

THE
STRANGE and WONDERFUL
PREDICTIONS

Of the Reverend Martyr

MR. CHRISTOPHER LOVE,

Minister of the gospel at Laurence-Jury, London,
Who was beheaded on Tower Hill, in the time
of Oliver Cromwell's government of England.

Giving an account of Babylon's fall, or the destruc-
tion of Popery, and in that glorious event, a
general reformation over all the world.

Also two letters from his wife to him a little before
his death, with his letter and directions to her a-
gain, Aug. 22. 1651, the day of his glorification.
To which is added, Some Meditations for droop-
ing believers when death is near.



EDINBURGH

Printed by ALEX. ROBERTSON, foot of the Old
Assembly Close, 1736.

The wonderful Predictions of the Reverend Mr. CHRISTOPHER LOVE.

A Few nights after he was sentenced to be beheaded on Tower-Hill, which was on the 22^d day of August, in the year 1651, which was ten days before his appointed time, by the sentence he received at the bar. Being one night visited by two intimate acquaintances, or bosom friends, as he himself called them, in their private conference they began to complain to him of the cruelty of the times, and the malice and ill-usage of the time-serving brethren; to which Mr. Love answered; and think you this an evil time; no, no, this is the very time that grace and true godliness can be distinguished from hypocrisy. Many have followed Christ hitherto for the loaves, and are now turned back because of the roughness of the way, and the sore trial and tribulation met with by others that are gone before them. There are many in London at this very day, who think to go to heaven in their gilded coaches, and have denied Christ's cause before man (against whom I am now witness) and Christ in his never failing word has promised to deny all such before his Father and the holy angels. This is the time to discern between him who serveth God, and him who serveth him not. They formerly were my familiar acquaintances in fellowship and sweet converse. I sent this day to have a few words of them here in the prison, but they would not come; for their countenance is fallen, their consciences wounded, they cannot look me in the face, because I knew of their resolution, and was witness of their perjury. But, ah! how will they look

e blessed Jesus in the face in the morning of the
 urrection; what answer or excuse will they have
 what they have done? O foolish people, who think
 escape the cross and come to the crown; but I tell
 a nay, you must all suffer persecution who follow
 Lamb; we must be hated of all nations for Christ's
 e; we must come thro' great tribulation, thro' the
 y furnace of affliction, before we can enter the
 t of joy and felicity: know you not that the souls
 hose that were slain for the testimony of Jesus are
 ed under the altar? Happy, happy are these men
 his day, and ever shall be happy, who suffer for
 ist's sake in a right and charitable way, thro' love
 is cause and honesty of heart, not through pride
 hypocrisy without the root of the matter, to have
 d they died martyrs; these are they who will
 their mark and those who denied the call and
 ed back, shall never have the honour to find it.
 am now pointed out by many to be in a forlorn
 ition; but would not exchange my estate, no,
 for all the kingdoms of the world—no, not for
 e glory that's on the earth. I find my Redem-
 ove stronger in my bonds than ever I did in the
 of my liberty, therefore I hold living here in
 world as death itself. I am as full of love and
 the Holy Spirit as ever a bottle was filled with
 ine; I am ready to cry out, "The Spirit of
 Lord God is upon me" But I will not take it
 me to prophesy, nevertheless the Spirit of the
 auseti me to utter.—This usurped authority
 the hands of Cromwell shall shortly be at an
 England shall be blessed with meek kings and
 overnments, powerful preachers and dull hear-
 od sermons to them will be as music to a sleepy
 ey shall hear but not understand, nor lay the
 heart to practise it in their lives, to walk by
 England, thou shalt wax old in wickedness,
 abound like Sodom, thy voluptuousness shall

cry aloud for vengeance. The Lord shall thre
 and chastise thee, yet in mercy and love will he
 upon those that fear him and call upon his na
 he will spare and save them alive in the days of
 anger, when the wicked shall be sifted from amo
 you, as the chaff is sifted from amongst the wheat
 out of thee, O England, shalt a bright star arise, w
 light and voice shall make the heathen to quake
 knock under with submission to the gospel of Je
 he shall be as a son of thunder in the ears of
 wicked; as a lantern to the Jews to lead th
 to the knowledge of Jesus Christ, the only Son
 God and true Messiah, whom they so long misru
 for the short work spoken of by the apostle, wh
 the Lord is to make upon the earth, in the latter
 of the world, cannot be far off. Observe my d
 friends while you live, my calculation of the date
 the book of the Revelation and Daniel, which the
 rit of the Lord led me into; for the Lord will rev
 it to some of his own ere that time come; for
 nearer the time is the seals shall be taken away, a
 more and more shall be revealed to God's people;
 the Lord doth nothing without he reveal it by his S
 rit to his servants the prophets. He destroyed not
 old world without the knowledge of Noah; he
 not overthrow Sodom and Gomorrah without
 knowledge of Abraham, I do not mean now that
 new prophet shall arise, but the Lord by his Sp
 shall cause knowledge to abound amongst his peo
 whereby the old prophecies shall be clearly and
 feally understood. And I die in that thought,
 really believe, that my calculation on the Revela
 by St. John, and the prophecy which St. Jerome
 pried off, and translated out of the Hebrew langu
 as it is written on Seth's pillar in Damascus, w
 pillar is said to have stood since before the flood,
 was built by Seth Adam's son, and written by E
 the prophet; as likewise the holy precepts, wh

the patriarchs walked before the Law was given to Moses which was also engraven on the said pillar, whereof many Jews have copies in their own language, written on parchment and engraven on brass and copper; but the alteration of the date makes them to stagger at it, not knowing that the dates were to be altered by the birth of Christ.—First, this prophecy intitled 'A short work of the Lord's in the latter age of the world' Great earthquakes and commotions by sea and land shall come in the year of God 1779. Great wars in Germany and America in 1780. The destruction of Popery, or Babylon's fall, in the year 1796. God will be known by many in the year 1795: this will produce a great man. The stars will be visible, and the moon turn as blood in 1800. Africa, Asia, and America will tremble in 1783. A great earthquake over the whole world in 1785; God will be universally known by all. Then a general reformation and peace for ever, when the people shall be at war no more.—Happy is the man that liveth to see this day.

The first Letter of Mrs. Love to her Husband.

Sweet Heart,

BEFORE I write further, I beseech you to think that I am not your wife that now writeth to you; I hope I have freely given up thy wife and children to the Lord God that said Jer. xliii. 11. 'Leave thy father's house and children, I will preserve them alive, and let thy bows trust in me.' I desire to give thee freely up into the Father's hands; and not only look upon it as a crown of glory for thee to die for Christ; but I desire that thou shouldst have a husband to leave for me. I dare not speak to thee, nor have a thought in myself of my unspeakable loss, but wholly my eye fixed upon thy unspeakable and inconceivable gain. Thou leavest but a sinful mortal wife

to be everlastingly married to the King of Glory thou leavest but children, and brethren, and sisters to go to the Lord Jesus, thy eldest brother; thou leavest friends to go the enjoyment of ho'y angels and to the spirits of just men made perfect; thou dost but leave earth for heaven; and if natural affections begin to rise, I hope that spirit of grace that is within thee will quell them, and knowing that all things here below are but dung and dross in comparison of these things above, I know thou keepest thine eye fixed upon the hope of glory, which makes thee to trample upon the loss of earth.

My dear, I know that God hath not only prepared glory for thee and thee for it, but I am persuaded he will sweeten the way for thee to come to the enjoyment of it. And when thou art putting on thy cloaths that morning, think thou art putting on thy wedding cloaths to go to be married to thy Redeemer. When the messenger of death cometh to thee, let him not be dreadful, but look upon him as the messenger that bringeth thee good tidings of eternal life. When thou goest up to the scaffold think what thou toldst me, it was but thy chariot to draw thee to thy Father's house. And when thou layest down thy dear head to receive thy Father's stroke, remember what thou saidst to me, that though thy head was severed from thy body, yet thy soul shall soon be united to Jesus Christ thy head in heaven. And though it may seem bitter that by the hands of men we are parted a little sooner than otherwise we would have been yet let us consider, it is the will and decree of our Father; and besides we could not have lived much longer together, and it will not be long ere we shall enjoy one another in heaven. O let us comfort one another with these sayings. Oh be comforted, but a little stroke ere thou shalt be 'where the we are at rest, and where the wicked shall cease from troubling thee.' Oh! remember that though

eat thy dinner with bitter herbs, yet thou shalt have a joyful supper with Jesus Christ at night. And, my

by what I write to thee I do not undertake to be a teacher of thee; for this comfort I have received of the Lord by thee. I hear a warrant is come to the lieutenant, I am ready to think it may be concerning thee, to send thee to thy journey's end to-morrow, and that because they possibly may be hindered if they stay till the day appointed; but I am persuaded, thou art so far from being afraid of it, that thou dost long for the day, which (next under God) to hear of thy willingness to die, will be the greatest comfort in the world. I can write no more, but commit thee to the hands of that God with whom thou and I ere long shall be.—Farewell, Farewell.

July 11. 1561.

MARY LOVE.

P. S. One comfort I would have thee carry to thy grave; if ever God did good to my soul, thou wast the chief instrument of it, for I never looked after God till I saw thy face.

A second Letter of Mrs. Love to her Husband.

My Heavenly Dear,

I CALL thee so, because God hath put heaven into thee before he hath taken thee into heaven. Thou now beholdest God, and Christ, and glory, as in a glass, but to-morrow heaven's gates shall be opened, and thou shalt be in the full enjoyment of that glory, which eye hath not seen, nor the ear heard, nor the heart of man can conceive. God hath now swallowed up thy thoughts with the joys of heaven, but ere long thou shalt be fully swallowed up in the enjoyment of heaven. O marvel not there should be inch quietness and calmness in thy spirit while thou art rolling into this tempestuous storm, because thou

perceivest, by the eye of faith, a haven of rest, where thou shalt be with Christ the glory of heaven. O lift up thy head with joy when thou layest it upon the block, in the thoughts of this, but thou art laying thy head to rest in thy Saviour's bosom, which, when thou shalt awake, shall be crowned not with an earthly crown that fadeth away, but with an heavenly crown of glory. O be not discouraged, when thou shalt see a guard of soldiers triumphing with their trumpets about thee; but lift up thy head, and thou shalt behold God with a guard of angels, his holy angels, triumphing for the receiving thee into glory. O be not discouraged at the scoffs and reproaches thou mayest meet with in thy short way to heaven; for be assured, that God will not only glorify thy soul and body in heaven, but he will as sure make thy memory glorious upon earth. Oh! let not one troubled thought for thy wife and babes arise within thee; thy God will be our God and portion, he will be a husband to thy widow, and a father to thy children; the grace of thy God will be sufficient for us. Now, my dear, I desire willingly and freely to resign up my right of thee to my Father and thy Father, who hath the greatest part and interest in thee. Though men have separated us for a time, yet our merciful God will bring us together again, where we shall eternally enjoy one another, never to separate more; and let me hear how God bears up thy heart, and let me taste of the comforts that supports thee, that they may be as pillars of marble to bear up my heart. I can write no more.—Farewell, farewell, my dear, till we shall meet where we shall bid farewell no more; till which time I leave thee in the hands of a tender hearted Father, and do the best till I shall rest with thee in heaven.

MARY LOVE.

A Letter from Mr. Christopher Love to his Wife.

My most Gracious Beloved,

AM now going from a prison to a palace; I have finished my work I am now going to receive my wages; I am going to heaven where are two of my children, and leaving you on earth, where are three my babes: these two above need not my care, the three below need yours; it comforts me to think two of my children are in the bosom of Abraham, and three of them will be in the arms and care of such a tender and godly mother. I know you are a woman of a sorrowful spirit, yet be comforted, though your sorrows be great for your husband going out of the world, yet your pain shall be the less in bringing your child into the world; you shall be a joyful mother though you be a sad widow. God hath many mercies in store for you. The prayer of a dying husband for you will not be lost. To my shame speak it, I never prayed for you at liberty as I have done in prison. I cannot write much, but I have a few practical counsels to leave with you, viz.

1st, Keep under a sound, orthodox, soul-searching ministry. Oh! there are many deceivers gone out of the world—but Christ's sheep know his voice, and stranger they will not follow. Attend any minister that teacheth the way of God in truth, and follow women's advice, Prov. xix. 27.

2dly, Bring up your children in the knowledge and admonition of the Lord. The mother ought to be a teacher in the father's absence. Prov. xxi. 1. 'The words that his mother taught him' And Timothy was instructed by his grandmother, 1 Tim. ii. 5.

3dly, Pray in your family daily that you may be in the number of the families who call upon God.

4thly, Labour for a meek and quiet spirit, which, the light of God, is of great price; 1 Pet. iii. 4.

5thly, Pore not upon the comforts you want, upon the mercies y^e have; look rather at God's in afflicting, than to the measure and degree of y^e affliction,

6thly, Labour to clear up your evidence for heaven when God takes from you the comfort of earth; that as your sufferings do abound, your consolation Christ may abound much more; 2 Cor. 3. 5.

6thly, I though it be good to maintain a holy jealousy of the deceitfulness of the heart, yet it is for you to cheereish fears and doubts touching the truth of your graces. If ever I had confidence touching grace of another, I have confidence of grace in y^e as Peter said of Sylvanus; 'I am persuaded that t^h is the grace of God, wherein ye stand,' 1 Pet. i. O my dear soul, wherefore dost thou doubt, whose heart has been upright, whose walking has been holy &c. I could venture my soul this day in thy stead, such a confidence have I in you.

8thly, When you find your heart secure, presumptuous and proud, then pore upon corruption more than grace; then look upon your graces without y^e infirmities.

9thly, Study the covenant of grace and merits Christ, and be troubled if you can; you are interested in such a covenant, that accepts promises for performances, desires for deeds, sincerity for perfection, the righteousness of another, viz. that of Jesus Christ, as it were our own alone. O my love! rest thou in the love of God, in the bosom of Christ.

10thly, Swallow up your will in the will of God; it is a bitter cup we are to drink, but it is the cup our Father hath put into our hands. When Paul was to suffer at Jerusalem, the Christians would say, the will of the Lord be done. Oh! say you so when I go to Tower Hill, the will of the Lord be done.

11thly, Rejoice in my joy. To mourn for me inordinately, argues that you either envy or suspect me.

happinefs. The joy of the Lord is my strength; O! let it be yours alfo. Dear wife, farewell, I will call thee wife no more. I fhall fee thy face no more, yet I am not much troubled: for now I am going to meet the bridegroom, the Lord Jefus, to whom I fhall be eternally married.

12thly, Refufe not to marry, when God offers you a fair opportunity, but be fure you marry in the Lord, and one of a good difpofition. that he may not grieve you, and of a comfortable livelihood in the world.

Farewell, dear love. and again I fay farewell; the Lord Jefus be with your fpirit. the Maker of heaven and earth be a husband to you, and the Father of our Lord Jefus Chrift be a Father to your children.—
So prays,

Your dying, yet moft affectionate friend, till death,

CHRISTOPHER LOVE.

From the Tower of London, }
August 22. 1651, the day }
of my glorification.

Mr Chriſtopher Love's laſt Words on the Scaffold.

ALTHOUGH (ſaid he) there be but little between me and death, yet this bears up my heart, there is little between me and heaven. It comforted Dr Tay'or the Martyr, when he was going to execution, that there were but two ſtiles between him and his Father's houſe, there is a leſſer way between me and my Father's houſe, but two ſteps between me and glory. It is but lying down upon that block, and I ſhall aſcend upon a throne. I am this day ſailing towards the ocean of eternity, through a rough paſſage to my heaven of reſt. through a red ſea to the promiſed land. Methinks I hear God ſay to me, as he did to Moſes, Go up to mount Nebo and die there.

so to me. Go up to Tower Hill and die there. Isaac said to himself, that he was old, and yet he knew not the day of his death; but I cannot say so, I am young and yet I know the day of my death, and I know the kind of my death, and the place of my death also. I am put to such a kind of death as two famous preachers of the gospel were put to before me, John the Baptist, and Paul the apostle, they were both beheaded. I read also in Rev. xx. 4. the saints were beheaded for the word of God and testimony of Jesus. But herein is the disadvantage which I suffer in the thoughts of many: they judge that I suffer not for the word of God or for conscience, but for meddling with state matters. To this I shall briefly say, that it is an old trick of Satan to impute the cause of God's people's sufferings to be contrivements against the state; when in truth it is their religion and conscience they are persecuted for. The rulers of Israel would have put Jeremy to death upon a civil account, though indeed it was only the truth of his prophecy that made the rulers angry with him; and yet upon a civil account they pretended he must die, because he fell away to the Chaldeans and would have brought in foreign forces to invade them. The same thing is laid to my charge of which I am as innocent as Jeremy was. So Paul, though he did but preach Jesus Christ, yet his enemies would have him put to death, under pretence that he was a mover of sedition. Upon a civil account my life is pretended to be taken away; whereas it is, because I pursue my covenant, and will not prostitute my principles and conscience to the ambition and lust of men. I had rather die a covenant keeper than live a covenant breaker. Be over, I am this day making a double exchange; I am changing a pulpit for a scaffold, and a scaffold for a throne; and I might add a third, I am changing the presence of this numerous multitude on Tower Hill, for the innumerable company of saints.

and angels in heaven, the holy hill of Zion; and I am changing a guard of soldiers for a guard of angels which will receive me, and carry me to Abraham's bosom. This scaffold is the best pulpit that ever I preached in; in my church pulpit God through his grace made me an instrument to bring others to heaven, but in this pulpit he will bring me to heavea.

Afterwards he said, though my blood be not the blood of nobles, yet it is Christian blood, minister's blood, yea more, it is also innocent blood. I magnify the riches of God's mercy and grace towards me, that I who was born in Wales, an obscure country, and of obscure parents, should be singled out an honourable suffering. For the first fourteen years of my life I never heard a sermon preached; yet in the fifteenth year of my life, it pleased God to convert me. Blessed be God, who not only made me a Christian, but also a minister; judging me faithful, and putting me into the ministry, which is my glory. I had rather be a preacher in a pulpit, than a prince upon a throne; I had rather be an instrument to bring souls to heaven, than that all nations should bring tribute to me.—Formerly (said he) I have been under a spirit of bondage; yea, sometimes I have had more fear in drawing out a tooth than now I have for cutting off my head. When fear was upon me, death was not near; now, when death is near to me, my fear is vanished.

I am comforted in this, though men kill me they cannot damn me; though they thrust me out of the world, yet can they not shut me out of heaven. When I have shed my blood I expect the full declaration of the remission of sins through the blood of Jesus Christ. I am going to my long home, and you to your short homes; but I shall be at my home before ye be at yours.—He prayed, that seeing he was called to do the work which he never did, he might have the strength which he never had.

Dr. Wild, in his Elegy, hath these lines upon Mr. Love.

METHINKS I hear beheaded saints above,
 Call to each other, Sirs, make room for Love;
 Who when he came to tread the fatal stage,
 Which prov'd his glory and his en'mies rage,
 His blood ne'er run to's heart; Christ's blood was
 Receiving it; his own was all to spare; [there
 Which, rising in his checks, did seem to say,
 Is this the blood you thirst for? Take't I pray.
 Spectators in his looks such life did see,
 That they appear'd more like to die than he.
 Lightnings which fill'd the air with blazing light,
 Did serve for torches in that dismal night;
 In which, and all next day for many hours,
 Heav'n groan'd in thunder, and did weep in show'rs:
 Nor do I wonder that God thunder'd so,
 When Boanerges murder'd lay below.



*Some Meditations for Drooping Believers when Death
 is near.*

TRAVELLERS who have met with many storms,
 troubles and dangers in their journeys, rejoice
 when they come near their own country; and shall
 not I, a stranger and pilgrim, that hath been long
 wandering in a wilderness, be glad when I come near
 my blessed home, my dear friends, and eternal habi-
 tation.

th what chearfulness do some women bear
 ins of child bearing, being supported with the
 of a child's being born in the world! And
 is the joy of a man child being brought to this
 and miserable world, to the joy of a sanctified
 being brought out of it into heaven for ever?
 easant when the hard winter goeth over, the
 gers of the spring, the singing of birds doth
 and shall not I rejoice, when sickness and fore-
 s of death to tell me, that the winter of my
 fs and trouble is past, and the summer of my
 light and joys is at hand?

t though death be the king of terrors? Is not
 s Christ the King of comforts? Have not I
 eady with this blessed King; and why should
 meat with the other? O let my strength and
 at this time come from Christ my covenanted
 er.

rd, deliver my soul from death, mine eyes
 rs and my feet from falling! O bring me
 e miry clay, set my feet upon a rock, and
 my goings, and put a new song in my mouth,
 ses to our God.

b went down so chearfully into Egypt when
 said unto him, 'Fear not to go down, for
 o down with thee, and I will bring thee up
 why should a believer fear to go down to
 when God hath undertaken to go down
 eather, and bring him up again? His body
 rned into du'l, but God is in covenant with
 nd will not suffer the least particle of it to

the righteous taken away from the evil to
 they not rest on their beds, and enter in-
 Why then should I gudge at dying? When
 s to bring heavy wrath and judgments on
 frequently houseth many of his people in
 oret and: and how happy are these that

win the house before the sweeping hail showers & fall. A believer needeth not to look for any set fair weather in this world; it will be nothing one shower up and another down till he be houre heaven. O why then should I linger in this derness?

FINIS.

