

**Love's Name
Lives:
or,
A Publication of diverse Petitions presented by
Mistress *Love* to the Parliament, on behalf of
her Husband.
With
Several letters that passed interchangeably
between them a little before his death.
All published for the Public Good.¹**

To the Reader.

Reader, take notice,

The Petitions are some of those (and those very affectionate ones) which Mistris *Love* presented to the Parliament on the behalf of that blessed Saint and Minister of Christ², her dear husband, Mr. *Love*; and that either for the taking off the sentence of death, which he then lay under³, and so wholly to remit it; or if not that, for his banishment; and if neither of them, for his reprieve⁴ till her delivery (she being then big with child) that so she might with the greater hope and probability of safety, both to herself and unborn baby, under so sad and sore an affliction.

The Letters are some from Mistress *Love* to her husband, which again occasioned others from him to her. Now Mr. *Love* having his wife frequently with him in prison, after his trial was ordered, had thereby opportunity, as to open his very heart unto her, in reference to his own estate and condition, and the apprehensions which he had, both of it, and of his sufferings, (which accordingly he did, to her exceeding great satisfaction and comfort) so also to speak that to her, that might be, and that afterwards did prove to be, a great means of her support, under those trying and pressing afflictions with which she did encounter: and upon that account, did not, and indeed did not need to write unto her so fully and largely, as otherwise he would have done: And yet these brief Notes of his (for so they would rather be called then Letters) which were not by him intended to be published, do clearly and abundantly evidence, what, and how indeared his affections were both to his wife and children: and will (I doubt not) be an answer sufficient to that charge of unnaturalness that is in print against him: Though, I may say, as to those that knew him, or have but the least degree of that charity that is called common, remaining in them; that unchristian charge, and most malicious slander (invented by the father of lies himself, with many more of the same Satanicall production)⁵ of that foul-mouthed, false-mouthed Animadverter⁶ and impudent detractor, needs no answer. And notwithstanding all

¹ Edited by Fallon Miller, Jordan Rodgers, Kaci Otwell, and Sara Jones (2025).

² Christopher Love was a Presbyterian Minister (Christopher Love (1618-1651)).

³ His crime was treason for conspiring with the previous King, Charles II, to retake the throne (Eaton).

⁴ spare

⁵ Referring to Satan, showing how strongly she feels about the accusations against her husband.

⁶ criticizer

that hath been said by that *Doctor of the Chair of Scorners*⁷, (who usually frights men more with the rabble of his words, then with the reason of them; the former being not more formidable then the later feeble,) Mr. *Love*, though dead, yet is not dead; for *His Good Name Lives*, and the remembrance of it to the godly, is, and will never cease to be, even to perpetual generations, as a box of most precious and costly ointment, broken or poured forth, the pleasant savour and sweet perfume whereof, spreads it selfe every way, even to the scattering and overcoming of all that noisome and unsavoury breath of reproach & calumny, that by the sons, yea and daughters too, of slander with great endeavor would be, but by no means whatsoever can be cast upon it, and to the refreshing and reviving of every one who is within the reach of its fragrant and perfuming odour.

**To the Supreme Authority, the Parliament of the Common-Wealth of England,
The humble Petition of Mary, the distressed Wife of Christopher Love,
Sheweth,**⁸

That whereas the high Court of Justice hath lately sentenced to death her dear and tender Husband, in whose life, the life of your Petitioner is bound up; in the execution of which sentence, your poor hand-maid should become an unhappy widow, and the miserable Mother of two young fatherlesse children: And she being so near to her appointed hour, having sorrow upon sorrow, be forced, through inexpressable grief, to bow down in travel; and give up the ghost; and so with one blow, there be destroyed both Father, and Mother, and Babe in one day. Yet her spirit is somewhat revived with the thought that there is hope in Israel concerning this thing, when she considers, that her humble Petition is this day presented before so many professing godliness, who have tasted abundantly how gracious the Lord is, and who through mercy are called of God to inherit a blessing, and to be a blessing to the afflicted in the midst of the Land. Therefore your distressed hand-maid, throwing herself in all humility at your feet, beseecheth you by the womb that bare you, and breasts that gave you suck, in the bowels of the Lord Jesus Christ, mercifully to interpose, that this fatall blow may be prevented: which act of compassion in you, will be to your poor hand-maid as resurrection from the dead; and not onely all the tender-hearted Mothers in *England*, but even the babe yet unborn shall rise up and call you blessed; and this will be to you a Glory, and crown of rejoicing in the sight of the Nation, when the blessing of them that are ready to perish shall come upon you. And your poor handmaid humbly conceives that your mercy herein will be no danger to the State, for that your poor Petitioners' Friends are willing to give all sufficient security, that her Husband shall live peaceably and quietly for the time to come, and never act anything to the prejudice of this Common-wealth, and present Government.

Now the God of heaven bow your hearts to shew mercy:

And your Petitioner shall pray, &c.
Mary Love

⁷ Term that comes from Psalms 1:1, the leader (Doctor) of people who mock and reject righteousness.

⁸ See

**To the Supreme Authority, the Parliament of the Common Wealth of England,
The humble Petition of Mary, the distressed Wife of Christopher Love.**

Humbly sheweth,

That your sad and sorrowful Petitioner, in the multitude of her fears, wherewith her spirit is overwhelmed within her; After sundry applications and grievous disappointments, more bitter than death, cannot cease to follow your Honours with strong cries and supplications, as the importunate *Canaanitish*-woman⁹ did the Lord Christ. And O that now at last, you would suffer yourself to be intreated, and let your bowels yearn within you, so root and branch may not be cut off in one day. The great God hears the cries of Ravens! O that, that God would open your hearts to hear the cries and heart-breaking groans of the Mother with the tender Babes, that cannot keep silence while there is any hope.

Your desolate Hand-maid waiteth with all humility and earnest expectation (at your doors) beseeching¹⁰ you not to forget to shew mercy to your poor Petitioner and her tender Babes; Oh make not your Hand-maid a widow, and her children fatherlesse; but graciously pleased to prevent this dreadful blow, which your Petitioner trembleth to think upon, and earnestly beseeches you, to change the sentence of death into a sentence of banishment; and while you are propagating¹¹ the Gospel in New-England, let her dying husband, (as a Prophet from the dead) be sent to endeavour the conversion of the poor *Indians*, that so many soules may blesse God in your behalf; and shee shall receive it from your hands as a signall favour.

And your Petitioner shall pray, &c.

Mary Love.

Mistress Love's Letter to M^r Love.

My dear heart,

Before I write a word further, I beseech thee think not that it is thy wife, but a friend now that writes to thee. I hope thou hast freely given up thy wife and children to that God, who hath said in the 49 of Jer. and ver. 11. "*Leave thy fatherless children, I will preserve them alive, and let thy Widow trust in me*": thy Maker will be my husband, and a father to thy children. O that the Lord would keep thee from having one troubled thought for thy relations. I desire freely to give thee up into thy Father's hands, and not only look upon it as a crown of glory for thee to die for Christ, but as an honour to me, that I should have a husband to leave for Christ. I dare not speak to thee, nor have a thought within my own heart, of my unspeakable loss, but wholly keep

⁹ Reference to Matthew 15:21-28, where a Canaanite woman begs Jesus to heal her daughter. Canaanites were a people that were not favored by God.

¹⁰ beg

¹¹ breed

my eye fixed upon thy unexplainable and inconceivable gain. Thou leavest but a sinfull, morall wife, to be everlastingly married to the Lord of glory: Thou leavest but children, brothers, and sisters, to go to the Lord Jesus thy eldest Brother: Thou leavest friends on earth, to go to the enjoyment of Saints and Angels, and the spirits of just men made perfect in glory; Thou dost but leave earth for heaven, and changest a prison for a palace. And if natural affections should begin to arise, I hope that spirit of grace that is within thee, will quell them, knowing that all things here below are but dung and drosse¹² in comparison of those things that are above. I know thou keepest thine eye fixed on the hope of glory, which makes thy feet trample on the loss of earth. My Deer, I know 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. When thou art putting on thy clothes that morning, O think, I am now putting on my wedding garments, to go to be everlastingly married to my Redeemer. And when the messenger of death comes to thee, let him not seem dreadful to thee; but look on him as a messenger that brings the tidings of eternal life. When thou goest up the scaffold, think, (as thou saidst to me) It is but thy fiery chariot, to carry thee up to thy Father's house. And when thou layest down thy precious head to receive thy Fathers stroak, remember what thou saidst to me, though thy head was severed from thy body, yet in a moment thy soul should be united to thy Head, the Lord Jesus in heaven¹³. And though it may seem something bitter, that by the hands of men we are parted a little sooner than otherwise we might have been; yet let us consider, It is the decree and will of our Father; and it will not be long ere we shall enjoy one another in heaven again. Let us comfort one another with these sayings. Be comforted, my dear Heart, It is but a little stroke, and thou shalt be there where the weary shall be at rest, and where the wicked shall cease from troubling. Remember, though thou maist eat thy dinner with bitter herbs¹⁴, yet thou shalt have a sweet supper with Christ that night¹⁵. My Deer, by what I write unto thee, I do not hereby undertake to teach thee; for these comforts I have received from the Lord by thee. I will write no more, nor trouble thee any further, but commit thee into the armes of that God, with whom ere long thee and I shall be. Farewell, my Deer, I shall never see thy face more, till we both behold the face of the Lord Jesus at the great Day.

July 14. 1651.

Mary Love.

Another of Mr Loves to his Wife.

More dear to me than ever,

It adds to my rejoicing that I have such a good and gracious wife to part with for the Lord Jesus: In thy grief, I have been grieved; but in thy joy, I have been comforted. Surely, nature could never help thee to bear so heavy a stroke, with so much silence and submission to the hand

¹² scum

¹³ A reference to either Colossians 1:18 or Ephesians 1:22, where Jesus is the "head" of the body of the Church, and by extension, believers like Mr. Love.

¹⁴ Reference to the Passover meal in Genesis 12:5-10, in which the bitter herbs represented the bitterness of the slavery that the Israelites were subjected to. The Passover meal was a precursor to communion.

¹⁵ Referring to eternal communion, death.

of God! Oh dearest, every line thou writest, gladdeth my heart. I dare not think that there is such a creature as *Mary Love* in the world, for *Kis* and *Mall*¹⁶, I can think of them without trouble, leaving them to so good a God, and so good a Mother. Be comforted concerning thy husband, who may more honour God in his death than in his life; the will of the Lord be done, he is fully satisfied with the hand of God. Though there is but little between him and death, he knows, there is but little between him and heaven; and that ravisheth¹⁷ his heart. The Lord blesse and requite thee for thy wise and good counsel; thou hast prevented me, the very things I thought to have written to thee, thou hast written to me: I have had more comfort from thy gracious letter, then from all the counsel I have had from any else in the world; well, be assured, we shall meet in heaven. I rest till I rest in heaven,

Thy dying, but comforted Friend,
From the Tower,
the Lord's Day.
Christopher Love.

Mr Love to his Wife, when he should have first suffered.

My dearest Beloved,

I Am now going to my long home, yet I must write thee a word before I go hence, and shall be seen no more; It is to beg thee to be comforted in my gaine, and not to be troubled in thy losse; Labour to suppress thy inward fears, now thou art under outward sorrowes; as thy outward sufferings abound, let thy consolations in Christ abound also. I know thou are a woman of a sorrowful spirit. My time is short, I have but a few words of counsel to give thee, and then I shall leave thee to God, who careth for thee and thine.

1. While thou are under desertions,¹⁸ labour rather to strengthen and clear up thy evidence for heaven, then question them.
2. Remember a faith of adherence, or reliance on the Lord Jesus, brings thee to heaven, though thou want the faith of Evidence or Assurance.
3. Labour to find that (and more also) in God, which thou hast lost in the creature#.
4. Spend not thy days in heaviness for my death; if there were knowledge of things below, or sorrow in heaven; I should grieve to think my beloved should mourn on earth.
5. Lie under a soul searching Ministry; I know thou art not a spungy¹⁹ hearer, to suck in foul water as well as faire. God hath given thee a good understanding, to be able to discern things that differ; as the mouth tastes meat, thy hear truth words
6. Be conversant in Christian meetings, and much in the exercises of the duties of mortification, in fasting and prayers; yet have respect to the weakness of thy body and thy present condition.
7. Have care of thy self and babies, God will take care of thee and them.

¹⁶ Their children

¹⁷ delights

¹⁸ abandonment

¹⁹ absorbent

I can write no more; farewell my Dear, farewell, farewell. These are the last words written by

From the Tower,

July 15th 1651.

Thy dying, yet comforted Husband,

Christopher Love.

My Dear, I beg thee to be satisfied: my heart is greatly comforted in God; I can quietly submit to the good pleasure of his will, and I hope thou dost so also, I am delivered by the determinate counsel of God, the will of the Lord be done. Read for thy comfort when I am dead and gone, Jer. 49. 11 and the beginning of the 12. Isa. 9 vers. 6,7,8. Psam. & 146. ver. 9. 2 Cor. 4. vers. 17, 18. Heb. 12. vers. 6, 7.

To the Supreme Authority, the *Parliament* of the *Common-wealth* of England,

The humble Petition of Mary, the wife of Christopher Love,

Sheweth,

That your poor Petitioner hath great cause to say, blessed be God, and blessed be you, for your merciful Vote of the 15th of *July* (a day never to be forgotten) in adding a month to the life of her dear Husband, which hath opened a door of hope to her in the midst of the valley of Achor²⁰, and made her glad, though she be a woman of a sorrowful spirit²¹; yet your distressed hand-maide is overwhelmed with grief and anguish of soul, and cannot be comforted, when she remembers the doleful day, the 15th of *August* so near approaching, her heart doth almost dye within her, and she is as one giving up the ghost before she is delivered of the fruit of her womb,

Wherefore your greatly distressed handmaid doth again pour out her soul with renewed and importunate requests, beseeching²² your Honours to commiserate her deplorable condition, by putting on bowels of pity and compassion towards her dear condemned Husband, that she may not grapple with the intolerable pains of Travel, and the unsupportable thoughts of her Husband's death in one day. Oh, that the life of your handmaid and her babe might be a ransom for the life of her condemned Husband: she had rather chosen out of love to die for him, than for sorrow of heart to die with him. Now the good Lord incline your hearts to give him his life for a prey, wheresoever it shall please your Honours to cast him,

And your Petitioner shall ever pray, &c.

Mary Love.

Another of Mistress Love's to Mr Love.

My heavenly Dear,

²⁰ The "Valley of Anchor" is a biblical place representing trouble, it first appears in Joshua 7:24, where Achan is stoned for his sins.

²¹ Reference to 1 Samuel 1, where Hannah described herself as having a sorrowful spirit to Eli as she is weeping and praying in the temple about her situation (lack of children). Love is likening her grief about the situation to Hannah's feelings.

²² begging

I call thee so; because God hath put heaven into thee, before he hath taken thee to heaven. Thou now beholdest God, Christ and Glory as in a glass;²³ but tomorrow, heaven gates will be opened, and thou shalt be in the full enjoyment of all those glories, which eye hath not seen, nor are heard, neither can the heart of man understand. God hath now swallowed up thy heart in the thoughts of heaven; but ere²⁴ long thou shalt be swallowed up in the enjoyment of heaven: And no marvel there should be such quietness and calmness in thy spirit, whilst thou art sailing in this tempestuous²⁵ sea; because thou perceivest by the eye of Faith a haven of rest, where thou shalt be richly laden with all the glories of heaven. O lift up thy heart with Joy, when thou layest thy dear head on the block²⁶, in the thought of this, that thou art laying thy head to rest in the father's bosom; which when thou dost awake, shall be crowned, not with an earthly fading crown, but with a heavenly eternal crown of glory. And 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 his holy Angels, triumphing to receive thee to glory. Be not dismayed at the scoffs and reproaches that thou mayst meet with in thy short way to heaven; for be assured, God will not only glorify thy body and soul in heaven, but he will also make the memory of thee to be glorious on the earth! O let not one troubled thought for thy wife and babes²⁷ arise within thee; thy God will be our God, and our portion; he will be a husband to thy widow, and a father to thy children, the grace of thy God will be so sufficient for us. Now, my Dear, I desire willingly and cheerfully to resign my right in thee to thy Father and my Father, who hath the greatest interest in thee. And confident I am, though men have separated us for a time; yet our God will ere long bring us together again, where we shall eternally enjoy one another, never to part more. O let me hear, how God bears up thy heart, and let me taste of those comforts that support thee, that they may be as pillars of marble to bear up my sinking spirit. I can write no more, Farewell, farewell my Dear, till we meet there where we shall never bid farewell more; till which time I leave thee in the bosom of a loving tender tender-hearted Father, and so I rest.

August 21 1651.

Till I shall forever rest in Heaven,

Mary Love.

Another of M^r Love's to his Wife

More dearest delight on earth,

I was fast asleep when thy Note came. I bless God, I break not an hour's sleep for all my sufferings; I know they work for me a more exceeding and eternal weight of glory. I slept this

²³ mirror

²⁴ before

²⁵ rough/violent

²⁶ Referring to the executioner's block.

²⁷ Young children

night from ten at night, till seven in the morning, and never awoke. My Dear, I am so comforted in the gracious support God gives thee, that my burdens are the lighter on my shoulders, because they are not so heavy on thine, or if they be heavy, yet that God helps thee to bear them. The Lord keeps it in the purpose of our hearts forever, to submit to the good pleasure of God. I bless God, I do find my heart in as quiet and composed a temper as ever I did in all my life. I am till I die,

From the Tower,
August 18th 1651.
Thy tender-hearted Husband,
Christopher Love.

To the Supreme Authority, the Parliament of the Common- wealth of *England*.
The humble Petition of Mary, the Wife of Christopher Love, Condemned to die,
Sheweth,

That whereas your distressed handmaid hath in all humility, in the exceeding great bitterness of her spirit, poured out her very soul to this Honourable House, for the life of her condemned Husband: Which Petition was mercifully received and read in Parliament (as your Petitioner is informed.)

For which high favour she desireth to bless God, and be thankful to your Honours. And although she hath great cause to be very sensible of your High displeasure against her Husband, for which she is heartily sorry; Nevertheless, she, hoping that your bowels yearn towards her in this her sad condition, adventures once more to make her humble supplication,²⁸ and doth pray, That if your poor Petitioners Husband hath provoked you so far, as to render him utterly incapable of your full pardon; yet you would graciously be pleased to let your hand-maid finde so much favour in your eyes, as that you will say of your Petitioners dear Husband as *Solomon* said of *Abiathar*²⁹, though thou art worthy of death, we will not *at this Time* put thee to death. Oh pardon your perplexed hand-maid, if she again beseech you by the wombs that bare you, and the breasts that gave you suck, in the bowels of the Lord Jesus Christ, reprieve him for a time, till she may recover her strength, before he depart hence and be seen no more; lest at one terrible stroke in his execution, the lives of him, her and the tender babe in her womb be cut off, and two poor innocent Orphans be left behind to begin and end their days in misery. And though he may not be thought worthy to breathe in English aire (which God forbid) yet give him, Oh give him leave to sigh out his sorrows under your displeasure in the utmost parts of the Earth, wheresoever you shall think fit to banish him: Which although it be a very great punishment in it self; Yet your hand-maid and her dying Husband shall acknowledge even this to be a great mercy, and shall thankfully receive it at your hands.

And shall pray, &c.
Mary Love.

²⁸ prayer

²⁹ Reference to 1 Kings 2:26, where King Solomon spares Abiathar of death because of his past loyalty to his father, King David.

Mr Love's last Letter to his Wife, on the day He suffered.

My most gracious Beloved,

I am now going from a Prison to a Palace; I have finished my work, I am now to receive my wages; I am going to heaven, where are two of my children, and leaving thee on the earth, where are three of my Babes; those two above need not my care, but the three below need thine. 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 so tender and godly a Mother: I know thou art a woman of a sorrowful spirit, yet to be comforted: though thy sorrow be great for thy Husbands going out of the world; yet thy pains shall be the lesse in bringing thy child into the world; thou shalt be a joyful Mother, though thou beest a sad Widow. God hath many mercies in store for thee; the prayers of a dying Husband for thee will not be lost. To my shame, I speak it; I never prayed so much for thee at liberty, as I have done in prison. I cannot write more, but I have a few practical counsels to leave with thee, viz.

1. Keep under a sound, Orthodox,³⁰ and soul-searching Ministry; Oh, there are many deceivers gone out into the world, but Christ's sheep know his voice, and a stranger they will not follow. Attend that Ministry that teaches the way of God in truth, and follow *Solomon's* advice, Pro. 19.27. "*Cease to hear instruction that causes to err from the ways of knowledge.*"
2. Bring up thy children in the knowledge and admonition of the Lord: the mother ought to be a teacher in the father's absence, Pro. 19. 27. "*The words which his mother taught him,*"; and *Timothy* was instructed by his Grandmother *Lois*, and his mother *Eunice*, 2 Tim. 1. 5.
3. Pray in thy family daily, that thy dwelling may be in the number of the families that do call on God.
4. Labour for a meek and quiet spirit, which is in the sight of God of great price
5. Pore not on the comforts thou wantest, but on the mercies thou hast.
6. Look rather at God's end in afflicting, then at the measure and degree of thy afflictions³¹.
7. Labour to clear up thy evidence for heaven, when God takes from thee the comforts of earth, that as thy sufferings do abound, so thy consolations in Christ may abound much more, 2 Cor. 1:4.
8. Though it is good to maintain a holy jealousy of the deceitfulness of thy heart, yet it is evill for thee to cherish fears and doubts, about the truth of thy graces; If ever I had confidence touching the grace of another, I have confidence of grace in thee; I can say of thee as *Peter* did of *Silvanus*, I am persuaded that this is the grace of God wherein thou standest, 1 Peter 5. 12. Oh my dear soul, wherefore dost thou doubt, whose heart hath

³⁰ traditional

³¹ Rather than focusing on how big her struggles are, find the reason that God sent those struggles to her, and how she will grow because of them.

been upright, whose walkings have been holy, &c. I could venture my soul in thy soul's stead, such a confidence have I of thee.

9. When thou findest thy heart secure, presumptuous and proud, then pore upon corruption, more than upon grace; but when thou findest thy heart doubting, unbelieving, then look on thy graces, not on thy infirmities.

10. Study the covenant of grace and the merits of Christ, and then be troubled if thou canst. Thou art interested in such a covenant that accepts purposes for performances, desires for deeds, sincerity for perfection, the righteousness of another, *viz.*, that of Jesus Christ, as if it were thine own. Oh my Love! rest, rest then in the love of God, in the bosom of Christ.

11. Swallow up thy 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 go to suffer at *Jerusalem*, the Christians could say, "The will of the Lord be done"; Oh, say thou, when I go to Tower-hill, The will of the Lord be done.

12. Rejoice in my joy; to mourn for me inordinately argues that either thou enviest, or suspectest my happiness. The joy of the Lord is my strength, oh let it be thine also. Dear wife, farewell; I will call thee wife no more, I shall see thy face no more: yet I am not much troubled, for now I am going to meet the Bridegroom, the Lord Jesus Christ, to whom I shall be eternally married.

From the Tower of London,
22 August. 1651.
The day of my glorification.
Thy Dying, yet most
Affectionate Friend till death,
Christopher Love