell him, it is a piece of his Fathers will that he should not onely give you to believe, and his Spirit for a time, but that he should raise you up at the last day. *Ioh. 6. 39.* Finally, looke to your God, that hath said to *Abraham* and all believing seed of him, Walke before me, I am God All-sufficient. Tell him you have nothing but himselfe, in heaven nor yet in earth, in comparison of him, and he cannot but supply with himselfe, every thing to you.

Thus the asking a question, which I did not thinke of, when I set pen to paper, hath drawne me on to matter not intended. I cannot now annexe the other, for my Letter is sent for. I have beene neither well this five weekes, nor yet sicke enough to make mee better.

The Lord be our daily strength,  
direction,

direction, blessing, comfort, and protection for ever.

19.

**M**Y deare Friend, and Brother, in him, who is not ashamed to call us brethren, I cannot but salute you, and let you heare how it is with me: for I know, my lines cannot come to you more soone than welcome. I was scarce alighted from my horse, but an aguish distemper did seize on me, and follow me in manner of an *Heſtick*, to which I have a habitude, even in my best health. Beside, I have been troubled with such an inflammation of some of those *interiora viscera*, that I could not sleepe two houres, but extremity of inward heats would awaken me. In which kind I went some five weekes, but now I thanke God, my body, though a little more bettered, is in such state as formerly it hath beene. For my soule, I still go on in yeeres and months of labour, according as my Lord hath measured. I feele  
such



such ignorance of God and all his waies, so many yeeres toward me, such folly, which keepeth me from taking any thing to heart, which respecteth God, or concerneth my selfe, such uncircumcision of heart, which maketh me that I cannot be holily poore and abject, though conscious of innumerable motives, past, present, eminent, which might move me thereto: Lastly, I feele such a Selfe-sufficiency, as will not let me perceive what need I have of my God to be with mee, for quickning, strengthening, comforting directing, prospering of me in my course, though this breath of our nostrils, is not more necessary to the being and continuing of this bodily life, than is his blessed presence, to the causing and maintaining of all our comfort. These things doe renew their assault on me every day, and notwithstanding I renew daily my endeavour against them, yet I cannot recover such supply of Grace, as should make

make mee walke more large this way. But hard lessons are not easily learned.

Sometime finding small effect, I am ready to thinke, my labour is in vaine, but when I consider, all is not in vaine, whose effect doth not presently appeare : seede is long time sowne before harvest. Secondly, strength spirituall doth expell spiritual corruption, as strength naturall sicke humors. Strength naturall, if it be in fulnesse, it doth *simul & semel* purge out that matter which is contrary to it : but if it be in mediocrity, it doth expell so farre, that though sicke matter still remaine, yet it is lightened, and becommeth more tolerable to nature. Neither is eating and drinking in vaine, because we cannot so refresh our selves, but that hunger will still returne on us. Sometime the familiarity of it, doth make me ready to passe by it, not moved at all against it : even as things offensive to nature at first, grow by custome lesse



lesse grievous. But I flie to God, who hath promised to put all enmity in us against the seede of the Serpent, which we find to remaine within us; I say to my Christ, as thou doest reach me this cup, like a daily diet drinke, so make it wholesome to me. Sometime wearinesse doth surpris me: then I thinke of Israel, amongst whose temptations, one was from the length of the way, even wearinesse of wandring. I looke to Christ, and pray him to strengthen me, that I may follow the March, that I may follow him whithersoever hee leaderh. Then I thinke when are men weary (being refreshed with sleep) to resume their earthly affaires; I say with my selfe, for what doest thou keep me? for what doest thou refresh me? O my Shepherd, thou hast no other wooll nor milke from mee! Againe, I consider how dangerous it is to intermit, if when I have the most fervent indeavours, I finde it enough to walke weakely, what would

would become of mee, were these neglected? Lord, enlarge my heart with thy strength, that I may suffer hardship like a good Souldier, without shrinking at it. I thinke you know the like things in deadnesse, but feare not, nor faint not, though wee be to that life of his, like as cold water and dry ashes are to heat, in which naturally, heat can never be fixed, yet when our God hath proved our faith and patience, he, who calleth the things that are not, as if they were, hee who calleth light out of darknesse, will imprint in our soules, and make these things as fixed possessions with us, which now like lightnings are not more soone manifested, than vanished: His forbearance is but till the fittest time for him to give it, and us to receive it; the Lord make us, in the meane while, of understanding hearts.

We in outward things wish to be cured rather securely than speedily, neither would we have Summer



mer in Winter, for the Winter is as necessary for the rooting of things, as the Summer to make things shoot forth with frute smilingly.

Yours in Christian affection,  
*Paul Bayne.*

20. *Directory.*

**M**Y deare Friend, the heare-lay of your welfare is to me most welcome. I was sorry that my letter mis-carried, but there can be no defect in any instrument, which doth not *cadere sub electionem supremi artificis*. If the fruit of our body prove abortive, we praise him, how much more must wee sanctifie his wise providence, when the like case falleth out but in a letter, which is such a birch of the minde, as may by a second conception be framed againe with advantage? I did write vnto you some things concerning my owne estate, how I found my heart in my visitation, what was my

my practice, even to compass those walls of darknesse which I discerned in my selfe, and in silence and rest to wait on my God for his salvation in the downfall of them. I count it impertinent to rub up my memory in regard of that, I this way discoursed, though in the circumstances I then used, it did seeme my condition, and would have relished well to your understanding. A second branch of my letter concerned your selfe, and this uncomfortable deadnesse which againe you mention, the heads whereof I will labour to recall as I may, though I cannot reach that straine in which I found my selfe when I indited the former.

About this deadnesse of spirit, I did consider two things. First, the reasons for which God did let it hang about us. Secondly, the course wee were to take against it. The Lord doth it for many good ends. 1. That it may be a spur inciting us to goe forth to him, who  
is



is the quickning spirit, that thus we might experimentally finde the quickning vertue of Christ, who doth lighten our eyes, and bring us out of these fits to feele our selves alive before him, could wee thirst, after the living God, did wee not suffer this defect of life. Men seeke not those things abroad, which they are full of at home. Hence it is, that when God will bring us to himselfe, as the foundation of this or that good, which he would communicate, hee doth follow us with experience of the contrary in our selves, that being conscious how it is with us, wee might flie to him who is All-sufficient. Againe, we cannot experimentally know God to be in Christ a quickning spirit, should we not feele an intercourse of his death, and a powerfull expulsi<sup>o</sup>n of it from his vertue working in us. The more often the Patient growing into paine, is eased by Physicke, the more experimentally he seeth the Art of the Physician,

cian and benefit of Medicine. Thirdly we have this remainder of death, that wee may better consider of our naturall estate, how of our selves we are wholly estranged from the life of God: for what we remaine in part, that we are wholly by nature.

Fourthly, that wee might the better helpe others in this temptation.

Fifthly, that we might taste our life more sweetly, and preserve it more carefully: we find with pleasure that we seeke with paine. Sixtly, that we may know, and teach others how they must depend on God for the considering and moving of their grace daily, as well for the being and first producing of it. Lastly, that we may be led into the knowledge of our owne hearts, whether that worke is in them which will strive for life, as every thing that hath life, will struggle to part with it, or whether they will passe it over heedlessly and sloth



Bothfully. Certainly if we marke the working of our spirits, and course of God in such an evill law, wee will learne out of it manifold wisedome. Now for the course wee are to take, it standeth, first, in resolving to encounter this disease, then in practising that we may be cleared of it: the Divell will be ready if we stirre this way to serve a *Supersedeas*, sometime by suggesting that the nature of this is no such thing as may not be borne, it doth not waste the conscience, but such foolish patients, who will not *venienti occurrere morbo*, they at length are paid home with paine, so much the more, by how much they have the longer delaied. In the body, let a man not expell the superfluity nature hath contracted, the quantity or acrimony of it will so increase, that he shall be forced to come to it with more paine, or there will be bred on him some painfull sicknesse. Let us strive to expell every such matter in our  
soules,

soules, we shall find it true in soules as well as bodies, *Retentio excrementorum est parens morbi.*

Secondly, it will be suggested, why, strive with it as we will, it will returne: Doe we cease to eat daily and refresh nature, because hunger and faintnesse doe still returne upon us? Is it not a benefit to be eased for the present, to keepe downe an enemy, to do that which wee know will at length bring to perfect health, though wee cannot forth of hand be fully cured? Sometime wee thinke, it is not well it should be thus, but imployments will not let mee turne to it as I would, we could finde in heart to deale with it, but that wee cannot while it. But will a man not be at leisure to take Physicke for his body? what is worthy our time, if our soules life may not have it afforded? Againe, time is not lost which is spent this way, for God doth attend the time wee spend after conflicting, with greater blessing,



g, and leavens the knowledge  
gather, so that it becommeth  
fectionate and practicall, beside  
e wisdom which is to be lear-  
d, from observing the working  
your soule under such a tempta-  
on. But when you have repelled  
ch ligatures, by which the Di-  
ll would hinder the will from  
solving resistance, in the next  
ace, you must encounter this  
eadly passion by such a constant  
urse as may free you from it.  
he course standeth chiefly in a  
reefold practice. For, as we first  
pen and prepare matters, that the  
edicine may carry them away  
ore easly, *Medicandum est con-*  
*dis, non crudis, &c.* So here you  
ust labour to hold your thoughts,  
nd ponder upon this evill, conside-  
ng what it is in it selfe, what ef-  
cts it hath for present, what it  
reatneth, should not grace pre-  
ent.

In the next place, you must take  
owne the medicine; lay hold on

H

Christ

Christ your life and quicknance.

Your third practice must be to take a walke in some words of promise this way, which agitation of your soule doth stirre up the supernaturall heat of faith (as motion doth the naturall) by which means wee come to feele our medicine worke, Christ shew himselfe more and more effectuall. To set you downe in brieife an example; thus I concoct the thing, meditation preparing, Good Lord, what a state is this, what a bed-rid disposition doth hang about me! were my body an apoplexy, were I dead but of one side, it would go neere me: but to have my soule thus benumbed, that I can neither find comfortable sense or motion in it toward things spirituall, how much more should it affect me? what ever I set upon, it is present with me, it maketh my duties as distastefull in themselves to thee, as deaded drink to the stomack: it keepeth me from comfort for the present: and what doth it  
not



not threaten, if thy mercy should not prevent? yea, it is so much the more dangerous, by how much more connaturall, for I cannot take in this sleepe, and though it be so deadly, yet am no whit affrighted.

2. Alas, what shall I doe? To thee I looke, Lord, who bidst us awake, and promisest to lighten our eyes from this mist of death, with which they are over-shadowed, to thee who art the life and quickning spirit, to thee, in whom, as a root, my life is hid. How long shall I live in night, and complaine of darknesse? How long shall I be within thee the fountain of life, and feeble death so cumbersome to me? The stronger worketh on that which is weaker, and doth assimilate it to it selfe. Oh, display thy strength, and make this death flie before thee from forth of thy member. 3. *Moving of faith.* It is thy will our hearts should live who seeke thee, yea, that wee should have life abundantly, thou hast said, come to mee  
H 2 and

and your hearts shall live, thou hast promised us, that we shall so drinke of thy Spirit, that it shall flow from us abundantly. O strengthen mee, thou author and finisher of faith, to hold thee the rocke, till I see these waves of death, as it were, breake themselves, and passe away.

In such like practice I have often found this shadow of death lying before me, I have alwaies found a peaceable rest, expecting enlargement more confidently ; when I have not found it easing me for the present, yet it hath disposed me to receive quicknance afterward, as costive bodies, though they have not alwaies easement when they offer, yet the offer doth facilitate the course, and dispose the body to easement after.

Thus out of love, I have a little lent you my selfe, the Lord blesse us with that spirit which prevaileth : The meane while I will desire that wee both may watch in prayer one for another.

Yours as his owne, *P. B.*



21.

**S**IR, you may thinke me a grave  
rather, in whom all your kind-  
nesses are buried, than a thankfull  
friend, to whom whoso giveth, sel-  
leth dearly, they say, so commodi-  
ous to the donor the thing proveth  
which was freely bestowed. Ne-  
verthelesse, your wisdom and love  
will not, I dare say, judge over  
hastily upon appearance, knowing  
well, that as there may be a shew of  
good, yea, godlinesse, where there  
is not the substance and power: so  
there may be a semblance of evill,  
even of unthankfulnesse, where yet  
the vice it selfe doth not harbour.  
Your Nephewes last visiting you,  
was hid from mee, till about bed-  
time the night before he tooke his  
journey; assure your selfe, I could  
not have bin privie to his purpose,  
without setting my pen to paper,  
though I am none of the forward'st  
about this errand. I doe remember  
all your love, so doth he also who

H 3

done

done to him in his children and members. They use in *Spaine* a powerfull speech to this purpose, that *who so wipeth the childes nose, kisseth the mothers cheeke*: so kindly naturall parents construe the homeliest offices done to their children: how then shall not he accept of all such dutie as is done to him in his children, whose love is such to his, that the wombe-love of the tenderest mother is farre inferiour. For my selfe, I cannot shew you any thankfull remembrance of you, better than by remembring you in those duties, which though they most concerne us, yet we are most subject to be forgetfull in them. Worldly wisdom doth teach men to see the benefit of health and wealth, yea, to have sagacitie for seeing what neede they may come to: when wee have so many good Husbands, seeing these outward things, and providing against a raynie day, that no event may take them unprovided; the

Lord



Lord make us wise, to see the true wealth and health of our spirits for the present, and to prepare for our comfort against such times wherein the Lord shall trie us. I will commune with you about these points, as God shall enable. Men, who would gather an earthly treasure, worldly wealth, must first make sure that their Penny be good Silver; that the things which they deale in, be matters of worth: for counterfeit false commodities heaped up, deserve not to be called wealth, or treasure: and what is the wisdom of heavenly Merchants, but to seeke good Pearles, right for their kinde; true Faith, such as purifieth the heart; true Repentance, such as is accompanied with change in heart, in conversion; true sanctifying Grace, such as maketh the heart honest; true fruits of righteousness, such as are through the helpe of Christ to the glory of God; these are things that make a man wealthie

indeed ; true Faith, laying hold on the unsearchable riches of Christ, on all Gods speciall promises ; which more enrich the soule that getteth them, than bonds of thousands doe persons who possesse them. True Repentance, it doth get an acquittance and full release from God of all our debts, and doth make us no lesse happy, than a *Quietus est* doth him who is subject to great and dangerous accounts. That Grace which maketh the heart honest, without hypocrisie, that is no small wealth : for civill men doe reckon their Earnests and Pledges lying in pawne, for something, as part of their substance. Finally, those works which come from righteousness, and are sincerely directed to Gods glory, they are a treasure, as it is wealth to have done such a thing amongst men, to which great honour and living is adjudged. Even as money fetcheth every earthly thing that heart can desire, so these are cur-  
rant



rant Coyne in Heaven, even to procure what-ever wee can wish, that is good for us : when Christ saw but one of these in that woman of *Canaan*; O woman (saith hee) great is thy faith, be it to thee as thou art pleased. Wherefore, deare Sir, labour for these precious things : all is not Gold that glisters; let us imitate the wise of this world: the money they hoord up to make a treasure, they will see it shall be right Bullion, yea, that it shall not be clipped and washed, but of full weight: finally, that it shall have the Kings inscription. Let us looke that our Grace be right, without any predominate sinne intermedled, which would be as a Flye in our sweet oyntments : let us take care our workes be good for the object; be full, as though, not comming by halves from us : Finally, that they be sincere, having the glory of God as an inscription stamped upon them from our hearts; thus

they shall not deceive us, but stand with us, as a treasure invaluable. A second thing I marke in getting earthly treasures is, that there must be a dayly diligent adding unto, and augmenting that wherewith we first began. Though a man hath good Gold and Silver by him, yet till he hath it in some quantitie, he is not said to be rich, or to have treasure stored by him. Thus it is with us; *Rome was not built in a day*, men are all their dayes in getting together a more compleat treasure. Thus wee Christians, though from our first beleevng we have unsearchable riches, yet, if we speak comparatively, we have not that wealth and consummate treasure, which we come afterwards unto, when now we have well run on in that race which is set before us. Wherefore give diligence to encrease your Graces, which God of mercy hath begun. Let the righteous be more righteous, the holy more holy. If our Grace be true, there



there will be a further acceſſe of Grace : Wealth goeth to wealth, even as ſtones do to a ſtone-heape, already mounted. Wherefore, let us every day draw one Line this way: let us count that an unprofitable day, wherein wee have not ſomething laboured with our hearts for the fuller apprehenſion of our ſinnes dwelling in us ; that ſo povertie of ſpirit may dwell more and more in us, wherein wee have not ſomewhat enforced our hearts to ſtay themſelves on the Lord and his precious promiſes : wherein wee have not called on our ſoules, to put themſelves forth in more thankfull acknowledgement of that love, faithfulneſſe, & patience, which we ſee doe follow us day by day. Finally, wherein we get not ſomething done, which may be as a good foundation, and further our reckoning, when we ſhall be accountant to God. We muſt be no more wearie of this, than earthly husbands are of reſuming their buſineſſes :  
the

the sweetenesse and peace of those waies should affect us. Looke as men at first, while poverty doth pinch them, they seeke wealth with much griefe and anxiety: but when once they have gotten well about them; then, fleshed with the fruit of their former labour, they make a play of following the World, to the increase of their substance: for they seeke not so much out of indigency, as out of complacency and delight which they finde in their possessions. Thus wee Christians, when once wee have attained some first-fruits this way, we should with delight follow on to perfection. A third practice, by which worldly wealth commeth in, is a carefull retaining what is once gotten. Good Rents, with little or no expence, are the surest Alchamy that ever was found out: whereas let in-cōmings be never so large, one back-dore, not looked vnto, may bring the whole house to ruine. Wherefore wee must take heede of all such things



things which waste and extinguish Grace in a manner, giving place to sinne, so as to yeeld to it, and lye downe under it. Otherwise, he that stumbles, and comes not down, gets ground : the trippings of Gods children, in which they recover themselves, bring them on with greater advantage. Againe, wee must take heed of dead companies, of formall performances, which are a Peale to Bed-ward. Finally, of running our selves into projects of worldly pompe and profits, which are the common Choake-weed of Grace. Whose heart (almost) have not these Thornes over-growne ? Thus you see how we may by the World learne a way to thrive in the best Wealth. Now I come to the latter point of preparation, whereby we may be able to stand in the houre of Tryall. In this I will be shorter, my Pen being run forth beyond my purpose in the former. The longest dayes have night at length entring: yea, there is no winde

winde which may not blow raine, if God be so pleased. Estates which have the longest periods of prosperitie, are at length exercised; and there is no condition so sure and peaceable, but may turne tempestuous on the sudden, should not God be more gracious. Wherefore let us be appointed and fitted for every event. Preparing for warre, maintaineth peace: wearing a weapon, makes not us the sooner set on, nay, it prevents this danger, and makes us readie to defend our selves, when at any time we are assailed. Now this practise chiefly standeth in these three things. First, in getting a spirituall sagacitie, by which our soules doe discern beforehand, what kinde of events they may be subject unto, in this vale of teares. Nature by instinct giveth unto reasonable creatures a faculty, which maketh them beforehand apprehensive of that which is ready to ensue. The wisdom which is from above, maketh the Lords children.



children sensible in like kinde, that as *Iob*, so they in their greatest calme fore-see how Gods hand may change, for the exercise of them. The second part of practice standeth in this, in learning by due considerations, how wanting we are in wisdom, and weake in strength, which maketh able to stand when God trieth. The third thing is flying to God by faith, and holding him, as who hath beene, is, and must be for ever of all our salvation, looking to Christ the author and finisher of our faith, who hath received this commandment of his Father, that he should not onely call us, and bring us into state of grace, but also raise us up at the last day, who is that great God our Saviour, that will keepe his from every evill worke, to his heavenly kingdom. Now, when wee thus hang on God against all events, we are in a strong Tower, wherein the gates of hell shall not be able to hurt us, much lesse to prevail against us.

God

God doth set us to schoole unto the Conies, that of them wee might learne the Lessons : They are a weake timorous creature ; yet being conscious of their weaknesse, they worke themselves Holds in the Earth, and Burrowes, whereto they may retire for shelter ; and though they goe forth sometimes, yet ever and anon they returne to their Holds. Oh, so must wee, in conscience of our weaknesse, by faith worke our selves into the Rocke, Christ Iesus : and though sometimes wee are abroad, as it were, in many other matters, yet wee must still returne, and renew our beleeve toward him.

22.

**M**Y beloved Friend, and Christian Brother, I am glad to heare of your safe returne. If my Sonne goe on, setting his heart to get Learning, I will set my heart, to procure him all due encouragement in so good a course. Concerning



cerning the change of your estate, it is with our soules as with our bodies, every Age hath severall Diseases; and we se, as our dispositions and the seasons vary, so there is a succession of divers sicknesses accordingly. Our new birth being conceived & bred in faith, perfectly formed in holinesse, we are usually first assailed in that which is first in nature begotten in us: I have seldome marked temptation in both these kinds at once; God so mercifully disposing, that two so great Sicknesses should not be found complicate: For who could stand under them, combined? Again, Choler can hardly cause any hot kind of sickness, while there is store of blood and watrish humors bridling of it: for these are *frænum bilis*: so our unholinesse, while we are exercised with doubtings of Gods Grace, cannot move; as when all is quiet, this very trouble causing my Faith-conflict, is *frænum concupiscentie* and doth *per se* inter-

interrupt the act, though it cannot expell the habit being considered by it selfe. Wherefore though you finde the winde gone into another corner, your spirituall nakednesse now most to molest you: and though you together observe, that you are not so apprehensive of so great an evill as you ought, yet have you no cause, but to goe on peaceably, looking to that Prince of peace, who will give thee peace of sanctification in the quiet fruit of righteousness, as he hath the peace of justification, which sometimes in some degree you wanted. For the first, we must make account our exercises will run in a circle, the ending of one will begin another, till God hath by many things sufficiently proved us, that in our latter ends hee may doe us good. Fisher-men must not make dainty of cold water, nor Christians to meete with these cases. Secondly, you must marke how gently God doth bring on your  
triall



triall this way, making you rather to discover defect and want of righteousness, than to feele those lawes of evill, and movings of grievous sins, the root whereof doth sticke in your nature. To want health, and do every naturall action feebly, is a grieve, but to feele sharpe fits of some painfull disease, is more grievous. Thirdly, should wee not be trained thus by experience to see that we are as *Tobu & Bohu*, a true Spirituall *Chaos* of emptinesse and deformity, we could not be poore in spirit, follow CHRIST as who is made of GOD our sanctification, that is, our sanctifier: we could not comfort others in this state, nor taste our owne happiness sweete in that degree, wherein wee shall doe after these things experienced of us. Now though you doe not feele this mysterie, and take it to heart as you desire, yet this doth but further open our defect, that wee may seeke answerably to be supplied. We are  
not

not more empty of grace, than by nature carelesse to have any: wee would let it lie as a refuse thing, should not God inspire us with new desires, to seeke after it. Againe, as a foolish carelesnesse, so a spirituall sloth possesseth us, that causeth us to be content a little better with ease, than plenty, which commeth with any great travell. But what of this? When I see it, I tell it all to God, suing to him, that the more I see misery abounding, the more his mercy may abound also. I looke to him, who as he hath called me to sanctification with an operative calling, so he must bring me to that happy estate, as who is *Iehovah*, my sanctifier. I learne in a word, this worke will never goe forward, should not God in mee, as he hath begun it, so go on in it, sanctifying me thorow-out. Againe, though I love to search unto the quicke, yet there is some reason, why hatred and grieve should not so move in this estate,



as when sinfull passions come to stirre in our members, and leade us captive. For, looke as nature, while such matter doth but in some degree cause a *Cachexie*, and make her worke feebly and imperfectly in all she worketh; Nature, I say, is not so sensible here, nor doth not bestirre her selfe, as when some acute sicknesse doth heavily afflict: so it is even with grace in the soule; it cannot be in that measure apprehensive in this state, wherein it rather findeth it selfe to lacke some degrees of health it would have, than to be infected with intolerable sicknesse. But the truth is, let sinne doe what it will, wee cannot hate it of our selves: but, as by nature wee love our selves; so, that sinfull image, which is by nature propagated in us. Some Saints have found this; who having been molested many yeeres with some corruptions, neverthelesse have found, that at some times they have not beene able to looke toward them  
with

with displeasure. I had thought, never cockering mother could take that at a childes hand, which wee put up and suffer from our lusts : but withall, I have learned to see that promise, and hold Christ to that purpose ; I will put enmitie (saith God) betweene thy seed and the seed of the woman ; betwixt Christ, and that life of his in all his members, and the multitude of reprobates, and that life of Satan, (for sinne may be called his image) which is not onely in them who are his seed, but in us also, till by Christ it be subdued : should not God blow up his grace so farre, we could not feele enmitie against this seed of sinne, which Satan hath sowed in us. Wherefore be not carefull in any thing ; but that there creepe not upon you a despising of lesser things : for, if little things be not dealt with, God will make greater looke in, which will cause us more exercise. Happie is that man who doth deale with things



things betime, labouring to feele them grievous, looking to Christ his helper against them. That man is a strange Christian, what-ever he may thinke, though his strength may be afflicted that hee cannot feele it great; yet *vires afflicte* and *vires prostrate* are much different. Againe, he shall scape much dis-easement, by his timely resistance. Let any man of great strength have some superfluitie of matter tending to sicknesse, he doth betime expell it by imperceivable sweates, or other easie wayes: Lesser strength letteth it lye, till it bee ponderous, and of acrimonie, and some way more grievously offendeth, and then it doth more painefully upward and downe-ward drive it forth. The weakest strength of all, feeles it selfe oppressed, and till holpen by some medicine, cannot expell, and then doth it painefully, and in part onely: the more strength, the sooner is a thing contrarie to nature expelled;

led; the sooner, the lesse painfully alwaies. Well, the Carrier doth stay for my Letter, I must be short.

Yours in brotherly affection,  
*Paul Bayne.*

23. *Hortatory.*

**M**Y loving Friend, though I winter not fast by you, as heretofore, yet I have you in remembrance; for, eaten bread should not be forgotten. I thinke my selfe much indebted to you, for the love I received from you; and though I must still ride behinde, I meane, come short, in regard of requitall, yet I will not be wanting in thankfull confessing of kindnesse forepassed. It is with thankfulnesse as with love, it will creepe when it cannot goe. I hope you neglect not your best Merchandize, the seeking those Pearles which will make your soule rich before God. That Marchant, World-ward, is in  
small



small account, who neither hath  
ware nor money : in like estate are  
Christians, who trading in the  
militant Church, have no part nor  
portion in the heavenly and true  
treasure. It is a thing full of confu-  
sion, and very unhappy to be with-  
out earthly possessions. Hence it is,  
that men in this taking, they hang  
downe the head, when they have  
no meanes whereby to compasse  
the earthly good which they desire,  
whereas others who have them,  
carry their noses into the wind,  
have all that heart can wish, they  
lose no longing. Thus what shall be  
their confusion who are not rich in  
faith & repentance, the only currant  
coyne which doth goe with God,  
and fetch down what-ev r heav-  
nly blessing wee can desire. Where-  
fore in lieu of all your love, let me  
exhort you, first, to labor more and  
more for true grace. Secondly, to  
use it and increase it daily. Third-  
ly, to watch against all such things,  
which may (like a backe dore) im-  
I                      paire

payre and wasted it. For the first; the wise Merchant doth seeke for good pearles, such as are right in their kinde: an *Indian* Diamond & a *Bristow* Stone looke alike, but differ much in the Iudgment of a cunning Lapidist: No man can gather a treasure, vnlesse hee select that Which is precious: a masse of counters are not to be counted a treasure. Seeke then that knowledge of Christ which may make you put off the old man, so to know God as a child knoweth his father, with an affectiue property which doth vnite the heart to him: so to beleue that you may feele your heart purged through faith, so to doe euery Worke of righteousness, that you may feele your selfe enabled to it through Christ, and finde that your soule directs it to Gods glory: for as that mony onely is treasure, which is of right Bullion, that is good Metall, and hath the Kings inscription: So that worke onely Will make a true Treasure  
and



and good foundation, Which proceedeth from Christ, dwelling in vs through faith, and is directed to GOD, by Which meanes it is stamped as it were, with his Image. For the second: As you must get these things so you must trade with them, seeke their increase: he that husband his stocke, shall haue more. Men are long gatherers before they haue got them a treasure. So Christians, though on the first beleeuing they receiue vnsearchable riches, yet there treasure is to be consummate and perfected from day to day. There is a double thirst & desire after wealth in the world; the one commeth from indigency, as a man in extreme drought longeth for drinke, and in extreme want, for something which might helpe him. There is another desire, which commeth from complacency, from pleasure felt in that wee haue obtained; thus a man, when thirst is in some degree quenched, desireth to drinke

gaine ; thus a poore man, having now gotten something well about him, yet would faine have a more flush, full estate: better is still better: this desire then must be in all Christians: the goodnesse of the things they have tasted, must affect them with a further desire of increasing in them. I would have you be as I have scene some good husbands in dead time, when stirrings faile, they count the day lost in which they have had no takings. Account that day as lost, wherein you have not gotten some more sense of sin, wherein your faith hath not something more enforced it selfe to lay hold on God and his precious promises, wherein some good thing is not done, which may stand as a good foundation, whereon the conscience may relye, as an undoubted testimony of saving belief. Lastly, take heede of that which may quench your affection to God, as dead company, who can never speak, nor have the language of



of *Canaan*: inordinate and double diligence about earthly things. More perish with preposterous following of lawfull things, than doe by unlawfull courses. Soft sands swallow more ships, than hard rocks split asunder. *Licitis perimus omnes*. Eating, drinking, building, matter of marriage, the world shall be drowned in these, when Christ comes to judgement. Use all good meanes not with-drawing your selfe from them. Disusing meanes quencheth grace, as with-holding fuell quencheth fire. Weed out of your heart all such things, as like a choake-weede spring up and smother better devotions. Men grow rich not onely by getting, but by saving and holding together that they have gotten. Great gettings with little spendings, is the most approved Alchymie: should one have never such takings, if one should filch out his gaine as it came in, hee would not increase in substance. Thus Christians

must looke the Diuell robbe them not by any meanes, of any grace which they haue obtained, that so their soules may thrue in their heavenly estate. But my letter swelleth beyond my intendment, and I cannot hold backe my pen from affording you any thing, whom I haue found so forward in shewing me kindnesse.

24

**S**ister *M.* my wife and I held it meete to signifie both, our remembrance of you, whom your token hath testified not to bee vnmindfull of vs both, for when my wife is thought on, I thinke then I am not quite forgotten. You will be desirous to know how my wife and her place agreeth. Concerning which I enforme you thus much, that both of vs, in regard of all circumstances, do think our liues well fallen; if we should speake otherwise, wee should not sanctifie him in our hearts, who is mercifull to vs, Neuerthe-  
lesse



lesse, you must not thinke that we haue such a condition, in which no sorrows in the flesh and otherwise, are not intermeddled, we liue not in that earthly paradise, but our liues are so made comfortable through Gods grace, that we know there remaineth yet a further rest for his people : the which the rather I mention, that you should not thinke much, if in your condition, all things suite not with your desire, because that this is no other thing, than wherwith your brethren and sisters euery where conflict. There is a sweate of the brow on euery calling, a wearisom vanity on euery condition, only the grace of God in Christ doth dispence with much which might iustly befall vs and doth strenthen vs to beare that comfortably in time, which his fatherly wisdom shall not haue released. And because I know not in what argument to speake more for your comfort, I will prosecute in a few lines this argument

It pleaseeth God to let us find some conditions not fit so well upon us as heretofore they have done, yea, the same things waxe tedious, which have beene delightfull, for our love, our hatred, the ordering of our affections, is not in our power, but doth vary according to Gods pleasure. Now when we observe such things grow on us, wee must bethinke us of the cause, for that is the next way to discerne how our griefe must be cured. Now thus it is with us, that the comfort of our estate doth result more from carnall easement often, and contentments in it, than from the grace of God in Christ Iesus, shed into the heart by meanes of it. Now God seeing this, doth so work, that things pleasant in themselves become distastefull to us, to the end that wee might seeke more vnto him, and take up all our contentment in him, that thus, hee our Creator & Redeemer, might be the rest of our hearts, not the creature.

Our



Our hearts are full of secret Idolatry above measure : Now then, when God doth unsettle our hearts from a contentment, which is carnall, hee doth it but to leade us to reach our contentation by true godliness. What a sweet life is it, that when a man is not troubled with desires of this World, with griefes, or deluded with the joyes of it, which are like the crackling of thornes under a pot, as soone quenched as kindled? But if we grow to desire things heavenly, to seeke diligently the things which are above, this desire will take off the edge of other that are worldly. If wee learne to rejoyce in Christ Jesus, it will kill his false joy, the end whereof is heaviness. If we grieve for our sins according to that, *Weepe for your sinnes, yee daughter of Ierusalem.* It will drowne earthly sorrowes, that they shall be as nothing with us. Grow up in these things, and I may truly say, you shall have a kingdome in your selfe.

I am bold vpon so small acquaintance, to exhort you in these things a duty which wee are bound to as Christians, where occasion doth require it. I might write further to you: but I rather stint my selfe than roue vncertainely. If I could know how to performe an office of Christian loue to you, I would study the case but it should bee performed. My wife doth remember her selfe vnto you. Your friendes are well with vs. Thus in haste I take my leaue, wishing that the peace of God which passeth vnderstanding may keepe your heart vnto the end and in the end.

34

**L**Est your halting should turne forth hurtfully to you and others, I write more speedily. You aske two questions; The first about the communicants duties; the second about kneeling. The first, whether you may receiue with one who for want of skill,

or



or will, is no preaching Minister. To which I answer in two considerations; first, if he bee able to preach but will not, it is no question: for defect in qualification, not in exercise, breedeth doubt of mens calling and authority. Again, the exercise of preaching is not necessary in the Minister to the being of a Sacrament, but requisite only to the well-being and greater fruit of it. If the Minister be not able to preach, the doubt is much augmented; for God, it seemeth, doth disfigure him, hee that careth not for knowing, God rejecteth him as no Priest, Hos 4 3. Secondly, All Christs Ministers must teach and baptize, &c. Mat. 28. Thirdly, it is counted *Ieroboams* sinne to set up vile insufficient ones, 2 King 15. 33. Fourthly, They are commended that sold their inheritances, and lest such Priests. Fifthly, They have no calling from God, and therefore are not authorized with holy things.

*Answer.*

*Answe.* Notwithstanding these and such like, this I doubt not is the truth of God: First, that the Sacramentall actions of ungifted Ministers are effectually to such as faithfully receive them. Secondly, that we may seeke and receive the Sacrament at their hands. These two conclusions must be proved, and the contrary arguments satisfied: and so the second question in his order resolved. That these actions are authentically when performed, it is thus confirmed; First, *Augustine* proveth that Heretickes sacraments (in his Booke *de Bap. lib. 1. cap. 10*) are effectually, where we may reason as to the lesser, that unlearned mens actions have validity. Secondly, wee should all in comparison call in question our Christendomes, which is absurdity. Thirdly, as the deed of one in *Magistratu*, so the deed of one in *Ministerio*, though hee be not *Usquequaque legitimus Minister*, is authentically, hath his validity. The

second



second conclusion is more contro-  
versall; for wee allow the Papists  
Baptisme when administred, yet  
will not allow the seeing of it: ne-  
verthelesse this is true, that people  
may seeke and take sacramentall  
actions from unlearned men; the  
reason is, because we have right to  
aske them, and they not without  
the calling of God, have authority  
to dispense them. The first you  
doubt not, the second you would  
see confirmed, for it is thought  
they are onely mans Ministers.

*Ans<sup>r</sup>.* They are called by men,  
but not without the over-ruling  
stroke of God in this which is done  
by man. Thus *Saul* and *Ieroboam*  
the first, were called by men: So  
that God saith, *Hos. 8. 3. They set up*  
*Kings, and made not him of counsell;*  
yet God saith againe, in the 13. of  
*Hos. 11. He gave them these Kings*  
*in his wrath, and tooke them away in*  
*indignation.* Againe, when God tel-  
leth us, *Ier. 3. Repent, I will give you*  
*Pastors after my owne heart.* He doth  
seeme

seeme to insinuate that hee had giuen them the other, though in displeasure : for though the men are not such in whom he is pleased, yet they are here and there placed, according to his pleasure. You will say, what, are they giuen in vengeance, how can we looke for any good from them ?

*Ans<sup>r</sup>* So in iudgement, that yet God remembreth mercy for his, which he wil reach forth by them. So tyrants are Gods scourges, yet God righteth some by their regiment : for Tyranny is better than Anarchie. Suppose then: The Lord Chauncellour of England, he must be for his qualification a man well seen in the Lawes, able to sentence whatsoever causes are brought into Chancery : he must againe seale all matters, for he keepeth the Signet. Say secondly, the King should set or let one occupie the place that knew not the Law, who would passe the Seale likewise here or there lesse warrantably: would you  
now.



now in the third place having the grant of any thing from his Highnesse, refuse to let him put to the Kings seale, because he was ignorant, & would give the seale sometimes when his Maiesty would have it denyed? Like is your case. But why may not we seek dwell amongst Papists, to have our children baptizd with them?

*Ans.* Because they are not onely ignorant, but maintaine reall Idolatry, like the Calves of *Dan* and *Bethel*, from which wee have commandement to separate. Conclude then, that you may come and seeke the Sacrament at the hand of an unlearned Minister. Take heed of such suggestions by which the counterfeite angels of light would subvert Churchs, and fling whole Parishes out at the windowes. Now to resolve your objection. Those whom God threatneth to cashier, their actions which they performe, may not be sought for: the proposition is false: for his threat-

threatning is not a present degrading, dis-inabling them in that they could doe, but a menace of future evill in Gods time, for that they ought to have done, but could not. To *Jeroboams* fact. Those who are by the sin of men entred, their actions may not be taken benefit of.

*Ans.* False againe. The Kings of *Israel* thus entred, yet one might holily have taken the benefit of justice under them. Hee that should benever so *didacticall*, yet if he be not according to *St. Pauls Canon*, he entreth by sin : but would you make question to heare him, once in office, being well gifted ? To the third, All Christs Ministers must teach, and therefore whom hee sends he enables thereunto.

*Ans.* False; Unless understood with limitation, all sent of Christ according to his heart, out of favour, fully qualified, or wee must take teaching in a very large sense. To the 4. Wee may not separate from



from every unlearned man when he is no reall Idolater. To the first is answered above. The second is of lesse moment, I will not dispute it: onely this. When there is no apparent scandall, you may kneele: Latent things which cannot with morall certainty be presumed, must not hinder us. My reason; First, it is a gesture sanctified of God, to be used in his service. Secondly, it is not unbeseeming a Feaster, when our joy must be mingled with reverent trembling. Thirdly, it neither is an occasion, nor by participation Idolatry: kneeling never bred bread-worship. And our Doctrine of the Sacrament, knownde to all the world, doth free us from suspicion of adoration in it. Attend your ministry, and hold the Lord Jesus to sanctifie you daily. Let nothing weaken you in your worke, the beginning whereof was so joyfull to you. I doubt not but these are the truth; if I knew twentie scruples I could not answer, yet would

would I be of this iudgment. I like not surgery which vpon every want dismembreth and curteth off; nor such meddling in crazie bodies which doth vtterly ouerwhelme them; holy quiet will heale more in these cases than venturous motion. Farewell

25

**S**YR, I cannot but be ready vpon all occasions to salute you, whom God hath by so many good offices indeared to me. My desire to God is, that your soule may prosper, that you may be kept in these euill times, wherein darknesse and lusts of ignorance abound, like to the Lampe which shined in the smoaky furnace, like to the bright starre which shined in the midst of darkenes. Now that we may doe this, we must euer renew our care of keeping our selues vnspotted from the wicked and powerlesse conuersation of others Like as an euill ayre by little and little alters the nature and temperature of body



dy, and breedes a disea se: to the corrupt fashion of euery age doth rub vpon us its infection, abating the heat, and eclipsing the light of grace in vs; if we be not more cautelous, and in an holy suspicion of our infirmities, hang on him who keepeth his from all euils. The Lord giue vs that loue which may make vs more studious of his glory, the more we see it obscured by others. That is a right sparke of heavenly grace, which by occasion of sinne (like as it was in *Dauid* and *Ieremie*) groweth to be more feruent and zealous for Gods honor. Secondly, to (keepe our delight) we must frequent communion with the children of light. A wake light ioyning with another, becommeth stronger: so our grace, while it associateth it selfe with the grace in others, taketh increase. Like as a plant which is set in a kindly soile prospereth for that reason: so a Christian that groweth vp among them who are truely Christian in  
that

that regard, proves the holier man. It is admirable how so great and tall a man as *St. Paul*, should finde and feele so great necessity of communion with the Saints, but that the greatest faith is most opposite to presumption, and therefore the furthest off from neglecting any meanes which conduce to that it hath believed. I am sure it may teach us that we had neede to light our candle, and kindle our fire with our neighbours, even to increase our faith, and fire our affections one with the presence of another. Now still it is to be remembred, that it is not so much your bodily presence, as your spirituall use one of another that is availeable this way; when wee shew what God hath done for us, how our soules are carried on, when with the bucket of wisdom, wee can draw forth to our use the waters of Grace, which God hath derived from himselfe into the hearts of our brethren. That is good Communion, where-

in



in is found some interchangeable communication of things spirituall. Thirdly, to keepe our brightnesse, we must exercise our graces. As the body taketh more resting than stirring, sleeping than waking; as glistering mettalls lose their brightnesse, and contract rustinesse when they are not used : so it is with our soules ; let exercise be neglected, their light will be dimmed, they will soone grow to some imbecillitie and sickenesse. Every day draw some line this way, let us awaken our repentance, stirre up our faith, to carry some promise into the secret of our hearts.

If wee be like the busie Ant, daily doing (although but a little at once) wee shall finde store to our comfort, when the winter of temptation shall approach. This exercising is it, which will preserve us with wholesome appetite, and hunger after all good meanes whereby our soules are cherished.

These

These labouring men are as sound as a Roche, hungry as hunters, whereas sedentary liues are of small appetite, and crazie constitution. Thus it is with Christians such who exercise not themselves, stirring vp the diuine heate, they are indifferant men whether they partake in helps both publike and priuate, which God hath ordained to increase deuotion; but the well exercised Christian hath other affections.

Thus much I thought good to write, exhorting you in these things, which I doubt not but you endeavour in your measure. I thank you for all the poore you haue relieved at my motion. I commend my selfe to the good Gentlewoman your Wife, and both of you, with all yours, to the Lord.

26

**M**Y louing friend, I was at the first often perswaded, that God would for a time set me out of hand, and trust me with my accustomed



stomed liberty, but often defeasure  
which my hope suffred, did correct  
in time that lightnesse of beliefe.  
Now it so goeth with me, that I  
am like to continue here, or not far  
off all this summer, for some things  
have broken forth in mee, which  
will not suffer my farre travaile :  
which I must seeke helpe for be-  
time, because I know my flesh to  
bee hard of healing. What ease  
should I have, had I learned the  
true stroke in bearing the yoke of  
my God, had I wisdom to lay  
circumstances to heart, had I po-  
verty of spirit, emptying mee of all  
confidence in my selfe, & common  
courses, had I confident depen-  
dance on God my sole Saviour, then  
should I have had peace in the midst  
of troubles, and light in darkenes.  
But I finde folly to abound in me,  
secret pride, hardnesse of heart, a  
spirituall drunkennesse, which fee-  
leth no blowes; flying, false confi-  
dences; what not of this nature?  
I traile my weapons about them,

as the walls of hell, expecting in silence, and rest their downe-fall from heaven.

I looke for better times though greater troubles in the flesh, than hitherto I have knowne : I see it must be in healing sione, which falleth out in healing some bodily diseases, the party must be kept so low, that he must be *tantum non confectus inediâ*, before a spring of better blood can be procured. In labouring to purge out sin, the life of grace must suffer such things as bring it exceeding low, yea, to a *Deliquium* often, before a new spring of that heavenly life can be obtained. I thanke God in Christ, sustentation I have, and some little strength, suavities spirituall I taste not any. But inded I often tell my selfe, Physick purgative and restorative are not to be taken at one and the same time, yea, it were to wish suffering without suffering, if wee would so admit sorrowes ; as that wee would together feeble them

drow-



drowned of spirituall consolation. The divinity rested ere the head suffered : so in the members. The Lord be our strength and comfort. If wee want courage and strength, wee must looke to him, to whom whoso looketh, reneweth strength. Who strengtheneth his, so that they can doe every thing, who strengtheneth them in the inner man, to long sufferance with joyfulness. O let us in conscience of all weaknesse claspe the rocke of Israel, and learne of those Conies, weake and wise, who worke themselves holds within the earth, wherein they are safe. When the Apostles had received this spirit of strength, they made a play of their sufferings. Even as in bodily things these strong-boned hardy porters, will make a sport of bearing such burdens, which a weake body would tremble to touch. Now Christ, on whom the spirit of wisdom and strength resteth, increase our union and communion with him.

K

how

27.

**H**OW happy Sir, are the Lords children, who if they be once his Favorites, hee will love them to the end, and though for their sinne he chasten them, yet will hee never remove his mercy from them. What is their happinesse who have received a Kingdome that cannot be shaken? When I observe how these earthly things wheele about, then methinkes how happy that man is, whose heart and hope is in that God with whom there is no shadow of change: wherfore let me stir you up to seek after the Kingdome of God more and more. Heires, the neerer they come to ripe age, and so to their inheritance, the more their longing and desire is after them. And first, they say the neerer it commeth to that region which is the proper place of it, the faster it moveth: so should it be with us, whose  
age



age is now ripe, so that wee are neerer our salvation, than when we first beleevd : so should it be with our sparke of Grace, which God hath kindled in us, the neerer it comes to heaven, it should move thitherward with great fervency, yea, in our greatest delights, our hearts should be excited towards those joyes which there we shall enjoy : when our prison hath such content as wee often take, what shall wee finde prepared in our Paradise, where we shall live for ever with Christ that true tree of life ! Now, the labour of a Christian standeth chiefly in these things. First, hee must lay up those free promises God hath made him in Christ, as which are the ground of his Title to heaven, that as men carefully boxe up evidences, and coppies by which they can shew their just Title to the thing earthly, so should we these promises in our heart, by which the heavenly inheritance is sealed to us.

Secondly, we must strive to enter our possession, by continuing a course of Christian vertues, joyn-  
 ing with faith vertue, with it  
 knowledge, temperance, &c. while  
 wee get a large entrance into that  
 heavenly kingdome, 2 *Pet.* 1. 10.  
 That looke as Israel, the more  
 they did subdue the *Canaanites*, the  
 further they were possessed of *Ca-  
 naan*, so the more we bring under  
 all earthy lusts, the more we enter  
 that heavenly *Canaan*, the more  
 wee come into true rest, begunne in  
 holinesse, consummate in glory.  
 Thirdly, wee must labour to se-  
 cure our selves in this state wee  
 possesse. God would not make us  
 happy, if wee might not be sure  
 still to hold it, which though in  
 earthly things we cannot, for they  
 be transitory, and if they would a-  
 bide, wee want leases of our lives  
 to abide with them, yet wee may  
 in heavenly things, because they  
 are eternall, shall not fade, and  
 Christ hath undertaken to keepe



us unto them. This is my Fathers will, that I should raise you up at the last day. So certainly therefore as hee hath called us, justified us, and sanctified us; so certainly will hee doe this other part of his office assigned him by God his Father, yea, God will keepe us to his heavenly kingdome, as hee saith, and none shall take us out of our Fathers hands, he is stronger than all, saith in these will sue out a fine, as it were, and give us quiet possession against all that can oppose us.

Well, the Lord be with your spirits, and give you in your measure the comfort of these points.

28.

**L**Oving Brother, I did receive your Letter which doth certify me of matters, in which I take good contentment. To beginne with the last; I am glad you have done so kinde an office to your

K 3

Sister;

Sister; it shall further your owne reckoning, when you come to be accountant to God. I am glad likewise, that you know your locall griefe so well, and can lay your finger where it smarts; and I am joyed in your resolution which God giveth you of shaking off this which presseth you downe. I thought to have had a letter staying your returne next Terme, but delay breedeth danger, and vacation time is more free for thoughts, than when every mans case craveth entrance: and in these considerations my second thought biddeth mee write presently, though lesse exactly and fully. Your resolution is a good signe that God, who hath freed your minde to a settled purpose against it, will give you in time performance also. But you must take heed that your resolution be such as is grounded onely in Gods strength, who in his Christ must dissolve this worke of the Divell, and it must be accompanied



nied with the conscience of your owne weaknesse; who are sold under such sinne; the wisdom of whose soule, by nature becometh altogether earthly; and lastly, with consideration, what strength the earthly objects and your propensity and inclination this way have to oppose you: for these will make you poore in spirit, and have no confidence in your selfe, but make Christ your Captaine (who hath overcome the World) all your hope; and if wee come not thus to fight, we shall be forced to recoile our foot, were our quarrell as just as *Israels* against those of *Benjamin*. Now that you may see how strong an evill this is, you must consider with what forces it is intrenched, what spirituall things there be that doe backe this infirmity; the which is the rather to be observed, because the right method of healing, requireth that we find out the causes of the malady. Now this double dili-

gent carefulnesse, springeth from a threefold head : first from distrust in Gods care, which is ever over us for good. When one hath great friends, which they are knowne to lean to, we say of them, Such need to take no care, they know such and such will see to them; on the contrary, come to one that knoweth no end of toiling and caring, aske him, Why will you thus tire your selfe out? He will say, I must needs doe it, I have none but my selfe to trust to : so Christ followeth his Disciples carefulnesse to this dore, their unbelieve, which did not let them consider our heavenly Father cared for them. Secondly, these cares come from a false presumption of selfe-sufficiency in our owne courses, as if wee by our owne diligence could build the house : For, were a man perswaded that the blessing of God were all in all, hee would ply that fare first, and with little joy would undertake any thing; till hee saw

God.



God witnessing to him by his Spirit, that he would be with him to blesse him. This maketh Christ tell his Disciples, they could not with all care make a haire white or blacke; insinuating this disease I point at. I know we will not say this; but no more will any covetous man, that hee maketh his money his God; hee knoweth it is earth, and hee accounts of it as it is: but our deeds speake that often, which our tongues would deny. Thirdly, from an overvaluing of earthly things, and underprising of heavenly, we come to be so carefull in the one, and so retchlessly affected in the other, we being like children who make account of a Pearre or an Apple more than of all the house beside. Now having found the causes and rootes of this evill, you may discern it is as easie almost to shake off your selfe, as to be rid of this infirmity: which I speake not to make you resist heartlesly, but to make you

take him with you, who only remaineth victorious. In the next place, you must labour to remove these causes, and the effect will cease; Say to your selfe, Lord, that I should be of so little faith to thee; thou biddest mee in nothing be carefull, but rest in thee; but I find a heart that will not rest in thee, but be for it selfe. Have I not found thee true and mercifull above all I could aske or thinke? How is it then that I should lend thee so little credit? Who will not condemne that wretched *Abaz*, *Esay 7.* when thou didst send him a message, and bid him be secure in thee, put it backe, hee would make sure for himselfe? But alas! when thou sayest no lesse to us, we (upon the matter) doe no lesse than hee. Againe, what abomination is this, that my heart should, leaving thee, rest in such courses which it selfe imagineth and deviseth? I see the Divell his word is proved too true; hee said, wee should be like Gods, which



which as it is false in respect of di-  
vine qualities resembling our God,  
so is it true in regard of our sinfull  
usurpation: for we take our owne  
course as if wee were All-sufficient  
to our selves, not needing any  
higher power: and what an inor-  
dinacy is this, that my soule should  
be thus turned earthward, thinking  
on these things which are earthly  
and transitory, with little thought  
of those which are heavenly and  
eternall? we pittie that want of wit  
in civill course, which maketh the  
minde runne on bables, but never  
thinke on ought substantiall: but  
what is this defect lesse lamentable,  
which maketh me to lye in my mind  
things belonging to this life, sel-  
dome musing on those which are  
everlasting? Thus when you have  
pondred the wretchednesse of it,  
you must thinke on your utter in-  
ability to mend the matter, by ob-  
serving how deepe your heart is  
gone in unbeliefe, that you can  
sooner trust to any thing man se-  
cureth

cureth you in, than that God promifeth. Againe, how naturall it is to you to plot and contrive affaires, and rest in your owne consultations, as if your good were in your owne hand; by marking, finally, how deeply you are bewitched with these things present, how potently they work upon your mind, by reason of the affinity that is betwixt them and your understanding, being become earthly. In the third place, you must looke to Christ to helpe your unbelieve, by taking it away, and strengthening your faith, that you may give him glory; by setting your rest onely downe on this, that hee careth for you; and pray him to circumcise your heart, and pare away that Selfe-confidence, that you may have no trust in the flesh, but make his care over you, all your rejoycing; yea, pray him to crucifie all these outward things to you, that they may not be so powerfull upon you. In these things you must fol-

low



low Christ, for hee is the Author and finisher of our faith; he is the true Priest by whom we have circumcision, not made with hands, which hee hath sealed in our Baptisme; for the water is a scale of Christs blood applyed to us, and of that Spirit of his, which is poured into our hearts, through the merit of his blood, to the intent it might abolish our corruption, and create in us the life of grace. Christ crucified, finally, doth kill the power of this world to us, and our corrupt inclination to it, and the things of it: thus endeavouring to remove the roote and cause of your sicknesse, the griefe it selfe will more easily be cured. To come then in a word to it, first, remember how it doth worke upon you, and what a wofull thing it is to have the minde inordinately seared, with retaining thought of this nature; for first, how greatly doe these hinder you in the best things? It is the common choake-weede,

weede, which like as yvie doth by the oake, so it sucketh the sap of Grace from the heart, and maketh it unfruitfull. A ground in which silver Mines are found, is commonly barren every other way; but it is certaine, a heart in which veins runne of worldly cares, is alwaies too fruitlesse in duties towards God. Againe, how dangerous is this? For it is to be feared lest it exasperate God, and so make him leave you to your selfe, and withdraw his care over you: if we discern such as will put no trust in us; but love to stand upon their owne ground, we give them good leave: as contrarily, the more wee see our selves trusted to, the more our fidelity is carefull for them that stay upon us; thus is it with our heavenly Father. Againe, you must aggravate this inordinacy of cares in your selfe, from this circumstance; if I were never so needy, this distracting care could not be warranted; but when God hath



hath blessed mee beyond that I could have asked, then still to be in farther thoughts, how inexcusable is it? If a poore man steale, it is a shame; but for a rich man to play the thiefe, it is monstrous: Cares distracting, and not resting on things present, are a spirituall theft before God. Againe, thinke how miserable this is: say one should thrust your face and bodily sight into the dirt, and hold it downe there that you could not looke up to the Sunne, Firmament, the Trees and Fields, &c. were not this a wofull condition? O such is the state of a soule, whose eye and thought is thrust downe into these earthly objects, and so held in them, that it cannot looke up to consider the Sunne of righteousnesse Iesus Christ, nor the heavenly things which are given us of God: thus then apprehending the misery of it, looke unto Christ, pray him to save you, who is that Iesus that saveth his people from guilt and power

power of sin ; from this sin so hurtful to the present growth in Grace, so dangerous to provoke your God against you, so ill beseeming you to whom God hath expressed such bounty, so full of wretchednesse. Remember he hath said, Hold me the truth, I will set you free; feare not, I have over-come the world. Againe, you must pray him that he would make you able to be heavenly minded, and think upon heavenly things. True it is, our minds naturally have no joy this way, find no relish in such thoughts; but we shall doe all things in Christ that strengtheneth us: Contraries must be cured with contraries, the more you get to taste heavenly things bestowed on you, the more these shall grow out of request, and draw to an end. It will be good for you when such thoughts seize on you, to consider of your owne infirmity after this manner; O Lord, how is my minde throwne downe from Heaven to Earth?

How



How doe such thoughts prevent me, and come before I would have them? How easily do I continue in them? How close doe they cleave unto me? Let mee thinke of thee, thy Grace, my state after death; and hardly will these enter: soone they vanish, and while I have them in my thought, scarce halfe of me is in them. Lord, me thinkes I am like the wretched woman in the Gospell, who was held of a spirit eightene yeeres, that shee could not looke up to heaven. You shall finde such medication not in vaine, when you are ready to be transported, for it will weaken the returne of them, and dispose you both to seeke and receive the cure of this evill from your God and Saviour. The Physicians in some kinde of unseemely convulsions, wish that the Patient should looke on himselfe in a glasse, which will help him to strive the more, when he shall see his owne deformity: but I see my Letter will grow be-

beyond the due quantity of it; wherefore I end, desiring you to follow your good purpose, and not to lye under your infirmity with any pretence. Wee sometimes give way to inordinate cares, not meaning to continue them, but to settle things onely in order, that wee may be free from them: but the flesh will not heale flesh, neither will being a while distractingly carefull, ever heale distracting care; you shall quench the fire with wood, as soone as stone with yeelding to it. Againe I will doe this but till, &c. This is as much as if one would leape into the Thames, and say, I will cast my selfe into the water, but only till I be knee deepe; were not this ridiculous? Well Brother, the Lord deliver you from every evill snare; and if you will ever be a good husband, and have all things continue and prosper, be sure you win his favour, by presenting your diligent duty in Christ his favour,

in



in whose hand is all your good,  
yea, the good of your wife, chil-  
dren, and childrens children for  
rever.

Yours in brotherly affection,  
*Paul Bayne.*

29.

**L**Oving Brother, you would  
thinke me haply like to those  
creatures which sleepe over all the  
Winter, should I but continue si-  
lent till the Summer were entred.  
The truth is, I have beene very  
wearish the most of the time: since I  
saw you, but my condition is such,  
as will not suffer my minde to rest,  
were I never so free of bodily in-  
firmities, and secular cares, which  
doe sometimes looke into mee,  
though not much disturbe mee.  
Truly, it doth take up my strength,  
to get strength where with to walk  
from morning to night, waiting  
on my Gods salvation without mi-  
king

king hath. The Prince of peace is my refuge, who as hee hath his time of making heavie, so he will returne and comfort in the multitude of his mercies. These things I write not so much for my Apologie, as for your admiration and instruction, that you may consider of your own estate, and examine your peace; that if you find it to be true and sound, your thankes may be redoubled for so great a benefite, which others want, which passeth understanding: that if otherwise it prove deceitfull, you may yet make sure worke, and set it aright, while the day of grace is continued to you. The Divell circumventeth many by nothing more, than by lulling them asleep in such a rest, as will prove to restlesse smart, if it be not by repentant courses interrupted. A man may have peace from not stirring and moving his corruptions. The Divell, we say, is quiet, if he be pleased; disease not sin, you shall feele little of it: such



is the peace of a body, which is, though not sicke, yet in an ill habite, and state tending to sicknesse; it is quiet, till something be taken, which fighteth with, and expelleth the sicke matter; not because there are no peccant humors in it, but it is therefore at ease, because they are not provoked and purged out with wholesome medicine. Againe, many feele not diseasment, because they doe not taske themselves about good duties; as in exercising their faith, renewing their thankfulness, getting more shame and griefe to smite their hearts in their daily wants, in laboring to be more fructfull in good works than they have beene: in seeking heavenly mindednesse and holinesse, which might make them doe all things as become the presence of God, before whom they are. Indeed no wonder if wee be at ease while wee see not, and to these workes. A lame aking limbe hath ease while it resteth, but yet is not well,

well, though it hath not sense of evill. Againe, there is no ease from sleepinesse of conscience, while spirituall slumber bindeth the senses, and discerning spirituall; so that though there be many wofull evils, yet in all of them no diseasement is perceived. Thus a man with twenty sicknesses, well asleepe, feeleth nothing. Lastly, there is no ease often in the body, because the senses being taken up with objects delightfull to them, tend not that grief which hangeth about them: of which sort is the peace of the soule, which discerneth things amisse, matters of grieve; but the gratefull objects of the world, pleasure, company, &c. doe so possesse it, that being in these, it feeleth nothing of that which in some more retired thoughts it seemed to apprehend. What should I speake of misdeeming our estates? There is a way right in a mans eyes, the end whereof is death; and the rest of which misconceit, is like the ease  
of



of a golden dreame. Or what should I mention any other kinds, which I thinke not so pertinent for your estate? I beseech you take heede of that neglect of getting your sicke soules dressed, that spirituall sloth and restinesse, that slumber, that having your soules taken up with these matters which are gratefull to the naturall man; take heede that none of these doe make you nap to your after sorrow. You will haply say; In what standeth this true peace?

*Ans<sup>w</sup>.* In perceiving the Grace of God such towards mee in Christ, that my Conscience, through his blood, is cleansed from the guilt of sinne; that my soule, through his Spirit, is freed from the rage and tyranny of sinne, that it hath not that power to carry me captive to it, and work my disturbance, which sometimes it hath had. Thirdly, that my condition, through his Blessing in Christ made a Curse for mee, is made so comfortable, that it pleaseth

seth me well; there being no tedious diseasements with which it is accompanied, which would extinguish my joy for the present. Fourthly, that for the time to come hee will keepe me to him, putting his feare in my heart, according to his promise, that I may not depart from him, finishing my faith hee hath begun; never leaving nor forsaking me, but causing every thing worke together, for my good. For there is a foure-fold Branch of this Peace; one, shooteth forth of our Justification; the other, from our Sanctification; the third, from that Blessing with which God doth follow us, in our outward condition; the fourth, from the knowledge we have of his gracious pleasure towards us, even for the time to come; without which, wee could not have true peace: for how can a man have true peace earthly, without a secure possession of the good he holdeth? So there could be no true peace spirituall to us, now  
blessed



bleſſed with heavenly things, if we might not have and hold them with a ſpirituall ſecurity. Wherefore, deare Brother and Siſter, enter into your hearts; marke whence it is, that you goe on at eaſe from day to day: Is it becauſe you ſee, that GOD for his CHRISTs blood, which hath cried for better things than the blood of Abel, hath abſolved you from the guilt of all your ſinne? Is it becauſe you feele the power of ſinne broken, that it cannot prevaile againſt you, as ſometimes it hath done, but you finde ſinne weakned, and your ſoules with more freedome obeying God in ſuch things, in which ſometimes you could not deny your ſelves? Doe you ſee, that whereas your eſtates ſometimes were troubleſome to you, now they are made ſuch as give you contentment, through the grace of God, bleſſing us in Chriſt, accuſed for us? Doth God open the eyes of your minde, to ſee his

L

gracious

gracious unchangeable good will towards you for ever? Then you have good ground for being at ease within your selves. But if you finde that your quiet springeth hence, because you disquiet not your selves in weeding out your ignorance, unbeliefe, carelesse-nesse, &c. or because you doe not prove your feeble spirituall strengths, in labouring to doe every thing out of obedience of faith to the Lord, who should ever be before you; if because customary fashions, occasions, or objects of this or that nature, keepe you occupied about them, take heed of this Ease, as ever you desire to live in that eternall Rest, which God hath prepared for his people. Digge into your hearts betime, hold them to that which is above themselves, through the strength of Christ: (they will hang off from every thing that is not naturall to them.) Iudge yourselves daily in your wants to God-ward.



ward, seeke to CHRIST the quickening Spirit, that you may seele life and power in your waies : labour for sobriety in the use of all worldly things : (you know the last times; their destiny is to have shewes, without life and power, to eate, drinke, marry, with forgetting the appearance of CHRIST.) Labour these things, and the God of Peace make you taste his joyes, which are transcendent, above all this World can afford.

Your loving Brother,

*Paul Bayne.*

30.

**D**EARE Sister, your Letter came not to mee, till I had beene a fortnight out of *London*. I would not have hastened from you, to have been a lieger there so long. I felt my weaknesse knocking more than before, and saw your hands full, which made me long after my most familiar Mansion. For that which you signifie, as befalling you that night, I desire to have fellow-feeling with you. Wee must not, like Swallowes, take the Summer, and refuse to dwel with our friends in Winter : but it is a true saying, None knowes what newes the Evening will tell him. Had I known it in the Morning, it may be, for your sake, my second thoughts would have rejournd my present designes. But God is wise, who, when he giveth us Physicke, doth put all the outward comforts wee affect, farre from us, lest his chastisements



stisements should work lesse kindly, and to the purpose, with us. Deare Sister, the Physicke must make us sicke, that doth us any good: yet Sister, as wee must not hinder them with preposterous and over-timely comfort of our selves, so wee must not make them more vehemently stirre us than they do; for both are dangerous. I perceive by your little patheticall Letter, that you thinke a great deale on this late hand of God: *Your eldest Brother, your eldest Brother already, your eldest Brother already rooted out*; these are all affectionate eloquence. Sister, our naughty envies are full of false glasses: when God doth us any favour, giving us blessings, then they hold a glasse before us, which maketh them seeme nothing so great as they are; when God sendeth any crosse, then they deceive us with such a glasse, in which we seeme to see them much greater than they are. Besides, because God giveth us such plenty

of mercy, that wee are ever intasting and professing some good thing, or other; therefore, these being plentiful, make them lesse dainty: but not alwaies feeling some evill or other, they move us, when they come so much the more, by how much they are more unusuall with us. Wee feelee more the ach of one tooth, than the healthsome frame of our whole bodies. Let you and me then talke about these things which sticke most upon your stomacke. Sister, Is it not more kindly, the younger should bury the eldest, than otherwise? This then must not grieve you, that God hath taken the eldest; he was the ripest, and fittest to be gathered. But why doe you say, Already? Alas, good heart; if hee had died before his upper Lip had sprouted, I should not have wondred at this word: but, Sister, he lived almost to gray haire; you could not begge a longer Lease of your owne life, in modesty, than  
God



God gave him here amongst the living. If wee kept our daies in number, wee would thinke fewer yeeres many; and in those yeeres he came to a ripe age. Take heede, lest whiles you looke at that you have not, you forget the Lords bounty, which is already received, in his so long continuance with you. When you say, He is rooted out; I take it, you use this phrase chiefly, because hee is dead without heires male: but that hee hath heires female, it is a gift of grace which wee deserve not; neither will his name be dead, while his Brother liveth. And what is the Name? Is it none of our things which cannot be shaken; every Name must at length be extinct. I must not heale more in you than I find; lest when I seeke to cure a wound that is, I make a new one, which before was not. I conceive your meaning no further: but comfort your selfe in this; your bet eldest Brother liveth, and is by his

Spirit, with you to the end; your Lord Iesus, who is not ashamed to call us Brethren. O Sister, would you provoke your heart to be glad of him, you should not sorrow excessively for the absence of any earthly Brother: and whatsoever thing is in your thought, yet consider who hath done it; even your loving Husband in Heaven. If your earthly Husband should doe some shrewd turne, as unawares breake some Iewell you much set by; when you heard that he did it, you would be staied, though before you were much moved. You must say as Christ saith; Shall I not drinke the Cup my Father putteth in my hand? That God, that is, Love, doth reach it unto you. If you see God angry, yet be of good cheare; hee that will not have sinfull man let the Sunne go downe on his anger, hee will not for ever keepe anger against you: and a Parent is a Parent, as well frowning, as smiling. Judge your selfe, and with a faith-  
full



full heart, shew him his beloved Sonne, in whom he is well pleased; and he will be better friends with you than ever. Stirre up your selfe to more zeale of Gods glory, in seeking to bring children and servants to obey him in their spirits, as well as serve your selfe with bodily subjection. Oh, thinke them no servants for you, that will not learne to serve your Husband in Heaven also. Have an eye over young and old, that there be no appearance of the least irreverence in your duties to God; occasion your selfe to challenge your soule every day for unfruitfulness. Oh, we should in way of thankfulness, with all our hearts, soules, and strengths, be alwaies in serving him: wee must strive to the highest, and then God will pardon all wee come short in. And though you recount varieties of sorrows which you have found; yet know, that God striketh not with his whole hand, but fillippeth you rather with a finger: our blef-

sed, Saviour hath drunke the dregs for us. Againe, you are not alone : *Jacob*, that good Patriarch, had divers afflictions ; Flight out of his Countrey ; injury from his Father *Laban* ; feare of death at the hands of his Brother *Esau* ; a Cast-away, in regard of mercy ; his Childrens bloody Rior ; his Wives death ; *Josephs* despightfull packing into *Egypt*, &c. And *Peter* saith, Wee are made heavie with many Temptations, when neede is : Which should yet more comfort us, because that the necessity of our estate doth require that wee should have variety of sorrowes. Indeed, wee must be sorry that our soules are so sicke, that they must take so many things : but must be thankfull to God, that is, not weary, but doth follow us with things, one after another, for our good ; for your good. All things shall worke together, to the good of those that love God : Your comforts must not be in this life ;  
here



here is not that Rest for Gods people : wee will let *Divesse* sing a *Requiem* to their soules; but wee will pray to God for grace, that we may carry our crosse, and take evill no lesse thankfully than good from his hand : neither must your comfort be tacked upon the presence of a man; the God of all consolation is your Comforter, that Spirit which Christ will send unto you, from him. And let all your sorrowes be welcome for this fruit, which in the end you shall finde by them : viz. That your departure from this world shall be so much more easie when it commeth, by how much you are before by such crosse encounters killed in your affection to it. Such as must have a member cut off, they willingly yeeld to have it bound, though it be painfull; because, when it is mortified and deaded with strait binding, they shall endure the cutting of it off farre more easily so shall wee take our cutting off from  
this

this World so much more gently, by how much more painfull pinchings wee have endured. Well, the God which teacheth us to profit, as *Esay* saith; which purgeth us by these meanes, and maketh us more fruitfull; he make you more fruitfull by this his hand, in every good word and worke.

Your loving Brother,  
*Paul Bayne.*

31.

**L**Oving Sister; ill Glosses marre  
a good Text: so my ill construction had almost done by your good Letter. Yet I am not sorry that I missed your meaning; for it grieves me not so much for to misconstrue your phrase, as it gladdeth mee, that no such inordinancy of griefe came nigher you, as I imagined and feared. That which you conceived in saying, Already, I did conjecture it likewise, but did not  
plainly



plainly expresse it; because I knew persons in griefe must be gingerly handled, lest wee make a Wound where there is none, or exasperate that which is already swiged. I thanke you for my Hand-kercher: In recompance of your love, I will commend unto you a good Midwife, if you will send for her; it is my Lady Faith, who is the Soveraigne Lady and Commandresse in all things which the just man doth, or suffereth. The just in troubles shall live by his Faith. That which I live in the flesh, even in respect of this eternall life, World-ward, I live it by faith in the Son of God, saith *S. Paul, Gal. 2.* Now, this great Worthy doth come to none but those who first prepare for her, addressing themselves to her liking; secondly, send for her; thirdly diet her to her contentment: for shee will quickly be gone, if you make not such provision which is gratefull unto her. For the first: Sister, great Midwives  
on

on Earth, they come to great ones, where their wages shall be bountifull, their gifts liberall; where they shall have worshipfull respect put upon them, and all things of the best suiting to their contentment. And they come not willingly, but where there is some likelihood they may goe thorow with their businesse. But my Lady requireth no provision nor qualification in the persons shee visiteth, but that they be poore in spirit, and see themselves at such a passe, that they know not what to do without her. We know not what to do, but our eyes are towards thee, O Lord; when sense, and our owne strength are at a stand, then there is fit roome made for Faith to enter. You must thinke therefore, good Sister, what a dead lift this case is, to which you approach. You know, good *Rachel* was taken away in it. It is the chastisement of the great God; which if he should not put under with one hand, as he strikes with the other, we



we could not indure it : Yea, deliverance in this case (but that is so ordinary) would deservedly be counted miraculous. Wherefore you must not thinke of it as of a matter of course, which you neede no further to looke about, than to get help, and the accustomed means unto you : No, no; you must labour to thinke that you are in such a streffe, out of which none can help you, but the strong Helpe of *Israel*. Secondly, you must send for her : Now she dwelleth in Heaven, whither you must dispatch your hearty prayer, saying to the Lord : Thou knowest, O God, how my heart is fallen from thee, in the affiance of it, and how prone it is to leane to such helps of the creature, as I see before me ; though these, without thee, can doe nothing. O Lord, though I know there is no Rocke beside thee, yet I am so dead in unbelieve and false confidence, that I cannot trust on thee. Helpe therefore my unbelieve, and increase my faith.

faith. Now when he doth give you grace, feele faith comming toward you, you must cherrish it with such food whereby it groweth : now faith feedeth on Gods promise, on experience, and on considerations which are deduced out of Gods Word. Thus you must thinke : Lord, thou doest make the Hindes to Calve ; As thou hast chastened us with pain in travell, so thou hast promised that we shall passe the pikes, and bring forth, though with sorrowes. Againe, you must thinke, how you have found God faithfull and mercifull in this kinde. Finally, you must reason thus : That hee who hath put that mercy into a sinfull man, to helpe a Beast in the travell of it, when it is hard ; will hee faile to give you (a Daughter believing on him) all the helpe that is good for you, and which maketh with his glory ? The Lord acquaint you with himselfe, in the daily experiences you have of his  
Mercy



Mercy and Truth. Thus hoping my Midwife commeth not too late, I commit you to God.

Your loving Brother,  
*Paul Bayne.*

32.

**D**EARE Sister, I doe desire to grieve with you, in your griefe; and to have, in some measure, a glad and thankfull heart in your rejoycing. It is but since my coming to Towne, that I heard of your bruised body and diseased minde: my eyes are cast up to him, who breaketh not a bruised Reede, that he would ease your minde; to him that maketh the broken bones to rejoyce, that hee would returne you your accustomed health and comfort.

Deare Sister, wee must in all accidents of this nature, remember, that our God doth not chasten, as having pleasure, chastening simply: but

but when neede is, hee reiterateth our correction, making us heaue at sundrie times, and by sundry occasions and manners, according as our necessity requireth: We shall finde in the end, we could not have lacked any one thing, which in this nature hath befallen us.

Wherefore wee must not be too much cast downe in these Corrections; but rather admire our heavenly Fathers love, who is not weary of nurturing such unteachable children; who is not weary of following the cure of our incurable Diseases; incurable, were hee not such a healing God, who could subdue every thing to himselfe. Yea, though our Consciences doe know, that there is a cause why he chasteneth and putteth such bitter Potions into our hands; yea, that befallerh us, which is observed in unskillfull Patients, wee misse the Marke often, when we conjecture the grounds of our owne griefes. It is not want of love, Sister, to S. S.

which



which is any part of Gods quarrell (though wee can, none of us, love either the begetter, or those that are begotten, as we ought; for all our delight should be in them :) It is some defect, Sister, in the dayly course, and in the frame and constitution of the heart towards God. When wee doe not, by imprinting in our hearts the remembrance of our scarres fore-passed, preserve in our soules that lowlinesse and poverty of spirit which it becometh us to have before God, and which sometimes wee did feelee in conscience of those our provocations; then we give him just occasion to meditate on some new Corrections. When our hearts grow a graine too light; when our water (as it were) looketh but a little too high; our heavenly Father, a Physician no lesse loving than cunning, he doth discerne it, and quickly fitteth us whom hee most tendereth, with that which will reduce all to the healthsome temper of a broken

broken spirit. Alas, Sister, such is the folly in the best of our hearts, that our bearing will no longer dwell with us to purpose, than the smart lasteth; and as that weareth away, so wee grow into a kinde of lightnesse, security, and liberty, which are fore-runners of some ensuing rebuke. That God which teacheth his children to profit, and which giveth wisdom to us that want it, without upbraiding us; he open our eyes, to see our estates this way, that so he may furnish us with true understanding. Well, though these things come often, yet be not dismayed; it is Gods preventing love, who will have no nest of sicke matters breed in us, which should then dismay us, when we most of all stand in neede of comfort. A body conveniently purged every Spring and Fall, is not so subject to contract matter of deadly sicknesse, as another, which hath long gone, on without help of any such evacuation. Wee say, it is a  
mise-



miserable life, to live still in course of Physicke; but we may turne the speech in spirituall consideration, and say, Blessed are they, who are never without some bitter thing or other from God, that they may be restored, and preserved from the second Death. And for my selfe, Sister, you have superabounded to me in your love; your actions and fruits have not beene sparing, but your affection I did ever perceive towards me in all sincerity. I am sorry that I have shew'd you no more, and that my health doth not give mee leave to visit you, and come upon you, without waiting any further invitement. I have long waded in a conflicting course, and I thanke my God (who hath wrought in me) the labour of my minde, in some regards, hath not beene little; this maketh me not able to minister to my deare friends, as otherwise I should. When the hearts necessity requireth a confluent of blood to it, the hands & such  
exteri-

exterior members are left pale and bloodlesse to appearance: you may apply it; when support of our owne states calls for our strength, we cannot doe that abroad, which otherwise were behoofefull. Neverthelesse, Sister, if God ease not your minde, that you can walke in some tolerable fashion under the burthen; and if withall, you thinke my presence might be reliefe to you that way, I will for a while adventure to you, if God spare me health in any measure. If God so looke upon your spirit, as that you feele your selfe in some sort sufficiently strengthened, then out of your love forbear that, which you may otherwise in love command. Thus leaving you to your God, who teacheth us to profit, and giveth hearts as well as corrections; and wishing you much quiet fruit of righteousness in his season, I take my leave, this 30. of *October*.

Your Christian Friend, and  
loving Brother, *Paul Bayne*.



33.

**M**Y deare Sister; the Lord, who helpeth us with every good desire, helpe me with prayer, which may find favour in your behalfe, through Christ. Should no place hold me, in which I found not ease and content, I could not make abode long under the Moon: for though I have sowne the seede of both, I know that I am not yet to reape so much as the first fruits of my Harvest; I have need of faith and patience, to make me inherite every promise. The Lord be our strong Arme every morning, and teach us so to looke to him, that we may feele our spirituall strength renewed. This I speake not of contentment grounded in godlinesse, for I have that in my measure, I thanke God; but in regard of that content which resulteth from the pleasing rellish of outward circumstances. The sweet waies of my youth

youth did breed such wormes in my Soule, as that my heavenly Father will have me yet a while continue my bitter Worme-seede, because they cannot otherwise be thorowly killed. I write this the rather for your sake; for truly I find, that the conscience of my state and need doth helpe mee much to digest such grievances as would goe too much against stomacke, had not God acquainted mee with this ground of patience. For your weaknesse, Sister, I hope God will make it end in strength. It is kindly for Physicke to infeeble a while: Howsoever, hold the Rock and strength of the heart, the Lord Jesus. Hee who healed all Maladies, when hee was abased on Earth; He, whose glory hath not diminished either mercy or ability in him, Hee letteth us be weake, that hee may make us strong: our extremitie, is his opportunitie; where mans helpe endeth, Gods power begins. The Father of mercies



cies in Christ, draw you to him, and make you able a little to wrestle with him for strength, at least for spirituall comfort : Hee will be a Rocke, & strength, when heart and flesh shall faile; he will give you the Brest of Consolation, and comfort you, when no artificiall Confections can exhilarate your spirit; hee Will be Anodyne to you, easing you of all your paine and griefe, seasonably; a shadow at the right hand, against all heat which troubleth; a present reliefe. Our weak minde creeping still below in earthly succours, are much more soaked with evils than they should, could they cry to God, and get themselves, by vertue of his promises, as it were, by certaine scaling-ladders, mounted up unto him. The raine cannot lye so long on high mountaines, as wee see it to doe in lower grounds; so is it in these waters of our afflictions. For the Fit you expect; God who worketh above that we can aske, or thinke;

M

hee,

hee, I hope, will be better to you than you looke for. Sometimes, when we presume upon freedome, he doth with-hold it from us : and sometimes when wee reckon on no other, but to returne to our yoake, and take up our crosse, he doth dis-misse us: but if it doe come, and at the good time, welcome it, though it be a troublesome guest; I doubt not but God will make it please you wel at parting. Neither be too much moved at those other petty afflictions: I should rather chuse to have my house Gods Hospitall, than a Court of such pleasure wherein Gods feare is almost exiled. Bitter herbes are better, while they breed good blood, than the sweetest meate which ingendereth bitter vomit, and mortall sicknesse. The Lord give us wise hearts, which may rather chuse afflictions than vanity, which may not think much to dwell in house sometime with godly mourning. Well Sister, you have had your measure in god-ly



ly sorrow, as a foster-father to the soule : I doe assure you this blessing in the Name of the Lord, you shall receive comfort; thy latter end shall be peace, thy winding-sheet shall be as Gods handkercher, to wipe all teares from thy eyes, through Christ our Redeemer. Which I speak not, to weaken your Faith touching temporall deliverance, which God useth to shew the righteous (when it is good) though they fall into sixe, yea, into seven adversities: but that your Faith, confirmed in that which is principall, may make you depend on God more confidently for his Redemption from these present evils (which is accessory, and lesse principall) and that so farre as it may stand with his glory.

Your loving Brother,

*Paul Bayne.*

34.

**L**Oving Brother : The occasion  
of *Whites* comming home, doth  
move me to write some few words  
to you; partly, for your better sa-  
tisfaction, touching our affaires;  
partly, for our Christian Admoni-  
tion, which is alwaies needfull: ac-  
cording to that; Admonish one an-  
other, while it is called to day, lest  
our hearts be hardened, through  
the deceitfulnesse of sinne. The  
grace of God, which saveth us by  
the forgivenesse of sinne; and the  
gift of adoption, which making us  
Sonnes, bringeth us to have the  
Spirit of Christ here, the earnest-  
penny of that masse of glory wee  
looke for hereafter: This grace  
doth teach us, that is, effectua-  
lly perswade, yea, and constraine  
(as *Paul* speaketh) the love of God  
doth constraine us; all such as taste  
it, doe walke not onely justly to-  
wards men, but godly in the  
duties



duties concerning Gods worship, publike and private; and soberly, in using all the blessings and liberties of this present life, which God of his mercy doth vouchsafe us. Now, many of us are taken tardy, because, that though wee have care of faire and just dealings, yet, if wee examine our selves in godlineffe and temperance, wee may be put in the blacke Bill for *Non-proficients*. For what is godlineffe? An inward devotion of heart to God, which maketh the godly soule both use diligently all parts of his worship, private and publike, and also in every thing to seeke his glory. So, to walke temperately towards our selves, is to be soberly affected towards the things of this life, which wee use: as neither to play the Harbengers and Purveyours, to provide for the lusts of our hearts, before we have them; nor yet to goe too deepe in them, when wee have them; nor finally, to be moved much, if wee

have not this or that which wee desire. If we have tasted the sweet grace of God in *Christ*, you must needs finde your heart drawne on to care to please God by holinesse and sobriety, and weanednesse from the things of this present World. Gods love constraineth us to love. *Eos amoris Amor* : That you shall say, What have I in heaven but him? in earth in comparison of him? We love him, because he hath loved us first. And if you have felt the sweet of his grace, which is better than life, it will weane you in some measure, and make you sober minded in these earthly affaires and delights. I count all things drosse and dung in comparison of *Christ* and his righteousness. A mans mouth doth not water after homely provisions, when hee hath tasted well of delicate sustenance; so, whose heart hath shed into Gods favour, which is better than the vintage or harvest, than all earthly profits and pleasures : he whose heart feeleth this,

can-



cannot but be more weanedly disposed towards things transitory, than those whose portion is in these matters, who know no greater happiness: wherefore let mee intreat you, as you will assure your selfe that you are a Scholler, taught by the grace of God; let me, I say, intreat you to stirre up your selfe to godlinesse, not to the outward naked profession and shew of it, but the power of it is Gods Image renewed in the spirit of your mind, *2 Tim. vers. 3. 5.* Then as your face in a glasse looketh to your selfe, whose figure it is, so let your soule ever be looking towards God, whose image it beares; stir up your selfe to him: such as love not the Lord Jesus, let him be accursed. Would not you be ashamed to love another more than your owne betrothed wife? Shal we not blush to have our affection more towards the creature, than God our Creator and Redeemer? to whom we have plight our faith, as being baptized

in his Name; which is likewise called upon us, as a mans name upon the woman with whom he is coupled? Now true love is officious and diligent, not contented with good workes which are good cheape, but it will constraine us to doe all good services that are pleasing to God. The love of God constraineth us, yea, in private, to doe like as *Abraham* the friend or lover of God, *Gen. 18. 19.* Yea, to hate that which is evill: Yee that love the Lord, hate iniquity, and do feare to offend God. *Res est solliciti, plena timoris amor*: As it expelleth that slavish feare, which is more of punishment than offence, love casteth out feare; so, sober and watchfull, put on Christ: Take no care to fulfill the lusts of the flesh, use the World as not abusing it; be married as if you married not; yea, cut your flesh shorter in some things your minde superfluously desireth, like *David*. Remember *S. Paul*, *Phil. 4. 12.* who was so weaned to  
all



all things through Christ, that hee could doe as well in want of all things, as in abundances. Doe not all you may doe, lest you quickly commit that you may not doe. All things are lawfull, but I will be servant to nothing; be not unprofitable towards God: Trees without fruit shall be cut downe; many shall seeke to enter, and shall not enter. Short shooting loseth many a game. I call on you, lest your thoughts of marriage, your festivall recreation, your companies, rests, bring you asleepe: An easie thing when the Candle is forth, and all still without din, to fall a napping; which will prove to your cost when God shall send forth summons for sluggards. My wife is weake, but God doth beare her up with meeknesse, thankfulness, and hope, in all her afflictions. We both remember you, and wish your heart may not be hardened through the deceitfulness of sin. Blessed is hee that teareth alwaies, but hee that

hardenth his heart, shall fall into evill. Farewell, commend us to Mr. M. his wife, &c. Brother, remember one thing is necessary; what if we could win the World, and lose our soules? Thinke often that Christ doth denounce wo on the World; whom hee taketh not in whoredome, drunkennesse, extortion, &c. but whom hee findeth with their hearts asleepe, in eating and drinking, building, bargaining; that is, following lawfull things, but with neglect of godlinesse, and therefore unlawfully. Reade these places. You have turned the quotation of many a Statute, reade them againe and againe. Corporall meat tasteth in the mouth, these are sweet in the belly: A man cannot eate his Cake and have it. But you may eate these words often; and the oftener you feede on them by meditation, the more sweet nourishment you shall find in them.

Your loving Brother,  
*Paul Baine.*



35.

**B**eloved Brother, though I have  
taken my course hitherto, and  
beene more indulgent to my selfe  
in privacy than heretofore, yet as-  
sure your selfe, you are in my best  
remembrance daily. My heart doth  
intend to do you the best services I  
shall be able, in way of your soule;  
I hope I shall execute them in good  
time. : I would be sorry the Steed  
should sterve while the grasse  
groweth, as wee we speake in the  
Proverb. Wherefore I do admonish  
you, that you would stir up your  
heart to repentance daily, and that  
you would labor to feele that your  
affections are now set upon God :  
this is the touchstone by which we  
may try the truth of our Religion,  
and of that Faith we have to God:  
that course which is estranged to  
these, is all the country wide of the  
way to salvation; this is the way  
thither. If you wil escape the wrath  
to

to come, repent, and doe workes worthy repentance. If you repent not, yee shall perish. Now the exercise of this, is thus much: *viz.* A renewed griefe for all unworthinesse past and present; to come home neerer & neerer to God daily. Can we doe easier penance, than to let our hearts smite us with the thoughts of our ignorance, our carelesnesse of God, and neglecting of his service? of our great unprofitablenesse, which alone is fearefull? For the Tree that bringeth not forth good fruit, is as well cut downe to the fire, as that which is loaded with bad. We cannot shif, but grieve in these considerations, if our hearts love God. If we faile a friend in duty of love, it grieveth us; but if we doe him a displeasure and trespasse, justly alienating his minde from us, it doth cut us at the heart, that wee have forgot our selves so farre, and we be shrew our selves for it: shall we then take no care for the things wee omit and

commit



commit against God? Malice only is carelesse of shrewd turnes done to such whom she maligneth. The nature of Love, is to grieve at the least offence given, there where she loveth: What if shee offend him not so grievously, as we see others, shall we therefore not be grieved, though wee hold on in a course in some measure offensive? Man hath right to a penny as well as a pound, and may be wronged as well in the one as in the other: And will not the same rule hold towards God? You must the rather heare on this side, because that the sparkling of Gods anger in your Towne, was a Summons sent forth for us sleepers, that will not awake our selves, and prepare to meete our God in hearty humiliation. The Famine and Sword, and Plague, you know are the three greatest Arrests that God serveth on such as breake his Covenants impenitently. This, Brother, is the onely way to avoid danger, to looke unto Gods grace  
with

with a sorrowfull heart, acknowledging, that you have served him loosely and unfruitfully. If a Creditor should lay wait to arrest mee, being in the City; though I changed my Chamber from the Temple to White-Chappell, though I corrupted the Sergeant with a Fee, all this could not secure me; for another Sergeant might be got, or some new counse devised for mee: but if my Creditor be compounded with, I walke safely. O Brother and Sister, thus it is: wee are all of us debtors unto God; Sickenneses are but his Sergeants; there is no way of defeating, if God do lay his hand upon us, but by suing unto him with faithfull and sorrowfull hearts, that it would please him, for his Christ sake, to give us a *Quæritus est*, and freely acquit us of all our trespasses; which stand till then, as so many Debts in his Bookes, upon our heads: then wee may sleep on both sides, and walke at large; the Coast is cleare, with-  
out



out danger. Wherefore delay not this matter; let not company transport you, let not feare of painfullnesse, and forgoing delight (you are worse afraid than hurt) let not any indisposition and slothfulnesse hinder you; shake up your selfe, Christ will helpe you, *Modò & modò non habent modum*; the longer you put it off, the longer you may. A man that getteth up some time, when his head seemeth full of sleepe, feelleth no want of it, when hee is well wakened; nay, is often more lightsome, than if hee had continued sligging. Wee shall lose no contentment, by offering violence to our spiritull slothfulnesse. The Lord, that tooke *Lot* lingering, and carried him forth of *Sodom*, hee catch hold of you, and helpe you in this businesse. And when you have found this way, you must helpe your Wife, and call on her, to returne with you. A good man cannot tell how to goe to heaven alone: the Communion of Saints must

must be a point of practice, as well as an Article of Beliefe. One Candle lighteth another: even so grace, where it is, will labour to kindle grace where it is not. We had need to returne; all that live strangers from God shall perish: as for us then, it is good that we draw neere unto him. Now if you aske how you may walke with God? I answer you; by setting your heart upon him: for as we say, There a man is, where his heart is; neither can wee have God otherwise for our God, unlesse our hearts be towards him; for if our hearts be on any other thing, then that is our Treasure and our God. Now if you would find out, whether God hath your heart, or no, you must trie it by these rules, by examining whether your thoughts and affections are taken up with him. If our hearts be set upon a thing, wee thinke on it often, and muse thereon in the night season, being not able, means-while, to take any  
rest



rest for it. So, all that feare the Lord, must be thinkers on him : though hee be not in sight of the bodily eye, he must still run in our minds. If we take no thought of a thing, it is a token that it is of no respect with us. Brother, God is not so commonly knowne, but hee is as rarely thought upon; and mens hearts smite them not, when they goe day after day, not once calling to minde the powerfull remembrance of God : though the Scripture, when it doth terme men all the evill that is, doth stile them no other than such as forget God. Againe, as the thoughts must be mindfull of him, so the affections of love, joy, feare, and desire, must be towards him. Examine therefore, whether you finde not, that your desires are more inclining to earthly things : you feare more often, lest men should censure you, and note you of novelty and precisenesse, for doing duties to God ; than that hee should justly have a quarrell

quarrell against you, for neglecting his service daily. So, if your heart joy not in the acquaintance you have with this or that man, more than in the knowledge you have of God in Christ Jesus, which is Life everlasting : Looke if your heartiest love be not bestowed rather on the creature, than on the Creator and gracious Redeemer, Jesus Christ. Now, if you finde affectionately, how farre your heart is out of square, then you must not neglect to seeke remedy for this evill; Griefe which is at the heeles thereof, is not to be regarded. For when the most vitall part, even the heart, is touched, then wee seeke Cordialls, and besirre us for the restoring and preserving of it : If the heart, as the Fountaine of this momentany life, be respected; what care must wee have of it, as it is a Fountaine of spirituall life, never to be ended? There is but one Physician that feeleth this heart-pulse, and is  
able



able to heale it ; even Christ Jesus, that hath said, Hee will take from us the heart of stone, that is, our secure, impenitent, and dreadlesse hearts, continually offending our God; and will give us fleshy, that is, tender hearts, such as shall smite us when we trespasse against him. We had need to cry to him; for the best of our hearts; if we knew them, are so naught, that they had need to be made anew thorow-out, for they are past mending. Labour to find out this mortall poyson, which extinguisheth all life of grace. The love of the World, and the love of the Father, fight like fire and water, they will not dwell together. Keepe the heart with all diligence, for thence are the issues of life; pray to God to change it, pray to him to keepe the frame of it: refraine that which increaseth the sinfull distemper of it; acquaint your selfe with such good meanes, by which your thinking upon God, and your hearty affecti-

affections towards him, may be cherrished and encreased. I will shortly send you a Letter of fuller direction this way. It is better to feele Gods favour one houre in our repenting soules, than to sit whole Ages under the warmest Sun-shine this World affordeth. Commend me to my loving Sister; she must thinke of this matter too: not those that are carelesse and slothfull, but the violent, that catch at it by force, they carry away the Kingdome. Many that seeke, shall not enter: what will become of us, if we seeke not; in words and profession? All Christians looke to Heaven; indeed wee are all for the Earth: this taketh up our thoughts and affections, that wee are like Boat-men, that looke one way, but row another.

The Lord be with both your spirits. Farewell.

Your loving Brother,  
*Paul Bayne.*



36.

**A**Las, deare Brother, I desire for  
to condole your chance with  
you in the sight of my God, wish-  
ing him out of his grace, to enter-  
lace the sense of his sweet love  
with your bitter discomfort, and to  
give you the quiet fruit of righte-  
ousnesse, following in the end of  
this your chastisement. The Lord  
doth give us many things, and that  
onely to prove us, that by them  
we may be led unto knowledge of  
our hearts, either to see our owne  
weakenesse, and thereby reverence  
and love the Giver, and so to be  
comforted when hee taketh them  
from us; or to discover by them the  
unweanednesse of our affections, by  
living in security, and forgetfulness  
of God; that finding such things,  
wee may be moved to godly sor-  
row; the end of which, is salvation.  
Event, which is one Booke that o-  
peneth Gods secret pleasure, doth  
now

now speake thus much ; That God did never intend that you should long injoy that gift hee gave you ; hee did it to try what was in you, to make you see it, either to your comfort, or to your further humiliation before him. The spirit of man knoweth the things of man ; you have a privitie within your selfe, which can determine one way this case, which in it selfe is indifferent. Now to helpe you (as God shall guide) under this hand, you must marke what this course, on Gods part doth most probably tend to ; and in the second place, what you are to doe, that out of your great losse, you may worke to your selfe true advantage. For the first, the Lord doth point out thus much ; that there is corruption still lying in you, that must be purged forth ; and that he out of his fatherly loue cannot cease, but minister medicine to you, to the end that hee may bring away that which would otherwise hazard your soules health.

We



We are not made heavie with many things, unlesse our neede so require, saith S. Peter, Chap. 1. 5. A wise Physician will not give Potion after Potion, where bad matter is sufficiently evacuated; much lesse will God reiterate such strong purges, if he did not see that our need did enforce it. Wherefore, deare Brother, you must learne to see Gods mercy in following of you, and the neede your soule hath thus to be dealt withall; you must bethinke you, how that his former blow did not worke so to purpose upon you, as was meet: which doth make him deale like the cunning Physician, who when there is not blood enough taken away, doth *Repetere vias*, open the Veine, and make it bleede afresh. You must bethinke you, what scape did overtake you in youth, that your God should make a semblance, as if he thought you not worthy of the stable fruition of so lovely a blessing, as is a Christian tractable

tractable loving wise : Happy is he that diggeth into himselfe, to find the roots of his evils. *Morbi nostri facilius curantur quàm inveniuntur.* Pray to God that you may take to heart the causes of things ; then the effects shall quite cease, when the causes are removed. We that hold demurs to sound the truth of causes, and who would rather have the judgement of a whole College of Physicians, than not find out the ground of a bodily grieve : how should wee seeke to God, that wee might through his light discern what dwells in our spirits ? Which is the ground of his displeasure. Now for the second thing, how you may make the best of this visitation ; you must doe this, be declining that which may hinder, and using that which may further the effectuali working of this upon you to salvation. O Brother, if you take phisicke, will you goe out into the aire ? Will you distemper your selfe by diet ? Will you hurt the  
the



the working of it in you? (Such accidents as these, are Gods Physicke for your soule : O be carefull to let them worke in you to purpose, that your healing (when God shall shew it) may stand a Fall & Spring with you, may be continuall. If a Potion stay not with us, but come up againe untimely, what will it benefit the body? If a Seare-cloth be put upon us, and wee weary quickly, pull it off againe, what profit can it bring us? O so, when God layeth these Plaisters to our hearts, indeed somewhat smarting, if we will not let them lie on, but quench that sorrow for sin, by company, and other occasions, not dieting our soules, as who are Patients under Gods hands : Alas, wee shall be as ready for a new Purge, as if we had never taken any. O Brother, I give you no worse counsell than I my selfe practise ; if I knew any safer, you should have it. The Lord give you wisdome, that you may be able to looke before you, and delight in

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such

such things, which though they be tedious for the present, yet they will end sweetly. I know your danger; Oh, if wee had but our owne foolish hearts, wee had enemy enough, too mighty for us, without the helpe of Jesus Christ our Lord: But a great many of Syrens sing about you a great many of matters, which will by little and little, steale the savory thought of these things out of your heart: yea, I would we had not evill spirits to keepe possession in us, with such violence, that wee can hardly make entrance for a thought of this nature. Again, it so fareth with us, that things the second time, stir us not commonly so much as at the first; as nature, the more shee is accustomed to medicine, the lesse she is moved with it: O, you must be afraid of this carriage to your Physician; strong things will poison us if they purge us not. Again, our hearts are so hard, that till the Spirit doe soften them, these afflictions which are Gods hammers,



mers, beate cold Iron; all is bootlesse. O, when you feele it, cry to him that hath promised to take away this heart of stone: what need I warne you how malicious the diuell is, to dart such thoughts thorow us, as if seeing it will be no better, alls well enough? Your state is thus augmented, your credit increased, your selfe more capable of further advancements and contentments in that kind; seeing you lived kindly with her, and it is Gods pleasure, who can undoe that which is done? The Lord rebuke him for you. O turne from such cursed thoughts which tend to this, that you may be kept slumbering and sleeping, till God send forth some heavier summons for the awaking of you. Now for your helpe this way, I have sent you a letter which I have long intended, but hitherto have beene prevented: The Lord blesse it unto you. There be two extremes under Gods hand: the one is to set light by it, the other is

to droope too much under it. Now you must go in the midst; take it to heart, but with hope, knowing that it is good to beare the yoke, and that it shall be well with such as wait silently upon the Lord: and therefore say with *Micha*, *I will beare it, because I have sinned*. Think your heavenly Father, that God that is love it selfe, hath put this cup into your hand, and say with Christ, *Shall I not drinke the cup my Father hath put into my hand?* For our bodies good we drinke things which make us set many a sowre face on them; what shall wee not welcome for our soules health? Yet as you must let it downe, and humble your soule, so you must comfort your selfe another while, there is mercy with him that he may be feared. It is good to intermeddle restoratives of spirituall strength, which may raise up the soule in true comfort, as well as otherwhile to beate downe our soules in thought which may humble them.

The



The Lord hath given you from time to time pledges of his fatherly care over you: yea, such by which you may gather, that he will never forsake you; whom he loveth, hee loveth to the end. Yea, this is his great love, and he offereth himselfe as a Father to you, that he will not let your spirit goe at randome, but correcteth the thing amisse in it; that he bring you to be partaker of the quiet fruit of righteousness, and save you from being condemned with those that are of unbroke heart, whose harts never mourned for their sin. If you cannot see this mercy, of this you must not be dismaide; though it be night, wee shall have day againe, yea, his love is the same it was, though our sense and feeling is changed. *Sit licet in natos facies anstera parentum, Mens tamen aqua manet.* I do assure you in that knowledge of my God, that if you doe but favourably judge your selfe before him, and humble your selfe in his sight: if you will a

while count that state best when you feele your heart devoted to him; though the countenance be dejected, that great God that comforts the abject, and exalteth the humble, hee will exalt you and comfort you with true joy and prosperity. Thus in haste I commit you to the Lord.

Your loving Brother, P. B.

37.

**L**Oving brother; I know a word or two will be more welcome than continuall silence; wherefore I will let you understand how it is with us. My wifes infirmitie doe continue with her, but shee hath more strength, I thanke God, and the violent working of them is even past, at least resteth for a season. It went, when I did write to you first, exceeding hard with her; but if the Lord give us faith, hee can worke above all wee can aske or thinke. It is good wee should have



have false fires shot off sometimes to start up our slumbring soules, which are heavierto sleepe, though we be never so wakened. Sometimes a coldnesse commeth on our spirits, which maketh them unactive unto good, like as it is in the body, the heart is asleepe sometime when the eyes are open: sometime wee take a nap in the lust of our hearts: sometime wee winke, by falling into unfruitfull courses, idle words, passing good houres to no purpose: the Divell hath many waies to rocke our soules asleepe, by making us rejourne our good purposes, and take day: still a little slumber, a little folding of the hands; if we escape falling from grace, lusts unfruitfulnesse: if we will not make delaies, but set upon good duties, yet even in these, our drowfie hearts make us nod oftentimes through indevotion.

And because I am fallen into this Theame, I pray you both take heed that your Soules be not thus over-

taken, that the first love, the graces which at any time you either have had be not lessened. Looke in the 13. of the *Revelat.* 26. and not to husband our talents, or increase them, is the next fore-runner of judgement. Take heed of giving place to lusts, *He that soweth to his flesh, shall reape destruction, Gal. 6. 8.* Take heed of unfruitfulnesse: the tree that beareth not good fruit, is a tree that shall be cut downe; as well as the tree that beareth bad fruit, and every idle Word shall be accounted for: let not the Divell prevaile with us to put off a good purpose; quench not the Spirit, *1 Thes. 5. 19.* delaies, if any where, here they are dangerous; let us shake our selves up against that indevotion and spirituall sloth which will creepe upon us in doing good: be not slothfull, be fervent in spirit: cursed is he that doth the businesse of God hastingly. Brother, we that are the Lords, though wee are not in a dead sleepe with  
the



the World, yet our soules have the remnants of such a lethargie as that wee are often napping in these kinds. The Lord hath need to send out summons for us sleepers, or we should be in danger by them. Awake thou that sleepest, stand up from the dead, Christ shall give thee light; he that is the true light, the quickning Spirit, having our nature glorious with him in the Heaven. The Lord our Redeemer, the quickning Spirit, quicken our soules, and keepe them through faith in his power, to that Salvation which is laid up for us in the Heavens.

Your loving Brother,  
*Paul Bayne.*

38.

**L**Oving Brother, I have received your letter, full of heavie report, but that our neede is such that wee must be made heavie with sundry  
 N 5      tempta-

temptations; our God doth not delight in beating us, but our necessities inforce it: God hath taken from you an innocent and sweet comfort, the naturall Nurse of your nursery, a faithfull dispenser of your estate: in a word, a good wife, who did you good and not evill all her daies. Wee are bereft of a Sister, a Sister indeede (as *S. Paul* speaketh of Widowes) whose losse, though I beare more weanedly, because I knew her more sparingly; yet it doth grieve mee she is gone without any fruits of my love with her. The Lord teach us to be serviceable mutually while we enjoy each other, that wee come not to wish we had done so. Brother, it is my desire, and I will seek at Gods hands with a fasting for you, that hee would give you repentance, and speake to your soule, humbled under his hand, that he will heale all with advantage. A great breach hath God made in your house, but his mending is better than his making.



king. I doubt not, but you know by this, that God doth call you to repentance; no bush will stop the gap so well, as humbling our soules; and judging them in this sight: now this is an exercise that requireth entring into our owne hearts, and considering what evils have slept in our bosomes, especially in those waies which the finger of God doth point out more particularly: *Deutr. 30. 1 Kings 8. 47. 2.* To get a sight and sense of Gods hand on us, and yet of his mercy that we are not consumed. 3. From this feeling especially of his mercy, which is never taken from us in his chastisements, we must humble our selves by confession, which giveth glory to God, and shame to our selves, by censuring our owne soules: as *Ezek. 26. 34.* Yee shall judge your selves as worthy to be cut off: by crying for mercies, as *David, Psalm. 51.* And thus in humiliation come to him, and renew our covenants with our God.

now

Now of our selves, wee are full of indisposition to this worke; and all that converse about you, in comparison, will call you from this practice, in which onely is your true peace : and so you had neede to looke up to Iesus Christ, who is made the Lord, that hath all power in Heaven and in Earth, that hee may give his Israel true repentance and forgivenesse of sins, *Act. 5. 31. Esay 26. 12.* Not thinking much to attend upon him, as the eyes of a hand-maid on her Mistresse : For who is like unto our God ? and what is more precious, than the Grace of Repentance ? Againe, Brother, know, that you have no wisdom, to carry your selfe as becommeth you under this great hand of God : For on both hands the Divell will assaile you, and the folly found in our hearts, doth make his Temptations more dangerous ; first, to despise the Correction of God ; secondly, to count it irksome, either to ward the  
smart



smart off by impenitent meanes, or to be swallowed up with griefe, and filled with bitterneffe, in enduring of it. Now for the first, we doe it partly by inward suggestions; perswading our selves, that wee shall weare the matter forth well enough, that wee are once againe at liberty, and are in election of such and such preferments, (if such things happen not to be in your minde, it is the God of Peace that keepeth them out :) sometimes againe, by making this or that way delightfull unto us; suffering our selves to be drawne away by idle company, which are no better than the Divells Whistle, to call us away from all savory courses, yea, his Minstrels, to lull us in our spirituall slumber. Now take heed hereof; for this were to dawbe up the wall with untempered Mortar: The ease which is gotten this way, is like the easement of cold drinke to hot Agues, it would make a worse thing breed; for that which stayeth

stayeth the working of mans Physicke, hurte th the body; which we may conceive by application thereof to the soule, if wee will not imbrace our afflictions patiently. Now, if you will not listen unto God, when he calleth on this manner, then hee will drench you with sorrow, especially three waies. First, hee will hide from your eye the remembrance of such things, in which you may take comfort; yea, keeping you from tasting all the mercies of God, with which this correction is intermeddled. Secondly, hee will helpe you with a Spectacle, and make you see too big, both the present hand, and all old matters & circumstances, which may make it seeme grievous. Thirdly, hee will hide from your eyes all comfortable hope of Issue, which God is most faithfull to give. Now therefore, deare Brother, the Lord Iesus grant you may finde favour in his sight, to escape evill snares. Make a vertue of necessity:  
be



be not afraid to see sinne, and feele the smart thererof; but remember withall, what the Law of the Spirit hath done in the course of your life: strike your covenant anew, there is hope with our God; for all this, read *Ezech. 2. 3.* He is faithfull to give Issue; yea, though hee make heavie, yet he will comfort in the multitude of mercies, *Lament. 3. 32.* Turne from it, as from the Diuell, that would quench the sparks of your godly sorrow and abjection before the eyes of your God. Take heed my Sonne, of despising and making light, or accounting irkesome, the chastisement of God: If yee lacke wisdom, begge it; I will give it, and not reproach you, *Heb. 12. 5. James 1. 5.* O cry to God, that thus you may be guided. Should you not finde this grace, hee would quickly lay your honour in the dust, and we should have cause to weep in secret: Farewill his Kingdome, farewell every thing. But if hee give you this, I dare

dare assure you, all happinesse shall follow you here, and for ever. Seeke his Kingdome, and all things shall be cast upon you, *Matth. 6.*

## 39.

**M**Y deare Sister, what thanks doe I owe to my God, for his Fatherly consolation, where-with hee doth comfort you? The Lord increase in mee brotherly love, and that grace, which may make mee sanctifie him in all his mercy and truth, which I see him shew any of his children; especially such, whom his providence hath endeared to me, above others. The increase of your godly grieve, with freedome from distrust, more than heretofore, hath nothing in it to be admired. The more wee love, the more wee grieve, that wee have offred any grievance to those whom wee love. The more wee feele Gods love in forgiving us, the



the more wee love againe : shee loveth much, because shee findeth much is forgiven her ; much love shewed her first. Distrust hindereth us from feeling Gods love : Gods love is eclipsed from us, ours is much enfeebled towards him ; our love weake, our grieve for offending him, cannot come so kindly from us, for this is proportioned to our love. Blessed be God, who giveth you those groanes, after his grace : God acknowledgeth that which his Spirit suggesteth. When wee bid our children (as Charity for example) say, I pray you, Mother, give mee this ; we doe it not, but when wee meane to give them that which wee teach them to aske. So it is with God : Hee doth not send his Spirit to our hearts, to helpe us with groanes, but when hee meaneth to answer our desires : Hee that maketh us sow, will make us reape. Hungrie poore soules are glad, when they heare that meate is toward

toward them ; glad when they are invited, though yet their Knife is not laid on board. Let this comfort you, Sister, your Christ saith, Come whoſo thiſteth, and drinke till it ſtreameth from you, *Iohn 7.* And the poore ſhall eate, and be ſatisfied, and praiſe my Name. They that ſeeke the Lord, their hearts ſhall live. The Lord rejoyce over his owne Worke, and continue it in you unto the end. Farewell.

Your loving Brother,  
*Paul Bayne.*

40.

**D**Eare Sister, your couſin *Den-*  
*bam* returning, I cannot but in few words answer your Letter I received. I doe deſire to be thankful for Gods truth and tender mercy towards you, and for making mee a Miniſter of your Conſolation : Though wee be unfaithfull, yet God will be found faithfull.

When



When wee through weaknesse, follow him, not challenging him with reverence, concerning his good words which hee hath spoken to us; when wee wait not on the performance of his promises; even then hee preventeth us with his goodnesse, and for his Names sake, hee commeth leaping over those Mountaines of *Bether*, viz. all our indisposition, and unworthinesse. He who is thus good to us, so unbelieving; if we would mend our faith, how would he augment his mercies? This faithfulness of God should make unbelieve odious to us, and cause us to labour against it, by looking to the Authour and finisher of our faith; even then, when through Gods gracious presence we feeble our selves in best taking. For as a man, who hath beene handled sore once with the Stone, will labour to keepe it downe, and cleare himselfe of it, when now hee is well, and the Fit over; so, in this unbelieve, having found how it shakes

shakes us; when wee have the most release from it, then must wee still be dealing with it: for though the Fit is ceased, yet the spirituall sicknesse still lurketh in us. Remember, good Sister, how the Divell hath disturbed your peace: how little things, not looked to more timely, have bred matter of great grievance. Labour to have still in sight that our naturall folly, which maketh us remember our beating no longer, than the smart lasteth. Labour to heare your Christ saying every day to your soule; I am that Saviour, who save my people from sinne, I will be thy salvation. Finally, strive to have a thankfull acknowledgement of Gods mercy towards you: Then shall your Peace be like the Sunne, which shineth brighter and brighter, till the height of it be attained.

My desire is to doe good to your soule, both in my presence with you, and absence from you. If you could marke your selfe, and let me know



know what most binderech you; where you finde your selfe weakest, I should fit you better with advice, when God gave me ability to ponder that estate. I continue, Sister, better than sometimes I have beene, but held under the hand of God: For that painfull weaknesse in the bottome of my body, doth still follow mee. The Lord teach mee to doe his will, and indure his pleasure: And hee that will have sinfull men joyne with Correction, Nurture and Instruction, hee make me profit by all his chastisements. The Lord delight to make us ever with good hearts confesse his truth and mercy towards us. The Lord blesse you with increase of comfort, and blesse all yours, with you.

Your loving Brother,  
*Paul Bayne.*

**L**Oving Sister, I am glad that God doth adde somewhat to your health; for I hope it is a pledge of further favour. The Lord open our eyes, that wee may see him to be our life, and the length of our daies. You must not let want of company make you lesse light-some: wee use not company well, when wee are not fitted, by enjoying it, the more thankfully to forbear it, when the pleasure of God is, that we should be bereaved of it for a while. Your best Husband, hee is with you still, at Bed and Boord, ready to vouchsafe you the sweetest Communion. The Lord of his tender love draw you after him, and speake peace and salvation to your spirit. I have kept from you the extremity of my Visitation; but the Candle hath not gone out by night, since the Thursday after my comming from you: till  
within



within these two nights, for a good space, I have beene forced to have some watch by mee. Yet, Sister, these are but the beginnings of sorrowes, these are not the sicknesses that I have long looked for. The Lord make mee precious in his sight, to be made able to suffer and doe every thing in his Christ. My heart followeth God, desirous to be taught of him wholly, to endure all his pleasure. I thanke you for your loving remembrance, which you still have of mee. The Lord stirre up my heart, that I may remember you to him, and that I may be ready to helpe you with whatsoever Office of true love shall lie in my power. Thus with my love remembred, I commend you, and all my Cousins with you to the gracious protection of the Almighty.

Your loving Brother,

*Paul Bayne.*

**L**ove is a thing we may lawfully  
 owe; and because this is a fruit  
 of love to consider one another,  
 and provoke to good workes, to  
 exhort one another, that we be not  
 hardened through the deceitful-  
 nesse of sin: Therefore I wish that  
 other things not neglected, my love  
 may be most fruitfull in this kinde.  
 Let me then call to your mind the  
 duties you know well, that you  
 may more and more be a practiser  
 of them. The Scripture, 2 *Cor.* 13.  
 5. 6. biddeth us prove our selves,  
 and telleth us, that if Christ be not  
 in us, wee are counterfeits: It be-  
 commeth us therefore, to see on  
 what ground wee stand, that wee  
 may make sure worke with our  
 God. If false gold walked abroad,  
 wee should not take a Piece, but  
 trying it; so wise wee are, that we  
 may not be deceived in earthly  
 things, when wee hand over head  
 admit



admit any thing as currant in the way of salvation. Now wee may easily know if wee be in Christ, or Christ in us : for as where the Sun shineth it may be discerned hence, because the darknes doth disperse, all things are lightsome : Even so, where this Sun of Righteousnesse shineth, the darke clouds of ignorance and sinne are scattered, the light of knowledge and grace shineth. If you be in Christ, you have crucified the flesh, with the lust of it, *Gal. 5. 24.* If you be in Christ, you are a new creature, *2 Cor. 5. 20.* Wherefore, Brother, because I know there is little wind abroad to drive this Mill, the Lord by his Spirit worke all things for us.

Your loving Brother,  
*Paul Bayne.*

O

43. Well

**W**ell, you should let mee heare from you, and know how you feele your soule affected; who can fit a shooe that knoweth not the foote? how can I fit you with helpfull counsell, while you conceale from mee your daily condition? You would not willingly have a Physician prescribe blind-fold, roving in uncertaine without a marke; but you care not what you put upon my invention. Brother, how do you feele your soule every day? doth it grow up in the life of God? hath it more desire of him, thought cōcerning him, more love, repentance, holy shame-fastnesse? If the body be in an Atrophy, and not like, what meanes soever wee used, what a grieve would it be unto us? shall wee not grieve if our soules grow not up in the life of grace? Doe you feele some little good thing more than you have done



done heretofore? it must comfort us, and wee must confesse it with thanks, giving to God glory. If we mention by Letter, and blesse God in our bodily health, how much more must his kindnesse in our soules be acknowledged? I pray you let me & you fall into Letter-colloquies of this nature. Brother, the life of Grace in the heart doth aske daily diligence to maintaine it. Doe you not see in nature, *Animantis cuiusq; vita est fuga?* Were it not for the repaire by nutrition, the naturall life would be soone extinguished. So doe you not feele the life of God in your soule? you cannot find any vigor of it sooner, than you shall feele a secret exhaustion and decay creeping upon you. Now as wee take bodily refection daily, and count it not grievous, so wee must worke upon our hearts before God, that we may feele by this means, from him a daily renewing of the best strength in us. The good God of nature hath put a de-

light in those bodily functions, in  
 w<sup>ch</sup> is the preservation of our per-  
 sons; this makes us not abject thē :  
 but because our soules are to the  
 meanes of grace, as a sicke stomack  
 is affected to meate, because it is  
 painfull a little to us, therefore the  
 best duties are fore-slowed. The  
 Lord save us from this sloth of spi-  
 rit, we will eat without appetite :  
 one bit, they say, will drive downe  
 another. Let us doe thus with our  
 soules, and we shall finde that easie  
 which hath seemed painfull. With-  
 out cracking the shell, wee cannot  
 come to the kernell. The Lord  
 keepe you in his feare and favour.

44.

**G**ood Master *Dow*. I cannot  
 but write unto you, things  
 going as they doe, though other-  
 wise I should have used some for-  
 bearance, because of my employ-  
 ments. The first part of your Let-  
 ter did rejoyce mee, and the latter  
 grieve



grieve me: For I desire to practise the duty of remembering the afflicted, as if my selfe were afflicted in body; according as wee are commanded, *Hebr. 13. 3.* I am glad God hath not onely kept you hitherto, but shed into your heart his Fatherly love in Christ: so that you vow (through his grace) thankfulness unto the end. A voyce taught by Gods Spirit; for you may see the same working in the heart of the Prophet, on like experience of Gods goodnesse: *Psal. 146. 2.* *I will praise the Lord during my life, as long as I have any being, I will sing to my God.* It is a seemely thing to breake out into those voyces: what shall wee give the Lord for all his benefits shewed to us? Deliverance is comfortable, but Gods loving kindnesse is better than life. Therefore wee must bow our knees to the Father of our Lord Jesus Christ, that wee may know more this love of God in Christ, which passeth all knowledge.

ledge. It was Gods great mercy to let you drinke of his favour in any measure, before hee changed his right hand; I meane his dealing with you: for whom hee once loveth, there is nothing shall for ever make a separation betwixt his love and the party. Neither life, nor death, neither any thing present, or any thing which may fall out hereafter, shall be able to separate us from the love of God in Christ: for all Gods gifts, his love, and the fruits of it, concerning that better life, they are without repentance. You must then not let your selfe be too much cast downe, but comfort your selfe in the Lord your God. I pray you reade the first of *Sam.* the 30. Chap. and the 6. vers. I am not ignorant Mr. *Dowson*, that a wife is very neere, and so a husband to a wife. I in part consider it, though I cannot weigh it as I should. Againe, I know that even the deare Saints of God have not beene able to bridle this passion: *Iacob* would  
goe



goe weeping to the grave after his sonne, and would not be comforted. Yet wee must know what is the will of our God : namely, that seeing the fashion of all earthly things passeth away, and seeing that through Christ he doth cover our spirits, and give us hope of a better enduring life : that therefore wee should rejoyce, as if wee rejoyced not ; and weepe as if wee wept not ; wee should not over-much be affected with the possessing or removall of these things which are  
Earthly.

FINIS.