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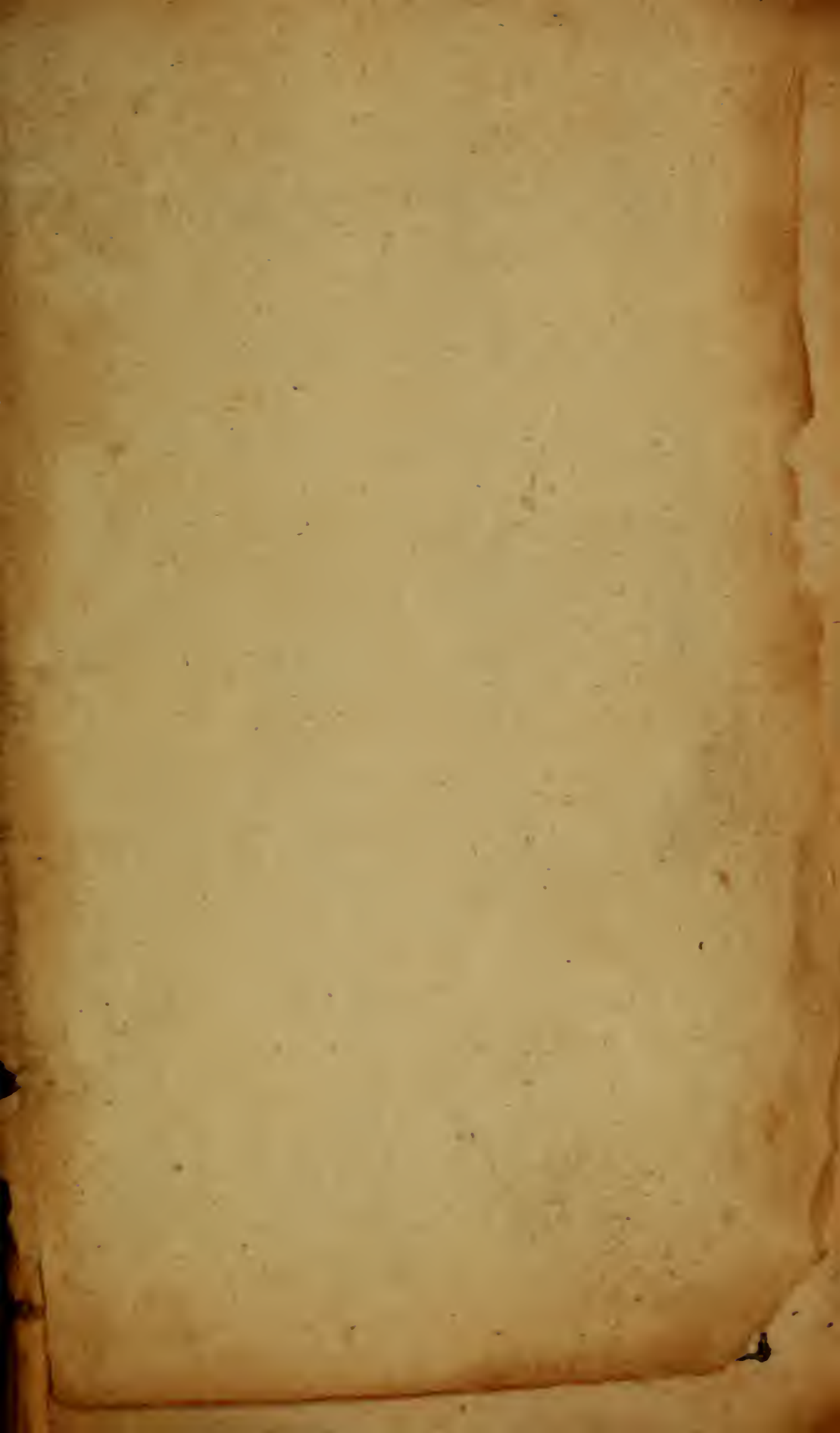
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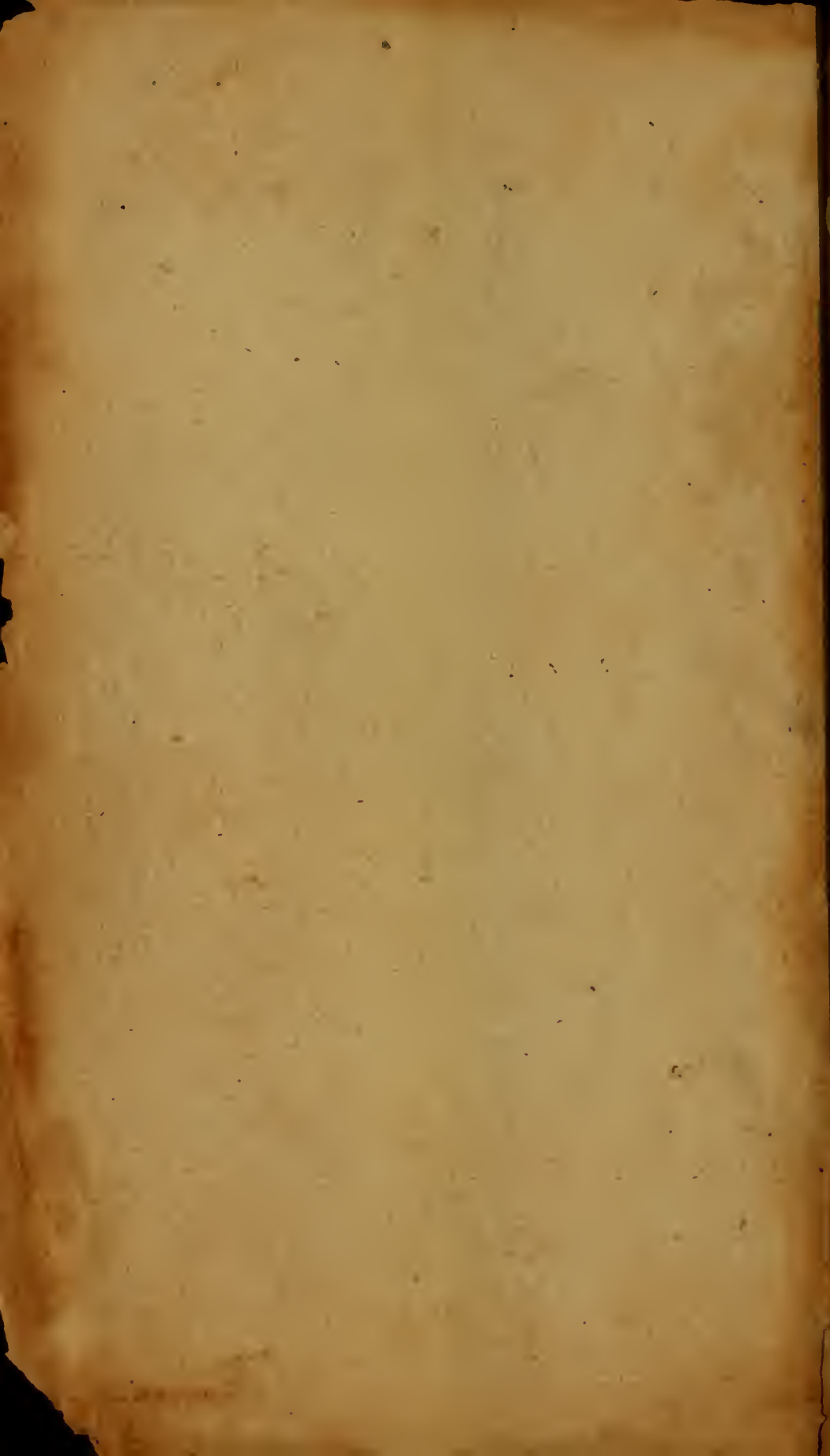
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BRIEFE
DIRECTIONS
UNTO
A GODLY LIFE:

Wherein every Chri-
stian is furnished with most
necessary helps for the furthering
of him in a godly course here upon
Earth, that so he may attaine Eter-
nall Happinesse in Heaven.

Written by *Mr. Paul Bayne*,
Minister of Gods Word, to
Mr. Nicholas Iordane his
Brother.



LONDON,

Printed by *A. G.* for *I. N.* and are
to be sold by *Samuel Enderby* at the
Starre in Popes head Alley, 1637.

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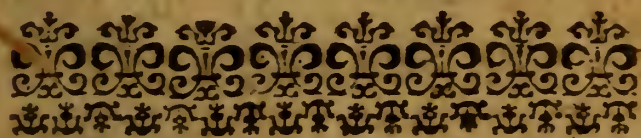
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To the

R I G H T

Worshipfull, M^r.

NICHOLAS IORDANE

Esquire, and one of his

Majesties Iustices of the

Peace and Quorum, in the

County of *Sussex*,

SIR,



I bath beene

an ancient

custom to re-

serve some

lively repre-

sentation of worthy friends

deceased, therby to continue

A 3

the

THE EPISTLE

the remembrance of their
vertues, persons, and love.
This holy Treatise ensuing,
bath served you to that pur-
pose, and that very fitly; for
herein you have a true re-
presentation and remem-
brance of your most worthy
and loving Brother, especi-
ally of the most noble and
worthy part of him, I meane
of his excellent understand-
ing in the mysterie of godli-
nesse: his most zealous and
earnest will and desire of all
mens practice of godlinesse;
And his sincere love unto
you in particular, unto whom
hee primarily directed these
Directions

DIDICATORY.

Directions unto a godly life;
which as they do lively ex-
presse that he had put on the
new man, created and renu-
ed in knowledge, righteous-
nesse and true holinesse : so
is it most worthy of our re-
servation, both for the re-
membrance and imitation of
him. Yea, I may confidently
affirme, that this faithfull
remembrancer is most wor-
thy and fit alwaies to be
carried about us, and daily
to be look'd on by us : for it
will helpe us well to put on
that new man, and to be con-
formable to our Head Iesus
Christ, and to walke before

THE EPISTLE

the Lord in holinesse and
righteousnesse all the daies
of our life. For there is
this difference between those
former corporall Images of
earthly bodies and this, that
men with too much love and
use of them, easily fell into
superstitious wickednesse;
but this the more it is loved
and used of men, the more
will all wickednesse be rooted
out of their hearts, and the
more will they glorifie God
by a holy life and conversa-
tion. Now having received
this holy Treatise at your
worships hands to publish it
unto the World, I am bold to

re-

DIDICATORY.

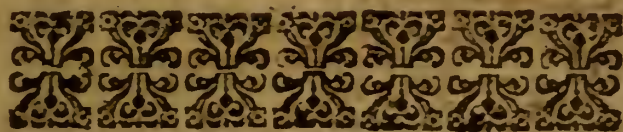
returne it unto you for safe-
gard, both that the World
may know unto whom it is
obliged for so excellent a mo-
nument, as also for the great
benefit that shall be reaped
thereby. So (Sir) accounting
it a wise part in him that
cannot speake well, to say but
little; I commend you and
this Treatise to Gods Grace
which is able to build us up
further, even to doe won-
drously above all that wee
can aske or thinke.

Your Worships humbly
at command,

N. N.

A. S.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in approximately 20 lines, though many are illegible due to fading and bleed-through from the reverse side. The script appears to be a form of early modern English or a related European cursive. The document is enclosed in a simple rectangular border.



Briefe Directions
unto a godly Life : where-
in every Christian is furni-
shed with most necessary Helpes
for the furthering of him in a
godly course here upon earth,
that so hee may attaine
eternall happinesse in
Heaven.



Ure it is, that it
was not thus with
man-kinde in the
beginning as now
it is.

God created man
happy, yet mutable; but Satan by
deceit did cast him from that hap-
py condition; whereby besides the
losse of that felicity, he was plun-
ged into extreme misery, which
consisteth in two things.

First,

First, in sinne.

Secondly, the curse following upon it.

First, our sinne is not onely that first transgression of *Adam* whereby we are all guilty, but also that infection of soule and body arising from the former. Hence it is that the understanding is filled with blindnesse; the conscience wounded, seared, and defiled; the memory forgetting good things, or not remembering any thing aright.

The will captive, of no strength to good, but onely to evill; the affections all together disordered.

The cogitations about heavenly matters, are errour, falsehood, and lies.

The wishes and desires of the heart are earthly, and fleshly. The outward behaviour is nothing else but a giving up of the members of the body as instruments of sinne.

The curse maketh him subject in this life for his use of the creatures to dearths, famine, &c. For his body,

body, to sicknesse and other paines.

In his sense for his friends to the like calamities; in his soule to vile affections, to blindnesse, hardnesse of heart, desperation, madnesse, &c. In both body and soule to endlesse, and easlesse torture in the world to come. Yet some may object that,

All are not in this case or estate.
To which I answer:

Object.

All are subject by nature to the same wrath of God; they which feele it not, their case is no better, but rather worse than the other.

Answer.

The onely sufficient remedy for the saving of man, is to satisfie Gods justice, which by sinne is violated. His justice is satisfied by suffering the punishment due to sinne, and by the present keeping of the Law. Therefore it is not to be sought for in our selves, nor in any other creature. It being appointed by the Father, was undertaken and wrought by Christ, and is sealed in mens hearts by the holy

ly Ghost: but it may be demanded:

Object. How did Christ his redemption become ours? I answer:

Answer. God the Father, of his infinite love, gave him freely to us, with all his whole worke of Redemption.

This Divine Myserie is brought to light by the Gospel.

The use whereof is to manifest that righteousnesse in CHRIST, whereby the Law is fully satisfied, and salvation attained.

The remedy and the tidings of it is received only by Faith, which Faith is so to give credit to Gods Word, as he rest thereon, that hee will save him; and is wrought by the ministry of the Word, revealing this mercy and truth of God: and by these the holy Ghost enlightening him to conceive, drawing him to believe, and so uniting him to Christ.

The knowledge of the former things is not sufficient for him that will come to happinesse:
but

but this knowledge worketh.

First, he is drawne by the secret worke of the Spirit of God, to be perswaded that the Doctrine taught doth concerne him : hee hath wisdom given him to apply generall things particularly to himselfe: *Col. 1. 9.* as first, the Preaching of the Law, and the threatned curses of it; whereby he seeth himselfe guilty before God of eternall punishment and wrath.

Secondly, the Lord directeth him to enter into further consideration with himselfe, of and about his present estate, and consulteth what to doe in this his extremity; and that not lightly, but seriously, as a matter of life and death, *Ier. 8. 6. Luke 7. 15.*

If he be not able to counsell himselfe, hee asketh counsell of others.

Thirdly, from the former consultation, he commeth to this resolution, that hee will not returne to his old waies, but in all humility and

and meeknesse and brokennesse of heart, say with *Paul*; Lord what wilt thou that I doe?

Fourthly, by this meanes hee commeth to an unfained desire of forgivenesse, which alwaies proceedeth from a sound hope that God will be intreated of him.

This hungring after mercy, and longing after *CHRIST*, is very earnest and fervent, though in some with more timorousnesse than in other.

This maketh the Gospell to be glad tidings, and the feete of them that bring it to be beautifull to him.

Fifthly, with earnest, humble, and particular confession of his sinnes, hee poureth out prayer to God for the pardon of them in *Christ*.

Sixtly, he having found out this pearle, prizeth it as it is worth: and therefore selleth all that hee hath, biddeth farewell to his sweetest delights for the attaining of it; which

which affection is not for a moment, but is written, as it were, with the point of a Diamond, never to be rased out againe.

Seventhly, Then he commeth to apply the Gospell to himselfe, as before he did the Law, and sealeth up his salvation in his heart, reasoning from those gracious promises which God hath made to such as he is.

Thus by often and deep weighing the truth, unchangeablenesse and perpetuity of the promises, he commeth at length to be settled in Faith; this Faith uniteth him to Christ, and bringeth him to happinesse. And it is wrought inwardly by the Spirit, while men obey Gods Ordinance in the hearing of the Word, the outward meanes of salvation.

Now the markes of Faith to be seene in the beleever by himselfe or others: are

1. If he strive against doubting,
Indg. 6. 17.

2. If

2. If not feeling Faith, hee complaine bitterly of the want of it.

3. If hee seeke fervently to be settled in beleeving.

4. If he desire to search out the sinne which may possibly hinder him, and endeavour to expell it.

The maïne cause why so many doe want Faith, is the Divells bewitching and blinding of men, 2 Cor. 4. 3, 4. Wherein mans fault is, that hee openeth his eares, and giveth credit to Satans deceitfull suggestions.

For the preventing therefore of this danger, the Lord hath given watch-men to warne the people of the perill.

The reason therefore why men doe not avoyd it, is either in the Minister, that hee doth not warne them aright, or else in the people, that they doe not receive it.

In the Ministers :

1. If they teach not at all.

2. If

2. If they teach seldome.

3. If they teach, but not plaine-ly to the capacity of the hearer.

4. If by Catechising they doe not teach the grounds of Faith in right and good order.

5. If they be not ready by pri-vate conference to satisfie their doubts.

6. If they have not a Christian care of giving good example by a holy and blamelesse life.

But the Ministers must consi-der their duty laid forth:

First, by Titles, as Watchmen, Labourers, *Matth.* 9. 37. Salt and Light, *Mat.* 5. 13. 14. Shepherds, *Ioh.* 21. 15. Good Scribes, *Matth.* 13. Stewards, *1 Cor.* 4. 1. Nurses, *1 Thess.* 2. 7.

Secondly, in Commandements, *Acts* 20. 28. *2 Timoth.* 4. 2. For their better encouragements, they must consider:

First, the honour vouchsafed to them, to be God his Ambassa-dours.

Secondly,

Secondly, the comfort of this labour.

Thirdly, the good that they may doe.

Fourthly, the great reward prepared for them, *Dan. 12. 3.*

*The lets that are in the
People, are :*

First, if they esteeme lightly of the Gospel, preferring other things before it, *Luke 24.*

Secondly, if they imagine it an impossible thing to get assurance of salvation in this life.

Thirdly, if they think it, though not impossible, yet not any way necessary.

Fourthly, if they thinke it both possible and necessary, but too hard to come by.

Fifthly, if they be carelesse and ignorant.

Sixthly, if for feare of losing other pleasures, they forbear to seeke after this.

Seventhly, if they presume of
their

their Faith, living still in their sins.

Eighthly, if there were never thorow brokennesse of heart prepared to receive the Gospell.

Ninthly, if for feare of not continuing, they will not begin.

Tenthly, if they doe worke it upon themselves, but doe deale slightly with it.

Eleventhly, if they content themselves with sudden flashes that soone are out, and doe not seeke to be settled.

A naked and bare desire of salvation, now and then stirred up in a man, is not to beleeve.

First, true desire cannot be satisfied without it, and therefore giveth not over till it obtaine it.

Secondly, it maketh high account of it, as of a precious Faith; and valuing of it according to the worthinesse of it: He seeketh willingly and readily: He setteth his heart upon the promises of God.

Hee meditates on Gods Commandements, that hee should beleeve:

leeve : by these meanes hee com-
meth to be settled. Which done,
hee must beware of all occasions
that may unsettle him. Againe,
espially that he doth not give too
much place to fleshly reasons and
carnall doubtings, nor hearken to
evill suggestions.

BEcause the children of God
after they have believed, are
often drawne from their hold, and
caused to suspected themselves, and
so fall into much feare and doub-
ting that they are none of the
Lords, they must therefore learne
to strengthen themselves thus :

1. They must know that in
God there is no shadow of change,
and therefore that it is their weak-
nesse to entertaine such thoughts,
Psalms. 77. 13. For hee ought
not to cast away his confidence,
Heb. 10. 35.

2. Hee may perswade himselfe
that hee labouring after, and gro-
ning to rest his wearied heart on
the

the promises of God, shall never be wholly forsaken, though sometimes destitute of feeling. Now if any aske,

Why doth God suffer his children to fall into such feares? It is for this;

Quest.

Lest by a sudden absolute change, they should become secure or presumptuous.

Answ.

3. They must know that the roote of our comfort, is not in the strength of our Christian life, but in the free grace of God in Christ; and therefore the weaknesse therein ought not to bring us into doubting of our salvation. It may be weake, but it shall never be extinguished; for he that is new borne can never die.

4. They must call to mind that they be yet but children, subject to many diseases, and some of those, such as may take away sense of life; which must move us not to despair, but to seek wth al diligence for the cure of them: wheras if any object,

Many

Quest.

Many of the faithfull are brought to that passe, that being perswaded that they are reprobates, are neere unto desperation; they have a sense of God his wrath, and are in great anguish of conscience: how shall they stay themselves in this estate? I answer them.

Answ.

1. They may be assured of this, that they are not without hope of mercy, because they have not sinned against the holy Ghost; for they have not maliciously set themselves against the truth of God, they have not wilfully persecuted it against their conscience, but doe love the same and desire to be partakers of it.

2. They must learne to know from whom this delusion cometh, even from Satan who laboureth either to wring their hope from them, or else to weary their lives with heavinesse and discomfort. This he attempteth:

First, by spirituall suggestion, he
being

being a spirit, and helped also with the long experience which he hath had of this trade, and therefore fit; he being also full of malice, and of unsearchable subtilty, with exceeding strength, and therefore ready thus to trouble us.

Thus he inticeth us to sins, not onely which by nature wee love, but even to those which wee have no inclination unto; and when he hath thus fastened upon many a man, then he laboureth to dimme his knowledge and understanding, that hee may lay no hold on any truth that may comfort him, or make benefit of any promise.

Secondly, by outward objects and occasions forcibly perswading to sinne. Now because these things proceed rather from Sathan than from themselves, there is no cause why they should be discouraged.

Thirdly, they must call to mind that God calleth and encourageth us to trust and believe in him; and therefore it must needs displease

B

him

Object.

him that they are removed from their faith, to give place to the spirit of error. And how if, they feele not the sweet taste of Gods grace?

Answer.

1. Yet they must not measure themselves by that they presently feele, when the soule hath lost her feeling; but by the time past, when they were free from temptation.

2. The fruits of their faith are often evident to the eye of others, when themselves cannot see them.

3. They must bee acquainted with the waies of God, who often doth hide himself for a season; that they may with more earnest desire seeke for his wonted grace, and with more joyfullnesse of heart praise him when they have obtained it againe. And if this hinder them, because

Object.

They cannot live as Gods children doe, or as he requireth; they are to bee encouraged herewith, that

Answer.

They are plants which take not the full perfection at once, but by little

little and little with daily watering and dressing : and that *Patience and constancie with a resolute minde to beare Godstriall, will bring a good end in all temptations.*

T Hat every Christian may see his estate to bee good, it shall be profitable to consider how farre an unbeleever may goe; and so whether hee hath gone further.

1. An unbeliever may bee terrified with his finnes, his conscience terrified by the spirit of bondage, *Math. 27.3.*

2. He may bee pensive after sin committed, *1 King. 21.7.*

3. He may finde joy and delight in the Gospell, and in the exercises of Religion, *Mat. 13.20.*

4. Hee may have a taste of the life to come with *Balaam.*

5. He may reverence the Ministers, and obey them in many things as *Herod* did, and yet never be sealed up to eternall life. Many that have made great and glorious shewes, and seemed to have beene

very forward, have after either in prosperity waxed wanton, or in afflictions wearie; nay, many which have shined as lights for a season, have fallen away even before trouble came. Many have had great griefe of minde, and so seeme unto themselves to have repented; but yet have deceived themselves, because they never furnish themselves with true faith, a pure heart, a good conscience, change of their life through the love of God; their hearts are not upright, nor they will not deale plainly with the Lord. But if wee would not lose all our labour, wee must goe further than any unrepentant person can goe; wee must never cease till we have more humility, sincerity and truth of heart, and certaine markes and testimonies of our Salvation.

They will heare the Gospell diligently: but we must lay our estate with it, and receive the print of it upon our hearts and lives, and
bee

be cast into the molde of it, and so finde it the power of Salvation.

They will refraine from, themselves, and drive out of their families many finnes.

But we must willingly be reformed in what part of our life soever we can bee justly challenged: and not blemish our profession in any thing.

Although the love of God & Christ, the worke of the Spirit applying them, and faith apprehending them, bee the chiefe cause of our conversion, yet because they are not so easily felt of us, as they are sure and infallible grounds in themselves of Salvation; therefore it is necessary to adde some other effects or rather properties of true faith, that do accompanie the love of God, and of Christ Jesus in us; and are the workes or fruits of the Holy-Ghost by the Gospel, which may more clearly bee perceived and discerned than

faith it selfe ; and will clearly testifie, that where these bee, there shall that be found also.

The first inseparable companion of Faith, is joy and comfort, glorious and unspeakeable, *Att. 8. 8. 39.* But it will be said, that

Object.

Some true believers are even sad and sorrowfull.

Answer.

Indeed they mourne and groane for a while after that which may make them merry for ever : and in this mourning they are blessed. *Math. 5. 4.* and their estate farre to be preferred before the laughter of the ungodly which is but madnes.

1. The childe of God being converted cannot but admire this change of estate, and even be astonished at the love and mercie of God : What should move him to bestow such happinesse upon so unworthy a creature, *Iob. 14. 22. Psal. 116. 8. 139. 34.*

2. This holy and reverent admiration must not bee onely at our first conversion, but ought every day

day to be renued in the Lord, who doth every day pardon our sinnes, *Psal. 118.8.* and doth also uphold us in our confidence and integrity.

3. The true believer feeling the love of God to bee shed abroad in his heart, hath also within him unfained love kindled towards God, *Psalms. 116. 1. Luke 7. 47.* Which love of God must shadow the love of all other things whatsoever.

4 Hee cannot but have his heart enlarged unto thankfulnesse, and praile God even in afflictions themselves, *Psal. 116. 12.*

5. There is begotten a holy and earnest desire to have more communion with God; even to enjoy his blessed presence, and to see his glory, *2. Corinthians 5. 1.*

6. The former grace maketh him to forsake this World, to become a stranger and a pilgrime heere, and so to have no more to doe in this World than hee needs must; Not that he leave the necessary

farie duties or forsake his calling, but that hee is not so tied to these things, but that he could willingly leavethem, and so being ready to die, is made fit to live.

7. Hee cannot but lament and be ashamed of his former unkindnesse to God, and is ready to be revenged on himselfe for it.

8. It cannot bee, but knowing out of what miserie hee hath escaped, and unto what happinesse he hath attained, he pittie others that are as he was, and wish and labour to make them as he is.

One means whereof is edifying conference. *Pro. 10. 21.*

IF any man hath tasted of that happinesse which commeth by a true faith, and doth therefore desire to keepe the same, and feareth the loosing of it, hee must for his confirmation :

1. Nourish within himselfe daily that high estimation and account making of his grace, he must think

it his chiefeſt happineſſe and moſt precious treaſure ; which they that doe, have their heart ever upon it ; they feare the forgoing of it, they regard it moſt of all other things.

2. He muſt both by prayer daily and oft beg this of God, and alſo ſeriously meditate on the gracious promiſes of God, their nature, truth, and perpetuities : for want of this calling to minde of things, many do leſſe ſlip out of their minds thoſe grounds of faith by which ſometimes they have found comfort.

3. He muſt helpe himſelfe by ordinary and reverent hearing the glad tidings of Salvation preached unto him ; as alſo by the holy uſe of the Sacraments.

4. He muſt carefully retaine a viewing of his finnes by right examination ; the ſight of them will keepe him from taking offence at the Croſſe of Chriſt, nay the tartneſſe and bitterneſſe of his ſinnes, will

will make Christs death most sweet and pleasant unto him.

5. Hee must labour to settle himselfe even by the experience which he himselfe hath found of God his goodnesse towards him, and his working in him.

6. Hee may confirme himselfe even by the examples of others, who of weak, have become strong, and of such as hee is, have become such as he desireth to bee : by these meanes Gods children come to have a holy acquaintance with God, and to know his will towards them; the Lord disposing even their weakenesse unto their good, that they may by their falls bee humbled, and God by their upholding may be glorified.

One especiall thing is, alwaies to begin the day with deepe consideration of God his gracious favour towards us; which if we doe not, little can bee looked for in the day, but either unfavory lightnesse, and so to be deceived; or unprofitable

table care, and so to bee disquieted.

By that which hath bin said before, it is to bee observed, that although true faith bee in substance one and the same; yet that there are three degrees of it, it is plaine.

1. The first is the weakest and least measure, when there is as yet no assurance in the beleever, and yet inseparable fruits, and infallible tokens of it.

2. The second degree is when some assurance is wrought in the beleever at some time, but very weak; and is often to seeke and wanting, and recovered againe by entring into due consideration of his estate, and of the truth of God who hath promised it.

3. The third is the highest degree of it, though more strong and better settled in some than in other; and this hath assurance accompanying it for the most part usually, unlesse the beleever doe quench the Spirit in himselfe: Or
the

the Lord (to shew him that hee standeth by grace) doth leave him to himselfe for his owne glory, and the better establisshing of him afterwards.

It having bin shewed hitherto who are true beleevers: it followeth to shew how a beleever is to behave himselfe throughout his whole conversation.

1. Wherein is to bee layed down, first, the grounds of a godly life, *viz.* that it is grounded on faith, and proceeding from a pure heart.

2. The parts of it, which is to fly evill, and doe good.

VNfained faith, and a godly life, are inseparable companions.

1. First, godlinesse cannot be without true faith, *Iam. 2. 18. Heb. 11. 6. Gen. 6. 5.* the fountaine being evill, the rivers which runne from it cannot be good; so where faith is not in the heart, there can no godlinesse bee in the life; by which

which wee see how many doe deceive themselves, thinking they feare, love, and serve God; and yet have no faith, nor no constant desire of it.

2. Neither can faith bee without godlinesse, for as no man liveth godly which beleeveth not; so no man which beleeveth, can live wickedly; but as he is new borne, so like a new creature followeth newnesse of life and obedience; although this doeth not appeare neither at the first beginning of his conversion, nor in the vehemency of temptation, *Tit. 2 12*. Neither doth faith worke a bare wandring desire to please God, but it frames also the man unto it, and teacheth him in some true and acceptable measure to goe about it; and when it is overmatched with fleshly corruption, yet it raiseth sighings and strivings in the heart, till it bee subdued.

So that as they are deceived, which passe from a little sorrow
for

for sin, to newnesse of life, as they imagine, without faith, the beginning and worker of all new life : so they also are no lesse deluded that please themselves, thinking they haue faith, when their lives are not only filled with offensive actions, but also with custome & commonnesse in the same. For he that is honoured with the title of a beleever, must be knowne by the livery of an uncorrupt life : and the true servants of God dare no otherwise beleeeve their sinnes to be forgiven them, than they walke humbly before God and man.

VWhen faith is said to be necessary to a godly life, we must not onely understand by faith to be saved: but that the godly man must labour to believe, that all the promises of this life and of the life to come, (whether the great and principall, as of the graces of the spirit, or the smaller, as of bodily safety and preservation from dangers

gers so farre as they shall bee good for him) doe belong unto him: And besides he must beleeve, that both all the commandements which teach obedience, and the threatnings (because they restraine the contrary) are set downe for him particularly to bind his conscience thereunto, *Rom. 15. 4.* Thus hee must depend upon the whole word of God: many who have hope to be saved doe not thus: some sinnes they make no conscience of: some promises they looke not at; by meanes whereof they are not so well fenced as they might be; but hold the very promise of salvation it selfe very weakely. This cometh to passe partly because they are not taught these things aright: partly because being taught, they do not digest and work them upon their consciences. This bringeth doubting and unsetlednesse even to good Christians: therefore hee that beleeveth to be saved, must beleeve also that hee shall be sanctified,

fied, 1 Cor. 1. 30. that hee shall receive grace from God to bring forth fruits of amendment of life, and that he shall be inabled to cast off his old conversation, and also have grace to goe through troubles, and deliverance from them: for assistance and blessing in God, he must depend on God his Word; this is the obedience of faith, Rom. 1. 5. which if we have as a foundation to uphold and incourage us, it will greatly availe for the furthering of us in a godly course; by this we shall sooner wadethrough doubts, and grow out of feare; whereas otherwise wee faint and feare oftentimes, and be without helpe.

Many examples wee have in scripture of such as thus beleevved, especially set downe in the 11. to the *Hebrewes*; Heb. 11. 16. 38. Gal. 2. 19. When men doe not thus walke in the strength of God his word, it causeth tedious troubles in them, and indeed the offensive lives of many, and the starting aside

side of sundry, come from this want. But it may be objected, that *Paul* himselfe seemed to want this, for hee found no meanes to performe that which was good, as he complaineth, *Rom. 7. 18.* I answer hereunto, that

Object.

He complaineth not that he had no promise of strength, or that hee had no faith in the same; for he saith the contrary, *Phil. 4. 13.* but hee complaineth that for all the hope of helpe that he had, yet the rebellion of his flesh did mightily strive and resist the spirit. And this must every faithfull man looke for while he live.

Answer.

NOW for the fountaine from whence a godly life doth proceed, it is from the heart, which therefore must bee purged and cleansed.

For this wee are to know, that the heart of man, before it be emptied, is a dungeon of iniquity; being

fore it be inlightened, a denhe of darkenesse; before it bee cleansed, a puddle of filthinesse: and that which Saint *James* speaketh of the tongue, may much more be said of the heart, that before it be tamed, it is an unruly evill. Now if such an heart bee the guide of our life, how monstrous and loathsome must that life needs bee? of necessity then the heart must be purged and changed.

This purging of the heart is a renewing in holinesse and righteousness by little and little of all true beleeniers, they being first delivered and freed from the tyranny of sinne and feare of damnation; for then doth sinne receive a deadly wound, and the power thereof is abated and crucified, which is shewed by the hatred of sinne, and a delighting in goodnessse.

Although this change bee but weake at the first, yet if it bee in truth, in will and desire, it is an infallible

fallible mark of Gods election and love towards him. This grace is often dimmed and even choked in many, because God doth strengthen and continue this gift of holiness and sanctification, as it is nourished, esteemed, set by, and as men doe stirre it up in themselves, by asking after it when they doe misse it, and provoking themselves to pray for such good affections and cannot bee satisfied without them; as *David* did, *Psal.* 43. 5. 103. 1. Thus we ought to cherish and blow up the sparkles within us, which will not ordinarily faile us, especially for any long time (except in time of temptation) unlessse it bee through our default and folly. As for the manner how this is done, wee are to know it is the proper and wonderfull worke of God by the power of the holy Ghost, *Acts* 15. 9. *Isa.* 11. 2. He that hath, with faith unfained, an heart sanctified, and purified from his naturall corruptions and wicked disposition;

disposition; as he is not to account it meane and little worrh, it being an euident worke of the Spirit; so neither is hee to stand at a stay in this, it being but the beginning of that worke which shall follow it: But,

Object.

How doth God purge our hearts, when as faith is said to doe it? *Acts. 15. 9. 1. Job. 3. 5.*

Ans.

Faith is truely said to doe it: because that men not yet assured of the happines of heaven, not knowing, nor feeling any better delights doe seeke after those which their blinde and deceitfull hearts doe dreame of here on earth.

But as soone as they are assured of Gods favour through faith, so soone are their hearts changed, and their affections set another way; so that faith may well bee said to purifie and cleanse the heart, *1 Pet. 1. 4.* but not as the chiefe and highest cause, for that is the holy Ghost; but as the instrument.

Thus from faith and a pure heart,
doth

doth arise a good conscience, a sweet peace, and holy security; having received from God a mind to know him, an heart to love him, a will to please him; and strength also in some measure acceptable to obey him.

From hence doth proceed that true repentance, which is a purpose of the heart, *Acts* 11. 23. an inclination in the will, *Psal.* 119. 44. 57. and a continuall endeavouring in the life, *Acts* 24. 16. to cast off all evill, and obey God both inwardly and outwardly, according to the measure of knowledge in every one.

So that this sound purging of the heart, is that strong foundation upon which only a good life comes to be builded. For God will have our whole heart, not a piece of it, for that is neither becomming his greatnesse, neither fit for them to offer who receive so great good things at his hands; many indeed are hardly brought to this, and therefore

therefore all their faire shewes and colours doe vanish away, and come to nothing, for rash and hasty purposes are no sufficient foundations to beare up so great and weighty buildings, as the whole course of their lives to bee wholly passed.

But if men at their first embracing of the Gospell, did give their hearts wholly to the Lord, then should God have more honour, and themselves more abiding comfort.

NOW having shewed the ground and roote of a godly life, viz. faith and a pure heart: it remaines to speake of the parts of it, which is a renouncing of all sinne, and a care to walke in a new life. And first of the former.

The party beleeving is brought to this power and grace, that he is out of love with all ungodlinesse, and not with some part or kinde onely; but loatheth the whole course

course of iniquity, which was his onely delight and pleasure before: neither doth hee this in some good moode onely, or when some shame or danger approach, then to shew some mislike of it; but in good advisement hee is resolved to cast off such behaviour, as a loathsome and ragged garment, *Hos* 4. 9 *Eph.* 4. 24. *Math.* 16 24.

For want of this settled denying of our selves, divers never attaine true godlinesse: some never conceiving the Doctrine, others forgetting, and some scorning it, but the most receiving it coldly, and going about it preposterously.

Whereas the servants of God leave not sinne for a time, nor by constraint, for or company, and feare, &c. but being at utter defiance with it, doe abiure it for ever; *Nehem.* 10. 29.

But in all these they trust not to their owne strength: but daily considering what cause they have to doe so; how infinitely they are bound

bound to God to discharge it, become firmly perswaded, that God who hath made them willing, will also make them able to do it, *Phsl.* 4.13. *Rom.* 9. 31. and therefore, although they see not that helpe present with their eyes, yet they hope for that which they see not, and therefore wait patiently for it, till it can be granted them. Thus both both faith and hope being nourished and strengthened in them from day to day, they doe finde both will and desire, & strength (though imperfect) to accomplish to the peace of their hearts, that which they set upon and attempted. Indeed it is not obtained without striving, but it is no iust cause of discouragement to us, to take paine for so great a profit, when we are sure of it before wee goe about it : and if,

Object.

The faithfull doe not alwaies preuaile therein.

Answ.

As it is true that in some particulars they are overcome, yet that
doth

doth not cut off all comfort from them: for howsoever they doe not account light of any fall, yet those very fals turne to their gaine afterwards; for thereby they come to know themselves better, their prime pride is much asswaged, they have experience of God his grace towards them, and they cleave more nearer unto him after, and are more circumspect in looking to their waies: remembred alwaies that this belongs onely to the true beleever, who having the Lord for his teacher, is become both skilfull and able to doe this; which to the naturall man (in whom is no dram of goodnesse) is altogether impossible.

AS wee have scene that sinne is to be renounced, and in what manner; so we must consider the divers kinds of evils which are to be renounced: and they { *Forward,*
are of two sorts, { *or*
Onward.
{ *First*

First by inward evils, is not meant the native infection of the heart, but the fruits and effects thereof, *James* 1. 14. *Col* 3. 5. and that in such as professe Religion.

Amongst these, the roote of all the rest is infidelity, *Hebrewes* 3. 12. From hence growes out three armes or boughes, of the which every one shooteth forth as branches, innumerable worldly lusts.

1. Impious against God.
2. Injurious to Men.
3. Most hurtfull to our selves.

First, for those against God and his honour and worship in the first *Table*.

1. *Commam.*

Against the first Commandement; as (touching the Maiesty of God; (their hearts are full of blindenesse, covered with darke-nesse; so it goeth against them to be taught the true knowledge of the true God; it is death to them to be drawne out of their ignorance; they cannot abide to heare of his iudge-

iudgement day, *Iob* 13. *Acts* 24.25.

And whereas hee requireth, that confidence should bee put in him, for continuall defence, deliverance and succour in soule and body, they are carried with distrust, as with a whirle-wind. In adversity they are either overcome with a servile and desperate feare, or boyling with impatience, or else swelling against God in obstinacy and contempt.

In prosperity there is little or no thankfulness yeelded to God by them, their reioycing is carnall, and oftentimes they are made drunke with pleasures, so that they are lovers of them more then of God, and become insensible therby and past all feeling.

And as for the second Commandement; they rehell against the spirituall and true seruice of God, and that which they yeeld him is a will-worship, even that which fantasie, custome, or fleshly wisdom

2. COMMAND.

dometeacheth them, *Iob. 21. 14, 15*
Matth. 15. 9. Many are carried by
 superstition and blinde deuotion,
 into false worships ; and other
 which retaine the truth, yet in the
 use of religious exercises, their
 hearts take no delight.

3. *Commam.*

So also against the third Com-
 mandement through the course of
 their private conversation, their
 hearts are altogether vaine, pro-
 fane and dissolute, they have no
 pleasure in pleasing God, though
 it should be their meat, drinke and
 pastime ; his most fearefull iudge-
 ments they passe over lightly, so
 far are they off from expelling hy-
 pocrisie and other sinnes.

4. *Commam.*

And as for the Lords Sabbath
 and other good meanes appointed
 on the same, to season and change
 their hearts, they sensibly loath
 them, or find no favour in them, nei-
 ther is it any part of their thought
 to seeke any comfort by them.

Table 2.

After these wee may consider
 those

those unbridled worldly lusts, which carry men after the hurt of their neighbour.

What unreverent contempt and obstinacy appeareth to bee in the hearts of many against their betters, diminishing that authority, credit, and estimation which God hath given to them; so that place, yeares and gifts, are had in meane account of them: what unthankfulnesse in men to them which labour for their good and welfare either in corporall or spirituall things, &c.

5. *Commam.*

How against the good of their neighbours soules, many doe reioyce to see them, nay to make them fall into sin; what unappeasable anger, deadly hatred, and bitter seeking of revenge, there is amongst men, how readily occasions are taken in thinking evill of others, how lightly men esteeme of hurting others: how none almost will with *Abraham*, *Gen. 13. 8.* passe from their right to avoid dis-

6. *Commam.*

sention; how there is no meeknesse or mildnesse to forbear others, no burying of offences, no pacifying of wrath, no fellow-feeling of misery.

7. *Comman.*

How men let loose their hearts to filthy and unclean thoughts and desires, how they are inflamed through every obiekt that pleaseth them; how they delight to blow up those burning lustes, by all unclean talke, and to feede their adulterous eyes by wanton spectacles, and to resort to those places, where they may be incensed by all provocations, &c.

8. *Comman.*

What greedy and unsatiabie desire there is of gaine, nay of other mens goods, though it be by deceit and wrong, what repining at other mens gettings, what pilling and fleecing, oppression and usury in all estates.

9. *Comman.*

How rare those are that take well, and interpret in the better part, things done or spoken doubtfully, what mistakings, suspitions, surmises

surmises doe arise against our brethren ; even as *Saul* against *David* & *Jonathan*, 1 *Sam.* 22.8. Also what deriding there is both by word and writing, what flanders, and reproches, &c.

And lastly, how their desires tend not to good, neither lead them to God ; but are for the most part taken up in wishing somewhat of their neighbours to their hurt.

10. Comm.

The evils also that concerne themselves, are neither few nor small : in abundance of outward things, setting their hearts on them and delighting excessively even in the abuse of them, and ioying beyond measure in things transitory, which is the very pride of life.

Contrarily, fretting, murmuring and vexing themselves when they fall into extremity, or unto frowardnesse, or sullenness, when they are crossed or displeased, deceiving themselves with desires of things unprofitable, troubling themselves with curious meddling in

things impertinent, blind-folding themselves with foolish love of themselves, &c.

The lusts wherewith the hearts of men doe swarme, and are even burdened and loden, may easily perswade us, that it is divine power and grace from above that must purge these and such like unfavoury draffes out of them.

And yet these and many other such like are renounced as they come to bee knowne of Gods servants, and resisted, according to the wisdom which God hath given them; although in others they rule and raigne, and the obtaining of grace to doe this, is a speciall part of Christianity, *Ephesians* 4. 22. so that hee that exerciseth himselfe in observing these his foule and shamefull lusts, when hee hath beene led away, and deceived by them, which of them doe most trouble him, and ofttest prevaile with him, and so by the helpes which God hath given him, doth resist

resist them, though but weakely and imperfectly, he need not doubt but that he is occupied in the godly life.

Thus all Gods children doe renounce and overcome their wicked lusts, though not all in the like measure, yet of the weakest they are hated and striven against, when they are once seene and perceived. All are not so meeke as *Moses*, *Num.* 12. 13. so faithfull as *Abraham*, so continent as *Ioseph*, *Gen.* 39 10. so zealous as *David*, nor so full of love as the woman in the Gospell: *Luke* 7. 47. yet those that be behind others (so it be in truth that they indeavour) are not to bee discouraged, for all beleevers have not their part in the same degree of mortification, some receive thirty-fold, some sixty, some an hundred, and indeed those who are most of all troubled for being behinde others, doe declare plainly, that they love the grace that they mourne for, and hate deadly the

corruption which they complaine and cry out of, they indeed that suffer themselves to bee ruled and led by their lusts, can no waies claime any part in a godly life, for he that is so minded, cannot be but carnal, estranged from God, and a bond man of Hell.

But the weake Christians that doe strive against those, and decline them in their measure, may stay themselves for their comfort on these three speciall graces.

1. That they have a cleare knowledge of their salvation.

2. That they account it as their chiefe treasure.

3. That they be setled forward in some plaine and good course of life, whereby they may grow in faith, and the obtaining of God, though with some striving. But if they walke destitute of any of these three, they shall bee snared much with feare and unquietnesse. These therefore must be earnestly laboured for, being of all things most necessary

cessary to be learned of such as have attained already to the knowledge of true happinesse by Iesus Christ: for as a man knoweth nothing profitable unto salvation before he believeth; so after he believeth, hee knoweth nothing profitably to grow on with comfort in his Christian course, without these three faithfully and carefully looked unto and preserved.

As for the greater increase of faith, knowledge, strength against sinne, comfort and such like fruits of the spirit; sometime the Lord doth withhold them, either because he seeth them in some respect not to bee good for us for the present, as 2 Cor. 10. 9. or else to try us, whether we love them so well, that we will seeke after them still or no; but for the most part, if we grow not, it is most iustly to bee imputed to our owne fault as our owne ignorance, sloth, favouring of ourselves in sin: or if these be not the causes, then it is our owne timerous-

timorousnesse and unbelieve, fearing that such grace as wee desire shall not be given unto us; whereas wee ought to believe. Neither need we feare lest by believing this we should be too bold or presumptuous, for God hath promised it, and commanded us to trust in him, *Iam. 1. 6.* And if wee faile not in using the meanes, staying upon the Lord by faith; assuredly hee will not faile nor disappoint us; but wee shall have grace to guide our feet, to rise when we are fallen, to returne when wee are stepped out of the way, and to walke in most sweet safetie under Gods protection all the day long, *Deut. 33. 12.* And finally, our gaires shall bee such, as shall cause us to marvaile at Gods goodnesse, in giving us more than we would have asked.

Question.

A Question here may bee moved, how the mindes and hearts of the believers are taken up usually, seeing they renounce inward lusts?

Answer.

Their thoughts are according to
their

their divers growthes and ages, which are three.

1. The highest degree is old age, or the experienced estate, which yet is not the perfect age in Christ, for that shall not befall us till the life to come, but a firme, constant, and settled going on to that perfection.

2. The second is the middle age in Christianity, in which as young men in wrestling, we have courage against our sinfull lusts, but yet like unto them who have many foiles, wee are oftentimes cooled in our courage, though wee sometimes prevaile, ever growing, though slowly.

3. The third is childhood or infancy, the lowest and the last, the which is principally discerned by an earnest desire of the sincere milke of the Word, and namely, of the promises of forgiveness of sins; which although some of these deare children of God cannot with full assurance lay hold of; yet this
their

their hungry desire after it (which cannot be satisfied without it) with a sensible feare to offend God, is a true signe thereof.

The first sort are such as through long experience, and much acquaintance, with the practice of a godly life, have obtained grace to guide themselves more constantly than others, and to keepe within bounds: they are much freed from this bondage, and seldome so grossely holden under of corrupt lusts as others: which estate, though it be to be aimed at of all godly people, yet it is not obtained but of such as have accustomed their minds to the heavenly course, and to whom good meditations and thoughts to shunne and avoid evill, are become a pleasure; and are as well able to discern the same by their understanding and judgement, as to have their will in good sort at commandment to follow the good and shun the evill. Now these have their mindes usually

ally set upon some one or other of the infinite heavenly instructions, which from time to time they have treasured up in their hearts: whereby, although they be not quickned up as they would, or desire to be yet they are held from much evill; they are often considering of Gods unutterable kindnesse; of mans mortallity, the momentary estate of all things under the Sunne, the blessed estate of the Elect, the endlesse woe of the damned, and such like; they are often beholding, and meditating of God, his Majesty, Power, Wisdome, Eternity, Justice, Patience, and long suffering, and of his care over them; but a great part of their daily thoughts is this, how they may have a good conscience in all things pleasing God, and how they may be prepared for the crosse; also how they may hold out constantly the profession of their hope unto the end with joy; how they may resist all occasions of evill; what lets they shall finde from

from without and within. And lastly, how they may order well their particular actions in their callings; that they may make a good account at the end of the day, and so at the last end.

Thus the first sort are exercised, yet not wholly freed from evill thoughts, and vaine desires, for *Paul* was not, 2 *Cor.* 12. 9. *Rom.* 7. 24. and God will make them see their weaknesse from time to time, especially to subdue pride in them, and to hold them under.

The second sort compared to young men, are neither so experienced in Christianity as the father, nor yet utterly unacquainted therewith, as the new-borne babes.

These are especially occupied in fighting against temptations, and resisting unruly lusts, *Ioh.* 2. 4. For knowing by the light of the Scriptures, what corruptions they have in them, they watch their hearts diligently, they pray against them oft and earnestly, they are alwaies in

in feare lest they should be overcome, and casting how they may avoid the occasions of sinne, so that sinne becomes odious unto them, yet not ever overcome of them, but often unsetled and distempered and as often renning the covenant with the Lord to please him better; sometime discouraged, but rise againe, glad to use all good helps, both publike and private, and having prevailed against greater corruptions, are earnestly set against the smaller, and such as seeme lesse dangerous; as the idle roving of their braine which do not directly so much carry them after evill, as hinder them from good, they are holden under some infirmities, that they may be more humble and not forget what they were in times past, so that this second age and growth in Christianity is a striving rather betwixt feare and hope, sorrow and joy, than a superiority over unruly affections; an estate standing in neede of counsell and help,

help, rather than fitted and experienced to counsell, direct & settle others: but the more sure they be of their salvation, the more expert they should be in the battell.

The third sort compared to little Children, who hang upon the brest and doe labour for knowledge of their Father in Christ, and desire the meanes of their spirituall nourishment, 1 *Pet.* 2. 2. their thoughts are taken up in these things, and their keeping themselves that they may not offend or displease their father; they are cheerfull while their small faith is upholden, by cleaving to the promise; and as uncheerfull when as faith faileth, moaning, and pining if it be long wanting: where they must take heede of two perills.

The first is, lest upon pretence of seeking continuance of comfort, they neglect their lawfull businesse; for Satan appeareth as an Angell of light.

The second, lest in want of comfort,

fort, they be driven to any distrustfull or desperate feare; for so the Divell appeareth as a roaring Lyon.

These must grow daily out of their childishnesse, misliking all such faults as they spy in themselves and purge themselves from them. With these the Lord dealeth most kindly, not shewing them all their corruptions at once, which were enough to dismay them; nor how many afflictions abide them, which were like to confound them.

Thus we may see in these three degrees, how for the most part the purged hearts of Gods children are taken up; the weakest of which doe farre differ from the secret'st hypocrite, which of all unreformed, ours come neereſt them.

THus having spoken of inward lusts and finnes of the heart, and shewed how they are disliked and renounced of all the believers:
The

The like is to be shewed of outward sinnes of the life, that they be abhorred and shunned also : which is the rather to be considered, because many boast they have true hearts to God, when their lives are wicked ; but to rejoyce either about their salvation, or the goodnesse of their heart : if their behaviour be stained with outward wickednesse, and their holy profession blemished with open and shamefull sins, is vaine : for none can be truly godly, that doth not indeavour to walke free from offensive evils, if hee doe know them to be sinnes, which may be shewed abundantly in the Scriptures by Doctrine, *1 Samuel 7. 4. Hos. 14. 9. 2 Cor. 7. 1. 2 Pet. 2. 20. Iam. 1. 25. Rom. 6. 2.* By example, *Ioseph, Gen. 39. 10. Moses, Heb. 11. 24. Zachew, Luk. 19. 2.* of the sinfull woman, *Luk. 7. 37.* These forsaking those sinnes which by nature they loved, and by custome they had long lien in, doe plainely shew

shew that they believed in Christ, forsaking their old finnes, though they were never so pleasant unto them.

NOtwithstanding the former Doctrine be most plaine for Scripture and reason, yet there are many that hope for salvation, and yet renounce not open finnes, and outward offences.

These are referred to foure sorts.

The first are grosse offenders, whom every vile person doth scorne, because hee doth see their hypocrisie by open and often committed evils, and hath Christian Religion it selfe in meane account for their cause; for prophane men when they see any walke sincerely indeed, & without just cause of rebuke, are little moved at their example, neither greatly reverence them, or take any good by thẽ, but reproach them rather; but that is because they see so many, who, besides some outward appearance
of

of zeale, were little better in their lives than themselves, and therefore they are hardned to thinke so of all the rest; which wilfull blindnesse and hardnesse of heart, though it be a fearefull signe of God his vengeance to them, yet this in great part may be justly ascribed to the lives of those who professing godlines, in their deeds deny the same, 2 *Tim.* 5, 6. for whom it had beene better they had never made any profession at all, such as *Saul*, 1 *Sam.* 22, 18.

The second sort are such as being rude and ignorant, are altogether carelesse, flattering themselves in that grosse and brutish estate, who have many speeches also suitable to their lives, which lay open their hearts to all.

A third sort are such, as because they keepe within some civill course of honesty, and are free from grosse crimes, thinke themselves to be in very good estate, though their open faults be many: some of these (as also of the former)

mer) are sometimes pricked in conscience for sinne, or rather for the punishment of it, *Exod. 9. 27.* and some kind of change, *Mark. 6. 19. Hos. 6. 4. Mich. 6. 6.* they will sometimes make vowes and covenants to doe well, *Psal. 78. 36.* they will sharply reprove others, *Pf. 50. 16.* they have some sudden flashes of grace, & yet do want true godlineſſe, and therefore have their sentence pronounced by our Saviour, *Matth. 21. 31. and 5. 20.*

A fourth sort of professors are such, as for their seeming zeale doe thinke so well of themselves, that they cannot brooke or abide any other that differ from them in judgement, they are taunters, raylers and slanderers of their Brethren; yea, most sharp and uncharitable and proud censurers of their brethren and betters; who are so soone ripe in their owne conceit, that none is meete enough or sufficient to teach them, some also inordinate livers. *Tit. 3.* worse in
the

their dealings than men who professe no Religion, earthly, unquiet, and such like.

The life thus led, is not the life which God requireth, neither are those works which faith affordeth, so that howsoever God gathereth his Elect out of all these kinds, yet are none of them to be accounted as his, while their hearts abide stained with such corruptions, or their lives defiled with such treachery.

Against this that hath beene said, some will be objecting and asking, why such difference is made of men? have the godly no faults? are they without infirmities? are they not like unto other men in sinning? if it be so, why should they be shoaled from the others?

I answer, that as for differences of men, they are put by the Lord himselfe, both in name, conversation, and reward, *Psal.* 1. 2. and 50. 16. 1 *Thes.* 19. and the end of the Ministry,

Ministry is, to shoale' Gods Elect and beloved ones from the World, and to bring them to his sheepefold. Where it is demanded, if they be not partakers of the same sinnes that other men are? it cannot be denied, but the godly are somewhat infected with common corruptions, living where Satan is; and further, it is possible they may also lie still in the same loathsomenesse for a season; but yet so, as it appeareth plainly, that they were not given over like wicked men: for when they come to themselves againe, we see how strangely they are amazed at their offence, how they tremble to thinke what they have done, and can have no peace within themselves till they returne home againe after they are gone out of the way, and so are made more vigilant and wary against the like another time, the which of the wicked cannot be said; besides the falls of the godly are but when they are secure and take liberty

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berty unto themselves, *2 Sam.* 11. 4. and give over to fence themselves as they are charged, *Heb.* 4. 1. and 3. 12. As for reproachfull and flagitious falls, we must know, that it is possible for us to be preserved from them, *2 Pet.* 1. 5. 10. so was *Enoch, Abraham, Caleb, and Ioshua*, with many others; but yet as many rare and deare servants of God have fallen into shamefull sins, so may we: for God suffereth his servants to fall so dangerously for these causes.

1. For the humbling of them.

2. That they see his exceeding bountifulnesse in pardoning so great finnes, and so love him the more, *Luke* 7. 47. *Iohn* 21. 15. and

3. That others farre weaker than they, yet faithfull, may be encouraged to beleieve that their finnes shall be pardoned, and their weake service accepted of him, as *1 Tim.* 1. 16. which otherwise might be discouraged. Out of these cases, if we hold fast our faith, and stand

stand upon our watch, wee neede not feare falling, for God taketh no pleasure to cast them downe who desire to stand, but to raise up them that are fallen, *Psal.* 130. 3. to helpe our weaknesse, to supply our wants, and to deliver us from such dangers as we feare, so farre as it is expedient ; or else make us able to beare them.

Now concerning infirmities, it must be granted, that because they have still a body of sinne within them, they must needes be subject to infirmities, and this is properly a sinne of infirmitie, when partly of knowledge, and more through frailty, an offence is wrought to the displeasing of God : and when of such a one it is committed, as because he hath his heart sanctified would not doe it ; and yet because the power of corruption at that time is greater in him than the strength of Grace, therefore hee was forced to yeeld to it, so that in these also the godly doe much

differ from all wicked : for it is their greateſt care that they may not fall, their greateſt ſorrow when they are overcome, and their greateſt joy, when they doe prevaile over their ſins; none of which are to be found in the wicked.

THe heart once purged, as hath before beene ſhewed, doth require great care for the keeping of it ſo in good plight afterward, *Prov.* 4. 23. which is done by watching, trying, and purging; wee muſt watch, leſt we ſhould for the want thereof be deceived with the baits of ſinne; wee muſt examine and try it, becauſe no man can watch ſo carefully, but that much evill will creepe in; and wee muſt purge out that filthy drolle of concupiſcence which wee finde by examining, that it ſet not our will on fire, to ſatiſfie and performe the deſires thereof, *Pſal.* 119. 9.

This indeede is no idle worke; for he that goeth about it muſt be

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content and glad to weane his heart from many unprofitable and wandring thoughts and desires: and so season them with holy and heavenly meditations. But wee may see by Scripture, *Psal.* 32. 4. 5, 6, *Heb.* 10. 38. and by experience, (notwithstanding our affections be strong, unruly, and most hardly subdued) with what ease we may renounce and forsake them, and have power over our will and appetites, when our heart be thus renewed and kept mastered: Whereas the little acquaintance and ill governing of the heart, by letting it loose to folly, wandring and needlesse phantasies, is that which causeth it to be surfeited with all manner of iniquity.

Againe, if our hearts be not thus carefully looked unto, wee shall not have them ready to any duty. And from hence it is, that many mens hearts are swarving usually with vaine thoughts, even whiles they are in hearing and praying,

because they doe not constantly throughout the day watch over them: for the onely way to curb our lusts, is to looke to our hearts, by it we shall not onely have help and furtherance to worship God aright, but in our common actions, affaires and businesse, we should so behave our selves as would be a joy unto those that should behold us, and an ornament and beauty to the Gospell which wee doe professe.

Thus therefore wee ought to looke to our hearts in all that we doe, both keeping out evill that would enter, and purging out that which by stealth shall creep in, and not by fits onely, when the good mood taketh us (which as it is too common, so it is most dangerous) but alwaies, *Psal.* 1. 2. 1 *Eph.* 5. 16. which if wee shall doe, although our hearts being purified and cleansed but in part, our desires therefore cannot be all good and pleasing to God, but unperfect, that

that is to say, many of them evill, and many which are wholly mixed with evill and corruption; yet to have our hearts thus changed but in weake measure, so as it be in truth, is a benefit of greater value than the who'e World: and he that hath it, is by infinite degrees happier than the most glosing professor that wanteth it.

THus farre of the eschewing of evill: Now for the doing of good.

Where first, certaine rules must bee learned and observed, which because they are not followed, many that would gladly live well, attaine to it in no good sort to bring it in credit with others, but meete with many unsetlings, discouragements, and cooling of their zeale, yea oftentimes dangerous out-strayings, neither finde the going about it so pleasant as toilsome and tedious. Now the generall rules are these.

First, knowledge of dutie, with a delighting therein.

Secondly, practise of that which we know; which is that living by faith, or labouring to keepe a good conscience, so often commended unto us in Scripture.

For the first, wee must understand by knowledge, such an enlightening of the minde to understand the will of God about good evill, that wee have with it spirituall wisdome, to apply and and referre the same to the well ordering of our particular actions; that wee rest not in seeing the truth only, but approve and allow of it, as that which is fit to counsell and guide us, but yet so as hee that hath most of this, may grow, and he that hath least, may not bee discouraged.

This knowledge must not bee weighed and esteemed of us as a thing common and of no value, but loved and liked, otherwise no fruit will follow.

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For the second practice, is that seeking to walke worthy the Lord and please him in all things, *Colos. 1. 10.* which must bee both inward and outward.

Inward, when as in resolution of our mindes and desire and purpose of our hearts, we are prepared and ready to bee set on worke, and bee imployed in any good service to God or our brethren, *Psal. 119. 10. Acts 11. 12.* this must bee often blowne up in us; for if this bee lost through forgetfulnesse, sloth, and carelesse negligence, or over-whelmed with sorrow, feare, or such like passions, or dulled and made blunt in us through lightnesse and vanity, then are we unfit to honour God in any service.

Outward, when in our lives wee expresse and declare the same, by endeavouring at least to please God in one commandement as well as in another, *Act. 9. 3.*

Thus much of the rules. The

vertues which further us herein, follow.

First uprightnesse, when in a single, and true heart, we love, desire, and doe any thing, especially because God commandeth, and for that end, *Deut.* 18. 13. *Ephes.* 6. 14. *Ioh.* 1. 47. Many actions otherwise fervent enough, for want of this sincerity, are but froth (as were the hot enterprises of *Iehn* against Idolaters) and cause them who have long pleased themselves therein, to cry out of their doings (though admirable to the eyes of others) to say they were but hypocrisie, for many are the starting holes in the den of our hearts, and many waies wee can deceive our selves and others also by false pretences in good actions: we must therefore labour that howsoever our best actions are mixed with corruptions, yet wee may have the same reioycing with the Apostle, that in singlenesse of heart wee serve the Lord.

The second is diligence, whereby a man is ready to take all occasions and opportunities to the doing of some good, and to shunne idlenesse and unprofitablenesse, 1 *Pet.* 1. 5.

The third is constancy in nourishing all good desires, and holy endeauours, untill his latter yeares bee better than the former, and so finish his course with ioy.

By these two, great matters are brought to passe : and for want of these two, and through the contrary, sloth, and inconstant unsettlednesse ; euen the most of the godly doe not finde the sweet fruit in their life which is to bee found.

Fourthly in humility and meeknesse, all our duties must bee practised, if wee will follow Christ, *Matth.* 11. 29. These two are not particular vertues, which sometimes onely may haue use, but such fruits of the spirit as necessarily are required in all actions, so that

at no time humbleness of minde and meekeness of spirit may bee wanting. And therefore they are oft-times in the Scripture set down together, as *Eph. 4. 2. Co. 3. 2.* and so urged, as doth shew, that although there bee many goodly gifts in a man, yet if he hath not these, they shall loose their credit and beauty amongst those which behold them, and withhold their commoditie from him who wanteth them.

By all this that hath beene said, it is evident that the life of the believer is a continuall proceeding in the departing from evill, and endeavouring after duties, and a settled course in repentance, and a constant walking with God: not an idle and uncertaine stumbling upon some good actions, whiles a great part of his life is neglected and not looked after. But some may say here, wee have a desire to doe these things, but wee want power and ability. whereunto I answer that.

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The best desire is in vaine, except wee have with it an assurance of God his favour, and helpe through faith; for it is faith that overcommeth all lesse, 1 Jo. 5. 4. this letteth us see, that he which hath saved us from the greatest danger of hell, will much more save us from the lesser, of being overcome of our corrupt lusts. And if any shall say, that

Saint *Paul* himselfe did not finde power to overcome the body of siane? It is evident

The holy Apostle did not overcome all rebellion of the old man, to the end he might alwaies have a marke of his unworthinesse and siane remayning in him, and thereby remember, that it was of onely mercy that he was pardoned, and the grace of God that kept him from falling away from him; and that for both these causes he might bee abased and kept humble under so great grace as hee had received: and last of all, that hee might

might from time to time finde sweetnesse still in the forgivenesse of his finnes.

But although hee was not perfect here as an Angell, yet was not he carryed of his lusts into grosse iniquities, for God his grace was sufficient for him; and so shall it be for us, if wee doe as oft and as earnestly desire it; for every christian in his measure may looke for the like grace that *Paul* had, even strength to performe in some good sort the duties which seeme so difficult and impossible unto him.

Which is not so to bee understood, as if every godly christian doth feele or obtaine this (for that might discourage many) but to shew what God his children may confidently looke for, and how their estate may bee bettered, and their spirituall liberty increased. For many good people doe not know what their heavenly father hath provided for them, but
onely

onely receive so much light as whereby they see the way to his kingdome; according to the knowledge that they have of his will; thereafter they declare and shew it forth in their lives; but nothing as they might, or as some others doe.

THus of the rules and vertues which helpe us to the practice of a godly life. Now to shew wherein it doth consist.

The duties are these. First that pertaine to God.

Commandement 1.

For we must desire to know him as his word doth reveale him unto us, in his nature, properties, and workes, wee must acknowledge it is allowed, and in heart yeeld and consent unto the truth of those things which wee know of him, that then we may safely and boldly

ly beleeeve in him, and cleave unto him. Thus knowing our selves to be safe under his wings, we must grow to put our confidence in him: and from hence will arise another, even by hope to looke for that helpe which in confidence we assure our selues of from the Lord, and through this confidence and hope, wee must become patient in afflictions, and ioyfull in every condition of life. Further, because wee know all good things to flow unto us from God, therefore unto him wee lift up our hearts for the obtaining of those things which we want; unto him, we render thanks for all blessings received, and are affected with all our hearts and strength to love him more than all the world besides, and desire to enioy the more full fruition of his presence, in the meane time walking before him in all reverence and uprightnesse with a holy and child-like feare as doth become us.

Commandement 2.

Now besides these duties of holiness, which wee owe directly to the person of God meereley or spirituall and inward: there are other whereby wee worship him outwardly.

Where is to be knowne that hee will allow of no other meanes of worshipping him outwardly, than he hath appointed and prescribed himselfe in his word: As the preaching of the Gospell, and administering of Sacraments by Ministers lawfully called, publicke prayer, fasts, and thanksgivings, together with the censures of the Church. These in publike. In private, there are answerable to these, as talking & conferring of the word of God, in mutual instructing, admonishing exhorting, or any way else which is fit for edifying; in all which duties, as in many other, that are good and godly, great care must be had

had that they bee not performed lightly, rashly, falsly, hypocritically, and unprofitably, for that were abominable to God as a dead sacrifice; but contrarily, wee must use them with all high reverence, being prepared rightly before; well affected in the using of them, and aiming at the most profitable end which he hath appointed, that so we may be approved and allowed of him,

Commandement 3.

There is also a further duty, that not onely in time of his worship, but also in our common and usuall speech and actions, wee declare what a worthy and reverent estimation we have of the Lord. As by speaking all good of his name, word, and workes, and in our lawfull callings, by ordering and behaving of our selves wisely and graciously, that all which live with us may see that our religion is joy-
ned

ned with the power of godlinesse :
and that this bee done of us in all
estates and conditions of our life,
both in prosperity and adversity :
labouring also to perswade others
to the same. Now as in all things
God must be glorified, so more e-
specially in an oath, which must be
used as with high reverence, so in
truth, in righteousness, and in
the beholding of Gods workes
viz. heaven and earth, with their
furniture ; taking sweet feeling of
God his Maiesty and beauty which
shineth in them, reioycing with
reverence that he hath given us this
cleere glasse to behold his face in
(or rather his footstoole) which
should move us therefore in all
our Actions to beware of hypo-
cristie.

Commandement 4.

Vnto all these is one more to
be added, *viz.* that upon the sea-
venth day all our workes bee laid
a side

aside as much as is possible, and the whole day to bee bestowed in his worship and service, and in things directly tending to the same.

Here for the avoyding of that tediousnesse in well-doing, whereunto our nature is prone, the Lord hath left us variety of holy exercises, *viz.* all publike and private duties, more freely to bee performed than at other times; which wise and mercifull regard of his over us, if it cannot move us to give our selves to practise this part of holinesse, (whatsoever our excuses bee) wee plainly shew, that our mindes are carnall, and that we do but favour our selves in worldlinesse or prophanenes, idlenesse, and ease when wee reason against it, as being too precise.

After the duties of holinesse towards God, follow those of righteousness to men, for these two are joyntly commanded of the Lord, and ought not of any to be

dis-joyned in practice, as they are of many; some delighting in the first, but neglecting the other; some following after the second, and destitute of the former.

Now the ground roote from which all these duties must spring, is love towards all men, even our greatest enemies. Vnto which must be joyned brotherly kindnesse to Christians, which is a holy and especiall love of one faithfull brother towards another, 1 Pet. 2. 7.

Commandment 5.

The first of these are such as be due betwixt inferiours & superiours mutually, viz. in generall, that inferiours in their whole course honour their superiours by voluntary subjection to them, as by Gods ordinance and appointment, and reverence them, both inwardly and outwardly; and likewise that superiours for their parts carry themselves towards them as brethren in
all

all curtesie, saving their authority; and further also, that they goe before them in all innocency and example of good life.

In particular, some as Superiours by civill authority as Princes, others as Magistrates and Ministers, to whom inferiours both subiects and servants must submit themselves in bearing their rebukes and receiving their corrections willingly and without resistance, and in yeelding obedience to all their lawfull commands.

And they, if they bee in higher place, are to provide that the people under them may live a godly, honest, and quiet life. If they bee Ministers, they are charged to be good and bountifull, iust and equal unto their servants. Some are Superiours by nature, as parents, to whom children doe owe very much, as forwardnes in imbracing their wholesome instructions, reverence and obedience unto the end, the disposing of their estate by

by marriage, or otherwise, that it be not without their consent, and readinesse to helpe their necessities &c. They are also bound to teach them from their youth, to keepe them from idlenesse, to traine them up in some honest and lawfull trade, to governe them wisely and kindly, to provide for their necessity of marriage, and to minister things needfull for this present life as they shall bee able, and as they may doe it religiously and lawfully.

Some by gifts, as chiefly the Minister, to whom double honour, reverence, and obedience is due, for his worke-sake, for hee is not onely a teacher, but a father.

Secondly the strong Christian, whom God hath endued with a liberall portion of knowledge, wisdom, experience, and other heavenly graces, more than others of their brethren : these the weaker must not iudge rashly, they must beare with their infirmities :
so

so those that excell in any other gifts, are to bee had in honour and account for the same : Some by age of the gray head and ancient in yeares, who of the younger sort are to bee had in reverence and esteemed, neither are we to neglect our equalls, but their dignitie and worthinesse is to bee regarded above their owne, *Rom. 12. 10.* These duties we owe unto the person of our neighbour, to which must bee added a care to maintaine our owne reverence and credit among men, by a course bebecoming our holy profession : now follow some duties towards his life.

Commandement 6.

First for bodily life, it is required that our neighbour sustaine no hurt by us or any of ours, as farre as we can hinder it, neither hee nor his, so as his life might bee made unpleasant, yea though hee should provoke us, yet we must suffer far rather

rather then bee angry in our owne
cause, seeme it never so weighty to
us, for that is no better than folly
and madnesse: nay, further, we must
be wise and carefull both in words
and in deeds, to cut of all occasi-
ons, and to avoyd all discord; yea,
though it be with departing from
some of our right, as *Abraham*
did, *Gen. 13. 7.* This innocencie is
accompanied with meeknesse, pa-
tience and long suffering. Also, he
that is harmlesse, is gentle, tracta-
ble, and soone intreated, peaceable,
communicable, and fit to bee lived
with: but yet besides the not hur-
ting of men, it is further required
that wee should doe them good;
and indeed our whole course
should be such, as that wee might
make easie as many mens burthens
as wee can: to men that are in mi-
sery, we must be pitifull and com-
passionate; as by shewing mercy
unto distressed servants and such
like, whom we might oppresse, as
being not able to resist us; by vi-
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siting the sicke, and relieving all that are in neede ; and finally, wee must be helpfull unto all, to procure and maintaine their welfare, so farre as necessity shall require, and our ability can performe. This helpfulnesse hath adioyned unto it mercy and tender compassion, kindheartednesse and goodnesse, and such like amiable and commendable vertues.

Secondly, for the spirituall life of our neighbour, wee must give good example of life, we must take all occasions of winning men to God, of confirming them that are wonne, of peace-making, of reconciling such as bee at variance, of observing one another, and provoking to love and good workes : and finally, of instructing, exhorting, admonishing and comforting, and such like duties.

Commandement 7.

After the life of our neighbour in the next place we have charge of his honesty, or chastity, that by no means it be hurt or attempted by us: for the better obtaining whereof, it is required that both our mindes bee kept pure from uncleane lusts, desires, and thoughts tending to unchastnesse, and our bodies in honour, free from all executing of all such uncleane desires by any strange pleasure, which God condemneth, and therefore that all the parts of our body bee kept continent as well as the face, eies, eares, tongue, hands and feet bee carried from such occasions as may leade us thereunto: And this is commanded both to unmarried and married.

Commandement 8.

Another part of righteous dealing with our neighbour is, that they bee not iniured by us in their goods : so that where the case is plaine, [that any thing is another mans, wee cannot so much as lay claime to it; but God is despised of us ; but if there be a controversie, then in some cases we ought to forgoe some part of our right for peace sake ; but if the doubt doth arise by the subtilty of either party the damage ought to fall on them from whom it came, and if it be otherwise so difficult, that it cannot betwixt themselves be determined, let other men of wisdom take it in hand, or at the farthest, if suite of Law cannot bee avoided, let it be prosecuted in love. This must be observed in generall: but there are speciall duties according to the divers states of men ; for some are mterely poore men, and by
God

God his appointment, doe live by almes: others can in some sort partly maintaine themselves, but not without the helpe of others, by borrowing of them. And the third sort is able to lend, or to give, or to doe both.

1, For the first sort, they knowing that their poore estate is allotted them of God, they are to live in it with contentation; which contentednesse, will flow from the assurance of the favour of God in Christ Iesus; they must not grudge in any sort at the abundance of other men, but acknowledge them as the instruments and hand of God, whereby hee ministreth to their necessities, for the which also they must be thankfull, and take encouragement from thence to live godly and obediently, remembering also, that as much as they bee able, and their bodily infirmities of age, blindnesse, lamenesse, and such other will suffer them, that they shun idlenesse, and

all evill and unprofitable passing the time.

2 For the second sort, they must not borrow without need, as to maintaine themselves in play, or idleneffe, or simply to make againe of it either by Vsury, or by taking more dealing into their hands, than their ability will serve unto; and when they have lawfully borrowed, they must carefully purpose, and faithfully endeavour the restoring of that which they have borrowed at the day appointed, and that with thanks; the contrary whereof, is both a sione against God, being a kinde of theft, and an iniurie to those that have neede to borrow; for a chiefe cause of little lending, is evill paying.

3. As touching the third sort, those that are more able, they must regard both those duties which concerne giving and lending, and also those rules of righteous dealing, which they must follow in

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getting, increasing and using their goods, They must give freely and cherefully for charity and conscience sake, as the necessity of the poore requireth, and their ability will give leave.

They must lend also freely to such a borrower as is before described, not onely for the appointed time; but if necessity urgently requireth for further space, nay, sometimes to the forgiving either of all, or some part of it. That men may be inabled to this duty, they must be moderate in wastefull expences upon themselves, or others, where they need not, neither doth any charity binde them.

In suretie-ship they must not be rash, neither may we bee so hard, but to know and approve Christians, so farre as we are able to beare the burthen, wee may with good advice bee helpfull even in this kinde.

Now as for our common dea-

lings, wee must first see that our calling be lawfull, then that wee deale lawfully in every part of it, that righteousnesse may be preserved by us, in buying and selling, hireing and letting, and in partnership, &c. Care must be had, that one party alone be not regarded, but indifferency used (as much as may be) for the mutuall good of both: and therefore Vsury, wherein the common benefit of both is not regarded, is altogether unlawfull.

Concerning Annuities, they are of two sorts, the one is a yeerely sum of money for yeeres, when the seller hath no such Annuitie, but as he hopeth to make it by his labour and commodities. The other is a certaine reunew, rent, or part of rent, which hee enjoyeth, and is willing to forgoe it.

The first kinde is full of danger, much like forchand bargaines about Hoppes, Corne, &c. which seldome ends without jirs and controversies, neither ought to

to be made, but of those who are both able to beare, and willing to stand to the uttermost of the hurt which may befall men; it is not therefore safe for those that are wise and peaceable, to meddle with this first kind of Annuities.

The second kinde is not unlawfull, howsoever it may be often abused on the sellers behalfe, by fraudulent and crafty dealing on the behalfe of the buyer, when hee taketh advantage of the others necessity, and so grinding and griping him worse than if he had tooke ten in the hundred; for the redressing whereof, it is to be knowne, that the buyer of such an Annuitie, if it be of a rich man, so as there be plain-dealing, may safely enjoy the benefit which the other offereth; but if it be of a poore man, or one that is in debt, hee must give the uttermost value without seeking advantage; a good token whereof he shall shew, if hee be willing to release him afterwards at his desire.

Finally, that all may come by and inioy their right, truth in words, equity in deeds, and simple meaning in purposes and thoughts, must be firmly and constantly retained; and where that hath not beene practised, full restitution is to bee made.

Commandement 9.

As to the person and goods of our neighbour; so to his name also, there are many duties belonging.

As that wereioyce in our neighbours credit, and sorrow for their infirmities, to hope with patience for better things, to cover their faults through love, of whom we have hope, yet not by flattery or dissembling, but by Christian admonition and rebuke, not to bewray a secret, when it may safely and without displeasing of God bee kept in; for every truth is not alwayes to be uttered, though all kinde

kind of lying and flaundering be at all times to bee abhorred; their faults we must not speak of after any manner, except first we have used all meanes that wee can to amend them, and then they are with a kind of unwillingnesse, and loving faithfulnessse to be opened; onely to such as are likest and fittest to reforme them, and not to please our selves therein; neither to admit of all reports, but those onely that have some certaintie. We are farther required to uphold and defend the good name of our neighbour, to give testimony also unto him by word and writing. And finally, It is our duty and uprightnesse of heart and kindnesse, to interpret all such sayings and doings as may bee well taken in the best part, rather censuring our selves truly, than others rashly; yet not to be foolishly credulous, as to iudge well of them which give open testimony of their badde and prophane hearts.

Commandement 10.

The last part of dutie towards our neighbour, is to acquaint our hearts with the thoughts and desires of his good; or whatsoever wee are in the five former commanded to performe to him, the same by vertue of this we ought to wish, desire, and delight in; and the contrary lustings must be cast up and avoyded of us. This duty (though it be little regarded of the most) ought to find the more care in us for the performance of it, because that the wel regarding of this will make us the better able to serve our neighbour in all the rest.

Hitherto of the duties of holinesse and righteousness: to which if we adde those of sobriety, which concerne our selves, viz. that wee moderate our affections in the use of lawful liberties, so that we serve not them, but they us, that wee may serve God the better, wee shall

shall have all things necessarie to a godly life: from hence we may fetch light to shew us the way, and matter to season our hearts and lives, when we waxe empty, barren, and forgetfull.

Here for avoiding of errour, wee are to know, that this godly life described, the fruits of repentance, and the living by faith, are but so many sundry manners of speech wherein the Scriptures doe lay forth the life of the righteous, or a Christian conversation: for the bringing forth of the fruites of amendment, or of repentance, is nothing else but for the person who is assured of Salvation through the forgiveness of his finnes, to turne unto the Lord, and to come under his government, from the power of Satan, and sinne, and in full purpose of heart to labour to be reformed from day to day more and more.

A godly conversation is even the
same,

same, viz. an endeavouring to live after the word of God, which teacheth us to believe, that he will enable us thereunto, and blesse us therein. So also living by faith, is no other but relying upon the word of God, with full purpose to be guided by it, either by resting upon his promises, or obeying his commandments : which life of faith, is a most glorious and rich prerogative : for by this wee are confident, and rest quiet about our Salvation from time to time : by this wee walke in newnesse of life in all the parts of it ; by it wee are assured in our prayers to be preserved, to have the rage of our strong lusts weakned : by this wee are delivered from many sharpe and bitter afflictions, and have grace to beare the rest with great meekenesse and patience ; by it we goe thorow our callings more easily. And finally, wee attaine to that quiet estate and sweet peace, which the carnall wisdom of man shall

shall never finde nor enioy : without this, any life is most miserable.

HAVING after a sort declared what the Christians or believers life is; it followeth to shew some reasons, why the believer should leade his life thus.

First, there is great cause why this should be sought for; because by this God is highly glorified: for if he bee honoured by the conversion of a sinner, then much more by his life afterwards. It was a great part of *Salomons* honour, that hee gave silver as stones, and goodly Cedars as the wilde Fig-trees: this must needs bee a great honour to God, when hee giveth graces and possessions, which neither silver nor gold can purchase, and an habitation that neither Cedar nor Almond-tree can make resemblance of; this honour the Lord hath in all ages from the outward conversation of his servants;
and

and yet their best things are within, and cannot be seene of men,
1 Pet. 2. 12.

2 Another reason why men should with full resolution, ad-dresse them selves to passe the time of their dwelling here with reverence and feare, is, the good that comes unto themselves by it, and the danger which they are in without it, *Prov. 2. 10.* for hee that hath set himselfe to seeke the Lord, and is willingly weaned from unlawfull liberties, and hath made his pastime to be well occupied, hee is alwaies safe; whereas for want of this, many fall where they little feared; for it is not enough that wee purpose no wickednesse nor evill, but we must be strongly armed alwaies with full purpose against it, especially that whereto wee are most prone, and wherein we have had by wo-full trialls, experience of our weaknesse; for while we doe commit none, yet we make a way for it

to enter into us afresh, while wee become secure and improvident.

This is manifestly to be scene in the example of *Peter*, of the Prophet of *Bethel*, of *Iuda*, who did all purpose well in generall, yet not fearing their frailty, nor arming themselves against the same, they were soone overtaken.

3 This also may move us, that no exercise of Religion nor godly meanes of the best sort can do them any good, who will not resolve themselves to come to this faithfull practice of a godly life? This is exemplified sufficiently in the Iewes practice, and proved in the Prophets complaints; experience also doth witnesse the same; for wee see many frequent the exercises of Religion, who because they propound not with themselves, to be cast into the mould of holy Doctrine, and to be fashioned after it in their lives, doe get rather harme than good: whereas others at the same time, using the
same

same meanes, doe receive much blessing from God thereby, such woe it is that prophanesse of life bringeth with it.

This is not spoken for the discouragement of any, that they should give over the use of any good meanes, but to stirre us up all for to seeke the true fruit of them; for Gods deare children when they grow carelesse, loose the fruit of good exercise, when they waxe weary of reverent attending upon God (as all good things the flesh doth soone turne to wearinesse) and begin after the manner of men (with whom they live) to seeke their unlawfull liberty some way, not being circumspect enough about the keeping of the best things in price and estimation; the Lord seeing this, taketh from them the priviledges which they enjoyed before, hee dimmeth the light of their mindes, that they see not so cleerely, shutteth up their hearts that they delight not in the mat-

ters which were wont to be of greatest account and reckoning with them. By all which it may appeare, that much more they that worship him with uncleane hearts, never washed and purged, cannot receive into them the sweet and wholesome liquour of his grace, by what outward exercises soever they present themselves before him: and if this be the state of many who draw neere unto God outwardly; how fearefull then is their condition, who neither heare his word, nor are acquainted with his waies at all?

NOW because this streight course is not easily yielded unto, therefore somethings are objected against it, which must bee answered.

This life cannot bee led, or at least not with any ioy?

Object.

It may seeme so indeed, because that after they have begun this course, many have kept at a stay, or else

Ans.

else being driven backe, some com-
plaine of much tediousnesse, and
strong discouragements, fearefull
doubtings, and small comfort in
it; divers others account it a mo-
nish life. But for the Answer of all
this, wee are to know, that this
Christian life, consisting not in
some good actions, but in the kee-
ping of our hearts sincere, and up-
rightly bent to walke with the
Lord in all his Commandements
throughout our whole course, ac-
cording to our knowledge, is not
only possible, but required, as the
Prophet sheweth, *Pf. 1. 2. & 119.*
9. 97, 98. where he teacheth, that
he which is happy and godly in-
deed, endevoreth to this, that his
mind may delight in, and be posses-
sed of good matters, or rightly u-
sing lawfull, or carefully resisting
those which are sinfull, *Phil. 3. 20.*
The example also of *Enoch, Abra-
ham, Iob, Moses, David*, with other
godly men, who were not without
their infirmities no more than we,
doe

doe shew the possibility of this life; neither is it a state unpleasant to the spirituall man, whom the holy Ghost directeth, but easie, sweete, and comfortable, though it be a yoake to the corrupt lusts not yet subdued: for as every one excelleth another in the graces of the spirit, thereafter is his measure greater in the privileges of a Christian than others, and with more sound and continuall comfort doth hee passe his daies, and free his life from reproachfull evils; and the more that any godly man increaseth in goodnesse, and goeth beyond that estate wherein he hath sometimes bin in knowledge & high estimation of it, & the right use of the same, the more shal his life be filled with matter of sound & pure rejoycing.

Howsoever there were some in the time of those fore fathers, yet now wee see none live after that same manner.

Although the life of the most be
in-

Obiect.

Ans.

indeed very loathsome, yet their are so many godly lights amongst us,) the Lord multiply the number of them, and the graces which hee hath given them, a thousand fold, and bee highly prayed for them) with whom to live, is next to heaven it selfe. They do not only not faint or give over, but grow from untowardnesse to Gods service, to a holy cheerefulnesse and delight in the same, which growth is seene also in the duties to men as well as to God. These howsoever they be but few, in respect of them who set themselves to uphold the corrupt estate that the world hath ever been in; yet some such, God hath set amongst us, to farre more great and singular purposes, than many carnall eyes can see or discern: we must therefore be wise to discern them, ready to love their persons, and to reverence those precious things that are in them, and by frequenting their companies, learne to imitate their vertues.

You

You that urge this strict kind of life, doe goe to farre, and brag of that which is not in you, not remembring how many have fallen which were more like to have stood than you; as *David, Peter, &c.* It is good for all to professe no worse than others doe, and so their fals shall not bee so much wondered at.

Obiect.

By the grace of God, bragging is farre from us, neither doe we go too far the word being our warrant; but we are not afraid to utter that which we know, nay we dare doe no otherwise, though it be against our selves as much as others, if wee shall set light by it at any time; neither are we any thing the nigher, but much further from falling, by speaking the truth boldly. If at any time we fall, wee looke to feele the bitter fruit of the same being assured also that we shall rise againe. In the meane time, God will have this holy life practised of others, whatsoever become of

Ans.

us; his truth remaineth for ever: the true worshippers of God must depart from iniquity, 2 *Tim.* 2. 19. As for the fall of *David*, *Peter*; &c. They arise from security, and the want of this watchfull course which is urged, and therefore should be motives unto us, the more carefully to looke to our selves, lest we also be overtaken.

Men cannot now live otherwise than they have done, especially after this manner; so that neither husband nor wife, nor one neighbour with another can be merry together.

As for change of estate, there is no cause why wee should feare, or be unwilling to change for the better: as for delights, there are none more sweet, than those which have ground in Religion: but those that cannot stand with a godly life, let them, in the name of God, be broken off, for they may as well be spared as the paring of our nailes, and therefore not sufficient to iustle
out

out a godly life, from the practice of any true Christian and Believer.

THe Christians life being thus described; now because it is upholden by meanes, it is fit to know what these meanes are, and how they may be used aright.

These meanes are such religious exercises, whereby Christians may be made fit to practise a godly life. They are partly ordinary, and partly extraordinary; and both of these either publike, or private. The publike, are such as be used in our open assemblies: ordinarily these are three.

First, the Ministry of the Word.

Secondly, the administration of the Sacraments.

Thirdly, the exercise of prayer, with thanksgiving and singing of Psalmes.

Of private, some are to be used alone by our selves, as watchfulness, meditation, and the Armour of a Christian, with experience.

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Some

Some are to be used with others, as society of conference, and Family-exercises; some are common to both, as prayer and reading.

THe first and principall is the Word of God, read, Preached, and heard, as the Lord prescribeth. That this is a singular helpe, wee may see, if wee consider the truth, authority, sufficiency, and plainnesse (through the Ministry and translations) which is in the Scripture.

To speake therefore nothing of the benefit which it bringeth unto the unregenerate, unto whom it is of might to convert them. The uses are many and daily which the regenerate people of God have by it.

First, by it they are cleared from errour and darkenesse, about Religion and manners, and are made more sound in the knowledge of the truth, and see more particular-
ly

ly into the way and whole course of Christianity.

2. They grow settled and established in their knowledge from day to day.

3. They are by this quickened in their drowfinesse, cheered in their heavinesse, called backe from their wandrings, raised up when they are fallen, and counselled in their doubtfull cases of advice.

4. They are by it settled in a godly course, and taught to keep well when they are well, rather than to be fickle & inconstant in good carriage of themselves, as many are. For by it, as by a Sunne that giveth light in all places, they espy their weakenesse, and how they are holden backe when they are fallen, and which is the right way of proceeding: By it, as by a rule, they are taught to frame all their actions.

5. They are brought to bestow some time in profitable reading.

6. They are framed so, as they

become lights and examples to others: so that wee may boldly conclude, that the ordinary preaching of the Word, is a singular meanes provided for the perfecting of Gods Elect, and for their growing in a Christian life. And whosoever liveth where there is a good order of teaching with diligence, skil, love, and plainenesse; if he find not this fruit by it, it is because he is not attentive and reverent in hearing, hee is not prepared before to heare, or else doth not apply unto himselfe, nor willingly digest that which hee hath heard; but is surfeited of some dangerous qualities in his life, or corruptions in his heart; among which, this is a speciall one among the people, that as they thinke of the person that teacheth, so they doe of his Doctrine, and not otherwise.

AS for the Sacraments, they are helps necessarily adjoynded unto the former; for they doe visibly

ably confirme and ratifie that which the Word doth teach, and the covenant betwixt God and the believer made, is most surely sealed up and effectually on both parties by them.

First, the Lord for his part hath granted to every faithfull person, that he will never call his signes to a reckoning, but will be his God, and love him to the end through Christ; for the ratifying whereof, hee hath put to his seale: so that the Sacraments must needs remaine effectually to the faithfull, both for the strengthening of his faith in the promise, and also for removing of all contrary doubts which through weaknesse might arise. So on the other part, every believer for his owne part hath covenanted, to trust in God alwaies, to indeavour to walke before him conscionably, in righteousness of heart and innocencie of hands.

Now of the truth of his heart, the Sacrament is a signe; which he

having received, hath openly professed thereby, that he hath given and consecrated himselfe unto the Lord, and is now no more his owne to live as his carnall will would desire; so that either the present receiving, or the fresh remembrance of this, doth spurre him forwards to keepe his covenant, and incourage him against temptations, wearisomnesse, and all hinderances, especially believing, that strength in measure shall be given him of God to performe that which he hath promised and sealed. By all which we may see, that howsoever the Sacraments be unto the unbelievers, even as a mysterie or hidden thing, yet the believer having been soundly instructed therein, beholdeth much, both for the strengthening of his faith, and his incouragement in a godly life.

First, this may be scene particularly in the two Sacraments: for the faithfull Christian which hath beene baptised, as he by his ingraf-

sing

ing into Christ, is one with him; and therefore while Christ liveth, must live also: so he having thereby prepared union and fellowship with him, doth draw strength and grace from him, even as the branch from the Vine, *viz.* The power of his death for the mortifying of sin, and the vertue of his resurrection in raising him up to newnesse of life. So that Baptisme throughout his life, must needs be a forcible meanes to helpe him forward in a Christian course, as oft as hee doth duly consider it.

2. Likewise that the Lords Supper is an excellent helpe, we may see in three specialties: *viz.*

1. In the preparation to it.
2. In the present use of it.
3. In the time which followeth after.

1. The first consisteth in the triall, that every man ought to take of himselfe, concerning his knowledge both generall and particular, his faith in Gods promises, his di-

ligent indeavour for the removing and subduing of all sinne, and for readinesse in any duty, his love towards all men : and lastly, concerning his hungering after this Sacrament, and the benefit which God offereth by it.

These properties if hee finde to be in himselfe, hee is a fit and welcome guest to the Lords Table; but if through sloth, forgetfulness, darknesse, corruption and weakness, these graces be weakned, dimmed, and decayed, he may not rashly put forth himselfe in that case, but speedily seeke to recover himselfe againe, by searching the ground and serious renewing of his faith and repentance. Which things being so; it cannot be but that this kind of preparation must be a singular helpe to those that injoy it.

So likewise at the Supper it selfe, where hee may, and ought to meditate on the dainties of the banquet, and the love of him that ordained

ordained it; on the Communion he hath with Christ, and his graces; and on the outward signes what they assure him of; and on the Word preached, which sheweth him all this. When as by the applying of these things he cometh to be comforted and made glad, or rather to be revived and quickned in his soule with the spirituall dainties which by true faith hee feedeth upon; how can hee but praise and blesse the author of this banquet? how can he but be much heartned & set forward in a Christian course? It is also of the same force after the receiving of it, (where right use is made of it according to Gods appointment) through the remembrance and due consideration of the kindnesse of God therein offered and reaped, easily to carry on the servant of God in a fervent desire of all well doing, be heartened and strengthened thereunto, even as a man well refreshed with meat is made strong.

to labour : so that hee which is not made more able to conquer his lusts, and weaken the strength of sinne, and is not more heartened to the life of godlineffe by these Sacraments, doth abuse them, and seeth not Gods purpose in ordaining them.

THe publike prayers solemnly offered to God in the Congregation, and praising of him with Psalmes, is another of these publike helpes : for when besides our owne private supplications and thanksgiving, we have by the Lord himselfe appointed these also in publike, and that in so solemne a manner, the whole assembly consenting with us in the same, and God present among us to assist us, as he will, because the very ordinance of God doth promise a blessing thereto, as oft as wee are partakers of them, so that if wee come with reverence, feeling our wants, earnestly desiring and tru-
sing

isting to obtaine the things we pray for, together with true repentance, wee shall receive fruit of them accordingly, even that good refreshing, whereby in private we shall be more cheerefully bent to serve him.

So that neither any prejudicate opinion concerning the Ministers person (though hee be dumbe, or otherwise offensive) nor yet any rash judgement of reading a set forme of prayer, or any thing of the like kinde, ought to hinder us from these publike duties; neither ought the private helpes to be neglected of us upon any pretence, without the which the publike are but cold.

THe first private help is watchfulness: which is a carefull observing of our hearts, *Prov. 4. 25.* Diligent looking to our waies, *Psal. 39. 1.* that they may be pleasing and acceptable to God. The necessity of this help may appeare
many

many waies, for without this, sobriety is lost, 1 *Pet.* 5. 7. and the force of our prayers abated, *Matth.* 26. 1. and for want of this (as experience sheweth) many Christians are not acquainted with a well ordered and settled course, but out and in, off and on, never staid; and because of the contrary carelesnesse and security, many, not evill men are plunged into sundry noysome temptations, finde many wounds in their soules, and want many comforts in their lives; so that some are as untrusty as *Gebazi*, some as hasty, furious, and unfociable as *Nabal* was.

The manner of this watchfulness is set downe by the Apostle, 2 *Tim.* 4. 5. to be in all things, and at all times, and by all occasions, in all places, with all persons, and that constantly, so long as wee be in danger of temptation, *Marke* 13. 33.

All of us therefore that desire to walke with God in peace, must go about

about this duty to purpose, and set our minds and delight upon it ; our evill lusts, wherewith wee be full fraught, doe carry us headlong into sundry iniquities, in so much that wee can goe about nothing but we may feele (if we can discerne) that some one or other of them is in our way to hurt us, and at hand to molest and disquiet us : if we be occupied in spirituall duties, wee have shame and hypocrisie on the one side to hinder us ; dulnesse, wearinesse, untowardnes, &c. on the other side to breake us off. In things lawfull, we are secure & carelesse what the maner or end be : in evill, we have eyes open to see the seeming pleasure, or profit they promise, and reason to extenuate the danger ; but we have no eares to receive the strongest dissuasions that can be brought. We therefore must be kilfull to know these disordered lusts diligent to espy, prevent, and avoid them ; wee must abstaine and weane our
selves

selves from that which our hearts would naturally desire most, 1 *Pet.* 2. 10. wee must not dally with the baits of sinnes, wee must not be so bold as to venture upon all companies, to fall into any talke, or to take liberty in any desires without respect. And unto this care wee must adde prayer, as that which doth quicken and put life to it, so that it may be continued with much cheerefulnesse and little tediousnesse.

It is further also to be marked, that because the servants of God have some speciall infirmities wherewith they finde themselves more troubled than with any other, they must be most suspicious of, and vigilant against them: and where they see Satan most likely to winde in himselfe, there they must carry a more narrow and streight eye, avoiding the least occasion that tends that way, and bestowing more time and labour in the rooting out of these corruptions, from
the

the which most danger may be feared. As in troubles we must watch against impatience; in prosperity, against wantonnesse, because these are likest to ensue; and when wee have broke out of our constant course a little, and that our conscience begins to checke us, then wee must tremble to thinke of it, returne speedily againe, and wee must feare after, lest wee should offend.

This may sceme unto many to be too strict, that our hearts may not range where they list, nor our delights be fastened where wee please, but that all powers of our minds and members of our bodies must be holden within compasse. But unto those who are acquainted with it, and see what safe peace, and sweet joy it bringeth to their life, it is no tedious bondage, but a spirituall and heavenly liberty. On the other side, those that will not be perswaded to entertaine it, they must looke to live destitute of a chiefe

chiefe part of godlinesse; or if it be but now and then in some especiall actions and parts of our life regarded and looked unto, it will make the godly life in great part to be bereaved of her gaine and beauty.

The second private help is *Meditation*; and that is when we doe of purpose separate our selves from all other things, and consider as we are able, and thinke of some points of instruction necessary to leade us forward to the kingdome of Heaven, and the better strengthening us against the Divell, and this present evill World; and to the well-ordering of our lives. This heavenly communion with God and our selves, is that which the Fathers called their *Soliloquies*: which must be distinguished from the ordinary thinking of good things, and pondring of words and actions, which yet in the Scripture is called meditation, *Iosb. 1. 8. Psal 119. 97.* for that ought never
to

to be wanting, being a part of watchfulnesse, and is exercised together with prayer; but this is more solemne, when a man of set purpose doth separate himselfe from other businesse, to solace himselfe in these holy and heavenly thoughts.

The matter of this our meditation may be on any part of Gods Word, of God himselfe, on his workes of mercy and judgement, of our owne estate, of the vanity and misery of this world, and of the manifold privileges which wee with the rest of Gods children enjoy: but especially of those things which wee have most especiall neede of.

The great and necessary use of this duty, may well appeare even in the heart of good Christians, in which there is much naughtinesse; so many rebellions, and loathsome filchinesse, that it maketh some despaire of reforming it, and therefore they cease to endeavour it;
yet

yet if such noisome poisons be suffered to lurk and remaine in them, they will not only as sower weeds choake the plants of grace within us, but also grow up themselves, and bring forth most noisome and dangerous fruit, as by wofull experience men feele and try. Now for the weeding of these out of the ground of our hearts, there is no meanes so availeable, as the considering oft, and deepe meditating : *viz.* to finde out what swarmes of them doe lodge in our hearts ; also to bring them into a vile account, to be weary and ashamed of them, - and so to entertaine better in their roome : for although by the Word wee know our corruption, by conference we revive the remembrance of them, and by reading we doe both ; yet all this will be but of small force, except they be joyned & seasoned with medication. For our hearts are so deceitfull, that if once wee can but commend that which is
good

good, and speake against evill, we are ready to thinke that our estate is right marvellous good; whereas yet, if there be not in the heart a hatred of the one, and love of the other, we doe but deceive our selves. Now, when wee doe often gage these hearts of ours, and sift our thoughts, and deale truly (in accusing or excusing) as wee love our soules; though wee finde sinne to sit neere and fast glued, yet by Gods assistance and blessing we shall breake off and chase away these cursed swarmes of prophane thoughts and desires; we shall become better armed against them afterwards, and our heart being thus mollified, and relenting, wee shall furnish them more graciously with holy thoughts, and heavenly desires, and draw them into more neere and heavenly communion with our God; taking heede of the sugred baits of earthly delights, and transitory pleasures of this world. In summe, the fruit and bene-

benefit which by our meditation and private prayer wee reape, is so great (the Spirit of God changing our hearts thereby from their daily course and custome more and more, and bringing the heavenly life into more liking with us, and making it more easie and sweete which with the men of this world is so irkesome and unsavoury) that none can expresse and conceive it, but hee which hath felt the same. Therefore it is that the men of God, who are most commended for their piety, both of old, as *Moses, David, Paul, &c.* and in our times also, are most taken up of this exercise; and others that are strangers to it, though they be good Christians, want much fruit which by it they may reape.

The lets which are enemies to this duty, they are of two sorts; for either they are such which hinder men altogether from going about it, or else such as keepe them from taking any good thereby

when

when they enter into it. Of the former sort there are three.

1. The first is when a Christian knowing this duty to be required of him, goeth about it, but hee is so empty and barren that he hath no matter to bestow the time and his cogitations about. Now for the remedy of this, there shall be rules and examples set downe hereafter: but in generall, it shall be expedient for him to propound unto this his meditation these foure things.

1. First, of his unworthinesse, vilenesse, finnes and corruptions

2. Secondly, the greatnesse of Gods bounty in his deliverance.

3. Thirdly, how he may be guided throughout that present day, according to the rules of direction, especially in the hardest points.

4. Fourthly, of the severall parts of the Christian armor which God hath appointed for his strengthening.

2. The second impediment of
this

this sort, is an unfit mind unto spirituall and heavenly duties, through some unsetlednesse, slothfulnessse, or other corruptions.

Now the best remedy for such a one, is to meditate of his present unfitnesse, loosenesse of heart, and earthly-mindednesse to count it an heaue burden to accuse his heart, and so to bring it to relenting, by considering how farre off it is presently from that mildnesse, humblenessse, heavenlinesse, and readinesse unto duties which have beene in him at some other times: but let no man give any liberty in any sort to his evill heart, when it is turned away from cheerefulnessse and willingnessse in any part of Gods service to goe forward therein, for that were to bring him to utter bondage.

3. The third let is, want of opportunity by reason of necessary businesse taking up the time; or for want of convenient place, as it falleth out to sea-men, and those
that

that have small and poore houses : concerning which, it is not to be denied but that there may sometime fall out such businesse as may excuse us in the omission of this duty; and this must be remembered that the ordinary duties of our callings must not put this dutie out of place, for if they doe, it is through unskilfulnesse, or untowardnesse of them who commit this fault : one of them is appoynted of God to goe with the other, and both of them stand together in upholding of their inward peace. If any man be rich, hee hath the lesse cause to be holden from it by worldly care; if they be poore, they have the more need of it to moderate their care, that it exceed not, nor carry them to unbeliefe : but if any intend, or pretend extraordinary businesse, they must take heede that they seeke not cloakes for their sloth: yet if any have necessary lets indeed, hereby they shall appeare to be fruitlesse if at any time God
be

be remembred some other way as shall be most convenient, and this duty supplied when the hindrance is past.

Of the second sort of lets which may be called abuses, there be especially two.

1. The first is to use it sleightly, and so to make a ceremony of it: the remedy whereof is to hold our mindes with taking delight in it; for this, and all other good helpes will be unfavoury unto us, except wee should fasten a love and liking on them.

2. The second is when although we be desirous to use meditation, yet our heads are so full of trifling and wandring fantasies, or worldly matters, that we cannot mind heavenly things: the cause of this is the letting loose of our hearts all the day disorderly, without watching over them, or keeping them within an holy compasse. For the remedying of it, wee must therefore carefully set our selves against the
the

the corruptions of our hearts, labouring to dry up those swimming soies with the flame of heavenly and fervent affections; wee must tie up our loose hearts throughout the day from their deadly custome of ranging after vaine, fond, and deceitfull thoughts, dreames and delights; this whosoever doth or not at all, or seldome, or coldly, they lose a great part of their sweet and blessed living here, not injoying the tenth part of those privileges and liberties, which God hath provided for them in their Pilgrimage.

The Rules of direction in meditating be these.

1. Hee who desireth to have helpe by meditation, must weigh how slippery, fickle, and wandering his heart is infinite waies to his exceeding hurt; and that hee must of necessity appoint some set time to check, reclaime, and weane it from the same, *Jerem. 17. 9.*
Psal. 55. 17.

2. Hee must watch over his
G heart

heart (having beene so often deceived by it through his whole life) and have it in suspicion, that so it may be more fit to be drawne to such heavenly exercises, and attend unto the same.

3. This being observed, let him draw matter of meditation and prayer from his owne wants and infirmities, from Gods benefits, from the changes and mortality of this life, &c. especially of that which is most availeable for this present.

4. If hee cannot doe that, let him reade some part of the Scripture, or other booke fit to season and well affect his minde, that so his mind may be quickened to the performance of this duty.

Particular meditation concerning duties to be practised.

No man shall be fit to governe himselfe aright before men, if hee doe not usually acquaint himselfe with, and frame himselfe after that Christian course, first before

fore God. Yet no man must rest in private exercises of Religion without a wel-ordered life before men. Every part of our calling must be so carryed, as wee may have peace thereby; if a man be fallen, hee must not lie still, *Ier.* 8. 6. but returne unto God, though with difficulty, *Exod.* 33. 8. the breach must be made up in our consciences; which if wee doe, God is not farre off, *1 Sam.* 7. 7. 10. 12. 22.

If wee rejoyce onely in prosperity, it is a signe that Gods benefits, not his favour, makes us merry. It is a good thing to rejoyce in the Sabbaths, and in the communion of Saints; yet wee may not rest there, but in this, that God is our portion alwaies, *Psalms.* 110. 57. *2 Cor.* 5. 16.

In crosses wee must use great sobriety, otherwise wee shall be unsettled by them; to this end wee must prepare and looke for trouble before it come, and in it we must meditate of the best privilege that

God hath given unto us, 1 *Sam.* 30. 6. *Psal.* 77.

Wee seldome keepe unlawfull commodities, or rejoyce too much in lawfull, but the Lord doth crosse us in them. The most vexations in our life become annoyances unto us through our owne default; in that, wee either prevent them not when wee may, or beare them not as we ought, or make not use of them as wee might doe. When matters of more importancee than our Salvation is come in place, let us be occupied in them with more fervency than in that: but not before. The practice of godlinesse is a rich and gainfull trade, *Prov.* 3. 14. but if it be not well followed, it will bring no great profit. To haue a willing minde to be well occupied, and matter about which wee may, and time to bestow therein, and freedome from lets theretfrom, is an estate much to be made of; and yet for the most part, they which have almost

most all outward incouragements,
cannot tell what to do with them.

Whatsoever measure of graces
wee have gotten, yet it is certaine,
that God hath much more for us
than we can thinke of, if those be
the matters which wee have in
greatest price; but being set light
by, and the meanes neglected
which preserve them, they die.
That is a good estate, when wee
have not onely joy in heaven-
ly things at the first hearing of
them, but increasing in joy, as our
knowledge and experience increa-
seth; and when wee are not onely
delighted in these present duties of
Gods service, but also as joyfull to
thinke of them which are to come,
accounting that the more they be,
the better they are. The more sure
thou art of God his favour by
faith, the more humble thou art
also, *Matth. 15. 27.*

They are worthy of great pu-
nishment who set light by the
plenty of that grace, the crummes

whereof Gods hungry servants do
set great store by. When wee are
afflicted, and the wicked spared,
our estate seemeth to them most
vile; when we are both in prospe-
rity, they seeme more happy;
when they and wee be both affli-
cted, then they account our estate
happier than their owne, but espe-
cially when they are afflicted, and
we spared, *Evod. 14 25.*

Wee may not assigne the Lord,
in what place, state, condition, or
in what company wee would live,
but as strangers wait on him, even
as the hand-maid on her Mistresse,
for whatsoever hee will allow us :
wee are ready most commonly to
be called away by death, before
we be fit, or have learned how to
live. Looke what care, conscience,
zeale, love, and reverence, estima-
tion of good things, thou haddest
when first thou embraced'st the
Gospell; the same at least retaine,
and be sure thou keepest still after-
wards. The more knowledge that
thou

thou hast, take heed thou beest not more secure; for thus it is with many at this day, who therefore doe smart for it.

Wee shall not enjoy the grace which wee had at the first, except wee be carefull now to keepe it, as wee were then to come by it.

Keep downe carnall liberty, and the spirituall liberty shall be great, and rest on God, and it shall make thee overcome the hardest things.

Wee must remember to serve and walke with God by daies, not by weekes and moneths onely, *Psal. 90. 12.*

As Husband-men wait for their fruits, so should we for that which wee pray and hope for, and that would make us joyfull when wee obtaine it.

If we can rejoyce at the conversion of a sinner, then are we Christ his friends, *Luke 15. 6.*

It is a folly, yea, a madnesse, to be heaue to the death for any earthly thing, when yet a man

desireth nothing more than life

All our life ought to be a providing for a good end, and a keeping away of wo which cometh by sinne.

The flesh would faine please it selfe in some unlawfull liberties, when we have pleased God in some duties; but a wise man will keepe well when hee is well. The more grace we perceive in any man, and constancie, the more hee is like to God, the better wee ought to love him, *Ioh. 13. 23. Psal. 15. 4.*

Where there is wilfulnesse in sinning, there is great difficulty in relenting, and also no power nor boldnesse in believing. Many beginning well in godlinesse have fainted and quailed, or beene justly reproached before their end, that others may the more feare their owne weaknesse: where new knowledge is not sought, there is the lesse favour in the use of the old; and when men make not good use of the old, the seeking

king of the new is but noveltie.

Men having experience of Satans malice and continuall dogging of them to doe evill, it should teach them to trust better in their armour, and lesse to themselves.

Where we suspect that corruptions grow, if wee goe not about to pull them out, and plucke them up, they will be too deeply fastned in a short time.

Though man pray and meditate, and keepe a better course in his life than some doe, yet if hee doe it but slightly, that the flesh prevaileth much in hindering the well-performing of it, all will soone come to nought; it may be perceived in the sway it beareth in other parts of the life, and then let it be speedily amended.

It is good so to taste our selves with duties, one or other, at all times, and in all places, that so doing, wee may cut off occasions of much sinne.

Let no sinne be slightly passed

over or omitted, for when it cometh to remembrance in trouble, it will be an heauey burden, and pinch us to the heart.

THe third private helpe is the armour of a Christian: concerning which foure points are fit to be knowne.

1 First, what it is, and which be the chiefe parts of it.

It is that spirituall furniture of the gifts and graces of the holy Ghost, by which God doth deliver his from all aduersary power, and bring them to the obedience of his will, 2 Cor. 10. 4. the parts are set downe, *Ephes. 6. 14.*

1 Whereof the first is sincerity, which is the generall grace, whereby a Christian is made simple, and without fraud, or hypocrisie bearing sway in him, both towards God and his neighbour, *Psal. 32 2. Matth. 5. 8. Pro. 30. 6.*

2 The second is righteousness; which is that gift of the Spirit, where-

whereby our hearts are bent to all manner of goodnesse, and righteous dealing, approving of it as most excellent, desiring fervently, and delighting in it, and that because it is good, and disliking, and hating of all naughtinesse and evill, *Pro. 28. 1. Psal. 1. 7.*

3. The third is the shooes of peace, which is, that having received the Gospell, and found the sweetnesse of it, wee are now thereby as they who are ready to take a journey shod and prepared, ready to deny our selves, and to take up our crosse and follow Christ; through this our pilgrimage, *Rom. 5. 1. Luk. 22. 33. 57. Phil. 4. 7. Ioh. 16. 33.*

4. The fourth is the shield of faith: which is to build our persuasion on God his faithfull promises, that Christ Iesus is ours: and that God hath given him to us, to obtaine forgivenesse of our sins, and salvation by him, yea, and all other good things also meete for

for this present life, *Colos. 1. 33.*

5 The fifth his hope, which is a joyfull longing, and stedfast desire and looking for the performing and accomplishing of all those mercies, temporall and eternall, which God hath promised, and wee by faith are assured of, *Luk. 2. 30. Pet. 1. 13.*

6 The sixth is the sword of the Spirit, which is to be well instructed in the sound and living knowledge of the Scriptures, and to digest the same, and also season our understanding within us : in such wise that wee may know the will of God, and have the same in remembrance in the things which most concerne us, (as we can :) that thereby wee may at all times, and in all cases, be readily led by it, *Psal. 119. 105.* Where it is to be remembered, that hee which hath most knowledge, if hee be not guided by that he understandeth, hee knoweth nothing as hee ought, *1 Cor. 3. 18. Prov. 3. 6. Job. 13. 17.*
The

THe second generall point is the necessity of this armour, viz. that wee should cloath and furnish our soules, with every part of it: which is so great, that the right Christian life cannot stand without it: for to venture upon the manifold tribulations of this life without the shooes of preparation, is as much as to goe bare-foot among thornes, or to runne naked upon the pikes.

To be destitute of this shield of faith, is the undoubted way either to despaire utterly, or else in deadly presumption and security, to drowne our selves in perdition.

To leave off the brest-plate of righteousness, is to expose himselfe into the danger of every temptation; for hee that doth not from time to time afresh indent with his heart against all unrighteousnesse, he may look to be carried into those unlawfull actions which shall

shall bring disgrace to himselfe,
and his holy profession also,
1 Cor. 6. 4. 5.

Hee that hath not the sword of
Gods Spirit, so that hee be able to
say in temptations, it is written
to the contrary, shall never be
able to cut in sunder those bonds
of sinne, wherewith hee shall be
compassed.

He that hath not all these gir-
ded to him, with sincerity and
truth, shall but deceive himselfe
and others also.

Hee that hath not true hope of
salvation, to keepe life in his soule,
how can hee be void of fainting,
irkesomnesse, heavinesse, distracti-
on, dumpishnesse, and sundry such
discouragements? Or how can he
have any cheerefulnesse in his life,
or contentednesse, that hath not
this hope of passing his afflicting
daies, under the wings of God his
protection?

So that wee may well affirme,
without this compleate armour of
God

God, that the Christian life cannot be continued.

THe third point is, how this Armour should be put on. For the answer whereof wee are to know, that it is not wholly wanting in any true Christian: for every true believer at his first conversion, is made partaker (though in weake measure) of all things appertaining to life and godlinesse, 1 Pet. 1. 4.

What then meaneth the Apostle when he biddeth us put on this armour? His meaning is, that wee should not have it as men in the time of peace have their bodily armour hanging by them, unfit for use; but as souldiers have theirs in battell; we must be sure, that in all places, and upon all occasions, we have it with us so farre as wee are able, we must lie downe, and rise up with it; because our battell lasteth all our life long, and our enemies be deadly, and all our
strength

strength is by our armour.

Now to put on, and also to keepe on, and to have the feeling of every part of this armour, (faith against distrust, hope against fainting, uprightnesse against hypocrisie; knowledge against the deceitfulnesse of sin; righteousness, against all kinde of iniquity, and the preparation of the Gospell of peace, against crosses) to have, I say, this armour in a readinesse, we must use continuall watching, hearty prayer, and frequent meditation about them, *Matth. 26. 4.*

Here is to be observed, that the sword of the Spirit hath two branches, viz. that knowledge which wee get out of the letter of the Scripture onely, and so have it but by rule; and the knowledge which wee learne by prooffe and triall for the bettering of us: for as in all trades and sciences there is great difference betwixt the experimentall knowledge of them, and bare or naked skill of them; so is there

there great distance betwixt one that hath onely attained so much knowledge as will enable him to give account of his faith, and him who hath had the prooffe of this knowledge, how it hath beene effectuall in him. Hee considereth, observeth, and applieth the things which he heareth, seeth, and doth, to his owne use : and by things past thus duly regarded, hee learneth and getteth wisdom to advise and guide him for the present, and for the time to come.

This is experience, which maketh us wise in all things that are profitable to godlinesse and eternall life.

The observation of the reward of evill will make us avoyd it ; and experience of the fruit of a godly life, is the best meane to continue it : our owne triall how afflictions may be easeliest borne, and come to best end, is our best rule forever after. The example wee have in *David*, *Psalme*. 120. 1. *1 Sam.* 17.

34. *Psalm. 77. 10. Psalm. 37. 37.*

In summe, as in all Trades the beginning is hardest, and experience bringeth facility; so it is in the practice of Christianity. Woe-full therefore it is, that in this, of all other, men will not labour for experience.

4. The fourth generall fruit is, the benefit of this armour, which is not small, for hee that putteth it on, and goeth cloathed with it thorow the day, though the Di-vell, and his instruments, doe assault by craft and deceit, or by force and might, hee shall mightily prevaile against them, and preserve himselfe; he shall be able to live with comfort in all estates that God shall set him in, and in all places which hee shall bring him to; and change by no occasions, but hold out untill an end be made of all difficulties and uncertainties.

Object.

We may serve God well enough without putting on this armour after so strict a manner.

It is true indeed, that a Christian serving God may be ignorant of this armour; but hee cannot then say, he serveth God well enough; because that kind of life must needs be wandering, unsettled, and not to be rested in.

Answ.

At least it is not expedient to impose so heavie a burthen upon weake Christians.

Obiect.

The childe of God is no sooner borne, but he desireth to continue in that estate of life and salvation, to please God in all things, and to maintaine peace and joy within himselfe; all which is effected by the use of this armour.

Answ.

NOW to come to those helpes, neither by our selves alone, or others also (for the other kinde shall have another place) these are prayer and reading. First of Praier.

Prayer is a calling upon God according to his will; it hath two parts, Thankesgiving and Request, whereunto is added the Confession of

of finnes. Thankesgiving is that part of Prayer, in which we being comforted by some benefit, which in favour God bestoweth upon us, are drawne to love and praise him, and shew forth the fruits thereof.

In this direction, there are to be observed three things, and three motives unto them.

1. The first motive is knowledge and due consideration of some particular benefit received or promised us, 1 *Sam.* 25. 32. *Gen.* 24. 27. *Luk.* 17. 15. Without these three can be no true and heartie thankesgiving, howsoever in words there be a protestation for fashion sake.

2. The second is joy and gladnesse of heart, for the benefit which wee thinke of, or call to minde, *Psalme.* 116. 1. 2. Except wee finde this sweetnesse in the mercies, no duty of thanks can in good sort be performed by them.

3. The third, is a perswasion, that the benefit for which we give thanks;

thanks, commeth to us from God
his fatherly love.

This is a farre greater cause of
gratitude than the benefit it selfe;
Psal. 116. 5.

1. The first duty is a continu-
ance of our love to God, *Ps. 126. 1.*

2. The second is a desire to set
forth his glory, and in words to
professe and confesse his good-
nesse; for if wee love the Lord, we
cannot but be carried with this
eager desire, to advance and mag-
nifie him, *Psal. 116. 12. and 111.*

3. The third is a further pro-
ceeding in obedience and walking
worthy his kindnesse: this one if
be wanting from the rest, maketh
them all lame, and maimed, and as
odious to God as the mortlings
which were offered to him in sa-
crifices, *Deut. 6. 10. 11. Psal. 50. 16.*

If in this manner wee should
frame our selves to thankfulnesse,
it must needs be a mighty and for-
midable meanes to mollifie the hard
heart, and to hold under the strudy
corrup-

corruptions of it, so that they may be subject to God; yea, even when strong provocations doe draw to the contrary.

Thus much of Thankesgiving :
Now for Confession. Confession is an acknowledgement of our selves to be guilty, and worthily to have deserved Gods wrath for our grievous offences; together with a free and humble bewailing of them before the Lord : such as are unknowne to us in a generall manner, but those which we do know (according to the nature of them) particularly.

To the right practice of this, there are foure things required.

1 The first, that wee feele our sinnes odious and burthensome to us.

2 Secondly, that we accuse our selves of them to God.

3 Thirdly, that we stand at his mercy, having deserved condemnation.

4 Fourthly, that wee abase our selves

selves thereby, and so are weakened, and our pride abated.

All these are in the confession of *David. Psal. 51.* of *Daniel 9.* of the Prodigall son, *Luk. 15. 17.*

Now this confession being from time to time often made unto God, will not suffer us to goe farre, and lie long in any sinne, but hunt it out before it be warme and nestled in us; and therefore it must needes be of great force to strengthen us in a godly life.

The last part of Prayer, is Request; it is that part of Prayer, wherein wee earnestly poure out our suites unto God, in contrition of heart, according to his will, with comfortable hope, that through Christ we shall be heard, and therefore forsaking the sinne which might hinder our sute.

In this duty also there are foure things to be observed.

1 First, that wee shew this contrition of heart, by being pressed with feeling our wants, unworthinesse,

thinnesse, miserable estate, and manifold miseries, earnestly desiring to be pardoned and eased, *1 Sam. 1. 15. Luk. 18. 13.*

It this be so (as will soone follow upon right confession) wee shall neither pray in l.p-labour, which God abhorreth; nor thinke ourselves too good to wait Gods leisure, if at first hee grant not our requests, but continue them as he commandeth.

2 That wee aske onely those things as wee have a word for, and in such sort as hee hath promised them, *1 Iob. 5. 14.*

3 That wee quicken our selves to come in faith and confidence, and oft-times to come chearefully to this duty, *Jam. 6. 1. Iob. 16. 24.*

Now to the end we may come with chearefull delight unto this duty, let us consider the fruites, which are especially three.

1 First, that by prayer wee are made in a sort acquainted, and familiar with God, and know his mind.

mind and will, and how he is affected to us, being admitted to speak unto him, *Iam. 4.8. Ioh. 16.26. Rev. 3.10.*

2 Secondly, that it giveth life to God his graces in us, which before lay halfe dead; as wee may see in the example of *Ester*.

3 Thirdly, it reacheth out to us in our greatest neede, the good things and gifts of God which our selves desire, *Matth. 7.7.*

4 The fourth and last property of prayer, is, that wee bring not with us the sins which will turne away the eares of God from hearing us; such are any sinnes not repented of, but lyen in, secretly at the least, and not renounced, *Prov. 28.19. Psal. 7.4.*

These are the parts of prayer, which if they be reverently and humbly adjoined together (as they ought) accompanied with the fore-mentioned properties; if we be fallen, they will raise us up; if wee be heavie, they will comfort

H

us;

us; if we be dull, they will quicken us; they are a present remedy to the oppressed heart, a preserver of the godly life, a giver of strength to the weake, an especiall meanes to make a man live in every estate wherein God hath set him: therefore prayer must needs be a strong and mighty help to the godly life; for if we pray well, and keepe our selves in case fit to performe this duty, we shall not need to feare in our life any great annoyance.

THe next helpe is reading; the generall rules for it, are these:

1 First, that the bookes of God be not laid aside and neglected, but read on as oft of every one as may be: otherwise much unsavourinesse, unquietnesse, unfruitfulnessse, and uncheerefulnessse, will follow even in the best.

2 That all filthy, lewd, and wanton bookes, yea, needlesse and unprofitable be avoided.

3 That in the Scriptures there

be a constant going on in order, and not here and there a Chapter: and of other Authours, rather let one or two be read well and often, than many sleightly.

Now as concerning the manner of reading.

1 It must be with hearty good will to learne and profit by it, desiring God to prepare us with reverence, &c.

2 We must settle our selves for the time to be attentive, and so to abandon the wandring of the heart as much as may be.

3 Wee must be carefull to apply that which wee reade wisely to our selves; as perswading our selves that all duties are commanded us, all sins forbidden us, and all promises to be believed of us: likewise wee must looke that all exhortations, and admonitions quicken us; all reprehensions check us; and all threats cause us to feare. If reading be thus used, it will many waies appease the conscience;

inlighten the judgement, inlarge the heart, relieve the memory, move the affections, and in a word, draw the whole man unto God; and therefore must needs with the rest be a singular helpe and furtherance to a godly and Christian life.

Hitherto of ordinary helpes, extraordinary are especially two.

1 First, Solemne thanksgiving.

2 And secondly, fasting with prayer more than usuall adjoynd.

The first is, when in some rare and unlooked for deliverance out of desperate danger, wee doe in most fervent manner yeeld praise to God for the same, and rejoyce heartily in the remembrance and consideration of it, tying our selves in a renewing of our holy covenant more firmly to the Lord: and testifying both these by signes and unfained good will to our brethren. All which are to be seene most clearely and lively in
that

that most famous example of *Ester* and *Murdecaj*, *Ester. 9.* It is to be used according to the occasion: when the occasion of it belongs to a whole Church, and is publickly performed: it ought to be accompanied with the preaching of the Word, for the quickening of the assembly. If the occasion be private, it is to be used privately, with Psalmes, praising of his Name, and speaking of his workes, and reading Scriptures tending to that end.

The second extraordinary help is fasting: and this is a most earnest profession of deepe humiliation in abstinence, with confession of sins and supplications (for the greatest part of the day at the least) to God, to turne away some sore calamity from us, or for the obtaining of some speciall blessing.

It must be used according to occasions, as the other; but neither must be taken in hand, without true repentance.

Now if we weigh the force and use of these exercises, how the one raiseth up a joyfull recording of God his wonderfull kindnesse; the other bringeth us low for our owne vilenesse, more especially remembered. Both of them doe exceedingly draw our hearts to more love and obedience to God; wee must needs confesse them to be effectuall meanes for the setting us forward in a godly life.

NOW that a believer is defined, the godly life described, and the helps thereunto adjoynd: It remaineth in the next place, to direct the weak Christian in the right use and applying of the meanes. For those duties of godlinesse are not left to men sometimes to be practised, and at other times to be neglected, nor generally only, but particularly in all their actions; and every day, and thoroughout the day, to be looked unto and regarded. The meaning is not.

not, that the selfe-same particular actions and duties should be every day, but yet that all evill be avoyded every day, and such good done, as in our calling and life shall be occasioned.

1 First therefore to declare that the believer must have direction for his life every day out of Gods Word, it is manifestly proved out of these places of Scripture, *1 Pet. 1. 17. 4. 2. Heb. 3. 14. Luk. 1. 75.*

2 The Scripture doth commend unto us a certaine course to walke in with God, and a particular direction of our lives as may be seen, *Psal. 119. 9. Prov. 10. 9. Gal. 6. 16.*

And doe further require the same to be daily kept and followed of us, *Prov. 21. 14. 1 Tim. 5. 10. Psal. 119. 97. Psal. 71. 15. Act. 24. 16. &c. 24. 7. Psal. 145. 2.* Therefore Christians must be guided by some daily directions in the leading of their lives.

3 Furthermore, so many parts of a daily direction as will suffici-

ently direct a man, be enjoyned in the Word of God to be daily used, as in the parts of it, and the helpes unto it. In prosperity, *Iam.* 5. 13. *1 Thes.* 5. 19. *Iam.* 2. 23. In afflictions, *Iam.* 1. 5. *2 Chr.* 20. 34. *Lam.* 3. 27. *Psal.* 32. 6. *2 Sam.* 15. 26. *Luke* 9. 23. *Dent.* 33. 12. *Matth.* 26. 41. Among the helpes for Prayer, *Psal.* 55. 16. & *119.* 164. *Pro.* 6. 22. For watchfulnesse, *Psal.* 119. 97. For reading, *Iosh.* 1. 8. and as for publike hearing, *Prov.* 8. 33. *Acts* 2. 46.

4 Besides, if wee consider the danger that followeth the neglecting of this direction, by taking unlawfull liberty, that will be a reason to stirre us up unto the imbracing of this truth; for, first we are caught presently with the deceitfulnesse of sin, some way or other, *Mat.* 26. 41. *Heb.* 3. 13. *2 Tim.* 4. 5. *Prov.* 28. 13.

2 Secondly, G O D himselfe, though he keepe his children from many evils while they desire it,
yet

yet if they be secure, hee leaveth them to themselves, and doth punish their sinne as hee doth other mens, 2 Sam. 7. 14. 2 Chro. 16. 9. Prov. 10 9 Psal, 89. 3. and we all know that Satan watcheth all opportunities to hurt us, Matth. 13. 5. Matth. 12. 44.

To these reasons may be added.

5 That this daily direction is the best meanes to keepe us well, while wee be well, and to raise us up being fallen.

6 That the very ten Commandements, in joyning duties towards himselfe generally on fixe daies in three commandements, and especially on the seventh in the fourth, buttowards men on all daies, doe lead us to this daily direction.

7 That God hath forbidden such differences to be made of daies, as that in one wee should be carefull, in others carelesse, Gal. 4 10. Col. 2. 16.

8 And lastly, that our whole and daily conversation must be in heaven, *Phil. 2. 1. 27. and 3. 20.*

Therefore as a man that hath a long journey to travel, will not count this sufficient direction to goe on Eastward, or Westward, or such generall rules, but will take a particular note of Townes and passages : so ought wee to learne wisdom, that having a great pilgrimage to passe, wee content not ourselves with generalls, but follow those certaine particulars, which may helpe us forward in the kingdome of heaven.

NOW it followes to shew what this daily direction is. It is a gathering together of certaine rules out of Gods Word, by which we may be inabled every day to live according to the Will of God with sound peace.

And therefore the following of such direction, is a faithfull and constant endeavour to please God

in

in all things, every day as long as we live here, to the peace of our owne conscience, and to the glorying of God. In the description is to be observed :

1. That it is called an endeavour only, because perfection is neither required of God, nor to be looked for of the best Christians. Thus such places, as *Psal. 119. 1. Luk. 11. 28.* which seeme to require perfection, are to be expounded by those that speake of endeavour, as, *Chro. 28. 7. Hos. 6. 3. Act. 24. 16.* But this endeavour is an inseparable fruit of the feare of God, and must be in our hearts continually.

2. That this endeavour must be hearty, not constrained, or hollow, but constant, that we faint not, but hold out therein.

3. Whereto it tendeth, viz. to please God in all things, *Luk. 16. 13. Col. 1. 10. Heb. 13. 18.*

4. Lastly, that this must be daily, and continue to the end, *Act. 24. 16. Pro. 4. 26. Act. 26. 7. 2 Cor. 1. 13.*

The necessary parts of the daily direction are these eight.

First, every day wee should be humbled for our sinnes, as through due examination of our lives by the Law of God wee shall see them, *Psalm. 5. 3. Ephes. 4. 26. Job 1. 5.*

2 Every day wee ought to be raised up in assured hope of forgiveness of them by the promises of God in Christ; this is never separated from the former, *Act. 2. 38. Hos 14. 2. 3.* that word in the petition this day doth teach us so much.

3. Every day we ought to prepare our hearts to seeke the Lord still, and keepe them fit and willing thereto, *Heb. 3. 12. Deut. 5. 29. Mat 22. 37. Pro 4. 18.*

4 Every day we must strongly and resolutely arme our selves against all evill and sinne, fearing most of all to offend God.

5 Every

5 Every day wee must nourish our feare and love of God, and joy in him more than in any thing, and endeavour to please him in all duties as occasion shall be offered, *2 Thes. 3. 5.*

6 Every day our thanks bee continued for benefits received, and still certainly hoped for, *Lam. 3. 23. Psalm. 118. 7. and 103. 3 1 Thes. 5. 18.*

7 Every day wee ought to watch and pray for steadfastnesse, and constancy in all these, *Ephes. 1. 5. 17.*

8 Every day hold and keepe our peace with God, and so lie downe with it, *2 Cor. 1. 12. Phil. 4. 4. 1 Thes. 5. 16.*

These are all necessary, as without which we can never be safe, we can never taste of true joy. But here two extremities are to be avoided in conceiving of them. One, that wee thinke it not sufficient to regard these duties, some one time in the day; for wee must have this pre-

present with us, and our hearts seasoned with them thorowout the day. The other is, that wee doe not take occasion from hence to shakeoff our callings, or neglect any part of them; for in our ordinary and meanest workes, we may and must serve God, by doing them in faith, not for carnall respects only: and avoiding the common sins that prophane ones joyne with them.

CONCERNING outward actions, no certaine rules can be given in particular, because they are variable and infinite; yet some outward duties there are, although not necessary to be done daily, yet commonly to be observed, very profitable and helpfull to live well and happily, by settling us in the practice of a daily direction; such are these that follow.

I That wee walke with God, that is, that as soone as wee have broken off our sleepe, wee set God before our eyes, and our hearts up-
on

on him, resolving to walke with him that day, *Prov. 6 22*.

This accustoming our selves to good thoughts, at our first awaking, by setting our hearts upon some holy and heavenly things, would be a good entrance to the well spending of the day, and a preventing of sundry evils.

2 That in solemne manner (if it may be) before wee enter upon other affaires, wee offer up our morning prayer to God, confessing our especiall finnes, remembering his particular favours; requesting both pardon for things passed, and assisting us with blessings for time to come, especially for that day, *Dan. 6. 10*. For the helping forward of this duty, it is fit that some holy meditation be joyned with it: this being joyned with a hearty renewing of our covenant wil so season us in the morning, that wee shall retaine the favor, and hold the strength of such a gracious beginning, all the day after.

3 That

3 That then (if it shall be most expedient) we with our minds still kept well ordered, betake our selves to our calling and vocation; wherein wee must not so much minde our profit, that wee coole any grace thereby, or quench holy affections in us. That wee must have a calling, see *Gen. 3. 19. Eph. 4. 18. 2 Thes. 3. 6.* That wee must labour diligently therein, see *1 Cor. 7. 20. 1 Thes. 3. 6. 10. Pro. 13. 4. 11. & 18. 9. & 24. 30.*

But that the walking in our calling diligently may please God, we must so use earthly dealings, that wee neglect not spirituall duties; wee must avoid worldly mindednesse on the one part, as idlenes on the other: both of which we shall be encouraged unto, if wee consider that it is the Lord who setteth us in our callings, and hath promised to be with us, and to give us good successe in them, and to help us to beare all tediousnesse therein, and further, that hee willeth us to doe

doe all such duties for his sake, in such manner, as if wee did them to him; and from him to looke for a reward, *Iosh. 1. 8.*

4 That in all companies we be- have our selves as wee are taught of God, and as it becommeth us, especially so as wee leave no ill fa- vour behinde us. Wee must not therefore rush unadvisedly into it, as most men do, but determine be- fore to doe good unto others, as we be able, or to take good of others as occasion is offered, *Col. 4. 6. Iosh. 1. 8. 1 Tim. 4. 12.* we must take heede of dauges to come by the fruitlesse and hurtfull talking and behaviour, which in most companies wee shall meete with- all.

Occasions of good speeches must not only be taken, but sought and waited for, *Act. 26. 28.*

If the company be so desperate, that there is no place for God, yet wee must keepe our selves from their unfruitfull workes of darke- nesse,

nesse, by giving of apparent tokens of our dislike, leaving them also as soone as wee can, and shunning them afterwards as much as wee may conveniently.

Amongst others, wee must be ready seasonably to give, or Christianly to receive reproofe, exhortation, comfort, &c.

1 In particular for our recreations, wee must first looke to the time, when it is needfull.

2 The kinde, that it be honest, and of good report.

3 That wee forget not God, in the use thereof.

4 The manner, that it be with moderation of affection every way

5 Our associates, that they be such as wee may have comfort of.

6 Our end, that wee may be fitter to the duties of our calling.

In bargaining and other covenants, they ought to be without hollownesse, deceit, undermining, and such other unconscionable dealing; that so wee may be simple,

and our meaning good, our words plaine, our agreements reasonable, our promises kept, our covenants performed, advantages not rigorously taken, &c.

Finally, we must observe and reverence the graces of God in others where wee see them, and by that meanes labour to chase away from us frivolous and hurtfull fantasies, faintnesse, discouragements, and wearinesse of well-doing: That we may hold the profession of our faith with joy unto the end.

That when wee be alone, wee have the like care of our selves; that our behaviour be unblameable, and that our thoughts be either about things lawfull with moderation to dispose them, or spirituall with delight to enjoy them, or else evill, with hatred and detestation to overcome them.

I As first in things indifferent, we must take heed that we doe not busie our selves in other mens matters needlessly, 1 Tim. 3. 15. 1 Cor. 10. 24.

2 Second-

2 Secondly, that in our owne we be not drowned, that our love and delight be drawne away from better things, *1 Tim. 6. 9.*

1 In things holy, wee must beware, first, lest by the common using of good duties, wee come to have them in lesse reverence, *Matth. 6. 6. & 15. 8. Matth. 24 12.*

2 Secondly, that we thinke not overwell of our selves, for that we doe somewhat more in the service of God than others, *Phil. 3. 14.*

3 In things unlawfull, we must carefully beware, that while wee thinke of our finnes, or other mens, with intent to grow in hatred of them, we be not even by that occasion tickled with some desire, or drawne into some secret liking of them, as many are.

4 We must never in solitarinesse be unoccupied, because of that danger which ensueth, as examples doe teach, *2 Sam. 11. 2. Gen. 3. Matth. 4.* and our owne experience confirmeth; who are no soone

alone

alone and idle, but swarmes of vaine, foolish, noysome and perilous thoughts and desires are soliciting and offering themselves unto us.

5 That we use our prosperity, and all the liberties which are lawfull, of this life, soberly, and so as wee labour to be better by them. How hard this is, it appeareth by experience, wherein it is so found, that the more a man hath of these earthly commodities, the lesse he is enriched with spirituall graces; and as they are increased and multiplied, so this decayeth and is diminished. Few by earthly things are drawne on and encouraged to the love of the heavenly; which yet is the end that the Lord hath in giving them; few doe as they did, which are mentioned, *Act. 9. 31.* Most make riches their strong towers, *Pro. 18. 11.* whereby they are imboldened to do many things wilfully, which otherwise they durst not.

Now

Now that wee may eff. & this, not withstanding all difficulties, we must consider that inordinate love which is in us, to the liberties and blessings of this life; and this wee must by all meanes possible weaken and abate; to which end, First we must often and earnestly weigh how momentary and fleeting all things under the Sunne are, and how uncertaine hold wee have of them, *Eccles. 1. 2. 1 Cor. 7. 29. Luke 12. 15. Prov 23. 4.*

2 Secondly, wee must consider seriously of the danger that cometh to us by them: in which regard they are termed in Scripture snares, thornes, choakes, because they intangle us, pricke, holding and smothering the maine graces of God in us, that they bud not out and fructifie, *Math. 13. 21. 1 Tim. 6. 10.*

3 Wee must often record, that these earthly things are not our owne, but borrowed, and so as they may every day be requi-

red

red againe of us, *Luke 16. 12.*

4 Wee must remember what hurt they have done, as by causing distractions, unfettlings, &c.

5 We must often meditate upon examples of such as have enjoyed the like, or greater commodities, and what have beene their end.

6. It will be good to visite as others, so those also in their sicknesse, which have had these outward things, that so we may both see how little they can helpe at such times, and also be put in mind of our latter ends, which cannot but something weane us from this world.

7 That we be ready to receive our afflictions meekely and patiently, *Lam. 3. 33. 1 Cor. 11. 31. Jam. 1. 2. 1 Pet. 1. 6. Rom. 5. 5.* Afflictions we must expect, *1 Pet. 4. 12. Rom. 8. 29. 2 Tim. 3. 12.*

Howsoever therefore wee be of our selves ready to shrink backe at the hearing of them, *Iob. 11. 8. Heb.*

Heb. 12. 11. yet wee must prepare our selves to beare them meekely, and cheerefully, and that in our youth, *Lam.* 2. 27. knowing that Satan will be ready to seeke our mischief even by crosses, *Iob* 1. 6.

For preventing whereof, wee must every day arme our selves against the feare of such troubles as may come, and against impatency, by such as already are come upon us, *Luke* 9. 23. *Jam.* 5. 10. 11. and that not only in great troubles, but even in those which are common.

This, if wee doe with observation, wee shall get experience, and by experience hope, that will not cause shame, *Rom.* 5. 5. *Psal.* 102. 1. Otherwise, if wee neglect this, every affliction will unsettle and bring us out of frame, in which estate we shall be both utterly unfit for any service of God, and also unmeet for any Christian society with men; and so both adde new troubles unto the former,

and

and make them which God sendeth upon us farre more grievous than otherwise they should have beene.

8 That we constantly keepe the exercise of prayer & thanksgiving in our families, and such other helpes (as Reading, Catechising, Conference at times convenient) to maintaine the knowledge and true worship of God, and of true happinesse amongst us; to have prayer twice in the day is little enough, *Psal. 55. Dan. 6. 10.*

1 First, our necessities doe require this daily serving of God, though we be of the best sort.

2 Secondly, thy family being a little Church, there should be a trimming up and a fitting for the publike worship, especially seeing that experience teacheth that all is little enough.

3 Thirdly, by this meanes wee have communion with the Lord, and therefore we should often and cheerefully performe this duty.

4 Fourthly, wee should cause
I our

our conversation to favour of the Lord and his graces, whereas otherwise earthly dealing; will cause earthly minds.

5 Lastly, wee have many examples, *Gen.* 18. 16. *Ish.* 24. 15. *Alt.* 10. 2.

9 The ninth and last duty, is, that we doe at, or before our lying downe, looke backe and view the day passed: that where wee have had blessings, we may be thankfull, and proceed in the like course after: where wee have faulted and failed, we may reconcile our selves to God, and so lie downe in peace, *Ephes.* 4. 26. 27.

The use of all these duties is, that every day we weane and withdraw our hearts from any noisome baits or provocations, as suff. r us not to arise in the morning, to walke through the day, and to lie downe at night in peace and safety under Gods protection, of which wee must be carefull alwaies, but especially when unusuall occasions fall,

fall out which may unsettle us.

THe Rules formerly described, if they be well followed, will be sufficient to bring a Christian (though not to perfection in this life) yet to such an estate as he shall finde rest to his soule daily, which others shall want. Yet because many dangers will be in the way that may hinder the weake, therefore it will be profitable to know the letts and hindrances which may hold us backe from peace with God; that so we may learne how to prevent them before they come and hurt us; or else how to rise when by them wee are fallen; or how to turne into the way when by occasion we are gone out.

Now the maine and chiefe letts are the Divell, with all his force, subtilty, and malice, and our evill hearts, so farre as they are unreformed; and by meanes of both, all things in the world, though not in their owne nature, but by them

made occasions to us of falling, and offending God.

First, for the properties of Satan, and his attempts against us in generall, he is a mighty enemy, and cruell; for which cause he is called a great red Dragon, and the accuser of the brethren, and also subtile, and vigilant, and malicious: as he is strong, so hee besetteth all people (though he be little observed) and most of all Christians, whom he is openly and resolvedly set against. He doth not onely kindle the conscience that is within us, and our owne lusts, setting them on fire to doe the evill which wee are inclined unto; but also baiteth the outward things with poison, which wee deale about, that he may dazell our eyes, and cast us from our hold; that is, that wee may not keepe still in the Christian course. Our hearts cannot so soone be ranging (though it be never so little) but he is ready to meet with them,

them, and set them forward in some evill, fastening our affections upon it before we be aware : wee cannot be about any outward thing, but hee is ready to serve us with it, knowing how to use all outward objects to our hearts. Yet for all this wee ought not to be dismaied ; for howsoever these things vex us, yet by Gods grace they shall turne to our good, to make us set more store by Gods protection, and more circely to keepe under his wings. Hee hath not left us unarmed, for his owne strength is for our defence and preservation, *Colos. 1. 11.* So that howsoever wee may not presumptuously abuse, yet wee may with boldnesse sue unto him for helpe ; neither ought wee to feare that for our infirmities we shall be shaken off, when as God hath made knowne his Will to the contrary, *Luke 15. 6.* Rather they must remember that they are the children of God, and therefore shall not be

unnaturally forsaken, or left to themselves in their neede, and necessity, but may perswade themselves, that waiting on God, these combates shall rather turne to their further exercise, than to their deadly overthrow. Thus depending on God in all evils, they must by experience get wisdom.

In particular, the assaults of Satan are either against our faith, or else against godlinesse in our life; first of the former.

HOW many having discouragements, he presseth down the weake faith of new-borne Christians, appeareth by that which our Saviour saith to *Peter*; *Luke 22. 31.*

Sometimes hee terrifieth them with their owne wants, ignorances, infirmities, and unworthinesse: some with shame of fearefull falls, which it seemeth to them they are unlike to avoid: to which end he bringeth to their remembrance
such

such good servants of God as have fallen in like manner before them, and feareth them, that for all their care they shall never hold out in their faith and holy course of life unto the end; but either by afflictions, or other provocations, they shall be turned backe. By all these meanes hee laboureth instantly to deprive them of all hope and confidence, that they may conclude resolvedly, that they have no faith.

For the resisting of these assaulkes, they must grow better acquainted with the nature and property of God his promises, viz. how true, unchangeable, and perpetuall they be, even as God himselfe is; they must prize them above all other things, and send up earnest prayers to God daily, and oft, for this faith to be rooted in them: they must give daily attendance upon the Ministry of the Word, ready also to receive helpe privately from those which are experienced, meditate on Gods promises, such as

are *Matth. 7. 7. & 9. 20. Luk. 22. 31.*

Now, when by Gods blessing upon their diligence they have gotten some stay or rest unto their soules, they must beware that they are not carried on the other side to presumption, or too bold trusting in God, without a certaine ground of his promises: for by this subtiltie, Satan doth prevaile with many, and by that meanes bringeth them to desperate and dangerous falls.

BVt if hee cannot prevaile so farre by his suggestions, and temptations, as to bring us to utter unbelieve, nor yet to presumption: yet hee will labour to hinder us, that wee shall never be rooted nor established in faith; wee shall not feele the sweetnesse of it by possessing it daily: in which kinde he doth so farre prevaile with most, even of the faithfull themselves, that they are often-times so discouraged, as they have scarcely
any

any great use of faith in respect of that which they might have. Which deceit of our adversary we must wisely espy, and labour to arme our selves against it, as, *Psal.* 22. 4. 5. and 27. 1. *Iob* 13. 15. We must take heed that our hearts be not stollen away with worldly things: wee must preserve and cherish an high estimation of the Gospell: we must deny all worldly wisdom, that we may be wise to the Lord, and keepe our faith as we would our life.

THe like malice doth Satan shew in hindering believers from godlinesse of life. For as he laboureth to keepe the unregenerate altogether, from practising godlinesse, viz. by keeping in them a heart so accustomed to evill, that it cannot submit it selfe to the will of God in one thing, as well as another, by holding them in presumption, by keeping them from serious consideration of their estate

and actions, by dissuading them from counting the godly life best : and finally, by snaring them in dangerous opinions, sottish ignorance, or else in hollow, loose, and wilfull mindes ; so hath hee prevaile so farre even with Gods people, as to hinder them from proceeding in godlinesse, and that chiefly by these meanes.

1 By keeping them in want of some good things, without which they cannot constantly proceed in a godly life ;

2 By pressing them with some evill.

3 By unsettling them through occasion of things lawfull.

Of the first kinde are three maine letts.

1 First when Christians are holden from a constant course of godlinesse.

2 When they fall from their first estate, or first love.

3 When they want a sufficient ministry. Of the first sort, there are

are many which thinke it not meet to tie themselves to any direction of leading their life; but are content with some generall care and good meaning; than whom these are not better, which for a season keepe some good order; but by little and little they fall to doe it slightly: even for fashion in a great part; and rather through custome, than with delight and comfort; and all because their hearts goe not with their actions constantly, neither doe they regard or looke to their consciences in one thing as in another, that they might be kept in peace.

The Remedy against this, is faithfully to endeavour every day to be well settled, according to the rules formerly mentioned. We must especially labour by faith, even to feede upon the promises, which God hath made for the preservation and protection of his children; heartie prayer must oft be used, and watchfulnesse against
our

our especiall infirmities; It must be continuall, together with oft and due consideration what a precious treasure this kinde of life is. And if through negligence we doe fall, we must not lie still in hardnesse of heart, but returne to him as to our Father, and hee will heale us: and though wee cannot presently have that confidence which sometimes wee have had, yet let us returne, though with some shamefastnesse, even standing as farre off, with the Israelites, *Exod. 33. 8. 10.*

THe second speciall Let arising from want, is, the leaving of our first love: for at our first conversion, when the exceeding love of God in Christ is shed abroad in our hearts, so as it maketh our selves admire; this constraineth us to love him againe most fervently and dearely; his Word and Ministers, with all our brethren, most sensibly and heartily: and this in Scripture is called our first love, *Rev. 2. 4.* Now

Now, when this shall wax cold through dulnesse, slothfulnesse, and forgetfulness, &c. it must need be a hainous thing in the sight of God, who looketh that our works should be more at the last than at the first, as our knowledge is more, and experience greater, *Rev* 2. 21. Yet this cometh oft to passe both in Ministers and people, to their great shame, though otherwise they keepe some course in serving God, *Rev*. 2. 2. which they shew by wearinesse, or at leastwise, little pleasure taking in the publike Ministry, neglect of private prayer, conference, Mutuall exhortation, &c. untowardnesse in good workes, abating of their love to the brethren, imbracing the world, entertaining of ill-companishipp, with heart-burning against the Ministers that tell them the truth. By these and such like signes, many doe shew how much they have lost their first love, whereby they give great occasion
of

of discouragement to the weak, and of lamenting to the best.

This was fore-told by our Saviour Christ, *Matth. 24. 12.* where also hee shewed how hard it is to keepe, and harder to recover our first love. Thirdly, admonishing all sound hearted Christians to looke heedfully, and carefully to nourish and preserve that holy, pure, and first spark of grace kindled in them, against all that may come in the way, to quench and put out the same. And although the worke be hard, yet wee have the Commandement of God for our warrant, and his promise for our encouragement; therefore ought we not to faint or slacke for any impediment, but set our hearts daily to count it our greatest worke, to keepe our first love.

THe third let of this kinde, is, the want of an ordinary and sound Ministry of the Word of God, whereby the way to salvation and godlinesse is plainly and in good

good order, with love and diligence taught so oft in the weeke, as the people can conveniently attend upon the same. This is the light of the world, and the Sunne which warmeth all the creatures of the earth with his influence; so that those which enjoy it not, must needs be as the shadowed places, which either bring forth nothing, or that which is fowre and unsavoury. How the Divell hath laboured in all ages and Nations, to hinder the passage of this Gospell, may easily be perceived, if wee peruse well the Acts of the Apostles, and other Histories of the Church: how he doth prevaile, our owne eyes and eares can witnesse: The remedy therefore is for such as want, to relieve themselves with it, where they may with most conveniency enjoy it, and to sue earnestly, that they may live under it, (which should be more generally granted of God, if by fervent prayers and other Christian indeavours,

vours it were sought for.) When they doe enjoy it, then must they prize it above all that they have, or ever can enjoy in this world; for those which esteeme lightly of it, must heare what the Scripture speaketh of them, *Matth. 8. 11. 12.*
Amos 8. 11. 12.

These are the chiefe letts that men have by wants; whereunto may be added those troubles which some good Christians have through feare of their owne wants, though without cause. For remedy whereof (that they be not swallowed up through deadly heavinessse) they must take unto them godly boldnesse, to consider that there is great cause of rejoycing, even in that for which they are heavie, *viz.* in their feare, care, hungering and thirsting, *Pro. 28. 14.*
Matth. 5. 3. and therefore they ought rather to be thankfull for that they have, than utterly to be discouraged for that they want. Of small beginnings come great pro-

proceedings; of one little sparke, a mighty flame; and the tall Okes were sometimes but small Akorns: hee hath well begunne, that hath in truth begunne; and hee hath much, who feeleth that hee wanteth much.

THe second kinde of generall Lets are, the unmortified affections wherewith believers are oppressed. Concerning which in generall, it will be profitable for every one to marke with what hee is most incumbred, and most easily overcome of, and by what occasi-ous he is readiliest drawne to them; that hee may the more diligently and wisely labour to prevaile against them.

In particular, one kinde is feare and doubt of persevering by means of afflictions, &c. This doth easily take hold of weake ones; therefore the Scripture fore-warneth of it, *Matth. 10 28. Phil. 1. 28. Iob. 16. 33.*

This,

This, if it doe prevaile, cannot but feeble utterly the powers of their minds; and so with-hold the instruments of the body from practising well any kind of duty.

The way to remedy it, must be sought for in the Scripture, *Psal.* 30. 5. *2 Cor.* 4. 17. *Heb.* 12. 11. *2 Cor.* 9. 10. *Iam.* 1. 3.

Another unmortified affection, is, pride, and over-weening of themselves: examples whereof we have, *Rom.* 3. 17. *1 Cor.* 4. 8.

This maketh men waxe weary of learning, remisse of their diligence and care for good, to account meanly of those which are loose and irreligious; or else fall into sects, schismes, and heresies, or at least bring themselves in an accursed melancholy and solitary life.

The remedie is laid downe, *Rev.* 3. 17. *1 Cor.* 3. 18. and 4. 1. *Psal.* 119 12. We must diligently examine and consider our waies, till wee have found out our sinnes
unto

unto true humiliation; wee must compare our selves not with the worst, but with the forwardest Christians, and holiest examples.

Another unmortified affection is sloth; the remedy to finde out the roote and fountaine of this mischief, and so remove it, *Prov. 1. 32. & 14. 12.* Encouragements we have from God, *Iosb. 1. 9. Eph. 3 19.*

AMongst other unstaide affections which are inward lets of godlinesse, suchie or peevish forwardnesse is not the least; when men are fretting against persons or things that doe crosse us, though it be but trifles. Thus many are caught upon the sudden, which at other times could easily withstand greater provocations, as we may see of *David*, if wee compare *1 Sam. 24. 7.* with *23. 13.*

This is a high offence to God, a needlesse trouble to our selves, a bereaving us of godly wisdom, yea, and of common reason also.

There-

Therefore wee must make diligent search, and inquire whether wee be prone to these servile passions, or no, and so if wee doe labour to prevent it; but if wee be at any time overtaken with it, then we must (as soone as may be) set our selves apart, seriously to consider of the unseemelineffe of the thing, &c. untill wee can shake it off, and after take more care that it returne not againe upon us.

Another troublesome affection is, that men through ignorance or unbeliefe, grow weary of proceeding in a Christian life, or at least in speciall duties thereof: the danger of this may appeare by the contrary forewarnings, *Gal. 6. 9.* *1 Cor. 16. 13.*

This Satan laboureth to effect by reproach, &c.

Wee must therefore get assurance, that God his grace shall be sufficient for us, *Match. 11. 31.*

Many other affections there are of the like nature, and alike to be shunned

shunned; as unjust anger, heart-burnings, loosenesse and lightnesse of heart, rashnesse, hastinesse, lumpishnesse, and melancholy, with divers such like; the beginning and first rising whereof, although our owne hearts doe breed, yet the strength of them is of Satan.

BEsidēs the fore-named evill Affections, there are other worldly lusts, wherby many Christians are much disguised, as namely carnall pleasure, and inordinate desire of riches.

For the first, many are drowned in sensuality, and the fottish pleasure of the body, so that they become even blind and impotent: for when a man giveth his heart liberty to desire stollen waters, and to count them sweete, not casting them up, and arming himselfe against them as he ought; and giveth his eye leave to feed it selfe with vanity, by little and little his prayers become weake, and unable to drive out such fottishnesse, but it lodgeth

lodgeth in him, and so is made a slave unto it. An example we have of *Sampson*, *Judg. 15*. Nay, some goe so farre, that they are senselesse at the sight of it, when as they should tremble to behold in what state they are : for their prayers are dead, their burthen of Conscience importable, their losse of grace unspeakeable, the griefes of the godly unutterable, and themselves become as fooles in Israel, and spectacles to the prophane world to move pastime.

1 First, for the avoiding of these mischiefes ; we must make it our greatest care to abide in the favour of God, and hold fast the assurance of it from day to day.

2 Wee must be willing to submit our selves to the yoake of Christ.

3 Wee must hold in our lusts and imaginations, as it were, with bitt and bridle, that they range not after hurtfull and poisoned baites.

4 We

4 We must shun and avoid all the occasions and objects of such mischief. And especially, we must be suspicious and fearefull of those sins to which wee know our selves to be most prone and inclined.

THe other worldly lust is nuy-
some care about the things of
this life, which is a common evill
under the Sunne; for it creepeth
upon men so secretly and subly,
that hardly shall one perceive the
danger of it untill wee have taken
hurt by it: yet the danger is dead-
ly, for where worldlinesse fastneth
upon a man, it devoureth godli-
nesse, as if there had been none be-
fore; it suffereth no good thing
to grow by it, but choaketh it, and
overshadoweth any gift of God
whatsoever, and so changeth even
good men, that they are not aware
of it, that they become most unlike
themselves, 1 Tim 6. 10.

By this, men in worldly dea-
lings become greedy of profit, rash
in

in making, and carelesse in performing of covenants; too much loosenesse, earthly rejoycing, and fretting when we thrive not; overlaying our selves with worldly dealings, so that no time is fit for better uses.

For the redressing of this, foure things are required :

1 Let every man looke carefully that no man be hurt, or sustaine any losse or danger by him, 1 *Thes.* 4. 6. by this he shall be freed from all the sins against our neighbour, commanded in the eighth Commandement.

2 His care must be not only to doe no hurt, but also to doe good to those whom wee have to doe with, *Rom.* 13. 8. as to the Minister in maintenance, to our family in provision, to the poore in reliefe, &c.

3 Heede must be taken, that riches hurt us not, that they be not meanes to draw us unto sin, *Eccles.* 5. 12.

4 We

4 Wee must provide that wee be bettered by our wealth towards God his service. *Dent. 28 47.*

As for the poore, they shall best testifie that they are not tainted with this sinne, if they hold fast innocencie, contentation, and thanksgiving. Reasons to move us to the avoiding of covetousnesse, are,

1. First, because wee cannot enjoy them long, but either they shall bee taken from us, or we from them; and yet this short time is also uncertaine, *Luk. 16. 2.*

2. Because they are not our own but borrowed, *Luk. 16. 12.*

3 If wee bee not faithfull in the smaller, it is an argument, that wee will be much lesse in the greater.

4 Because wee shall give an account, as of all other things, so especially of our getting, using, and forgoing of our goods and commodities, *Matth. 25. 14. Luk. 6. 2.*

T Here is a third kinde of lets, whereby many beleivers are
K hindred

hindred from going on in a godly course, *viz.* All kindes of outward things which of themselves are not evill, but are made by Satan, occasions to hurt and wound our soules.

1 Afflictions though sent of God for our great good, as is to bee seene, *Heb. 12. 7. 11. Psal. 119. 71. & 1 Cor. 11. 13. 1am. 1. 2.* Yet are by Satan and our owne corruptions, made occasions of impatience, fretting, pensivenesse, and many other evils; against which we must arme our selves before they come, that then our unruly passions may not break out so impatiently, *Iohn 16. 33.*

2 So in prosperity he subtilly maketh drunken our hearts with love of our good, puffes them up with pride and high mindednesse, &c

To these dangerous evils shall the godly themselves bee drawne, except they carefully prevent them.

It is therefore a speciall point of

wisedome, in time of peace that we beware that wee leane not upon outward things, for then wee shall easily bee cast downe with every blast of adversity.

3 Another occasion of unsettling our hearts are household affaires, and things that concerne our maintenance, by the unwarie use whereof, men become unquiet, wayward, distracted, and unlike Christians.

A wise man therefore will unburden himselfe of these multitude of worldly dealings, which wil not suffer the minde to bee freed, and will so subdue his affections, that he may have them in order as well in one thing as in another.

4 By change of company, dwelling, and acquaintance, men receive much hurt, *Gen. 19.30.*

5 The sight of godlinesse to be contemned, and licentious courses to be maintained, is a great scandal *Psal. 73.*

6 Familiarity with the wicked

ked is of great force.

Many other occasions there are by our senses conveied unto us, against which wee must daily strive by keeping on our Armour, standing on our watch, following that direction which God hath given, and depending on that grace which hee hath promised; ever remembering that we doe not cast off feare of danger, for occasions of sinne shall never bee wanting, no, not in things lawfull and good; nor Satan waiting upon them, with secret extenuations of sinne, and hiding the punishment.

NOW because there being so many lets in the waies of godlinesse, and those so hardly passed, and difficult enterprises are alwaies commended by the good that followeth them; it is necessary that the great priviledges which belong to a godly life should bee explained; that so the godly may know their owne happinesse, and
thrive

strive to enjoy it; the wicked may see what great good things they deprive themselves of; and to all men the Christian life may bee in better account, which now of all sorts is too much underprised, and so neglected, and of some contemned and scorned.

To omit therefore all those benefits which are common to them with the wicked (although these also are farre more sweete and savory to the godly than to others) and those also which are proper to some of the faithfull in respect of their callings, those onely shall bee named in which the wicked have no part nor portion, and yet all the faithfull may possesse, one as well (though not so much) as another.

These are either such as are given us in this life to be enjoyed for our encouragement, or else those which God hath in store for us in the life to come.

THe first and chiefest of them which are given us in this life, is, that all true Christians may know themselves to bee beloved of God, and that they shall bee saved. 1 *Ioh.* 3. 1. & 5. 13. *Ioh.* 1. 12. and that by better evidence than any man can have of the things hee holdeth in this life. This is not so well knowne at the first, but after experience gathered of the unchangeable love of God towards us, our confidence is increased; yea the longer wee enjoy this privilege, the better wee know it; neither can it be lost wholly or finally.

Ob. Some of Gods Children after they have beene thus perswaded, have fallen to doubting againe.

Ans. True Christians are renewed but in part, and therefore some are by the subtilty and malice of Sathan brought to the neglect or carelesse using of the meanes whereby faith is confirmed, and so to doubting; and many not so offending,

offending, doe too too easily give place unto distrust, thereby depriving themselves of this great priviledge.

This priviledge is the greater because of the unspeakeable glory and everlasting joy which it bringeth with it, whereas other delights are but fleeting and momentarie.

Which greatnesse will easily appeare if wee well consider the unspeakeable woe and horror of such desperate persons as feelee the want of this happinesse either here, or in hell.

After God hath vouchsafed the faithfull this honour, that they may know themselves to bee beloved of him here, and that they shall be saved hereafter; hee doth not then leave them, but is alwaies with them, and hath a speciall care of them above others, nay, when he is angry with others. *Rom. 5. 5. Psa. 30. 6, 7. Luk. 13. 34. Dan. 32. 10*
 K 4 I Tim.

1 Tim. 4. 10. *Matth.* 10. 30. *Psal.* 1. 3. & 23. 1. *Rom.* 8. 31. & 23. 1 *Sa.* 2. 3. *Psal.* 1. 1.

He esteemeth them not onely as his household servants, but as his friends, *Ioh.* 15. 15. his Sonnes and heires. *Rom.* 8. 17: his precious treasure, *Exod.* 19. 5. yea, he honoureth them so farre, as hee calleth them and maketh them kings; *Exo.* 19. 5. All which is both certaine and constant unto the faithfull, but it is not so with the wicked; so that by this it appeareth, that the estate of the poorest child of God, is farre better than the best of the ungodly, yea, better than themselves sometimes would have asked, or thought of.

THose who are thus cared for of God, receive grace from him to live according to his Will, that at death they may enter into his glory; for he teacheth them to be fruitfull in good life, and also to avoide the foule offences.

As

As for the first, viz. a holy life whereunto God enableth his by his owne power, it is a great prerogative, in that they need not account the Christian life combersome, unsavory, heavie, and tedious, as many do; but an easie yoake light burthen, and pleasant race: this is in the Scripture called blessednesse, as *Psalm. 1. 2. & 84. 2. Luk. 11. 14.*

Many indeed there are, even good people, w^{ch} in great part goe without this priviledge; but the cause is, that they draw not by faith daily strength from Iesus Christ to subdue their lusts, but trust either to their owne strength or in other meanes, untill being frustrated of their desire, they either fall into great vexation, or else plaine security and loosenesse. For the remedy whereof, they must labour to be stedfast in faith, not yeelding unto distrust, but learne to know that God who hath taken care of his, will not leave them in their infirmities,

mities, but according to his all-sufficient power will succour and deliver them, which if they once believe (as God requireth we should) then shall they see themselves mightily staid and upholden until they bee set at great liberty, and that it was the divell who before held them in feare and bondage.

Ob. We dare not believe that God will give us such grace, except first wee could overcome our speciall corruptions.

Ans. Wee have no strength of our owne to any such worke, but wee must obtaine it by faith which is also commanded us. *Ioh. 3. 23.* and till we doe so, we shall be holden from our right by the craft of Satan.

AS for the second, viz. that the faithfull are taught and enabled of God to avoid great falls and reprochfull evils; that is plain *Pro. 19. 23. Ps. 119. 10. 11.* And the examples of *Enoch, Abraham, Mo-*
ses,

ses, Iosbua, Samuel and Daniel, Job; with others who for the time of their neer acquaintance with God, committed not any such hainous trespasses, as were common staines and blots in the lives of others.

By this so excellent and invaluable a priviledge, the doing of good becommeth meat and drinke unto the faithfull, so that they can serve God even in a good and ioyfull heart in all things, *Dent. 12. 18. & 28. 47.* minde heavenly things without that tediousnesse which is seene in others; performe earthly busineses with heavenly minds, and alwaies rejoyce before the Lord.

Not that they have no rebellion in them; for they find a strife alway & are in part led captive of it, that they might not triumph before the victory; partly that feeling their owne weaknesse, they may more wholly depend on God; and partly that their future victory may appeare more glorious: but all this while

while, though many wounds be received, the Christian is never so vanquished, but that recovering againe by the power of God, hee goeth on with stedfast joy.

A Further Liberty is, that if the godly doe by any occasion fall from their settled course into any offence, whereby their consciences are wounded and accuse themselves; they may returne againe unto God, with certaine assurance of being received of him, *Iohn 2.2*. Without this priviledge, there were but small encouragements for any Christian, because of our often falls.

Therefore the Lord doth not onely permit us to doe thus, but calleth and waiteth for it, yea, he is highly offended, if wee doe not, *Ier. 8.4*. and for the effecting of it hath given charge to the Pastours, as *Eze. 34.3*. and to others, *Gal 6.1*. how great a priviledg this is, they know full well who have experience

ence of an afflicted conscience, to whom no tidings can be more glad some than this, if it be rightly applyed. It draweth from such many thanks and praises, and so bringeth much honour to God.

But this must be warily and wisely received, that wee neither take occasion hence to imbolden our selvesto sinne, or content our selves with sleight repentance: for Gods mercies must be instantly sought for, and then his favour may not be doubted of, as appeareth by that example, *Eze. 10. 1.*

So that here two extremes are to be avoided, *viz.* that neither we presume upon sleight and hollow repentance, nor languish in desperate and unfruitfull sorrow, but in sound humiliation hope stedfastly for pardon, and say to our soules, as *David* doth, *Psal. 43. 5.*

The same that is spoken of a & u-
all sinnes, must also be understood
of dulnesse, idlenesse, unprofitable
barrennesse of the heart; and such
other

other corruptions which are wont to quench the worke of God his Spirit, and to be the seed of many cursed evils. The Lords will is, that from hence we should expect in faith as well strength to weaken them; as mercy to forgive them.

THe very helps themselves which God hath given to us, to further our salvation, are great priviledges, & so to be accounted.

As that by Prayer we may have accesse unto God to breake our minde, lay open our grieve, and that with confidence : and that by watchfulnesse, wee may escape those dangerous snares of Satan, wherein so many are intangled, and that wee may in the end of every day make up our accounts with joy, and keepe all streight. For unto these, and such like helps, God hath promised a blessing, and we must by faith looke constantly for the same; for there is no fruite of the best helps if wee
use

use them not in faith, *Iam* 1. 6.

These are great priviledges, and howsoever of many through earthlineffe, sloth, and way-wardnesse of their hearts they be not so esteemed; and therefore either not used, or else formally or slightly; yet wee should account the more of them; as being so glorious, that the dim eyes of prophane persons cannot behold them: and praise God the more, who maketh them so sweet and gainfull unto us, which unto so many are very gall and wormewood.

A Nother great priviledge is, that the Lord teacheth his, how to carry themselves, and keepe their integrity in all estates of life.

As first, in peace and prosperity, when a man hath riches, Honour, health, friends, delights, and pleasures, &c. This is a slippery estate in which no man of himselfe can stand, and therefore is an occasion
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of falling to most men, but God teacheth his to stand in this slippery way.

For, first, when he causeth the Doctrine of contentation, sobriety, and the contempt of this world to be taught unto them, then hee draweth their hearts inwardly to attend unto it, believe it, love and practise it. Besides this, God causeth them oft to set before their eyes the daily changes of all things under the Sunne; and by the oft and deepe consideration of these things as they observe them, their lusts are appalled, and the pride of life is greatly abated in them, *Psal.* 102. 22.

So that by these means the Lord so frameth his, that they desire no more, nor no longer than their heavenly Father seeth expedient; to use these outward things, as if they used them not, and yet so to use them as that they may be helps to themselves and others in the way of godlinesse.

All which is not so to be understood, as if every believer had this grace, but that God hath bequeathed, and doth offer this to all, though onely they have it, which doe esteeme of it and seeke for it, in faith at Gods hands.

SO likewise in regard of afflictions, the prerogative of God his children is great; first, he holdeth many tribulations from them, which otherwise by their sinnes they doe plucke upon themselves, *Psal. 32. 10, 11.* which must needes be so, because afflictions spring from sinne, and therefore where sin is greater or lesser, the afflictions will be proportionable.

The truth of it, *viz.* that they may be freed from many troubles, is plaine, because so many doe fill themselves with inward troubles of minde and conscience, by giving place to their unbridled affections, which breede many perturbations, and by taking license
to

to themselves in things which are not seemely. They bring also many outward troubles upon themselves by their sins, as shame, poverty, diseases, evill children, &c. All which may often be avoided by the grace of God, if sinne were taken heed of and resisted, and if by labour and watchfulnesse the unruly heart were subdued.

Whereby the way, we may observe how unwisely they doe, who shun the sincere practice of religion, that they may be freed from troubles, when as Religion doth free a man from so many.

AS the faithfull are freed wholly from troubles; so when they are in, God delivereth them out of many, when as the wicked remaine in theirs, *Pro. 11. 8.* Examples both of the Church in generall, and of the faithfull in particular, are sufficiently knowne to all that know any thing in the Scriptures: all which are recorded,

ded, not to shew onely that the faithfull have beene delivered out of trouble (for that were no singular thing, but common for the wicked) but that they are delivered in the fatherly love of God, as appeareth by the meanes which they used; as prayer, fasting, &c. This the wicked have never, nor alwaies the godly.

Ob. The Fathers had particular promise for their deliverance, but so have not we.

Ans. In the maine and chiefeſt things, God hath spoken as plainly and fully to us, as to them: wee may alwaies assure our selves, that God hath a most tender and fatherly care over us, and that hee will shew the same in the time of our need, either by delivering us if he see it good and expedient, or else by giving us that grace which shall be sufficient for us. The not teaching or not believing of this doctrine, causeth much uncheerfulness & discontent in our troubles,

as

as grudging against God, unlawful shifting, carnall feares, &c. whereas, if it were otherwise, much heavenly comfort might be reaped in our lives, which now is wanting.

When it pleaseth the Lord to lay any afflictions upon his, they may assure themselves it is for their exceeding good; which perswasion if it be settled, and the contrary power of carnall reason, checked and suppressed, we shall have wisdom to looke for afflictions daily, and be ready to receive them from God thankfully, and meekely, this wisdom must be sought for of God, *Iam. 1. 5, 6:*

Now, if wee would take good by afflictions, we must first receive that word with full assent, which is, *Rom. 8. 28.* All things worke for the best to those which love God: and then consider seriously how great reason there is, that wee should yeeld up our selves, our wills, and all that wee have unto
God

God his will, and thinke that good for us which God thinketh good; for God sendeth afflictions to his Children,

1 First, That they may have experience of his love in delivering them.

2 Secondly, that they may have prooffe of their faith and patience.

3 Thirdly, that they may not bee condemned with the world.

4 Fourthly, that they may bee purged from their sinnefull dross.

5 Fifthly, to weane them from this world. If these things bee knowne and beleevd of us, wee shall find them so to our exceeding comfort; and though sometimes in triall we may seeme to bee neglected or forgotten, yet wee shall see at length that it is nothing so.

Ob. If afflictions shall turne to our good, then wee need take no further thought about them.

Ans. That promise doth not warrant us to be careless; for if we behave our selves wilfully, blockishly

ishly or foolishly in afflictions, they will turne to our great hurt and vexation: but if wee mingle that Scripture with faith, it will cause us to receive all crosses from God as sent in love; not to murmur at them, but thankfully and patiently, and also with examination of our selves, if so bee that any sin hath brought evill upon us; and then we shall have prooffe of Gods grace in us, experience of his favor towards us, preservation from many sins, increase of humiliation and thankfulness, preparation for the bearing of greater, with some comfort at least in the end, and hope in the midst, which shall not make us ashamed. When we finde not this doctrine savorie and sweet to us, nor the use of it in our afflictions, let us not charge or challenge the Lord for it, but consider what we have lost by unbeliefe.

NOW besides all the former priviledges severally, there is one that respecteth them all of great

great price, and that is, increase and growing of all those graces: for God giveth to his greater every way, than they would have sometimes either expected or asked, Col. 1. 9.

An example whereof we may see in Moses, if we compare his later times with his former, and in the Apostles. This priviledg, if it be duly considered, addeth great courage, and yeeldeth much comfort to Gods children: when they shall know that this grace is offered them of God, even that like plants they should grow and increase in Gods House, and as the Sunne they should shine more and more untill Midday.

And howsoever the Divell rayseth many occasions of fainting, sloth, deadnesse of spirit, and earthly mindednesse, neglecting of meanes, &c. yet may wee not be discouraged, but presse forward, depending on Gods promise, and following his direction.

A Shee that maketh a good beginning, shall increase & grow in goodnesse, so he that increaseth daily, shall make a good end at length: for all true believers shall continue to the end in a good and godly course, *Psa. 37. 37. Phil. 1. 6, Iob 6. 39. & 10. 28.* which as in it selfe it is a great priviledge, so is it the greater in that God maketh it knowne to his children, and draweth their hearts to believe the same, even when they see no ground for it in themselves, *1 Pet. 4. 5. 1 Iob. 5. 13. 1 Thes. 5. 9.*

This is a treasure invaluable, mightily reviving & gladding the hearts of Gods children, and encouraging them with cheerfulness to follow the godly life, and all meanes of proceeding in it. For they which take occasion from this doctrine to waxe slothfull, worldly, idle, vaine, &c. they know not what it meaneth, but pervert that which they know not, to their owne destruction.

The truth and certainty of this priviledge is not to be doubted of, though wee see good men at their death to shew small tokens of grace and of a happy departure : for there may be many impediments, and howsoever it may seeme, yet this is certaine, of a good life cometh a good death, *Psalms. 37. 37.* Sometime indeed for correction of some sin, or for example, the Lord may send such a death as is lesse comfortable, as in *Iosia, 1 King. 13. 24.* and in the Prophet that was sent to *Ieroboam* : yea, sometimes a good Christian may offer violence to himselfe, not knowing what he doth; yet being formerly of a holy and unrebukeable conversation, he is not to be judged according to that one action, how unwarrantable and dangerous soever in it selfe.

Much lesse ought persecution to seeme so grievous, as that it could not stand with a good estate, and finall perseverance, especially seeing we have much encouragement

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to

to the suffering of it, by examples, promises, and predictions in holy Scripture.

This perseverance then being so precious, and yet so certaine, let us then nourish the hope of it in our selves daily by keeping in us a willingness to die.

2 By frequenting meditation of the vanity of this world, and all that therein is, *Col. 3. 1.*

Thirdly, by holding fast our rejoycing in Christ, *1 Cor. 5. 31.* by mortifying of sin, and keeping our hearts from the love of it, *Col. 3. 5.*

Lastly, by inuring our selves, to beare small afflictions, and so to deny our selves, that we may the better undergoe greater when they shall be sent.

NOW that whereon all the former doe depend, and whereat they aime, is the unspeakeable glory which was prepared for us before the beginning of the world, begun in this life, and to be fully and perfectly enjoyned, in the life

to come. This for our capacity is shadowed out by many earthly comparisons and resemblances of those things which doe most delight us, as honour, treasure, riches, beauty, friends, pleasure, joy, inheritance, &c.

Our company there shall be Christ, with his holy Angels, blessed Apostles, Prophets, Martyrs, Confessors, &c.

The habitation it selfe is permanent and everlasting, and so are all the treasures that are enjoyed therein.

The estate of Princes is not to be compared with that happinesse. All the glory which was in this world, even before the fall, was but a shadow in respect of this; the glorious and unspeakeable joy which Gods children have here is great, 1 Cor. 2. 9. and making a day of their life, better than a thousand of other mens, Psal. 84. 10. yet this is but a taste of that which is to come. For then all teares

shall be wiped from our eyes ; for sin and death shall be no more.

This priviledge added unto all the former doth sufficient commend the happy condition of Gods children, especially to those that know these things to belong to themselves, and find the comfort of them. But this effectuall Knowledge of Gods will, to apprehend them by faith in particular, is a particular gift of God to his Elect; not enjoyed of any other, no not of the greatest and most judicall Clarke and Divines, *Matth. 13. 11.* which doth indeed make this gift more precious, in that Gods children have grace to draw down all good from God in his promise; which naturall men cannot doe; for flesh and blood giveth not this to any. But God draweth his children to the knowing and believing of it: First by his Word, and secondly by their owne experience, which bringeth most neere and familiar communion with God by his

his Spirit, from whence springeth most unspeakeable joy.

THese being the great Priviledges which our God hath appointed for his, and called them to partake of; most lamentable it is that many should be so ignorant as not to desire to know them, so carelesse as to reject them, so obstinate as to tread them under foote, and so to leade a life full of misery for want of them.

The Christian life is termed in Scripture, a pilgrimage, a sowing in teares, &c.

Object.

Therefore we had need of, nay therefore we have these priviledges; for otherwise wee could never undergoe the tribulation which wee shall meete with; and the afflictions do rather increase than diminish their happinesse.

Answer.

We see no such glorious things in Christians.

Object.

These are spirituall things; and therefore not easily discerner, being especially inward; besides, wicked

Answer.

men will not acknowledge that glory which they see; because it reproveth them.

Againe, these priviledges are more inward feeling than outward appearance. Moreover there are many infirmities in the lives of professors, which the world doe more gaze upon, than upon their Christian conversation otherwise. But yet their lives be glorious before God, and shining lights to them that can see and discern, whilst they that carpe at them shall be most loathsome and abominable.

Against the former Directions many things may be objected both by carnall cavellers, and also by weake Christians.

Of the first sort is, that there needeth no other directions to bee prescribed besides Gods word. To which there needeth no other answer, but that by the same reason all preaching were needlesse; which if it bee as it should, is out of the
Scrip.

Scriptures : but besides there is great need of such a Direction as this to be penned, by reason of the great weakenesses which are in Christians, some being slow of capacitie, others short of memorie, others very soone unsettled for want of good direction, are ashamed or unwilling to open their griefes, or else have no fit man to shew them unto: so that besides other great harme which followeth the want of direction, they are deprived of much communion with the Lord, and comfort that ariseth from it.

IT is further objected, that no such direction can bee observed daily.

But if it were impossible, why doth the Prophet call them blessed that follow such a course? *Psal. 1. 2.* and affirme so much of himselfe, *Psal. 119. 97.* many such examples also wee have amongst us, even in this age, who doe not make themselves

selves strangers unto God, to heare from him, or to send vnto him now and then; but to walke with him daily, as all are commanded to doe. Nay, many there are, who of experience have found this way not only possible, but easie to them, and full of comfort; who should indeed be patternes unto others; for the best practisers are the best teachers: neither can any idle professour looke for such ease and comfort as the painfull Christian that hath beene taught by long experience. **I**T will be said, that howsoever it be possible, yet it is very toyle-some and inconvenient, depriving men of pleasure, and hindering labour.

But the truth is, there is no pleasure or comfort in the world, like unto it: that is the sentence of the holy Ghost, *Psalms*. 119. 99, 100. *Prov*. 8. 11. Neither is this meant of serving God at times, but continually, even all the day long, *Psal.* 119, 10. 23. 97.

And

And whoſoever hath any knowledge and experience by praſtice, what reward there is in ſerving God, doth juſtifie this to be true: for why alſo ſhould ſo many Chriſtians part with all ſinfull pleaſures which they might enjoy with others, and ſpend ſo much time and paines in Gods ſervice, if it were ſo irkeſome?

It is not indeed a pleaſure to all; but to the upright in heart, it is the onely delight, though in this life there be ſome reſiſtance; nay, it ſeaſoneth and ſweatneth all earthly liberties, alſo making them truly pleaſant to the godly, which to others are mixed either with burthenſome tediousneſſe, or hidden poyſon.

Neither would this hinder labour and thrift; for all godly thrift, Chriſtian gaining; and lawfull proſpering in the world, doth ariſe from hence; even when a man goeth to the workes of his calling with a minde at peace with God,
com-

commending his affaires to Gods providence, aimes at his glory, lookes at his promise, and so waits for a blessing: and for want of this, many in great toile and paines find no successe nor blessing of God; and others that seeme to prosper have their wealth but as *Indar* had his sop, and the *Israelites* their quailles, to become their bane and poyson.

AS causelesse also is their feare, who say, that the following of this direction would breake off all society and fellowship amongst men. For this would breake off none but evill fellowship, such as it were to be wished were abandoned all societies of Christians; which if it seeme strange, it will be onely to such as the Apostle *Peter* speaketh of in his first Epistle, 4.4.

BUt it is fit to satisfie the doubts which weake Christians are like to propound.

As first, how they may attaine
and

and keepe this Course ?

For the answer whereof, thus much :

1 There must bee an earnest desire wrought by the consideration of the necessitie of it.

2 There must bee a strife against untowardnesse and sloth.

3 All earthly affections must be moderated, and not clog us.

4 There must in faith be expectation of fruit farer above the labour.

5 It will be good at the first that doubts which arise be imparted to others of experience; and that the proceeding be marked, that wants may be supplied, and good things continued.

This if wee doe, the matter will not seeme so difficult and tedious unto us; neither are lawfull callings any lets unto this Christian course. For holy exercises and lawfull businesse, a heavenly mind and earthly dealing, may very well stand together.

Some

Some are also moved, with the Scroffes that they shall meete withall in the world.

But they neede not be troubled so as to goe backe, but rather to set forward thereby, *Dent. 82. Iob. 16. 33.*

The end of all this is, that such as have received the Gospell, and that have not beene carefull thus daily and perpetually to walke with God; if it was of ignorance, they must not be discouraged, but onely shew that ignorance was the cause, by amending now upon knowledge. If it was of evill conscience against their knowledge, their sin is the greater, especially if they have fallen from the first love: Therefore time it is, that they should returne and seeke peace with God, maintaining the same by carefull watching over themselves throughout the day, that they offend in nothing.

F I N I S.

Christian Letters
OF
M^r. 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.

HEBR. 3. 13.

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

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.

20th Nov 1891

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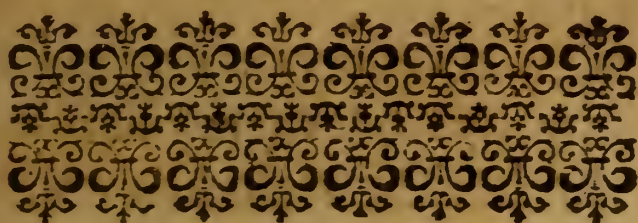
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TO
THE RIGHT
WORSHIPFULL,
and Christian Ladies, the
Lady WELD, and the
Lady LENNARD:
*Grace, and
Peace.*



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
improvemēt 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 kindnesse 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*

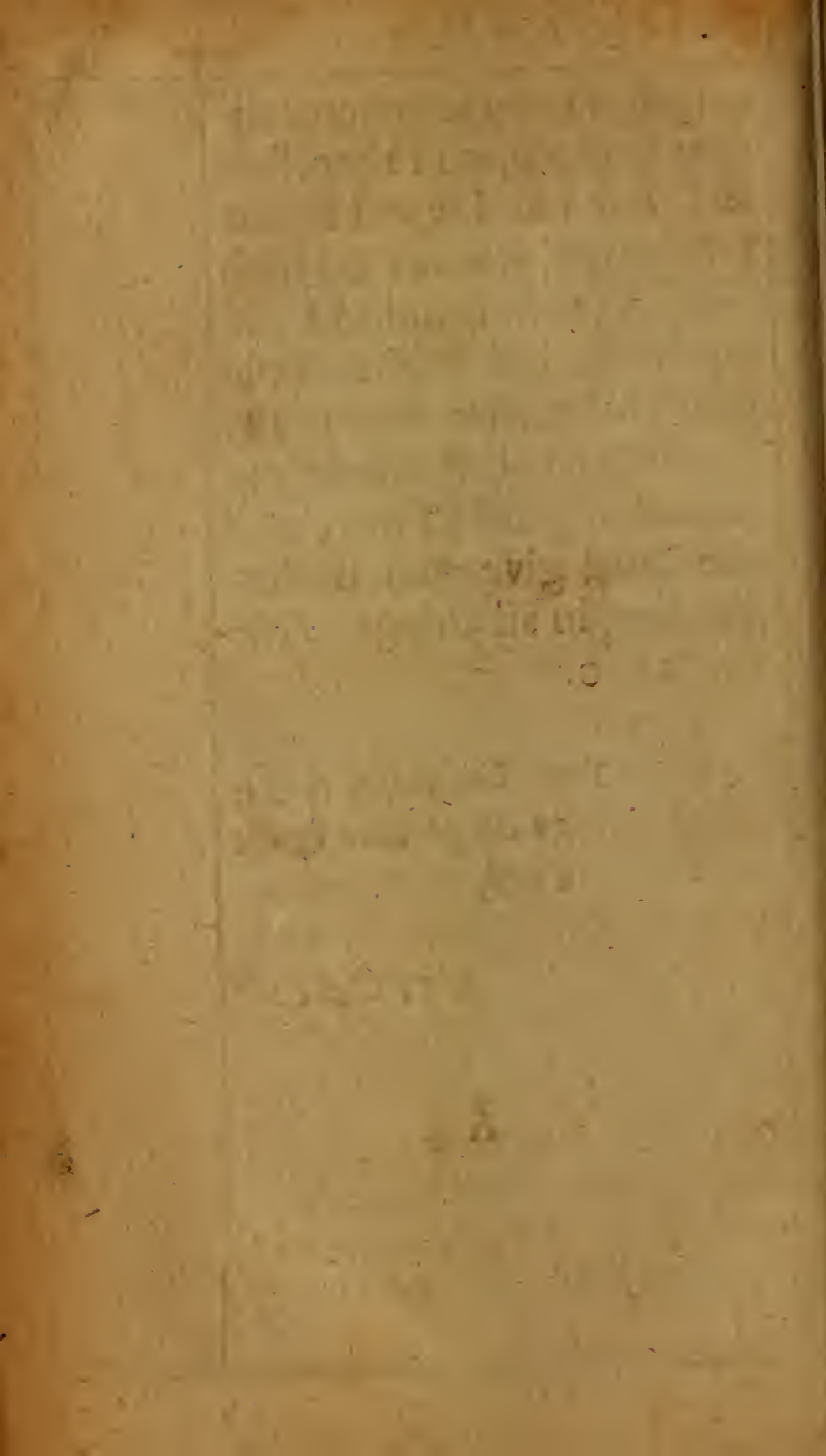
Letters, who no marvell hee speaketh to severall points so graciously, who felt heavenly straines in his Meditations so plentifully. This present Booke will (as his other Writings have done) speake for him, I doubt not, sufficiently. One part of which hath been transcribed while the Author lived, and 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 I. 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 preuaile 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 wisdome 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 Wisdome, are troubled at Bug-beares; so wee are much afraid of things which cannot hurt us.

us. This wisedome, which doth make us truly to discerne 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, wisedome 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.

MY 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 enterprise 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 seele 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 firing 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 plaid 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. Iames* 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.*

LOving 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. Again, 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,

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.*

LOving 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-

sing, 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 Self-confidence, 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.

CHristian 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.
GOOD *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 diuell, 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 band 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 beleeve 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.*

DEARE *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 ow
 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 spirituality, 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 Word, 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-

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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-woolse, 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 beleevd. 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 beleeeve 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 ſmart, 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

LOving 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.

LOving 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 forrie 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.*

GOOD Sr. C. Were my ability and freedom 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? Againe, 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 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.*

DEARE 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 neereft 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 recourse 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.*

MY 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. *Disuasory.*

LOving 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 Diuell, 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 set 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.

MY 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

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.

LOving 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 succesfull 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.

LOving 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 perseve-
ring, challenge him as the authour
and finisher of your faith, reverent-
ly tell him, it is a piece of his Fa-
thers 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 be-
leeving seed of him, Walke before
me, I am God All-sufficient. Tell
him you have nothing but him-
selfe, 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 can-
not 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.

MY 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 feel

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 surprise 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.*

MY 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 supre-
mi 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
again 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 himselve, 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^on 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

stoth

thoughtfully. 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 conaturall, 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

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.

SIR, 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

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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 beleeving 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-comings 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 beleeefe toward him.

22.

MY 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 griefe, 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 *Chas* of emptinesse and deformity, we could not be poore in spirit, follow **C H R I S T** as who is made of **G O D** our sanctification, that is, our sanctifier: we could not comfort others in this state, nor taste our owne happinesse 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.*

MY 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

Sister *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, Neuerthelesse

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 pleaseth 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 truely 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 flint 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

LEst your halting should turne forth hurtfully to you and others, I write more spedily. 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, nor 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* sine 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^r. 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^r 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 only 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 counterfeit 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; Unlessse 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

SYR, 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: so 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 *Jeremie*) groweth to be more feruent and zealous for Gods honor. Secondly, so (keepe our delight) we must frequent communion with the children of light. Aweake 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 feel 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

MY 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 deafeature
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 yoake 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.

HOW 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 beleaved : 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.

LOving 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 powerfully 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 follow

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 righteousness 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.

LOving 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^w. 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.

DEARE 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 cha-
 stisements

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 bles-

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.

LOving 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

plaialy 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.

DEARE 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 errates 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.

MY 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;

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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.

LOving 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

hardenh 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, drunkenness, 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.

Beloved 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 *Quintus 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, feelth 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.

ALas, 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 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 thorough 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 unbroken 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.

LOving 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 drowsie 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
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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.

LOving 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 consort, 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.

MY 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 griefe, 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 thirſteth, 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.

DEare 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 weakenesse, 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, Nuture 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.

LOving 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.

LOve 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.

Well, 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 sover 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 feelee the life of God in your soule? you cannot find any vigor of it sooner, than you shall feelee 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 feelee 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^{ch} is the preservation of our per-
 sons; this makes us not abject the :
 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 eate 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.

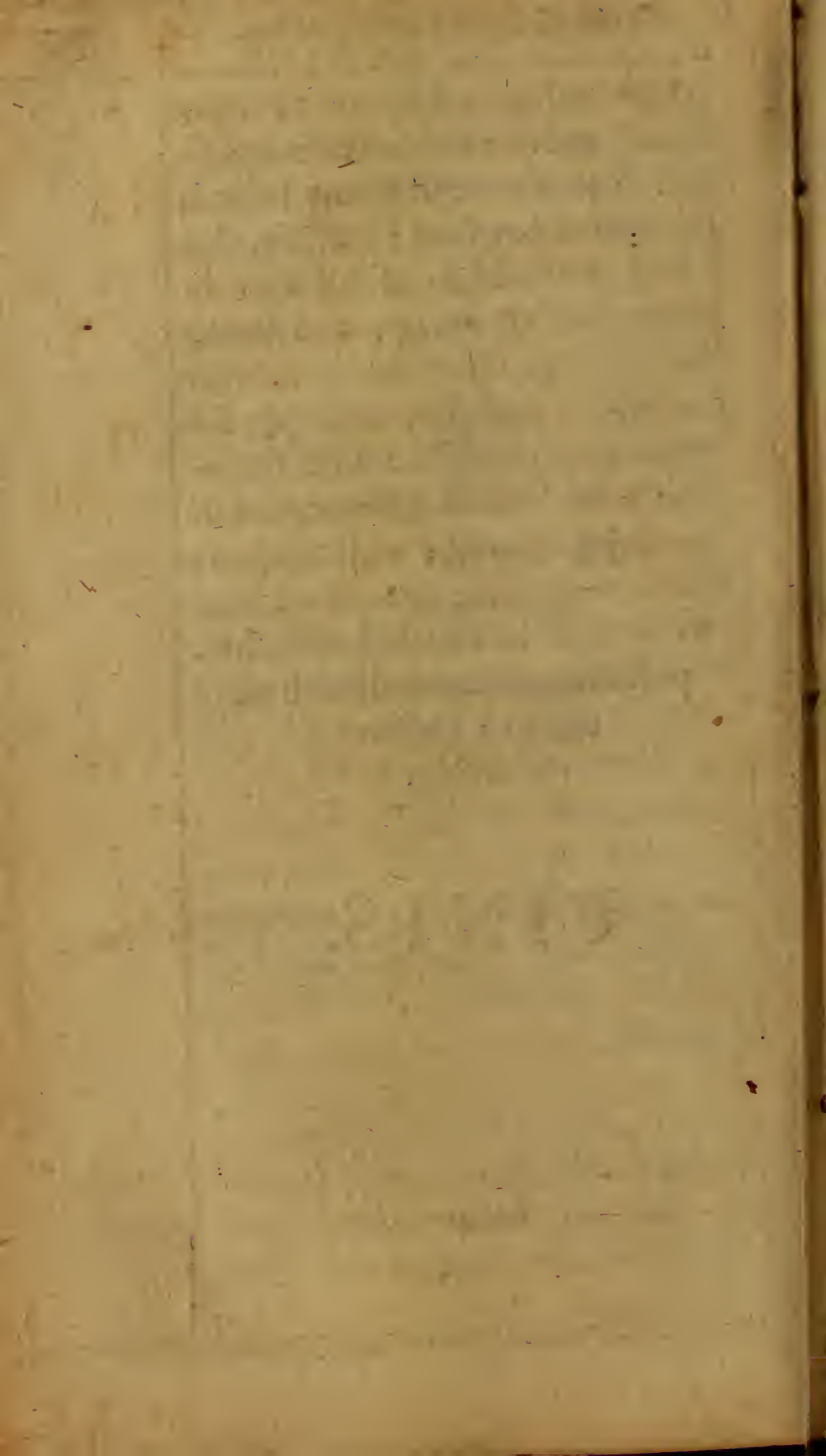
Good Master *Dow*. I cannot
 but write unto you, things
 going as they doe, though other-
 wise I should have used some for-
 bearance, because of my imploy-
 ments. The first part of your Let-
 ter did rejoyce mee, and the latter
 grieve

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.



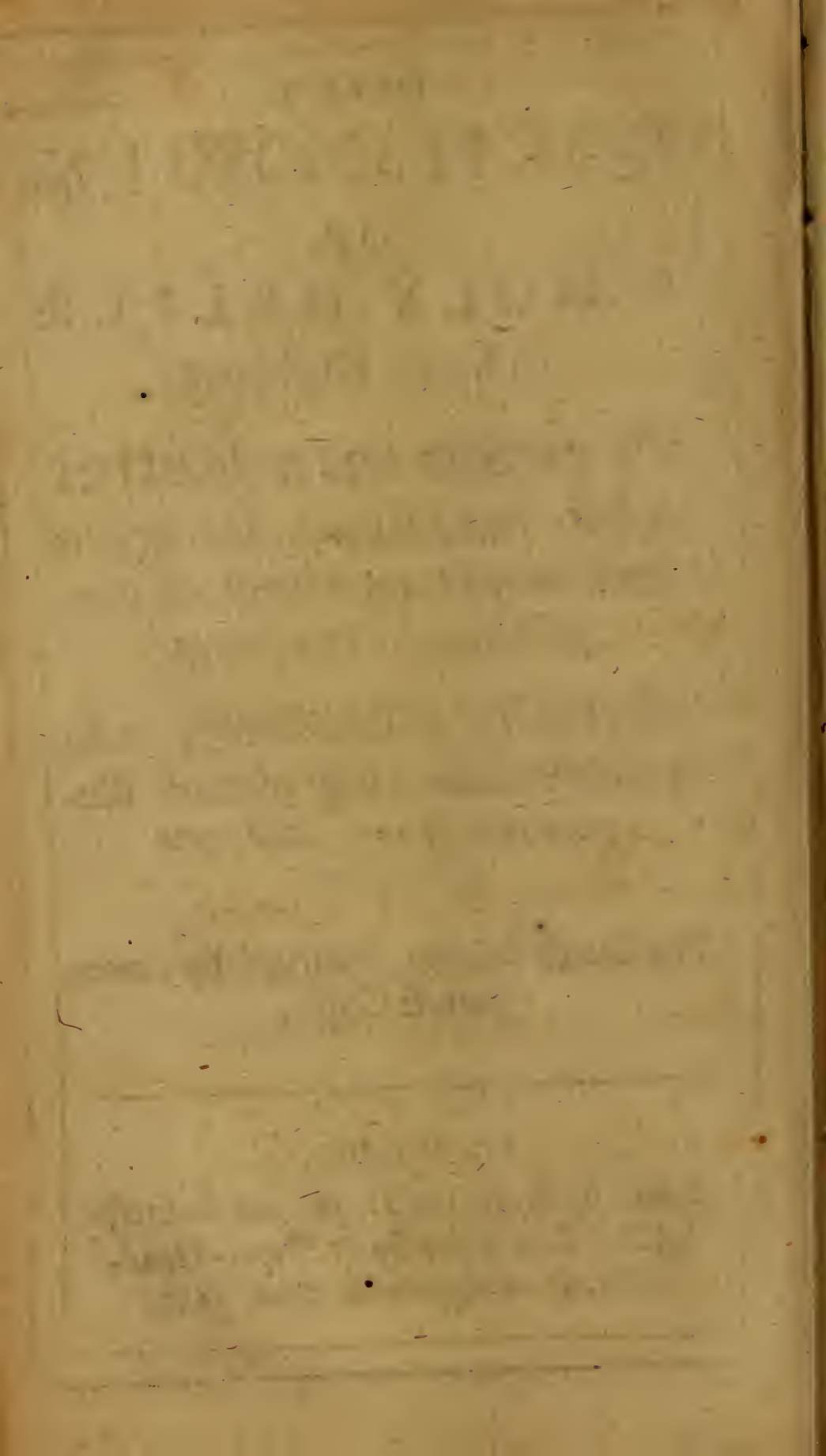
HOLY
SOLILOQUIES:
OR,
A HOLY HELPER
in Gods Building.

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

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

The fourth Edition, enlarged by a more
perfect Copie.

L O N D O N,
Printed by E. G. for I. N. and are to be
sold by *Sam. Enderby* in *Popes-Head-
Alley*, at the Signe of the Star, 1637.





The Preface to M. IORD.

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

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

THE PREFACE.

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

THE PREFACE.

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

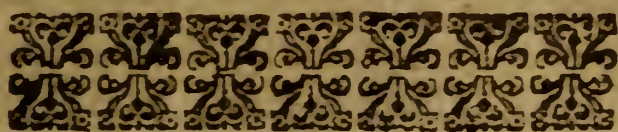
THE PREFACE.

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

THE PREFACE.

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

Your loving Brother,
Paul Bayne.



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



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

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

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

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

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

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

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

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

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

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

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

Children

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

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

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

Now

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

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

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

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

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

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

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

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

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

that not now we live, but Christ in us (as *Paul* speaketh) his spirit teaching us to do every thing as before him, and in conscience of his will, to his glory. Heere also ye must call to mind the most grievous sinnes which ye at any time have provoked God with. We must not bid adieu to the remembrance of our sinnes past and pardoned, but must ever beare them in memory so farre forth as will help us to the working of godly sorrow, holy bashfulness & lowliness of mind; so far as may be a spurre to more fruitfull obedience for the time to come. *Deu. 3.* Yea this remembring of the sinne past in particular, by which we have chiefly offended God, and mourning for it, & judging our selves in the remembrance of it, is the evidence of true effectual repentance: So Israel acknowledged their desiring a King: So *David* his adultery and murther: So *Paul* his persecuting. He who is truly humbled in the sight of
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one capitall sinne, repenteth of all. Even as a capitall disease being takē away, which draweth on many another by consent, the rest are at once removed also. Again, we must call to minde our daily swervings and unfruitfulnesse. This is, the opening and the looking on our wounds, the neglect whereof is lewd carelesnesse, mortally dangerous. It is no news, nor yet misliked when you see a souldier shot or wounded: but to see him go with it, never regard it, never dress it, is condemned as desperate folly: So, for us fighting in this world, no newes, if we come by knocks and maimes; but to let them go, and ranckle, & fester in us, is forlorn negligence. Now then, if thus setting the matter before you, ye find not your hearts pricked with it, then you must (as the Prophet speaks) take words to your selves, and trouble your own soules, saying, thus; Shall I think of my sins against God, and not grieve for them?

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

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

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

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

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

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

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

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

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

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

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

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

Now

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

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

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

Prophet, *Jer.* 17. 5. Teaching us, that then our hearts are united to God, when the affiance of them is set on him. Now, though we should live by the faith of the son of God; trusting on him for the giving and maintaining of all our good, both temporall & eternall; leaning on him for all defence, & deliverance from evils spirituall, yea, and corporall; casting all our care on him; having no confidence in the flesh, but rejoycing in Christ Jesus: though this be our dutie, yet we are exceeding weake, and full of unbelieve. This will appeare, by our want of feare at the threatnings of Gods Word, which maketh us loosely also to looke after his promises. Did we beleeve such threatnings, If ye live after the flesh, ye shall die? we would tremble, when we favour our selves in our own wayes: the devils beleeve, and tremble. And so, trusting civilly in any mans word or bond, we do seek them carefully, and are

are glad when we have gotten them; and, as we say, we write upon them, that we shall have so much money at such a day, upon a substantiall mans word, or bond, given us. But God, who promiſeth all good things in this life, as well as in the life to come, his Seales we ſeek not after; which is a ſigne of our great unbelieve in them. Secondly, by reſting our hearts in outward things, and by being diſquieted when we want them; this alſo is a ſigne, that our hearts are unbelieving.

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

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

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

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

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then

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

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

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

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

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

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

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

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

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

The fifth thing is, to rejoyce in God, and to have him in your hearts; for God bindeth you to rejoyce in him: Rejoyce in the Lord alwayes; againe, I say, rejoyce. Delight thy selfe in the Lord, and he shall give thee thy hearts desire. Let not the rich man rejoyce in wealth, the strong man in strength, the wise man in wisdom, but that he knoweth me, saith the Lord. For what we make our chiefe joy, that is our God: for the heart resteth principally in that with which it is most delighted. Now what is more equall, thā that we should solace ourselves in him with joy unspeakable and glorious, who hath delivered us from death, and sinne, and Satan? (who, as
Gods

Gods executioner, hath power on sinne and death) In him, who is a Light and a Shield; that is a Fountain of all good, and defender of us from all evill; able to maintain all the good, both spirituall and corporall, which we have, and give us whatsoever is wanting. But if we marke our hearts, our joy is much depraved, (so that *Salomon* saith not without cause, that our laughter is become madnesse:) for our hearts are not cheery this way. Tell them of the precious benefits which are given in Christ; Pardon of sinne; Peace (the beginning of everlasting life) through the work of grace; Hope, through Christ, of the heavenly Kingdome; why? they can heare all this, and be so farre from leaping within us, that we can hardly discern them to moove. Nay, if we marke them the better, we shall see, that when we would hold them to the remembrance of such things; untill they have broken loose from us, they

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

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

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

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

Or

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

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

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

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

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

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

Thirdly,

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

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

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

cor-

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

In

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

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

R

full

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

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

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

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

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

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

Another Letter, written by
Master Paul Bayne.

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

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

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

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

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

FINIS.

COMFORT AND INSTRUCTION in Affliction.

A

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

Written by Mr. PAUL
BAYNE.

PSAL. 94. 12, 13.

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

LONDON.

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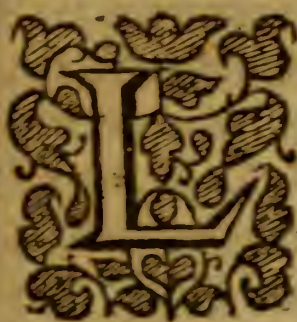
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COMFORT AND INSTRUCTION in affliction.



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

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

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

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

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

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

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

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

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

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

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

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

Na

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

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

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

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

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

S 2

been

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

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

besides can shew us no comfort.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In

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

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

Your loving Brother,

Paul Bayne.

Another Letter.

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

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

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

Your loving Brother,
Paul Bayne.

Another

Another Letter.

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

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

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

Your loving friend,

Paul Bayne.

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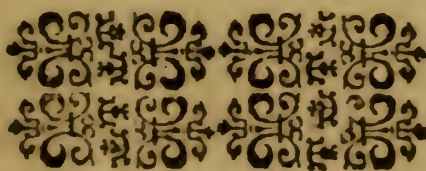
OF THE

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THE
TRIAL
OF A
Christians Estate:

OR,
A Discoverie of the Causes,
degrees, signes and differences
of the Apostasie both of
true Christians and false:

In a Sermon preached in *London*,
by Master PAUL BAYNE, and
afterward sent in writing to
his friend W. F.



LONDON,
Printed by A. G. for I. N. and are
to be sold by Sam. Enderby, at his
shop, at the Starre in Popes
head Alley. 1637.

THE
TRIAL

OF
GEOFFREY HAMPSHIRE

ON
A Bill of Indemnity
for the recovery of his services
of the County of Hampshire
the County of Hampshire

the County of Hampshire
the County of Hampshire
the County of Hampshire
the County of Hampshire
the County of Hampshire

WITNESSETH
THAT

LONDON

Printed by A. C. for E. D. at
No. 10, St. Paul's Church-yard
the 10th of May 1794
Printed by A. C. for E. D. at



To the Reader.



Christian Reader, good Wine needeth no garland, it will praise it selfe: so (I perswade my selfe) will this ensuing Sermon, which a learned, holy and faithfull servant of God formerly vivâ voce in publique, sounded in the cares of me and many, and afterwards, as a token of his

To the Reader.

Christian love to mee, bestowed upon me in writing which being so fruitfull and necessarie a labour, in the judgement of the godly and learned that have seene it and so specially besitting these luke-warme and backsliding times, I thought could not, without prejudice to thee, suffer it to lie by me for my private instruction and benefit alone, and therefore for thy good, the keeping in precious memory to the Preacher thereof, whom the Lord hath gathered into his barne, and for the glory

To the Reader.

God especially, I have consented that it be made more publique and common, by comming under the presse. The Lord grant, that it may have that successe in me and thee, which hee that gave first life unto it in studying, and brought it forth by preaching, intended, and I in consenting and causing to have it printed, desire: so shall the feeble, weake and doubting Christian, be taken by the hand, staied and comforted against the feares of totall backsliding, and we all shall be of the number of

To the Reader.

*them which follow faith to
the conservation of our
soules: which the Lord for
Iesus Cbrist his sake grant.
Amen.*

Thine in his best desires,

W. F.

THE
TRIAL
 OF A
 CHRISTIANS
 Estate.

HEBR. 10. vers. 39.

But we are not they which withdraw our selves into perdition, but follow faith unto the conservation of the soule.



The Apostle. having in the verse before remembered the fearefull estate of such who through unbelief are withdrawne from God, doth in this verse prevent a scruple

ple which might arise in some timorous consciences, doubting whether they were not in this case next before threatened. Hee doth therefore take such weake ones by the hand, strengthening them, by bearing them witnesse of their condition, manifested by the fruits above mentioned, verse 32. 33. 34. which estate is set downe here in this verse: First negatively, by deniall of their unbelceeing revolt. Secondly affirmatively, by avouching their perseverance in faith. Either of these properties of unbelieve and believe, being amplified from the effects which accompanied them, *viz.* destruction of the soule (for that is to be understood from the latter clause) and salvation of the same.

The summe of the words. Feare not though I tell you that backsliders are vessels of no delight, for yourselves with my selfe, are not such who steale from our companies, leaving our militarie profession,

sion, which would turne in this life and the life to come to our further destruction; but we continue in faith, and put forth our beliefs more and more, as occasion requirerh, which bringeth us here and everlastingly to see the Lords salvation.

Now for the instructions which both the scope and matter of the verse include in them. First, that *Paul* doth confirme them by bearing them witnesse of their estate. It doth teach us, that wee must stablish our weake brethren, by bearing them record of the graces wrought in them; wee who have found grace must confirme others. If any thing more smart be uttered, we must mollifie it with such wise prevention as Physicians, if they foresee ought harmefull to the bodie, they correct it with other ingredients, that it may wholesomely be received. If wee saw one ready to trip, wee would reach him a hand, and sustaine him

Observat. I.

from falling : much more must we shew this love to the soule shaking through frailtie. This wisedome Christ used, hee quenched not the smoaking flaxe : the seasonable testifying to men their good things causeth them to take increase : our honour of them, our dutie to the comfort of their lives and to the truth, doth require it. Such therefore are to bee taxed who wanting this prudence, handle the word in dividing it like him in the Embleme, who gave to the Asse a bone, to the dogge straw : such are those Pastors who discourage good devotions, and encourage men carnally minded, like unto them we reade of, *Ezechiel*, chap. 13. 22. Such again are they amongst private Christians, who like *Jobs* friends are a breaking to them, whom they should comfort and confirme.

Secondly, we must be provoked by this example to encourage weake ones when they are doub-
ting.

ting of their estates: for as a timorous patient imagining twenty evils, when his Physitian assureth him that his case is nothing so, is well satisfied: so here.

Againe, in that he saith, We are not they that withdraw. Hence we are given to understand, that some may fall away from the Graces received. In some manner Gods owne children and others are reported to have fallen: *David, Saul, Peter, Alexander, &c.* But that this may be more distinctly opened, three things must be considered.

1. First, from what the godly truly sanctified may fall; how farre others.

2. Secondly, from whence falls come, and the difference of them.

3. Thirdly, what are the symptoms or signes of a state declining from God.

To the first, a man not having the true grace of the elect, may fall from all outward privileges, which hee holdeth as a member of the visible

visible Church. Secondly, from the effects of his Grace in life and conversation. Thirdly, from the very habituall gifts, which were the fountain whence his fruits flowed. Thus hee may come to betwice dead, and in worse case than ever.

The Lords chosen may fall from their outward prerogatives: but that divine nature still abideth in them, and it is onely with their graces, as it is with the minde in distempers of melancholy, and phrensic; with the Sun in eclipses; with the tree when leaves and fruits faile it; with the naturall life when it moveth not, ne yet breatheth sensible: which in diseases of the Mother is often discerned. Their faith is an ever failing faith; their life an eternall life; their seed a seed abiding in them.

*Causes of
desfection.*

Now for the second, *viz.* what are the causes of falling away, and that so diversly; this opened will lend a more thorow light to the former. The causes which worke
in

in withdrawing us are inward or outward. But the verity of these declinings springeth chiefly from the inward.

The cause in the Lords children is, the state of their grace, which is such as hath still reliques of sinne dwelling with it.

The cause of the others totall fall, is an essentiall defect in their grace, which teacheth not to make a true union betwixt Christ and them, nor yet to produce true sanctification. In a word, the cause of the ones persevering, and the others totall deficiency, is not only to be taken from Gods power and gracious pleasure, from Christ his intercession, from the stinting of Satan to the heele of the true Christian seed : but also from the essentiall qualification, and disposition of the grace bestowed upon either. But this is a difficulty further to be cleared; How wee may formally distinguish these gifts which are in the Christian that perse-

persevereth from those that are in him that temporiseth. The difference is double:

1. First, in the union which is made by them.

2. Secondly, in the different productions which follow upon so different manners of being united with Christ.

I

To open the first, is set downe this conclusion : The spirituall gift of the temporiser doth meerly enlighten him to see Christ, but doth not move his will to go unto Christ, as given him of God, that he might not perish but have eternall life. His application is an overweening hope, taken vp by his owne presumption; it is not a motion which the spirit doth eliciate and draw out, but such as is his enlightning.

In the Word of Christ are two things: first, the truth of it, a true word: Secondly, the goodnesse of it, a good word. That may be apprehended, God giveth his chosen

not

not onely an apprehension, in the understanding of the truth, and goodnesse of it; but a motion of affiance, which maketh the soule go to and clasp about Christ whom it beholdeth. Hence it is, that coming and believing, *Ioh. 1. 12. Ioh. 6. 35. 37.* is apprehending, as when a thing is taken by the handle: and from this property of Faith doth come that internall union twixt the believer and Christ, which maketh them dwell mutually one in the other. Hence it is that the true believer doth more affect Christ, prize him, joy in him, more than the benefits by them.

Now the Papists faith is a meere enlightning, not having any confidence within the compasse of it, (for a man may be found in their faith, and in damnable despaire at the same instant) and the temporisers faith having no more than an apprehension in the understanding of the good word of salvation joyned with presumptuous perswasion

on and fallible hopes conceived by himfelfe on false reckonings: thefe cannot innerly unite him with Chrift; but looke as a Wen is fo united in the body by the skin incompaffing it, and fome kinde of continuation with the other members; but hath not finewes, nerves, arteries fhoot into it from head and heart, as the other parts: fo thefe by their common illumination and profefion have conjunction with the body, but want the influence of that more neere ligament of that affiſſed motion of the will, which onely floweth from Chrift into his proper members. And this is the firſt ground of their after failing: for looke as ſtanding-waters, or never ſuch torrents which have no head of living ſpring-waters to feed them, cannot in time but dry up: ſo thefe not having Chrift the Well-head of all grace, whatſoever is in them, in time fadeth and vaniſheth to nothing.

From defect of internall union,
which

which is, as it were, the fountaine, commeth a difference in grace derived. The temporisers, being such as doth never truly humble him, such, as is superficiall, insincere: in a word, such as doth not truly sanctifie him: by reason of which defect, it is not permanent.

First, not being within the gracious light of this Sunne of righteousness, the depth of his wound is never gaged, and though he know much humiliation, yet hee is never truly humbled. First, hee seeth not with humble consciouſnesse the sinfull depravation of his nature: his displeasure is more against the fruits, than rootes whence they issued. *Paul* a Pharisee knew not concupiscence; a Papist acknowledgeth not this as sinfull after hee is once baptised, whereas this was the highest pitch of *Pauls* and *Dauids* penitentiall exercise.

But may not the temporiser know and maintaine the truth of this Doctrine, yea, propound it fruit-

Ans.

fruitfully to others? *Answer.* He may (by faith infused) conceive and assent to it, yea, deliver it to others, but so, that the power of it doth not reflect on himselfe, so as to be humbled in this respect: but as the Moone giveth us light which is not rooted in the body of her, for that continueth darksome: so they receive light from Gods Word, and set it forth to others, but have none in themselves. Secondly, not being within grace, his confession and passion under sin is not free and voluntary, but extorted either from some evidence of light, or fact evincing him; as *Saul* to *David* confessed; or the racke of Gods terrours inforcing it from him. Whereas the children of God, who now see, that the more their sinne is, the more grace superabounded; that their baseness is his glory, whose grace they live under, they frankly, yea, delightfully humble themselves in confessing their vilenesse. Thirdly,

2.

3.

not

not being within the grace of Christ with sound affiance, he never grieveth at sinne as it is enmity against his God: for to be contrite in this regard, implyeth a love to God, which cannot be in him who hath not found God loving him first: hee is vexed at his sins in respect of his miseries hee seeth imminent, or only as they are worldward, shamefull aberrations from practice of such apparent vertues, which men may repute glorious, and much affect. In a word, hee is never truely humbled, which his obedience being partiall doth witness; for hee will take and leave in that which hee heareth at his owne pleasure: yea, if crosses come, hee is too proud to humble himselfe under Gods hand; he is lifted up above others, whom hee outstrippeth in common graces: he is censorious, without conscience of that naturall condition under sin, which is common to him with others. And from hence it is, that
at

at length his grace faileth: for as a house builded on the sands, without a due ground-worke laid; or plants unrooted cannot indure: so this frame which wanteth the foundation and root of grace (such as humility is) cannot persist.

2.

Secondly, I say from this prime defect of inner union, all the temporisers graces produced are superficial, sleight, full of overture: whereas those in sound believers are solid, substanciall, not *res intrinsecus defectuose*, things which though outwardly they have the appearance, yet are inwardly defective. Hence it is that *Paul* calleth their godlinesse, a figure of godlinesse, *2 Tim. 3. 5.* their knowledge an externall forme of knowledge, *Rom. 2. 20.* that Christ maketh all they have, a semblance, a seeming onely, *Luk. 8. 18.* for looke as a wilde herbe, though it have but the name and common nature, yet it differeth much from one which groweth in gardens, better manured
and

and dressed: and as a blew, died with blackwood, though it seeme brighter a while, yet is not so substantiall as that which is woaded (and therefore we say it is a true colour :) so here, though the graces of the temporiser have the same name and cōmon nature, (for they are inferiour workes of the spirit) yea, though they may exceede in shew, yet for the truth and substance, they are nothing to those that are wrought in honest hearts; and from hence come two things.

First, their graces are soone growne up; for a thing superficiall is done in halfe the time that a substantiall thing is a working. They get the start: and, while many a true heart before them in the Lord, is complaining of wants, and weaknesse, sinfull inclinations, usurping in them; they are carried, as it were, *per saltum*, to their perfection. But as a true birth, though slowly at the first, yet still taketh increase, whereas a mole groweth faster at the

the first, but soone ceaseth : and looke as in nature, things the soonest ripe, are the soonest rotten : So it fares with these leap-Christians.

2.

Secondly, I say their graces are insincere, their hearts are never purged from some sin which they love and like to live in, for sinister ends intertaining the message of Gods mercy, which is not that they may reverence him, and serve him all their daies without slavish terror : but they gladly heare it, as hoping that they have a protection by it, though they hold on in their own courses. For this it is that the elects faith, which never faileth, is called a faith without hypocrisie ; that the true believer is onely said to have an honest heart.

As God hath made some remedies in nature, such as purge universally every peccant humor, as the Physicians Catholicon, &c. Some againe that purge, *cum delectu*, that expell choler, but meddle not with melancholy ; phlegme, but

but stirre not choler : So this medicine of grace, which God infuseth into an honest heart, it is a Catholique expeller of all knowne sinne, great or little. The grace of the temporiser purgeth out the root of no sin ; represseth the moving and paroxysmes, as it were, of some choise sins onley, as in *Herod*. And hence it is that the grace of the temporiser doth not continue : for as corne growing up with twitch, briars, thornes, is at length smothered ; and as wholesome meate in a stomacke full of flying choler, is at length vomited : so raigning sin growing up with these seeming graces, doth never cease till they be brought up and discharged, *Luk. 8. 12. 13, 14.* Thus much to cleare that difference of graces in Gods children and others, which causeth that the falls of the one are not totall nor finall, which is incident to the condition of the other.

Now taking it as granted, that the Lords children fall, by reason
of

2.

of the reliques of sin dwelling in them, I come to name the externall means, which actually bring forth into Apostasie this inbred defection. These sometimes worke it more violently at once, sometime successively, by some hainous wasting sin, which like a strong poison dispatcheth all quickly. Crosses repeated, and gradually increased, lures of pleasures and profits, uncomfortablenesse, which accompanieth by many meanes Christian courses, (dead worke is quickly given over) examples of the multitude, a strong back-bias, by which the divell sometimes draweth from persisting in grace, offence at the simplicity, which to eye of flesh seemeth to be in Christian courses, at dissention in opinions amongst men of the same profession, at the sins observed, and falls once knowne by such, who make profession; the seducing calls of false Teachers, the glorious shewes of holinesse, and whatsoever things

of

of this nature, by w^{ch} men through Satans working are with-drawne.

Now followeth the third thing, the symptoms or signes of a declining soule. This one thing must be premised, lest that weake ones should cast themselves further down by mistaking the matter. The presence of these evils, and sence of due dispositions or actions, are not evil signes of a dangerous declining soule, but when they are willingly carried without remorse, renewed desires and endeavours after the contrary: for as one may be without Gods gracious presence to his feeling, and yet not a forsaker of God; so one may be without these things, and not leaving them, but rather left of them (Gods wisdom for many ends so dispensing) while by grieve, faich, and renewed desires, he doth follow after them.

This consideration interlaced for the right understanding of the matter in hand. Let this be the first signe, *viz.* a feeble, livelesse action

B of

of grace willingly admitted: v. g. as when a man can performe any Christianduty without ali power, spirituall and good devotion; neverthelesse doth not challenge himselfe, as if it were ill with him in that regard. *Lasæ ætiones lasæ arguunt facultates*: As when the eye seeth not as it hath done, wee may presume the instruments or faculties are not as they have beene: So here, when we doe not things with the vigour we have done, it is a signe of infirmity, and a faculty inwardly or outwardly hindred: but when wee can thinke well enough of this state, it is a signe of Apostasie and wilfull declining; luskish reachings are the first forerunners cōmonly: Gods people declining have fallen first to these formalities, to performance of duties in a perfunctory fashion, the heart and raines far from the Lord, in them.

The second signe is a preposterous appetite of unwholesom food,
 liked

liked well enough, no way distur-
bant to us: when men can be with-
out preaching, or at least without
any that moveth their consciences;
when they can extol frothy windy
stuffe, which filleth them, but ne-
ver feedeth them, so as their soules
are not the better for it toward
God. It is a signe the man is wil-
ling to sleepe that draweth the cur-
taines about him: It is a presump-
tion, that these are willing to nap
in their sins, that love not such a
light of truth as should awaken
them. Not bearing the wholesome
word is the preamble of Apostasie.

3

A Third token is indigestion of
that we heare, borne contentedly;
when the heat of love doth not so
digest things, that they might after
be distributed into the veines of
every good word and worke: be-
cause they receive not the truth in
love, &c. 2 *Thess.* 2. When meate
is taken in, and passeth away not
altered by the stomacke, it leaveth
the body in an atrophie, that is,

such a taste wherein it is not nourished : So here.

4

The fourth signe is an inordinate appetite after things hurtfull and noxious : as when a man feeleth no hurt, though hee intermeddle immoderately in the cares of the world ; though hee intemperately quaffe in these sinfull pleasures which last but a season : when a man loves to follow the good healths, wee may boldly say, hee loves to breed ill health. Worldly cares and pleasures are the things of which the soule is drunken, and sursets; and these are the thornes and weeds with which the seed of graces never thriveth.

5

A fifth signe may be the dis-affecting of our brethren, whom we have acknowledged as begotten of God. The Divell cannot bring a man who hath knowne any good, to confront and despise him directly : therefore hee entreth them with this politicke traine ; he teacheth them first to be bold and
trample

trample downe his Image, and so at length bring them to despise God, 2 *Tim.* 1. 4. *Demas* (as it is likely) turning Apostate, forsooke the Apostle.

The sixth signe is, when there is felt no reluctance in regard of our daily weaknesse & lesser sins, but they digest with us: if the soule were not fallen well asleepe, it could not concoct so well. When nature (things able to provoke taken in) maketh not resistance, her strength is feeble: So here. But when a man is growne to this, that he can go on in his impenitency without checke, it is an evident signe he is downe the wind in a wilfull declination; yea, that he is farre gone in it. Thus you have heard that some fall from their grace; and for further declaration you have, scene cleared, how farre all sorts may fall; whence cometh their falls, with the difference of them. Thirdly, what are the indicants of a soule declining.

Use 1.

The use of all is; First, as to stirre us up to take comfort in the true worke which God hath begun; so to make sure that we have received such grace as shall not faile: would wee not be loth to reare such a frame in a materiall building, which should after come downe upon our heads? We are builders, let us make sure to digge so deep; and ground our worke so well, that though it should shake, (as they say, firme houses will) yet it may be farre from feare of ruine. In taking gold, wee refuse washed and light gold, or clipped, wee weigh them, ring them, &c. In receiving grace be not lesse carefull that it be right currant, not wanting a graine of due weight.

Use 2.

Secondly this, that many fall away, must awaken us to more circumspection; though it light upon some men only, it is every mans terrour. We have great reason, for wee live in most perilous times, wherein the holy Ghost hath warned

ned as that the dampe of sin shall make the love of many waxe cold: wherein the contagion of Apostasie is epidemicall; is growne a popular disease. For now what lukewarmnesse? what a weak pulse beateth every where? men care not to deale with themselves to hold their thoughts to heavenly things, to awaken their affections, to renew their faith, to blow up devotion; to live in an holy contention; nay, this in our daies is counted a superfluous unnecessary course, forged in the head of some over-forward fellows; it is the undiscrete fervor of green youth, which ages wisdom will take up. Others more moderately spoken, thinke that every thing new is dainties, and that prime affections cannot be retained: a fig-leave, nature, art, grace, go from lesse perfect to more perfect. Whether doth a child at eight yeeres or eightene most love and joy in his inheritance? Dost thou not count thy prentises two last

yeeres better than foure of his first?

In stead of appetite to the Word, now some thinke the Sabbath may be tolerably sanctified without any preaching: some count it enough, if they be where preaching is, let it be what it will be; farre from such as is able to worke on their soules; as if the orders of the person, not the supernaturall gifts of knowledge and wisdom made the Sermon (but these must not be severed:) some count such plaine preaching (as heretofore was effectuall in them) lesse diligent, and lesse learned. Thus the Divell not able quite to make them cast off the ordinance, perswades them that change is no robbetrie; and that they may sleepe the quieter (neglecting such preaching as was powerfull in them) he casts them this pillow, suggesting that they leave not that which was effectuall in them toward God, but that onely which was indiligent and unlearned.

Againe,

Againe, in stead of working the Word upon our affections, how many content themselves to exercise their critickes, this or that was well spoken, &c. and there is an end? For the world, men have their hands in it elbow-deep; yea, many who in their times have made shew of a more heavenly minde, some are now so shie to their brethren, that they will not looke at them, not meete on the same side of the streete, not know them. How many, whose hearts would have switten them in lesser offences can now commit as great, and it never upbraids them? nay, esteeme this tenderneffe scrupulous simplicity, and melancholike austeritiy. The more vulgar then this disease is, the more cautelous wee must be.

Thirdly, wee see now that who will keepe life and power in his course, endeavouring a good conscience in all things, they must passe the pikes of evill tongues

which are shaken against them. For now such heare, as if they were humorists, new-fanglists, Precisians, proud, singular, simple, melancholike persons, what not? Finally, the Divell to make revolts, new refines his wits, and turnes Angell of light, hanging out our owne colours, that hee may the easilier surprize us; and pretending perfections, which we yet want, doth transport many, whom neither crosses nor allurements would prevaile against. So that we had need, if ever, to walke warily, looking to the author and finisher of our faith: yea, thankfully, that so in evill times we are kept (though weakely) alive in his sight. Thus much of the second doctrine.

Obser. 3.

The third followeth in these words; *to perdition; viz.* of the soule, 2 *Pei.* 2. 20. 21. even as hee that goeth out of the light, must needs come into darkenesse: so he that leaveth the living God, the fountaine of blessed life, must needs
fall

fall into perdition. The relapse into any sicknesse is more dangerous, than the first entrance into it: for nature is now more enfeebled, much spent in her former resistance; againe, the disease is much strengthened as a prevailing conqueror: So in these declinings from the healthsome state of grace in some sort attained, sin is stronger (the diuell coming with seven worse spirits) and our capacity of receiving health lesser; we being twice dead, and for the degree more removed from grace, than ever before, & this end befalls backsliders most deservedly: for they offer God the greatest indignity, it being better they had never admitted him, than having taken him in, to dislodge him causlessly. Again, when such as forgetting their military Sacrament, steale from their colours, are justly punished with temporall death; how deservedly are these punished with eternall perdition, who respect not that warfare, to which they

they bound themselves by Sacramēt, who flinch away, leaving that displaid ensigne of a zealous profession, under which sometime they have served.

But how can destruction follow on declining courses, when Gods chosen cannot perish; and the other sort were never in state of salvation?

Ans. This is said to be the end of it, not absolutely without exception, but respectively, if wee by repentance take not streight steps the sooner, & get our halting healed.

To the first it may be answered, that the Apostacy of Gods children in it self tendeth to destruction; it is his mercy that preventeth them in this way, not the fruit of their backsliding. Secondly, they after a sort destroy themselves, when they bring their spirituall life into a swoone, and leave not themselves breath or motion discernable. For the wicked though they never were thorowly vindicated or redeemed from destruction, yet to the judgement of
charity

charity they seemed so: now it is usual to speak of things not according as they are, but as they appeare. Secondly, they, though they never had that sound eternall life, yet they had such a life as is in a Wen; and though the rootes of their griefe were not brought away, yet the effects were so restrained, and for a time suspended, that to their seeming they were made well. Thirdly, they are said to fall into destruction, though they are in it; because they by Apostacy, goe to the heigh: & consummation of it; as we are said by a godly course, to go to life everlasting, which in some degree wee have already. And the truth is, that falling away doth bring the untimely judgments; doth procure an effectuall delivering to Satan, who doth afterwards more fully fill them with his efficacy: For as God maketh the sincerest Saints often of those, who have beene the foulest sinners: So here Satan, when he gets such an one, who hath beene in shew an Angell of light, hee doth make

make of him an incarnate diuell. In nature the sweetest things whē they turn, become the sowrest. This mortall sicknesse we must take heed of; and if our love, zeale, tendernesse of conscience be diminished, wee must timely seek out for remedy. I know men thinke, we are not so far gone; once beloved, alwaies beloved; we have left nothing but meere curiosity, melancholike austerity, men in many considerations reproveable; such as those, who joine not with them, we hope may be in Gods favour, and goe to heaven. But never take such paines to deceive your selves; these vaine words will not still rocke the conscience asleepe. If thy spirituall actions be fallen asleep, thy contention against the evil dwelling in thee ceased, thy appetite after sincere milke & meat abated, thy tendernes of conscience impaired, and thou canst sit under all these things without repentant sorrow; assure thy selfe, the end of this (if thou preventest it not by repentance)

tance) shall be destruction. Luke-warmnes (thogh men think it a part of prudence) it is odious with God, and will make us be cast up with displeasure: true it is that Gods wrath is not presently espied against such, but this is onely because wee see not the spirituall judgements, where-with they are stricken; and we see in nature the thing is long bred and conceived, before it is brought forth and manifested.

Secondly, we must be exhorted here to stand constantly in our courses, who doe walke with God in some life and power, though not without great weaknesse; let us not give over our labour and holy contention, to which the presence of sin & defect of righteousness have pricked us: this work of grace goeth against the streame of nature, if we intermit to ply the oare of holy exercise, wind and tide will carry us back againe. Where we cease to improve by good husbandry the grace received, there it beginneth to be impaired.

impaired. True it is, that the shaking up of our selves, resisting sloth, the restlesse aspiring after things which we are still cast from with violence, are in their kinds laborious : but remember, what men do in their earthly warfare; they (for pay of two shillings a day) march thorow places often full of difficulty, lie (the ground being their bed) in the ayre, no covert over them; in their victualls they are sore streightned, often they carry their lives in their hands, and fight in the Canons mouth : to thinke upon this once, is enough to make us ashamed of our softnesse and cowardice. But we are of faith, as we say, and men of courage & wisdom. But alas, first who hath these things? secondly, who doth put them forth? thirdly, who is constant in holding them, and making shew of them as occasion is offered?

Obser. 4.

We may observe this as a fourth instruction, what is the property of a sound believer or believe, *viz.* to

per-

persevere when they are tried & opposed: this faith is a precious, sincere, never failing faith; it groweth from one degree to another; the true believer, hee holdeth the faith against hell gates themselves, that is, the powers of hell which oppose him in it: which that we may more fruitfully understand; we must know that where sound faith is wrought, there the divell plaieth the assailant, bending all his force to disarme them of this divine shield, by drawing them backe againe to unbelieve and false confidences which will not helpe them.

To this purpose hee mustereth crosses, vomitteth deluges of false slanders; stirres up the neereft friends of such as are now come to God by faith, to persecute them most bitterly: sometime he sheweth them impossibilities, in sense of seeing that they desire and believe: sometimes he troubles their feelings, that so he may shake them in their believing: sometimes hee withdraweth their
faith

faith by false objects, which he proposeth to them; but if hee cannot break off their belief, then he laieth about to repress the fervency and the renewed exercise of their beliefe. by unsettling us with some new devices, when we are more intent; by making our exercise painfull, and uncomfortable, overcasting the light which was wont to shine to us in the promises; hindring us from feeling the sweet comfort in them; exciting the reliques of sloth, deadnes, inconstancy that are in us: sometime by causlesse fears & sinfull shamefastnesse hee withdraweth us from our holy devout exercise. But this sound faith quencheth all these fiery darts which are throwne against it; and like as a tree which shaken, rotteth more deeply; or like as a torch which beaten, blazeth more brightly; or like as a star, which when the aire is obscured, shineth most clearly: so is it with this root, torch, this glorious star; these powers of darknesse doe nothing in the end, but lend it a more beau-

beautifull lustre, than it ever put forth while it was not berounded with any such enmities.

True it is, that the best faith may hang the wing, being weatherbeaten, and seeme to retire under some more vehement delaies or tentation: but that which flieth to day, fighteth againe to morrow; and like as it is with those, whose going backe helpeth them to take their rise and fetch their leap more comodiously: So here, faith (through him that is the author & finisher of her) by how much she gave backe, by so much in her renewed indeavours she cometh forward more successfully. From this ground many come to be reprov'd: Some there are, who will seeme to follow sincerity & sanctification, while making shew of these things is gainfull; but if crosses come they will lay down their weapons, and will provide to sleepe in whole skins, whatsoever become of other matters. Some, if they be delayed beyond their owntime, cast up their hopes,

hopes, and are ready proudly to say, It is in vaine to serve God. Amongst the Lords children, how many are there who follow not faith, growing up from faith to faith, renewing the exercise of it in fasting on the gracious promises which are made unto us? Men that will check themselves if they omit the act of mercy, of testifying truth, of justice where occasion is offered; blame not themselves for neglecting to renew their faith towards God, when his promises renewed, or experience of his goodnesse and truth doth call for it from us.

Some there are, who weakly fore-speak things, signifying their unbelief, by saying, they shall never see this or that evill mending with the; that it is but a folly to attempt further, seeing wee strive against the streame. But this is not to be carryed with full saile of faithfull perswasion on him who hath spoken good to us, but through attending to that sense & reason speaketh, to yeeld to unbelieve. Second-

Secondly, we may hence here gather the truth of our believe. Hath it stood through help of Gods grace in temptation? Christ letteth us see that hee was our supporter, it is a true signe of grace never failing: bulldings which stand when winds and storms beat on them, are presumed to be sure grounded, whereas the paper-walls and painted castles of these who have not unfained grace, cannot indure any sound assault which is made against them.

The last thing to be marked is, what it is that doth bring us to see salvation here and everlastingly, it is our believe, 1 *Pet.* 1. 5. Gods pleasure of working this or that for us, is first made knowne by his Word revealing it. Secondly, it is delayed for a triall of them to whom it is given. Thirdly, it is executed. Now the revelation of this future pleasure onely faith apprehendeth; the delay (wherein many occurrences are incident) speaking the contrary this faith beareth, by cleaving to that which formerly it heard from God. When the thing is executed,

Obse. 5.

ted, then faith is changed with sight; so that it is plaine, that faith bringeth us to see salvation, for it never giveth over till the thing be in present; it doth keepe us within the tower of Gods impregnable strength for the present, which is our safety against all enemies; it doth bring us out of all troubles by holding Gods gracious Word; as a man commeth from a deepe dungeon, by climbing a scaling ladder cast to him, or sitting upon an Eagles wing which would mount up with him.

In the Chapter following there is a catalogue of glorious believers, the end of their faith being likewise recorded. Whence we may first see that errour of Papists, who though they ascribe our first forgivenesse of our sinnes to faith; yet our after-righteousnesse and salvation they referre to good workes, penall satisfactions, application of the Churches treasure, &c. withdrawing themselves from faith, when now they are brought to be in state of grace; but
faith

faith is never to cease till the thing believed be now in sight, neither will the same thing be got both by faith and workes; for these are such as will not be compounded, the Apostle being witnesse.

Againe, hence we see how wofull a thing it is to cast away our confidence, we fling away the plaister that should heale us; for whatsoever evils were upon us, yet holding our faith on the truth and mercy of God in Christ, they should vanish away as shewes, which on our garments, dry up in time and come to nothing. Yea, their danger is hence discovered, who though they make conscience of murder, adultery, injustice; yet care not to live in unbeliefe, which is of all sinnes the most dangerous, for the other should not hurt us deadly, were it not for this; that wee will not by faith take that medicine which should heale us.

Secondly, this must incourage us to persevere in our faith: as Christ looked to the end of the Crosse, so must we looke to the end of our faith, that
we

we may indure all difficulties the better, with which wee are encountred. True it is, that men are often most deceived, where they trust most; but leaning on the Lord, and waiting on him, thou shalt never be deceived, nor misse of his promised salvation.

Object.

But in temporary evils wee cannot assure our selves of deliverance.

Ans^r.

Ans^r. The truth is, we see not deliverance, because wee exercise not faith in particular promises so farre as we might. Secondly, we must ever be assured of issue, such as is joyned with salvation. Thirdly, though it keepe us not out of the fire, yet faith will keepe us from burning, or taking hurt in our most fiery trialls; wherefore let us renew our faith in Gods precious promises, assuring our selves that the end of it shall be salvation of soule and body in the day of our Lord Jesus Christ. To whom with the Father and Spirit, &c. *Amen.*

F I N I S.



