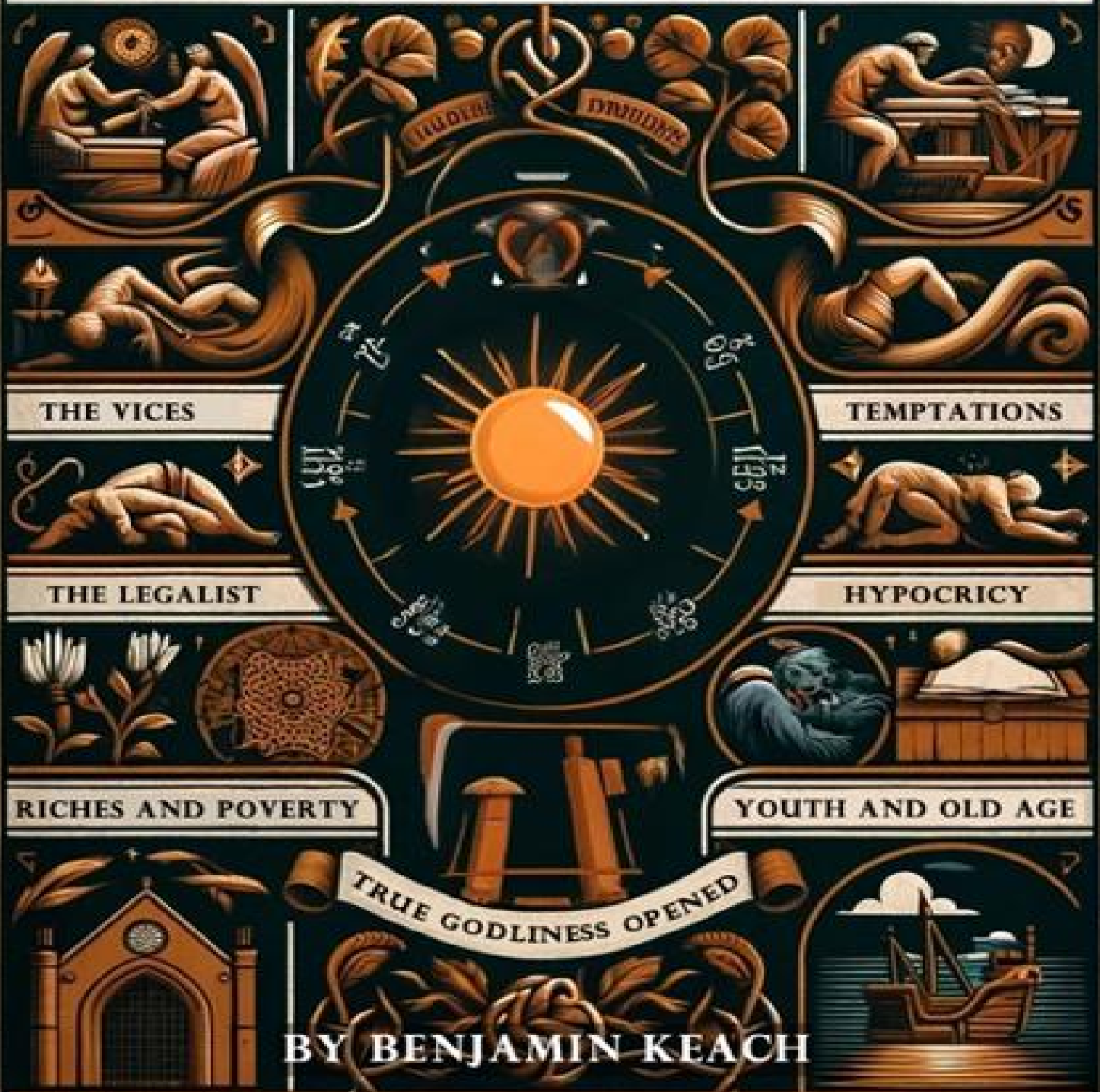


THE TRAVELS OF TRUE GODLINESS

IN THIS TRACT IS SHOWN THE CHIEF REASON WHY MOST MEN OF ALL RANKS AND QUALITIES, ARE SUCH GREAT STRANGERS TO TRUE GODLINESS.

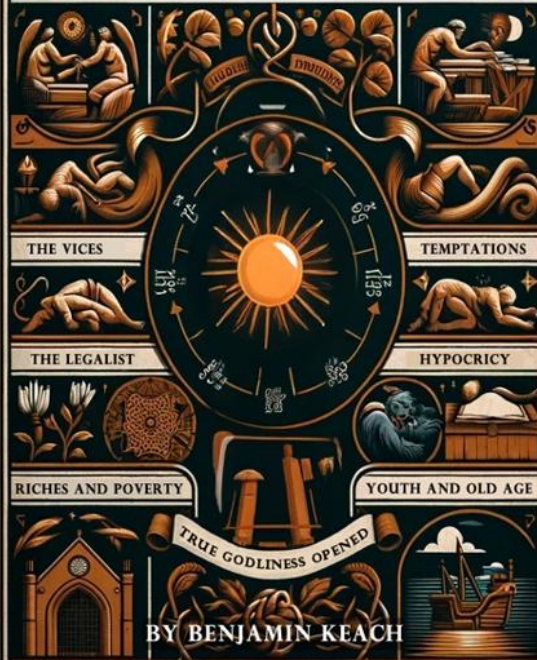


BY BENJAMIN KEACH

FROM THE BEGINNING OF THE WORLD TO THIS PRESENT DAY; IN AN APT AND PLEASANT ALLEGORY. SHEWING THE TROUBLES OPPOSITIONS, REPROACHES AND PERSECUTIONS HE HATH MET WITH IN EVERY AGE.

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From the beginning of the world to this present day; in an apt and pleasant allegory. shewing the troubles oppositions, reproaches and persecutions he hath met with in every age. Together with the danger he seems to be in at this present time by vice, papistry, and other grand enemies. Also where he makes his last and final abode.

By BENJAMIN KEACH

Author of War with the Devil, and Zion in Distress.

The Third Edition, carefully Corrected.

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Editor's Note - During the TCP Transcription Process, all the text was hand transcribed according to visual representation; and as such, sometimes the letters s, l, f & t are misconstrued with each other, these letters regularly being almost illegibly similar in the original facsimile script. Though it is rare for these errors to remain post-edit, unfortunately they may remain if uncaught. My apologies in advance where such errors occur. Also, the symbol <H&G> signifies omitted Hebrew & Greek. Because a majority of readers are not fluent in the original languages; it was thought best to omit, instead of possibly misconstrue; since most original languages are written in antiquated script in the original facsimiles. Lastly, some archaic words may be updated to more contemporary terminology; but changes have been kept to a bare minimum.

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THE EPISTLE TO THE READER.

In this Tract is showed the many Snares and Temptation that attend both Riches and Poverty, Youth and Old-Age; together with the chief Reason why most Men of all Ranks and Qualities, are such great strangers to True Godliness. The Legalist, and Formal Hypocrite may also here see the danger they are in. Moreover True Godliness is opened in his own primitive Internal, and External Beauty and Glory; being vindicated from all those foul Calumnies and Reproaches cast upon him in this and former Ages: With his sad Lamentation, in respect of the prevailing power of Vice Ungodliness, and that great danger he seems now to be in by Papistry and other Enemies. Also the usefulness and necessity of Consideration; and the Creatures utmost care and diligence in order to their Conversion, is clearly evinced; with the chief means, nature and excellency thereof. Together with the cause and dismal Consequences of Apostasy, &c.

If thou art a Saint, read with delight; but if thou art an Enemy to True Godliness, read and tremble: For the happy estate of the one, and the miserable condition of the other, is here set out before your eyes. In this Treatise, you may see the little cause the one has to mourn in the worst of Times, and the other to rejoice what times soever they live in. I hope none will be offended, because True Godliness is here presented in an Allegory, since the Holy Scriptures abound with them, and so fully justify our practice herein: However,

'tis now exposed to public view, and since it hath its Birth in such a juncture as this, I expect it will meet with different entertainment; but whatsoever censures it passeth under, yet if but one soul reaps real benefit by it, it will requite me for my pains: I can say it hath been sweet to me in writing, God grant it may prove so to thee in reading, and I shall say no more, but shall leave it to the Blessing of Jehovah, in whom I still remain through infinite Grace.

Thy Souls Friend and Servant, B. Keach.

THE TRAVELS OF TRUE GODLINESS.

CHAP. I.

Showing what true Godliness is, as also his Pedigree, Original, and
Antiquity,

True Godliness being of late, as well as in former days) become so great a stranger to most men, and indeed not known but by a very few in the World; I shall in the first place, before I Treat of his Travels and of the Entertainment he meets with where he comes, give you a description of him, and the rather because many persons I perceive are subject to so great an error as to take Mortality for him; and others out of ignorance (to say no worse) Rail, and ignominiously call and abuse him, by the names of Singularity, Stubbornness, Pride and Rebellion, as if he were not fit to live or have a being in the World, he being rendered a make-bate, a seditious and common disturber of all Kingdoms, Cities, Towns, and Villages wheresoever he comes and is entertained: Yea, such a factious and quarrelsome companion, that he is indeed the only cause and stirrer up of all those unhappy differences, divisions, troubles and miseries that are this day in the world, This being so, I conclude nothing is more necessary, than to take off that ugly Mask or Vizard, which his implacable enemies have put upon him, and clear him of all those soul and unjust slanders and cursed reproaches of the Sons of Belial; that so he may appear in his own original,

primitive and spotless Innocency, that none may be afraid of him, or be unwilling to entertain him, nor ashamed to own him, and make him their bosom-companion.

Know ye therefore in the first place, That Godliness consists in the true and right knowledge of Divine Truths, or fundamental principles of the Gospel; which all men ought to know and be established in, that would be saved without Controversy, great is the mystery of Godliness: God manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, and received up to Glory. These great Truths of the Christian Religion are called Godliness; many men conclude 'tis no matter what faith or principle they hold and cleave to, provided they do but live a sober and honest life, doing to all men as they would be done unto, supposing that the whole of Religion and Godliness consists in these things; but alas, they are greatly mistaken; Godliness is another kind of thing than they imagine; it is impossible to receive or entertain True Godliness, whilst we shut out of doors the Essentials of the Christian Religion; and instead thereof embrace Superstition, Error and Heresy, there being damning principles as well as damning practices, 2 Pet. 1:2,3.

Now should any demand further, to hear more particularly what those principles of divine truths, or fundamentals of Christian Faith be, which are the Essentials of True Godliness.

1. I answer the Doctrine of the Blessed Trinity, or the three distinct Subsistence's in the Glorious Deity.
2. The Unity of the two natures in the person of Christ, viz. that he is really God and man, in one person David's Lord, and yet David's Son; David's Root, and yet David's Off-spring.

3. The Doctrine of Atonement, or that plenary satisfaction and reconciliation the Lord Jesus hath made by his glorious understanding on man's behalf.

4. The Doctrine of Justification by Faith alone, or the imputation of Christ's Righteousness to those who do believe.

5. The Doctrine of Regeneration, Resurrection, Judgment, the World to come, &c. Now I say in the true knowledge of these and such like principles of divine truths, and being truly established in the steadfast belief thereof, does True Godliness in part consist. But secondly, Godliness, as to his inward and more hidden parts and power, is a holy conformity to these sacred and divine principles which natural men may understand Religion by; but True Godliness consists in the light of supernatural truths and life of Grace, God manifesting himself in the light of those glorious principles, and working the life of supernatural grace in the soul by the Holy Ghost, it consists in the saving and experimental knowledge of God and Jesus Christ, in having all the evil qualities of the Soul removed, and heavenly habits infused in their room, or in a gracious conformity, disposition and affections of the heart to God, cleaving to all truths made known to us, to find the powerful influences of the Gospel and Spirit of Christ upon us, whereby our Souls are brought into the Image and likeness of his death and resurrection; this is True Godliness, 'tis not a bare living up to the natural principles of morality, nor a simple knowledge of the letter of the word, or an historical, notional, or dogmatical knowledge of the sacred Gospel, and the precepts thereof, but in a faithful living up to the supernatural principles of Grace and the Gospel, discharging our duties with as much readiness and faithfulness towards God as towards man, so that our conscience may be kept void of offense towards both. It consists in forsaking of every sin, and not only to

leave it, but to loath it as the greatest evil, and to cleave to God in sincerity of heart, valuing him above all who is the chiefest good, and from a principle of divine love, willingly subjecting to all his Laws and appointments; Godliness makes a man say with the Psalmist, whom have I in Heaven but thee? &c. Non amat Christum, amat aliquid plus quam Christum, saith Austin, he loves not Christ at all, that loves him not above all : He that entertains True Godliness, is as much for the Work of Religion, as for the wages of Religion: Some there be who serve God, that they may serve themselves upon God, but a true Christian desires grace, not only that God would glorify him in Heaven, but that he may glorify God on Earth: He cries, Lord, rather let me have a good heart than a great Estate; though he loves many things besides God, yet he loves nothing above God. This man fears sin more than suffering, and therefore he will suffer rather than sin: He is like a Palm-Tree, he always flourishes best when he is pressed down most. This may serve in the second place, to discover what the inward life and power of True Godliness is.

Thirdly, That you may have a complete and perfect knowledge of him, it may not be amiss if I describe or give you the character of his form and external parts, together with the very fashion he continually wares or goes in.

First, Then know ye that the form or external parts of True Godliness are very comely and beautiful, and no marvel it is so, seeing he was formed and fashioned by the wisdom of the only wise God our Savior; the works of whose hands being all glorious; but this (viz.) the formation of Godliness being one of the chiefest, highest and most admirable contrivances of his eternal wisdom, must of necessity excel in glory, sweet odor and amiableness; his form and external beauty therefore is such, that he needs no human artifice to paint or adorn him, or any ways to illustrate or set off his beauty and

sweet comeliness of his countenance; for there is nothing defective as to his Evangelical and Apostolical form, as he came out of his great Creators hands; and as there is nothing from head to foot that is superfluous, more than needs or might be spared, so every line and lineament, Veins, Nerves and Sinews of him are in such an exact and admirable order placed, that is to his beauty there can be no addition: Everyone therefore that goes about to take from, add to, or alter anything, touching the form of True Godliness, mars instead of making, and defiles instead of beautifying; besides God hath strictly forbid anything of this nature to be done, no man is to set up his Post by the Lord's Post. Add thou not unto his Word, lest he reprove thee, and thou be found a liar, viz. by fathering that upon God which is none of his; do not the Papists call those superstitious and vain Ceremonies, used in their Church, by the name of God's Worship, and what is this less than the putting a lie upon him; besides it reflects upon the wisdom of God; to attempt to change or alter anything of the form of Godliness, as if he did not know best how, and in what way, or after what manner he himself would be worshipped: But must be beholding to man for his help, wisdom and rare contrivances, touching many things that are by the Papists called decent and necessary; also doth it not reflect upon the care and faithfulness of God, insomuch, that he should not himself take care to lay down in his blessed word many things, which are very necessary to be added to the form of Godliness, which man's care and wisdom is fain to supply.

Therefore from hence all may perceive, that True Godliness never alters his Physiognomy, nor changes his countenance, he is the very same and not altered in the least from what he was in the Primitive Time; nay, and there is indeed nothing in the world he hates more than those pompous Garbs, superstitious Vestments, and other Fooleries that are used in the Popish Church; as Crossings, Crysoms,

Salt, Spittle, Oil, and Holy Water, with divers other ridiculous Ceremonies, which are so numerous, they are too tedious here to reckon up, therefore take heed you do not take the counterfeit form of Godliness, for the true Form; for as there is a counterfeit Godliness, so there is a counterfeit form of Godliness which the counterfeit or false Godliness always wares; it is also needful to note one thing more, lest you are deceived, viz. you must be sure to receive the power of Godliness, with his form; for his form without his inward life and power will do you no good; 'tis but as the Body without the Soul, or the Shell without the Kernel, or the Cabinet without the Jewel; neither ought any to slight his form, for you may remember what the Apostle speaks of the form of Doctrine, and of the form of sound Words; for as the true faith must be held fast, so must the profession of it also, you may 'tis true meet with a Shell without the Kernel, but it is rare to meet with a Kernel without the Shell.

Having thus briefly given you the description both of the inside, and outside power and form of True Godliness; We shall proceed to Treat of his Pedigree, and show you whose Off-spring he is, you by his name may easily read from whence he descends, and learn what a Noble Patronage he is of, he is indeed High-born, the great and glorious Offspring of the Lord Jehovah, the Almighty Prince of Heaven and Earth, the King of Kings, and Lord of Lord's, the universal Monarch of the World, whose Kingdom ruleth over all; and as this is his Noble Extract and renowned Descent, so likewise he is always in high esteem and favor with his glorious Prince, for there is none, no not one in Heaven or Earth that he loves and takes more delight in, than in True Godliness; nor is there any indeed more like him, or does more lively represent him in all the Earth; for he bears his express, sweet and Heavenly Image; yea, and such a venerable respect and gracious esteem hath he of him, that those who love him,

he loves; those who hate him, he hates; those who receive him he receives; and those who reject him he rejects; where he comes to dwell, there God, Christ and the Holy Ghost dwells.

Godliness is of great Antiquity; nay according to the description we gave you of him: In the first place, we may well say he is without beginning of days, for Truth (for sometimes he bears that name) dwelt in God from Everlasting, though in time manifest or made known to men, and that in divers ways and manners, according as God in wisdom saw good. But if we speak of his Antiquity, in respect of his dwelling here below, the first man that knew him was Adam, who whilst he stood in the state of Innocency enjoyed some part of his sweet Company but by the malice of a great and potent Enemy he was abused, and his Image so defaced and marred, that he forsook his Habitation, which was the ruin and utter undoing of our first Parents and their whole Posterity: and had not the Father of True Godliness, the King of Heaven and Earth, found out through his infinite wisdom, a way to recover Man from his lost Estate Godliness had made his abode no longer in this World, for by means of Corruption of Nature there was begotten and brought forth a cursed Monster of ugly shape, whose Name was Vice, alias Lust, who found so much favor with Adam's Children, that Godliness was utterly discountenanced; and though he was the Off-spring of Heaven (as you heard before) and the only delight of Jehovah (and unto man the greatest friend and chief Benefactor in all the World, striving to enrich him, cheer his heart, and to make him truly Noble and Renowned on Earth, and bring him back into his former Primitive Glory, and thereby at last make him eternally happy in Heaven) yet he was neglected and lamentably slighted, that there was but only one of Adam's Offspring cared for him at that time, and he too for entertaining of him with that just and good respect he deserved, was by his Brother, whose Name was Cain, basely murdered; so that

Godliness by this perceived very early what kind of usage and entertainment amongst the Children of men he was like to meet withal; and truly never was there any one so nobly descended, and of such an excellent, peaceable and sweet a nature and behavior, generally so dealt with as Godliness hath been, from the beginning to this very day; (except the Prince of Godliness himself) yet he found some friends after Abel was slain, who entertained him kindly, and though they were reproached, hated, and persecuted for showing favor to him, yet they never lost anything by him, but contrariwise were infinite gainers, for he never came empty handed to any man's house, but always brought plenty of good things along with him, yea, such things, the worth and value whereof no mortal is able to compute; (as I will show hereafter, God assisting) nay, so great a friend he was to the next man, which I find eminently embraced him, that he saved him from the Grave, he sent him to Heaven without calling at the Gate of Death; his name as I remember, was Enoch, and 'tis not to be thought what sweet and Heavenly Communion, true Joy and Felicity this good man had with Godliness, for the space of three hundred years, for so long they abode together on Earth, and now dwell together with the Father of true Godliness, and his only begotten Son in Heaven. Sometime after this great Prince (for so they are all made who entertain True Godliness) was carried to Heaven, a sad disaster befell the World (I mean the Enemies of Godliness) for so it was, that cursed Monster and Off-spring of Hell (viz.) Vice, finding such great your with the men of the Generation, they delighting in nothing more than in sin and wickedness, hating God and his true and lovely Off-spring Godliness, it provoked him to take vengeance upon them, and utterly to destroy them from off the Earth; and this was done by a fearful and amazing Flood of Water: Now, this heavy Judgment was brought, I say, upon the men of that Generation for their slighting, neglecting, and basely contemning of Godliness, and sad it was to consider how generally men were at that

time out of love with him, for there was not one in ten thousand but hated him, and loved vice and ungodliness far better than he; nay, to tell you plainly, there was but one man in all the World who was an eminent Lover of this Noble and High Born Prince, Godliness, whose name was Noah, though 'tis not to be doubted but his Wife and Sons, especially two of them, were in some measure Favorites of him likewise: But mark how at that time it fared with this Holy Man and his Family, who were Friends to Godliness, never a one of them were destroyed by that Flood; we may well say, Godliness is profitable unto all things, and Blessed are all they who love and kindly entertain him; for had it not been for Godliness, Noah had doubtless perished as well as others.

But to proceed in this brief History of the Antiquity of Godliness, it would not be amiss if we speak a little of the next man after Noah who entertained him, and how he was blessed in so doing; his Name at first was Abram, but afterwards he was called Abraham : This man lived for some time amongst a Blind, Heathenish, and Idolatrous People, and was ignorant of True Godliness; but when he became acquainted with him, few men ever loved him better, for he made him his Bosom Companion, and chiefest delight (and so indeed must everyone that entertains him) and hereby he became great, and his Glory and Renown was spread abroad; nay he was by this means so honored, that he was called the Friend of God, and the Father of all true Lovers of Godliness; and besides the outward Blessings, this faithful man reaped as the fruit or donation of Godliness; (which were many, for he had much Cattle, Men-servants, Camels and Asses, so that he became very great) he was blessed with all spiritual Blessings; (viz.) he had sweet fellowship and communion with God, abounding in Faith, Love, and Joy in the Holy Ghost; the Covenant of Grace was also renewed to him, with a gracious Promise, that in his Seed all the Nations of the Earth should be blessed; for he having

received Godliness as his choicest Companion, and chiefest Delight, Godliness brought along with him the Promises of this Life, and that which is a thousand times better (viz.) the Life which is to come.

But now near where this faithful man dwelt, there was a City, nay more than one, whose Inhabitants were utter enemies to Godliness, and lovers of that ugly and base-born Monster and Spawn of the Devil, Vice, abounding in all manner of horrible wickedness, who for this very reason were destroyed with their Cities by Fire and Brimstone from Heaven; yet nevertheless, before they were consumed (so great a lover is Jehovah of Godliness) that he told Abraham, if there were but ten righteous persons in that City, viz. such who had entertained Godliness, and were true lovers of him, he would spare the City for their sakes; but it appeared there was but one man who showed him countenance, and was in love with him. And yet before the City was burned, the Angels bid him haste and be gone; for Godliness was such a sure defense to him, the Angel could do nothing till he was gone forth: Sodom could not take Fire whilst righteous Lot was in it.

I might proceed further, and show you who they were that entertained Godliness in the succeeding Ages, for the space of more than two Thousand Years, and what great blessings he brought unto them, and what they suffered for his sake; but I can but give a brief hint or two upon this account; 'tis known to all what Joseph suffered for him by his envious Brethren, and how Godliness advanced him for his Integrity to him at last. Moreover the Children of Israel after Joseph was dead, were through that love they bore to him, grievously oppressed by the mighty King of Egypt, but it proved his own utter Ruin in the end. David, for the love he bare to him, was for many Years together greatly persecuted, but afterwards Godliness raised him to great honor, and made him very rich, and sat a Crown upon his

Head; All along I might show you in Ancient days he was very much hated and persecuted; nay, and some of his true Friends and Favorites, were for his sake cast into a fiery Furnace, and another into a Lions Den, yet they never lost anything by him, nor did they ever repent the Entertainment they gave him. If we should come lower into the Times of the Gospel, 'tis well known what usage he met with in our Lord and Savior Jesus and his Blessed Apostles; afterwards also by the Heathen Emperors, he was most abominably hated and persecuted, and all those who entertained him were put to all manner of cruel Deaths and Torments imaginable. Lastly, we might also show you what hard usage he met with by counterfeit Godliness, I mean Papistry, for near 1200 Years, how many of his dear Children and Servants have for the sake of him been burned to Death, and other ways tormented in most Nations of Europe, but let what hath been said suffice, touching the Antiquity, gray Hairs, and usage of True Godliness in former days.

CHAP. II.

Showing who the chief Enemies of Godliness are.

Having given you a brief Account of the Pedigree, Original, and Antiquity of True Godliness, wherein occasionally hath been hinted some of those great Abuses he met withal in Ancient times I judge it may not be amiss (before I come to treat of his Travels and Entertainment in these latter days, and how it fares with him at this present juncture, to give a Description of some of his chiefest Adversaries, to the end the true lover, of Godliness may be aware of them, and those who have a mind to be acquainted with him, and are

hindered from receiving him into their Houses, may know the Cause and Reason of it now.

1. One of the chiefest Enemies of this great Prince and Favorite of Heaven is the Devil; nor is there any one that hates him more.

2. Sin, alias Vice, alias Lust.

3. The Flesh.

4. The World.

But because this general and common description is not sufficient to discover the great danger Men and Women are in, by certain other secret and domestic Enemies, who are the cursed Agents and Servants of those grand Adversaries of True Godliness, some of which many are ready to entertain as Friends, not suspecting the fatal danger they are in thereby; I shall upon this therefore give you an account of a few of them, and tell you their Names. The First I shall begin with is Unbelief, a very dangerous Fellow. 2. Pride. 3. Vain-glory. 4. Formality. 5. Hypocrisy. 6. Oppression. 7. Heresy. 8. Superstition. 9. Idolatry, alias Papistry. 10. Prosperity. 11. Persecution. 12. Ignorance. 13. Blind Zeal. 14. Vain Hope. 15. Sloth, alias Idleness. 16. Covetousness. 17. Old Custom. 18. Evil Example. 19. Self-Righteousness. 20. Presumption. 21. Despair. 22. Slavish Fear. 23. A Sensual Pleasure. And 24. Apostasy, with many other of like quality, too tedious here to reckon up; but by mentioning the Names of these, you may easily discern who and what the others are, who with their Attendance are all implacable Enemies to True Godliness, and as much as lies in them endeavor to hinder his being entertained wheresoever he comes, as you will find in the ensuing History of his Travels: Now, the Reason why True Godliness hath so many Enemies, I had thought to have showed in this place, but

because I will not hinder you from the main scope and design of this Treatise, I shall reserve them for a more convenient place.

CHAP. III.

Showing how Godliness having received a Commission to Travel, and visit the Children of Men, comes to a certain Town on the Confines of Babylon, where one Riches dwelt, and of his usage and evil intreatment there.

The Great and Mighty Jehovah, the God and Father of true Grace and Godliness, out of his great Mercy and Infinite Goodness to Mankind, graciously was pleased to send them a Savior, yea, a great and mighty Savior, or one able to save to the uttermost all that come to God by him, and to the end that they might have the knowledge of this Blessed Savior, he hath sent the Gospel amongst them, but in his eternal Wisdom hath so decreed and ordained it, that no Man should have any saving benefit by this Glorious Savior but he who doth receive, entertain: and kindly embrace True Godliness whensoever he is sent to visit them; and to the end therefore that they might not miss of so great a Blessing which Godliness brings along with him. I may safely adventure to say according to my present Method, and to pursue my Allegorical Discourse; Godliness hath received Commission from the King of Heaven and Earth, to travel to see who would embrace and entertain him. Moreover, it appears his Commission was very large, he was not limited to the small Confines of Jury, nor to travel only in the Land of Canaan, but to go into all the World, or to travel into all Nations Countries, and Kingdoms of the Earth, and to visit the Rich and Poor, the Old and Young, as well the King on the Throne as the Beggar on the Dung-hill, even all,

Bond and Free, Male and Female; nor was he sent to travel alone, but had a very rich and glorious Retinue always with him; neither did he come to any man's House empty handed, but brought along with him most rich and glorious Presents of the choicest things of Heaven, the worth of which is infinite, or beyond computation. But since I perceive he is come to a certain Town, where one Riches dwells, and is now at his Door, let us see what Entertainment he meets with at this place,

Now Godliness knocked very hard and often before any within would give an Answer, Riches being full of business, for either he was telling of his money, or casting up his Accounts, to see what his Neighbors owed him, or else consulting new Projects to increase his store, for I perceive he is a person never satisfied; besides the Times being very perilous, his mind was filled with perplexing and vexatious thoughts, how to save and keep what he had already gotten; so that he had no leisure nor time to listen to the continual knocking of True Godliness at his Door, insomuch that Godliness was forced to stay there a long time, and that which grieved this High-born Prince most of all, was this (viz.) he perceived that no sooner than some other Guests came to his Door (who were persons much inferior, as to Birth and Quality, to him, and indeed not worthy of the least regard, and not having business of that great weight and moment with him as Godliness had) yet he opened his Door immediately to them, but before this Renowned Hero and Darling of Heaven could get in, Riches had so many base and ill-bred Servants in his House, that they clapped to the Door, so that he could not get so much as one foot in. Now, the Guests he so readily opened unto, were (as I take them) these following (viz.) The Lust of the Flesh, the Lust of the Eyes, and the Pride of Life. These be took much delight in, & kept company with continually; sometimes they had him to the Tavern, sometimes to the Play-Houses, and sometimes to recreate

him at Bowls, Cards and Dice, and with divers other Sensual Sports and Pleasures; but at last it so fell out, that he was taken very sick, and Godliness still waiting at his Door, it happened at this time one was in his House, who forced him to listen to this earnest and continual knocking, his name was Mr. Fearful, he is one that Riches doth not at all love, but when sickness comes he is grievously troubled with him; and he made him at this season to cry out, who is there? Who is at my Door.

Godly,

I am here, and have a long time waited at your Door.

Riches,

What is your Name?

Godly,

My name is True Godliness, one that you have a little reason to slight, neglect and contemn as you have done, for there is none you stand more in need of, nor can you do that good as I can, and will do you if you please but to open your Door and let me in.

Riches,

Sir I am troubled I have not minded you all this while, for I have a great reverence and respect for Godliness, God forbid I should keep you out any longer.

Upon this, the whole House was in an uproar, for he had (as I told you before) divers loose, ill-bred, or rather Hell-bred Servants, all bitter Enemies to True Godliness, their Names were Presumption, Pride, Unbelief, Ignorance, Malice, Vain-hope, and Covetousness,

&c. These and several other base companions of like quality (whom he had brought up, and a long time cherished in his House (seemed mightily concerned that the least heed or attention should be given to True Godliness; they also inquired who was the cause of it; at last they understood it was Mr. Fearful, they then presently joined together to fall upon Fearful, and turn him out of the House. Presumption struck the first blow, and spake also to this purpose.

Presumption,

Are not you a base Fellow, thus to disturb my Master, as to cause him in the least to doubt of the strength of his strong and impregnable fortification, wherein he hath placed his long confidence, and now to force him to incline to open unto True Godliness, who is our utter Enemy? Is he not an honest man? What can you charge him with? What cause or ground is there for this disturbance? Hath he not done much good in the Parish where he lives, and given many a piece of Bread at his Door? I warrant you it will go well with him, Fearful, what do you say?

Fears,

Truly, Sir, I seeing him very sick, thought he might die.

Presumption,

Thou Fool, what and if he should, did not Jesus Christ die for sinners? God is merciful, and will forgive men their sins at any time, even at the very last hour, if they do but call upon him. Besides, Fearful, are you mad to give way, much more to force him to incline to open to True Godliness, for if once he is let into the House, you will be immediately turned out, and hardly, if ever, have one Meals-meat more, nor the least countenance.

Fears,

Truly, Presumption, the fault was not principally mine: I was partly forced to do what I did.

Presumption,

Forced by whom? Who forced you?

Fears,

'Twas the Steward of the House, who keeps the Records, or an Account of all that is done, whose name is Conscience; he finding much guilt lying upon him through his cruelty, hard-heartedness and debauched life, stirred me up to what I have done; nay, Conscience told him he had been such a vile and graceless wretch, that if he died he would go immediately to Hell; therefore you cannot blame me for disquieting of him.

Pride,

Hearken to me a little; Is it not, my Masters, below such a brave and Heroic Spirit that always attends Riches, to be troubled about sin, or to give way to a bawling Conscience, and this ill-bred fellow Fearful, I hate the thoughts of it; this is the way to bring him to reproach and shame amongst his Neighbors, and to make great men to laugh at him and contemn him, who have been his companions. My great Prince Lucifer sent me into his service, and I will not betray my trust, ever to give way that this unwelcome and hateful Traveler true Godliness should be let in, who would beguile my Prince of his right.

Unbelief,

Alas Sirs, there is no danger; I agree with my Friend and dearest Brother Presumption, that his condition is good enough, let Conscience say what he will (for if there be a Hell, for I much question it) yet he will go, should he die, I will assure you, to Heaven.

Ignorance,

What a stir is here? If our Master was poor, and had not so many Bags of Gold and Silver, there might be some ground for this base Fellow Fearful, to disquiet him. But I can give as good counsel as any of you: Do you not know, if he does but send for a Romish Priest, with a good piece of Money, he may have a full pardon for all his sins, for there are many, they say, just now come over fresh out of the Mint from his Holiness; this being done, if he should die, he will I will warrant you, be saved, nay and directly to Heaven without calling in at Purgatory.

Vain-hope,

I am of the mind with my Brother Unbelief; and 'twas I also you know who have kept up his Spirits all along, and did what I could to stop Steward Conscience's Mouth from giving way to Mr. Fearful to open the Door, let him therefore but put his trust in me, and I warrant you he will fear nothing.

Presumption,

Come, cease this noise, all is well enough yet, Godliness is not let in, and our Master is much better than he was, and though Conscience incline to embrace this our Enemy, yet you will find he will not be regarded ever a little while: Pray let us all agree at present to stir up Riches eldest Son, whose name is Honor, the Father's Darling, and the hopes of all the Family, to see what he can do in order to keep our

Enemy Godliness out. Now, our Friend Pride is the fittest to be employed in this Work, for he is much in favor with our Masters eldest Son, and his own Child too—After a short time thus it fell out, Riches being recovered, he consulted with Worldly Honor, a great Enemy to True Godliness, which was one reason why the Father and true Image of Godliness said a great while ago, how can ye believe that receive honor one of another, and seek not the honor that cometh from God alone. Now, Pride, Ambition and Honor, being all three the Natural Off-spring of Riches, got so much into his Affection, that Godliness was kept out (making good that word, The Wicked through the Pride of his Countenance will not seek after God; God is not in all his Thoughts) and Conscience being at this time almost stifled, Fearful was forced to fly and hide himself in some Hole till another season: But Godliness remained at his Door for a long time, even till he waxed Old, and Conscience having recovered a little strength (by reason of his going now and then to hear a Sermon) stirred up Mr. Fearful again to open the Door, and had almost prevailed, had not a Cursed Servant of Riches, who, I take, was his Purse-keeper, bestirred himself, whose Name was Covetousness, an implacable Enemy to True Godliness, who when he perceived Godliness was like to meet with some seeming Entertainment, spake to Riches after this sort.

Covetousness,

Sir, will you be so foolish now in your Old Age, as to open your Door to this Stranger and factious Person, Godliness? It will be to your great loss and injury, if you do, I will assure you: And besides, I who have been a true Drudge to you all along, and by the means of whom you have got most of your Estate, shall at the very instant you receive him into your House, be turned out; nay, and not only so, but also be brought under a severe Sentence, and be condemned to die for

Idolatry, and then your Money will fly, for you will find him a chargeable Gentleman, for he teaches a Doctrine that I am sure you hate, and I cannot blame you, for 'tis very destructive to your Interest.

Riches,

What Doctrine is that, prithee inform me, for I have a very good esteem for thee; and in truth, for a long time have been sensible of the gainful service thou hast done me, for when I kept my old Servant Prodigality to be my Purse-keeper, I could never thrive; but since I met with thee, I have increased my Substance exceedingly.

Covetousness,

Why, Sir, then I will tell you, he teaches Riches to sell all that he hath, and give it to the Poor, and to follow a new Master who had not one foot of Land in all the World, nor a House to dwell in; no, nor one penny of Money in his pocket, whose Disciples were generally poor, illiterate and contemptible people, &c. Sir in a word, if you open to this Godliness, you will be undone, for though' you are not put upon the selling all you have presently, yet you will be forced by him to give to the poor Saints (as they call them) not a little, but according to what your Estate and their necessity is; nay, you will not know when you have done, for he will find out for you every day new objects of Charity; he will tell you there are so many poor Parish-Children to be put out, and so much you must give with them; and so many aged Widows, who must be relieved; and who should do it, he will say, but Riches; nay, 'tis a thousand to one if he doth not put you to Build an Hospital for them: Besides, when you have done this, he will not let you rest, but will tell you, whensoever Christ in his Members is sick, you must visit them; and when Hungry, Feed them; when Naked, Clothe them; and when in Prison, you must Relieve

them; take notice that he will send you to this Prison, and to that Prison, to see if Christ be not there, I mean some of his poor Children who lie there for his sake; if there be; though they may not in all Points of Religion agree with you, yet he will tell you, you must not let them want whilst you have enough to supply their Necessity, and if you do, he will tell you, Go ye Cursed will be your portion at last. Besides all this, you do not think what a deal of Money he will tell you is your Duty, to give to Pastors and Ministers of the Gospel, who are his great Agents and Promoters in the World; nay, Sir, he positively affirms, you ought not only to give to them just so much as will supply their Necessities but that 'tis your Duty to give, and their Right, Jure Divino, to have a plentiful Allowance, so that, they may be freed from all the perplexing Cares of this Life; and not only so, but also be put themselves into a capacity to provide for their Wives and Children, that they may not be exposed to Want and Necessities after they themselves are dead, and to have so much out of your Estate, as to be able to give to others also, that so they may be examples of Charity (and indeed I cannot deny but that the Scripture does say they ought to be Men given to Hospitality, Tit. 1:8.) and many of them are poor, and therefore how they should do this, Godliness, says is impossible, unless they are capacitated so to do by Riches. Moreover, I will tell you more (now I am about it) this Godliness is so unhappy, and in truth hath always been, that he hath many great and Potent Enemies, so that they who receive and entertain him have been exposed to great Troubles and Persecutions in the World; nay, and let me tell you between you and I, your whole Estate will be in danger of being taken away if you entertain him, for I have heard of very severe Laws made formerly, and of late Times too, in one Nation or another, against such who do own and will adhere to him; yea, such Laws that will, if prosecuted, soon bring you to Beggary; so that from the whole, you may perceive, will not be for your Interest to open to him.

Riches,

I must confess thou hast said enough to make me sot ever out of Love with True Godliness, I cannot bear the thoughts of entertaining such a Guest as this in my House, but what shall I do with my bawling Steward, Conscience, for, he every now and then tells me I must give away to him, and stirs up Mr. Fearful my Lodger (one that I hate, but cannot be rid of let me do what I can) to terrify me with the thoughts of Hell and Damnation, for without Holiness (I must confess I have read) no man shall see the Lord; and 'tis said too, Whoever will live Godly in Christ Jesus, shall suffer Persecution.

Covetousness,

Why truly, Sir, I see no Remedy but you must resolve to stifle him; for I perceive he is the chief cause of all the disturbance and trouble that is in your House, and not only so, but in part of all the Confusions and Divisions which are this day in the World; but which way this shall be done, I must refer you to that worthy Gentleman and understanding Servant of yours, Dr. Self-love, for in this Case I am not fit to give Counsel, being not brought up in Learning, but he and Sir Worldly Wiseman, being both able Divines, will be sure to find out a ready way to do it, so that you shall not be troubled with him anymore; and this I will assure you, if I can be any ways helpful to them in the business, I will be at your Command as long as you please to entertain me.

Dr. Self-love and Sir Worldly Wiseman being at hand, Riches called for them, to whom he addressed himself after this manner.

Riches,

Gentlemen, you having both great Learning and Experience in the Laws, both Divine and Human, I pray be pleased to give me a little of your Counsel, my Case is this: There is one who calls himself True Godliness, at my Door, and presses hard for Entertainment, but by means of a Description I have lately had of his Manners and Attendance, I perceive it will be dangerous at this time for me to receive him, or show him the least kindness. But I having a troublesome Steward in House, whom I cannot be rid of: Now, he here of late too much adheres to him, and is ready very often to give way to open the Door, so that by his means and one Mr. Fearful, a Timorous Fellow, whom he stirs up, I have of late had but very little quiet: Now, what will you advise me to do in this sad Condition?

Dr. Self-love,

You must not give way to him, for I know him well enough, his Name is Conscience. Sir, if you follow his Dictates and embrace this Godliness, you will be undone, and your Wife and Children soon will be brought to a piece of Bread, notwithstanding your great Estate: But alas, he is grown Old, and is in his Dotage, and for want of good Eye-sight errs exceedingly; nay, is so erroneous, that you do well to advise with us; come, doubt not but we shall inform him better. Sir, your great fault have been this (I perceive it clearly) you have read too much of late, why should you concern yourself with the Bible, I think it had been well if it had never been Translated into our Mother Tongue, this hath given him Opportunity to disturb your Mind; come, give over this in the first place: The Cause, you know, of a Distemper must be first removed, or no effectual Cure can be expected; 'tis enough for you to mind your Secular Affairs, things of Religion belong to Religious Men; and when Conscience for any Sin gripes you, divert yourself amongst the brave Heroes you used to keep Company with, get to the Tavern, or to some Play-House, but be

sure at no time you read any Book besides your Books of Accompts, and Romances, or such like: And for Religion, can any suit better with you than the Old Roman Catholic Religion? And it may come into Fashion again too for all this. I do not say you should not be Religious at all, no, God forbid I should give you such Counsel, but there is no need to entertain strict Godliness, because you may be saved without it, else Lord, what will become of the greatest part of the World! Go to Church and hear Prayers, but be sure forbear to go to such Churches, where any bawling Preacher endeavors to reach your Conscience, but be sure what times so ever happen, do not expose yourself to suffer anything for Religion; you must do whatsoever your superiors require. Can any man persuade me his soul cannot be saved, unless he venture the loss of his Estate, and so bring distress and ruin upon his body; is not each man to provide for his Family; and he that doth it not, is worse than an Infidel, and hath denied the Faith.

Sir Worldly Wiseman,

Mr. Riches, the counsel which my Brother hath given is very good, be sure you are never led by the dictates of your Steward Conscience, to expose yourself to any loss or danger for Religion, you hear you may be, nay ought to be Religious; and what is Religion, but to live an honest and sober life, to fear God, honor the King, say our Prayers, and pay our Debts. But the truth is, would it be amiss if you did adhere to the good old Religion, that Religion which, your Forefathers before Luther's time were of, for you having store of Money may have a pardon there at any time for all your sins. But I will leave you to your liberty, because I remember 'tis dangerous to persuade any to cleave to that Religion. But I have just now thought of a way that will do, you having a great Estate, you shall get another Servant into' your House; pray keep a Reader in your Family this done, you

will find all will be well, and you will hear no more complaints from within nor without, for you will be taken by all your Servants, and others too, for a godly man.

Riches,

Having thanked them for their good Counsel, with a great deal of joy, retires himself, being very well satisfied with the advice Dr. Self-love and Sir Worldly Wiseman had given him. and indeed this is the misery of most rich men, (viz.) if they lie under any convictions of sin, from that little light Conscience hath at any time got, then presently (being stirred up thereto by Covetousness) they consult with flesh and blood, and then Dr. Self-love and Sir Worldly Wiseman are their great Counselors. But to proceed, Riches got now a Reader, and instead of opening to True Godliness, he opens to counterfeit Godliness, which was occasioned through Ignorance, and those other foolish Counselors he hearkened to. Now, this Reader, as it appears, proved a sad Fellow, for though he was a Scholar, being brought up in some Foreign University, yet he never cared to read the Bible, but (as some say, would now and then curse it) loved to read Romances and Song Books. But poor Conscience being stifled, in a little time he gave content to the whole Family, in that he could mumble over a few Prayers out of a Book. And that in the second place, he could Bowl, drink Health's, be Drunk, and cry God damn him with any of them; and there was indeed never a one in all the Family, that hated True Godliness more than he, for he made songs of him and scoffed, jeered and derided him continually, and made himself and others merry with his mean, low and distressed condition, and also stirred up all the Neighborhood, to find fault, and quarrel with all those who were friends and true lovers of him.

Godliness,

Now perceived he was like to have but cool Entertainment at this House, having waited at Riches Gate till his patience was almost worn out, began to think of a removal, and to Travel to some other place; but before he took his final farewell, he was resolved to speak his mind freely to him, thereby to leave him without any kind of excuse whatsoever, and therefore addressed himself to him after this manner, being at door ready to depart.

Godliness,

Well Riches, I see now very plainly, you did but flatter me when you began to hearken to your poor Steward Conscience, in order to the letting me into your House; for evident it is, you are grown far worse than before, and have blinded his eyes by entertaining another, who calls himself by my name instead of me, but before I do depart, I will show you the great danger you are in; and the cause of it, the truth is, you have got such a Crew of lose, base and deceitful Servants, that they will utterly undo you, and bring upon you the eternal ruin of your poor soul, which I designed by my coming to you, to save and make happy forever; for indeed (whether you will believe it or no) there was never any who entertained these graceless Villains and enemies of God, but were forever ruined by them at last; nay, and not only eternally hereafter in the World to come, but many times externally here in this World; therefore I advise you to do what you can to get rid of them, and I will help you to far better Servants in their stead. For first of all, can you think it will be safe for you to keep Presumption still in your House, since there is scarce a more deceitful and bloody Wretch in the World; how many thousands of poor souls hath he impudently destroyed, by causing them to presume on the mercy of God, and the death of Christ, and yet live in Sin, Pride and Covetousness, and in a vile manner, hating and contemning me, that is to say True Godliness. Doth not God say it is

harder for a rich man to enter into the Kingdom of Heaven; and yet you are persuaded by him to think it is an easy thing; and doth not the Scripture say, Except your righteousness do exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of God. And yet he tells you that by doing a few good deeds, or by giving a little of your great abundance to the Poor, your state is good enough; whereas many of the Pharisees did, as to acts of Charity, exceedingly out-do you; nay doth not St. Paul say, Though he gave all his goods to feed the Poor, and his Body to be burned, yet without Charity (that is to say, true love to God and Godliness) he was nothing; and yet you, though you slight and contemn God and Godliness, are taught to presume on God's Mercy, who hath notwithstanding positively said concerning you, and such as you are; He that made them, will not save them; and he that formed them, will show them no favor, Isa. 27:11.

And then as touching your Servant Unbelief, he is such a bloody and devouring Monster, that he hath sent Millions to Hell, by hindering them from believing what God hath said in his Word, touching his Grace and Clemency to the truly penitent, and of his wrath and vengeance to the Impenitent and unbelieving Soul; he will not suffer you to believe nor give credit to that word, If any man loves the World, the love of the Father is not in him, 1 John 1:15. Nor to that word neither, Except a man be born again he cannot see the Kingdom of God, John 3:3. And he that believes not shall be damned, Mark 16:16. And many like dreadful Sentences, which he will not suffer you to regard, nor give the least credit to; and thus he teaches you to make God a Liar, for he hath said, you shall without Repentance be damned and perish in your sins, but he says, ye shall be saved though ye live in your sins.

Thirdly, as to what Ignorance says of getting Pardon of Sins for a piece of Money, by sending for a Popish Priest, he deserves to be cheated of his Soul that will hearken to such a blind Sot; who can forgive Sin but God? Shall any believe that Pardon, which is the gift of God, can be bought with Money: Sure his Holiness never learned this Doctrine of St. Peter, whose Successor he says he is, for St. Peter said to such a one as thou art, Thy money perish with thee, Acts 8:20.

Fourthly, As concerning Pride, whom you entertain and hug in your bosom as a sweet and beloved Friend, he hath been the ruin of many Souls likewise; nay, and not only Men, but Angels also, for 'tis thought he was the principal Agent who wrought their eternal destruction, and from Heaven cast them down to Hell, and of Angels of Light made them Devils. But, Sir, pray remember that word, Pride goes before Destruction, and a haughty Spirit before a Fall. What became of the great King of Babylon, Nebuchadnezzar, for entertaining this Fellow, was it not Pride that brought him down with a vengeance, and turned him a grazing to eat straw like Oxen, Dan. 3:4. Moreover, what became of Herod the Great, who was so fond of this Companion? Did he not bring God's heavy wrath upon him in such a fearful manner, that a blessed Angel was sent to smite him with Death immediately, and he was eaten of Worms, Acts 12:23. Have you not read, that the day cometh which shall burn as an Oven, and all the proud, and all that do wickedly shall be stubble, Mal. 4:1. This haughty Villain, Pride, is one of those seven things, as Solomon shows which God hates, Prov. 6:16. If you will not, Riches, be persuaded from hence to turn him out of your House, even take what will follow.

Fifthly, Vain-hope I know is one that hath kept up your spirits, and spoke peace to you all along, but he is fitly so called, for he will leave

you like a deceitful, false-hearted, and treacherous Friend, when you come to fall into distress. You hope to be saved (and so did many thousands that are now in Hell) but alas, what ground have you to build your hope upon? The Hypocrites hope shall perish, whose hope shall be cut off; and whose trust shall be as a Spiders Web, Job 18:13,14.

Ah, Sir, what will your hope avail you though you have gained the World, when God taketh away your Soul? Job 27:8.

Sixthly, and Lastly, as touching your sweet Darling Covetousness, he is made up with Idolatry, and what can be more detestable to Jehovah? So long as you Entertain and love him you adore an Idol; he is indeed the Ring-leader to almost all manner of Wickedness; nay, there is scarcely a viler and more abominable Wretch breathing on God's Earth, therefore justly called, The Root of all Evil. he hath taught many to play the Thief, others to commit Treason, and others to Murder Innocents for their Inheritance; he is guilty of Bribery, Usury, Extortion, and Oppression : It was he as made poor Achan lose his sweet Life, he also contrived the death of Naboth and his Sons; and more than all, he tempted Judas to Sell, and basely to betray my dear Lord and Master, Jesus Christ, for Thirty pieces of Silver: Do not blame me therefore if I bear so hard against him; moreover, I can scarcely ever get one Foot, into any rich man's House through his means; 'tis he and his Companions who keep me out, he hath through his hard-heartedness, almost famished to death all the Poor, both in City and Country, and hath also of late very near betrayed my whole interest that I have in the world into the Enemies hands: he hath also grievously corrupted many who profess kindness to me by encumbering their minds so with the Affairs of this Life, that they cannot find the way to the Church; when they should be hearing of God's Word; he forces them to abide in their Shops, nor

will he suffer many of them to take a little time to pray in their Families, nor in their Closets: He has also exposed many of my poor Ministers to many great straits and necessities, by which means their heads have been so filled with the cares of this Life, that they have been out of capacity to preach the Gospel as they ought to preach it, nor can they get such helps that are necessary, and all long of him: Nay, he hath almost undone every Nation, Kingdom and Commonwealth; First, by corrupting the Law, and subverting Justice, causing Judges to judge for Reward, and Lawyers to plead more for Fees than Equity. And then secondly, by spoiling Commerce, for he hath Monopolized Trades and Commodities so into his own hands, and enhanced the prizes of things, that many men have been undone by him. I cannot, Sir, reckon up all his horrible Crimes, and is this he you so dearly love, and must I be slighted and disregarded by you through love you bear to him? Alas, Sir, he will bring your Soul, if you follow him to destruction: Pray what became of Achan who harbored him (mentioned before) also what became of Ananias and Sapphira, whom he forced to tell a lie to the Holy Ghost? Acts 5:1,2,3,4. Who was it that caused the Young Man in the Gospel to fall short of Heaven, and to go away from Jesus Christ very sorrowful, and Demas to turn Apostate, and to embrace this present evil World; was it not Covetousness? Ah, Sir, take heed of this abominable Miscreant, for though' some wicked ones of the Earth may bless you, yet he caused God to hate you. See what David saith, The Wicked boasteth of his hearts desire, and blesseth the Covetous whom the Lord abhorreth, Psal. 10:3. Consider of these things, and be persuaded to put away all these deceitful and Hell-bred Companions, which you have a long time nourished in your House, or it will be worse with you, I do assure you. O that you would now at last, before I leave you, hearken to my Counsel, and receive me into your House, and renounce that Monster you have lately embraced, who calls himself by my Name! What do you say Riches?

Riches,

Do you think I am such a Fool to give Entertainment to you, and lose all my great Honor and Credit amongst the brave Heroes of the Earth?

Godliness,

Why, Sir, is not the Honor that comes from God better than all the vain honor poor mortals can give you; you have I am sure, a rare Example of one to follow in this great Case: Remember Moses, and the Renowned Galeacius the famous Marquess of Italy, he was not of your mind: Some rich and noble Men have for my sake denied themselves of all the glory of this World, and accounted the Reproaches of Christ greater Riches than Earthly Honors and Pleasures of Sin which are but for a season.

Riches,

If others were such Fools to disgrace and undo themselves, what is that to me, I know what I have to do.

Godliness,

Sir, I perceive your condition is miserable, for you seem to be hardened, and whilst you have had gracious means afforded you to bring you to Repentance, you are grown worse and worse; however, let me tell you, if you die before you have embraced and received me into your House, you will perish in your sins, and Hell will be your Portion forever; those who reject me, reject God and Jesus Christ also, and to tell you the truth, all this time that I have been at your door, the Lord Jesus hath stood waiting at your door with me likewise.

Riches,

Leave your Canting, you are a bold and impudent piece; do you begin to threaten me? Am I not my own Master? Would you Lord it over me? I perceive you what you aim at, you would have me entertain you, that so your poor despised Off-spring might have a good fleece out of me. I could find in in my heart to be revenged on you, and set all the Rabble of the Town upon you, Sirrah, I have considered of the business, and have had advice what to do from two able Counselors, Dr. Self-love, and Sir Worldly Wiseman.

Godliness,

Sir, St. Paul did not take advice of those two shallow, depraved, degraded, disinherited Counselors, he consulted not with flesh and blood.

Riches,

Will you not leave your prating, you would undo me, you are called Godliness, but that is not your Name, you are, I understand, a factious Fellow, and your Name is Stubbornness, alias Singularity, alias Sedition, one may know what you are by the many Names you go by; know ye therefore, Friend, that I have received the true Godliness already, and him I will keep, he is indeed an honorable Person, one whom great men love, and is in favor with the Princes of the Earth: But as for you, I see no encouragement for anybody to respect you, for as most People in all Nations speak against you, and hate you, so you would, I know, soon spoil all my joys, and bring nothing but sorrow and fear along with you, should I entertain you; I should not so much as tell a lie for my advantage, but you would threaten me with Hell and Damnation, nor go to the Tavern, and by chance be drunk, and let now and then an Oath fly, but you would

stir up my Steward, Conscience, to fall upon me, and beat me unmercifully (but I praise God I am rid of him) nay, and if I should not give to the poor according to your humor, I should soon be censured and condemned by you as a wicked Person, yea, and every sweet, pleasant, and beloved Lust, which I value as my Life, you say, must be mortified; no, my dearest Darling must not be spared: I perceive what a fool you would make me, be gone from my door, or I will call one of my servants who shall drive you out of the Town; his Name is Malice, alias Envy, before whom you will not be able to stand; and upon this he struck at him with all his might, which did no sooner his Chaplain, Mr. Reader, perceive, but he came into his assistance with cruel rage, being stirred up by Envy, and fell upon Godliness in a most base and inhumane manner, calling him all the vilest Names he could devise, enough to make any ignorant and unthinking man conclude True Holiness was as hateful a companion as any in the world, and before all things to be eschewed and discountenanced. His Chaplain also would needs challenge to dispute with him, and confute Godliness by Scripture, producing that Text, be not righteous overmuch, neither make thyself overwise; why shouldest thou destroy thyself? Eccl. 7:16. He thought with this one Weapon to have knocked True Godliness down, and have spoiled his Travelling forever.

But he soon answered and said, That no man could be truly righteous overmuch, nor have too much of that pure wisdom that is from above; but that a man might, he told him, under pretense of Righteousness, do more than God required of him, and so be righteous overmuch (as the Papists and others are) and thereby destroy himself; since will-worship was of such an abominable nature; and that a man also might be overwise in his own conceit.

At this answer the Dispute ended; and Riches perceived his Chaplain was worsted, envied True Godliness much more, and raised all the Rabble of the Town upon him; amongst which were these following (viz.) Pride, Ignorance, Willful, Hate-good, Toss-pot, Outsides, Riot, Wasteful, Hard-Heart, Belly-God, Giddy-head, Pickthank, Rob-Saint, and more of such like Rustical and ill-bred Fellows; and moreover, he swore if he would not be gone the sooner, he would send for the two Constables, Oppression and Cruelty to lay him fast enough; at which poor Godliness was fain to get away and hide himself, or else for certain he had been knocked on the head, or basely put to death; but he being out of their reach, by the providence of God, escaped without any hurt to himself, but many of his poor friends were sadly abused, who stood up to spake on his behalf, and put into Prison. Godliness being thus forced to leave Riches Door, Vice and Ungodliness took the full possession of his House; and Godliness went on his way, wandering up and down to look entertainment, with a sad heart, being grieved to see how he had hitherto been slighted and traitorously abused, notwithstanding his high Birth, Noble Descent and Pedigree.

Doth Godliness thus wander to and fro,

For want of Friends must he a begging go?

'Tis not to seek relief, as if that he

Himself was poor, and in necessity;

But 'tis to make poor Mortals happy, who

By Sin are brought to Sorrow, Grief and Woe:

But Riches him rejects with hate and scorn,

Though by Christ sent, a Prince and Noble born:
Riches are good when sanctified they are,
But otherwise a Curse, a Plague, a Snare;
Rich men do much mistake; who only measure
True Happiness by having worldly Treasure.
An Angel hath no Gold, nor Flocks, nor Land,
And yet is mighty rich, his wealth doth stand
In better things; although the just man's store
Is small, he hath enough, a rush for more;
God doth Himself instead of Wealth impart
Unto that Child of his: O covetous Heart!
What wouldst have more? Or can there be
Ought else, dear Soul, then what's possessed by thee?
Happy's the poor in whom the Lord doth dwell;
The Rich by craving all, get naught but Hell.
Be not in love with Gold, a Golden Purse
Without a part in God, is but a Curse.
Give me not Riches, Lord! Nor make me poor;

Since Riches against thee does shut his Door.

CHAP. IV.

Showing how Godliness, in his Travels, came to a poor Cottage, where dwelt one called Poverty, with whom he earnestly desired to make his Abode; and how he was shamefully denied Entertainment there also.

Godliness finding how basely he had been served by Riches, and that he could not with all the strongest Arguments and Motives imaginable get any Entertainment with him, travelled further, and as he wandered up and down in the Wilderness of this World, at last he chanced to come to a small Village, at the furthest end of which (upon the Common) he espied a little Cottage, a poor old ruinous thing it was, the Windows being all broke, only they had crammed into the holes some old Rags to keep out the Cold, and by the propping it up, it seemed as if it was ready to fall; but however, he remembering what his blessed Lord and Master said, The Poor receive the Gospel, resolved to go thither, and see whether he might not meet with Entertainment there; (for he is no respecter of Persons, he is as willing to be Guest to the poor, as to the rich, and to dwell with the Peasant as with the Prince; or to make his Abode in a Cottage as in a Palace:) And being come up to the Door, he understood the poor man's name who dwelt there, was Poverty: Now Godliness knocked five or six times before he could have any manner of Answer for it seems he was asleep in Bed with his Wife; but at last being between sleeping and waking, he asked (though very faintly) Who's there? Who's at the Door?

Godliness,

I am here; pray arise, and let me in.

Godliness listened, but he could not hear what Poverty said, by reason of the noise that was within; for he having many Children, it happened that by this time they were waked, and fell into a fit of crying; some wanted Victuals; and some of them cried for other things which he had not to give them; which made him one while to weep, and another while to fret and storm at the poor Children, so that Godliness could have no answer till he knocked again; which he did, and that pretty hard.

Poverty,

Who is at my Door.

Godliness,

A Friend; my Name is True Godliness.

Poverty,

Godliness! Pray what business have you here?

Godliness,

I want a Lodging.

Poverty,

From whence come you sir? I doubt you have lost your way; Is this a likely House to afford Entertainment to a Traveler?

Godliness,

I came last from a great man's House not far off, whose Name is Riches.

Poverty,

Well! Had he no Lodging for you, that you are come to me?

Godliness,

No, he hath utterly refused to entertain me; and not only so, but hath basely abused me, calling me at his pleasure, and also raised all the rude Rabble of the Town upon me.

Poverty,

He had some reason for it, I warrant you; and truly I myself do not like very well what you talk of; for he is a man ready enough to open his Door to any who are worth entertaining; I mean profitable Guests: if you could get no lodging at his House, what ground have you to think you should meet with any here; besides, though I cannot deny but that I have heard of your Name, yet I know you not; and moreover, I am forbid by certain Edicts of this Country, to entertain one who goes by your Name, and it may be you as far as I know: 'It is Sir, a dangerous thing to open ones door to strangers at any time, but more especially now, when there are so many grand Cheats and Robbers abroad: Sir, though I have not much to lose, yet my life is as dear to me as any man's; and should I let you in, how you would deal with me, God knows; for I have heard that many thousands through your means have lost their sweet Lives as well as their Estates.

Godliness,

I will, poor Soul? Do thee no wrong, but contrariwise, if you please to open the door, and kindly entertain me, you shall find me the best

friend that ever you met within all your life.

Poverty,

You speak well; but what is it you will do for me? Have you any money to give me to buy my Family a little good Victuals (for we have had little else besides Bread and Water a great while to live upon) and some better Clothes? For my poor Children go almost naked.

Godliness,

I cannot at present assure thee of much earthly fullness, or worldly good things; I do not use to proffer men money, or hire them to open their doors to me; no I hate the thoughts of setting one foot in such a persons house; If I am not freely and heartily received, I will not come in at all: Friend, I do not trade in Gold and Silver; but this I will promise thee, if thou wilt kindly let me in, whatsoever good thing the Lord sees thou dost need, thou shalt upon my honest word, nay, and upon the word of Christ himself, have it; Seek first the Kingdom of God and his Righteousness, and all these things shall be added unto you. You complain of Want, come open to me; do you not remember that Word, They that fear the Lord shall not want any good thing; the Lord will give Grace and Glory, and no good thing will he withhold from them that walk uprightly. What dost thou say Poverty.

Poverty,

I am in a very low condition; what you mean I cannot tell, but this I know, my head and heart is filled about other things; alas, what can you think to meet with, or expect from me; do you not see what abundance of poor hungry and ragged Boys and Girls I have? 'It is enough for me to get Bread for them, I must leave such things which you talk of, to my Betters; I mean such who have more time to mind

them, and are better learned; God help me, I cannot tell what to say to you.

Godliness,

Come, let me in; that is to say, become a true Convert, get a right Faith, and lead a good and holy life, and I shall teach thee to be more diligent and industrious in thy Calling than thou hast been, and nor foolishly and idly to waste so many days work in the month: Thou wilt gain, thou wilt find every way by True Godliness.

Poverty,

Truly we poor Folks in the Country, think 'tis Godliness enough for us to bear an honest mind, and pay truly for what we have, and go to Church now and then to hear some good Prayers there, and say the Creed, the Ten Commandments and the Lord's Prayer now and then at home when we come from work, if we do not chance to fall asleep first; for it has been so with me, God knows, many a time, the Lord help me; but if I thought it would be for my profit, I could find in my heart to open to you.

Godliness,

Poverty, I will assure thee it will be infinitely for thy advantage; hast not read?—

Poverty,

I cannot read, Sir.

Godliness,

But have you not heard then of that Word, Godliness is profitable unto all things, having the promise of the Life that now is, and of that which is to come; and that other Word, Godliness with contentment is great gain: And now because I see you are weak, I will tell you of some of those great Blessings you will gain, if you do receive me in truth: First, I wheresoever I come, bring along with me Reconciliation with God, pardon of Sin, peace of Conscience and joy in the Holy Ghost; nay, I raise men to honor too; I will make thee a Son of God, an Heir of Heaven, and at last set a Crown of endless Glory upon thy Head? What dost thou say Poverty?

Poverty,

I had rather have some better Clothes, and store of good Provision, and a better House to live in; these things suit my present necessity; but as touching those things you talk of I do not well understand what they are, they may be but fancies as far as I know: besides, what work will you set me about? I cannot endure hard labor.

Godliness,

But stay Poverty, What kind of Fellows are those you have got in your House?

Poverty,

What is that to you? Why do you not answer my Question.

Godliness,

Why then I'll tell you; you must very fervently read the Holy Bible, and every Lord's-day with great reverence and seriousness hear God's Blessed Word, and pray at least twice a day; also you must believe in Christ; nay, and I shall teach you to be more painful and

laborious in your Trade and worldly Business; but this I know cannot be done, unless you put away that Crew of loose and naughty Fellows in your House.

Now Poverty had it seems, divers base and lazy Companions, who were all grand Enemies to True Godliness; also some of them 'tis said, were his own Children, or Natural Off-spring; their Names were these; viz. Unbelief, Ignorance, Sloth, alias: Idleness, Wasteful, Light-fingers, Faint-heart, Carping-Cares and Fear-man, together with some others: Now when he began to open to Godliness these hindered him.

First, Sloth and Idleness would not suffer him to rise up out of his Bed of Security, to call upon God, nor take pains to pull up the Briars and Thorns that grew in his heart; by which means his Field lay barren and untilled, nothing growing therein, but what the Ground brought forth naturally. Nay, these made him of such a sluggish Temper, and such a lover of Rest, that he complained many times because he could not go without motion; nay he was unwilling to be at the trouble of feeding himself; therefore would wish that men might live as Trees and Plants do: and though there was offered him a Cabinet of rich Jewels, yet he would not so much as stretch out his Arm to take hold of it, and notwithstanding he had many fiery darts stuck in his Breast, yet he would not be at the pains of pulling them forth; by which means he was in a sad and lamentable condition. I remember a very wise man told me, that he hides his hand in his bosom, and it grieveth him to bring it again to his mouth, by the means of these two lazy Fellows, Sloth and Idleness.

Ignorance told him, he had received True Godliness already, and that he had dwelt in his house ever since he was a Child, and that Baptism

brought him in; and that the chief business which God required of him, was to get Bread and Clothes for his Family.

Unbelief told him, that those things which Godliness talked of, were mere Fictions; being unseen things; there was no reality in them: But when he questioned the truth of what Unbelief spoke upon this account, then the Wretch told him, however, they were things far out of his reach, and that he had no part nor lot in them, neither could they (if it was possible to obtain them) answer his present necessities.

Light-fingers told him, he had been for a great while his best Friend; and if it had not been for him, he had been starved to Death long before now.

Distrust fell into discourse with his thieving Brother, and positively said, if he turned Light-fingers out of his House (as he knew he must if Godliness came in) he would certainly go a begging from door to door.

Wasteful told him that True Godliness, if entertained, would never suffer him to buy such good pieces of Beef and Mutton, &c. as he was used to do on trust, unless he knew he was able to pay for them; and that he would not suffer him to go anymore to merry Meetings, and carouse it amongst good Fellows at the Alehouse, nor recreate himself at Cards, Bowls, Nine-pins, and other Sports, for Money on Holidays; and that he must be content with such mean Clothes and Fare he had got, and never lose a days work to gratify the lusts of the Flesh; and that also he must change his Company; which particularly was grievous to Poverty to hear.

Carping-Cares filled his head so full of distracting thoughts, that he had no time to think of God, Christ, nor his own Soul, from one

weeks end to another; but his great study was, either to think where to borrow Money, and so get more in debt or else how to pay what he owed, to get out of debt, or what he should do for work, Trade being grown (by the badness of Times) very dead; by this means Villain) filled with sad thoughts, not knowing how he should get more Bread, when that he had was eaten up, and more Clothes, when they he had would hang on no longer; besides, it could not go out of his mind, but that at one time or other he should be Arrested, and thrown into a Goal, having many times fearfully broke his word.

Faint-heart and Fear-man presented to him the danger he would be in upon any consideration, if True Godliness were entertained

For first, they told him how contemptible Real Godliness was grown at this present time, being of very little credit or esteem amongst any sort and degrees of men in the world, by reason of Vice, which was never more rampant; insomuch that True Godliness was like to be driven out of the world, and forced to fly into some hole or corner of the Earth to hide himself. Mr. Riches, who is the Lord of the Manor hath beat him away from his door, and hateth him with a perfect hatred? Now if you entertain him, he will soon hear of it, and so will become your deadly Enemy, and pull down your Cottage, or warn you out, or be sure, not let you have a farthing of the Poor's Money, nor never set you to work anymore; and what will become then of thy poor Wife and Children? Nay, said they, we will tell you more; Do you not hear what cruel Edicts the Prince of the Ancient Gauls Country hath made against True Godliness? And how many of the Protestant Churches he hath pulled down and utterly demolished? And how he is persecuted almost everywhere? Come, say they, 'tis that pleasant and lovely Form of Counterfeit Godliness, that will in little time be generally embraced, and those who entertain True Godliness, must expect to be reproached and basely reviled.

Moreover, do you not hear how many Thousands in France, and in other places, who have for a long time entertained him, have turned him out of doors; they are weary of him, or afraid to own him: and is this a time for you to think of embracing him, Poverty? (Said they) pity yourself, and have more wit, you are poor enough already, and this is the way to make you more miserable: If Riches will not entertain him, who hath many advantages to relieve and help himself in distressing Times, and sad exigencies, over what Poverty hath, or can promise himself, there is no ground of encouragement for you to open to him.

Upon this poor Poverty resolved not to let True Godliness have a Lodging in his House; but rather instead thereof, to put stronger Bolts and Bars on his Door. Godliness having waited all this while, to hear what these cursed enemies of his would say, and perceiving they had now done, he broke silence, and began of speak after this manner;

Godliness,

Well Poverty, I expected but little less from you, when I perceived you were resolved to hearken to those graceless Villains you lodge in your House; for they (I hear would do their worst to keep me out; but I shall now however, to undeceive you, answer them all.

First, as to these lazy Companions, Sloth and Idleness, who will not suffer you to labor for the good neither of Body nor Soul, they have in part brought you into this poor and miserable condition you are in. Oh how many have they brought to beg their Bread from door to door! And stirred up others to rob, steal and commit horrible Murders, to uphold them in their loose, lazy and ungodly life's; by which means they have brought, and daily do bring a number of men and women to the Gallows: but the greatest mischief they do, is to

the Souls of men; for they have cast thousands into such a deep sleep, that never awake until they lift up their eyes in Hell; they will not suffer men to labor to find out their great danger, till it is too late; and others, when they do perceive their woeful condition, are hindered by them from endeavoring timely and in a right manner to get out; they many times cry, Lord help us, and Lord have mercy upon us; but never strive to take hold of the offers and tenders of his Grace and Mercy, by cleaving to Christ, and leaving all their abominable wickedness. 'It is the idle Soul that suffers hunger; who shall beg at harvest, and have nothing, though there is Bread and enough to spare for you in God's House, yet they will not suffer you to seek out for it, but cause you to cry, yet a little sleep, yet a little slumber, yet a little folding of the hands to sleep: Is it not sad notwithstanding your House is on fire, and you like to be burnt in your Bed, yet cannot through this base Sloth and Idleness rise up; you are just ready to drop into Hell, and yet will not endeavor to deliver your own Soul. O remember that Word, Take the slothful and unprofitable Servant, and bind him hand and foot, and cast him into utter darkness, there shall be weeping and gnashing of Teeth.

And then secondly, as to Light-fingers, he is a Thief; and if you follow his Dictates, he will bring you to the Gibbet, besides, no Thief shall enter into the Kingdom of God.

Thirdly, Wasteful, his Brother, for all his Huffing, is almost as bad as he; 'twas this vain Fellow that brought the poor Prodigal to eat husks with the swine; 'tis he, not only causes you to waste, and foolishly spend your money (when you have got a little) but also your precious time, which should be improved for the good of your poor perishing Soul. Poverty, can it do you any harm to be taught to become a better Husband, and not to consume the little you sometimes get amongst Riotous Company, which might be a great comfort to your poor Wife

and Children; also I will appeal to my Neighbor Morality, whether there is any ground for you to refuse to entertain me, because I teach you to be content with mean things, hard fare, and do put you upon hard labor, and not to run into debt, unless you knew which way to pay it.

Ignorance is a Murderer, and hath destroyed millions of Souls, though there was a time indeed when God seemed to wink at him, i.e. did not lay (as it were) his hands immediately upon him; but now he is left altogether inexcusable, because God hath afforded you a sufficiency of Light to bring you to the true knowledge of Salvation, the necessity of Faith and True Godliness, if you would escape the damnation of Hell. Unbelief, I found the other day with Riches, and indeed I am come to no Bodies door but I find him within; I gave a plain Character of him then, to which I refer you, if you have a mind to know what a dangerous person he is; but however, take one word or two in answer to what he says to you against me; he affirms, that all my promises are fictitious, being unseen things, they have no reality in them, or things that you can never attain unto, if you could, yet they could not answer your present necessities. If you will give credit to such a notorious Liar, Murderer and Blasphemer, who certainly in a sly and treacherous manner seeks to stab you at the heart, who can help it? Are Christ's Promises of Grace and Peace here, and Glory hereafter, because not seen with external Eyes, fictions? He will tell you also ere long, if you will believe him there is no God nor Devil, Heaven nor Hell, because not seen with visible eyes; he may suggest the one to you as well as the other. Come, Poverty, thousands of my Children, by blessed experience have found my Promises no fictions nor idle fancies, but things full of reality, marrow and fatness: O taste and see how good the Lord is. And why may not you obtain these glorious good things, viz. Union and Communion with God, Pardon of Sin, Peace of Conscience, and Joy

in the Holy Ghost, as well as others? They were commonly given in the time of the Gospel to the Poor. Come, Poverty, these things are thine (as sure as God is in Heaven, if thou wilt but let me in) poor Lazarus understood them, and experienced the sweetness of them, and shall to Eternity. And then lastly, have you no need of these good things of mine, because they may not so directly answer your outward necessity? Are not the necessities of your Soul more to be minded than to get store of Meat, Drink, Clothes, Silver and Gold? What are all these things to the love and favor of God, an Interest in Christ, and to have a Right to the Kingdom of Heaven? How soon, alas, may your Life be gone, and what good will those things do you; do you not see they perish in the using? And as they are corruptible, so likewise they can never satisfy nor fill the desires of your Soul, nor do they suit the necessities thereof. Consider, can any of these things make thy Soul happy? Can Gold or Silver enrich it, or the rarest worldly dainties feed it, or Wine cheer it? No, Poverty, if thou hadst the things of this World in never so great abundance, yet till thou lettest me in, and makest me thy chief Companion, thy Soul would be miserable. What is it to have plenty of all good things, and no God, no Christ, no Pardon, no Peace, but contrariwise, the Curse of God, Horror of Conscience, and Hell at last? Thou wilt, Poverty, become more happy if thou dost open the door to me, and thou and I dwell together, than the proudest and haughtiest Monarh in the World; thy Comforts, inward Peace and Joy will excel theirs, and thy Riches be more abundant in Quantity, besides the rare and excellent Quality of them; nay, and thy Glory will be far more transcendent; and besides, 'twill abide with thee to the days of Eternity,

As touching Carping-Care, he hath almost broke thy heart already; he will not let thee sleep at nights, he by telling thee of thy wants and necessities sadly disturbs thy mind, but never helped thee to a Farthing in all his life, and why shouldst thou hearken to him any

longer, he is thy utter Enemy as well as mine: Hear what the Lord Christ saith, Who by taking thought can add one Cubit unto his Stature, Mat. 6:27.

He has even eat up thy very Spirits, and weakened thy Body, marred thy Senses, especially the Spiritual Senses of thy Soul, so that thou canst not think one serious thought all the day for him; nay, when Sloth and Idleness will let thee go to hear God's Word he follows thee thither too, and so confounds thy mind with wandering Cogitations, that all thy devotion is spoiled, you can profit nothing: Therefore I beseech you do what you can to thrust him out.

Distrust, That faithless Fellow, sets on this base Wretch, Carping-Care, to perplex thy mind; and this is not all, for he tells thee if thou turnest Light-fingers out of door, thou wilt certainly go a begging. Come, Poverty, they are a pack of cursed Villains, set on by their great Master Apollyon, to bring thee to shame, as if there was no ways to live, but by breaking of God's Commandment, Thou shalt not steal; and is he not a Wretch, that shall call into question the Care and Faithfulness of God, whose Promises are to Feed and Clothe thee, and to supply all thy necessities in the way of thy Duty, so that thou shalt want no good thing, (as I said before) though thou possibly mayst think that good for thee, which God knows is not.

And now in the last place, let me speak a few words to those cowardly fellows, Faint-heart, and Fear-man; these are they that would have you fear man more than God; and yet I am ready to believe some of their words take much place upon your heart as anything you heard from the other.

But what reason there was or is for it, we will come now to consider.

First, they say I am grown here of late very contemptible, and am of very little esteem or credit amongst any sort or degrees of men; and that I shall ere long be forced to fly into a corner to hide myself, &c

To this I answer, first I never had much esteem amongst great men; nay, in every Age of the World very few gave credit to me; and now being come (almost to the end of my Travels) into the last and worst Age, I could expect no other usage than what I meet withal. How should I have many to admire and fall in love with me, when the Text positively says, All the World Wonders after the Beast. That is, they are in love with, and admire counterfeit Godliness; and the truth is, I marvel not at it, because all along the false Prophets were more readily embraced than the true, and their words generally believed. If another comes in his own name (said Jesus Christ) him you will receive; the reason is easily discerned, because they smooth the People up in their sins: Alas, don't you see how counterfeit Godliness gives liberty to men to please their sensual and Brutish Lusts, teaching an easier way to Heaven than ever I did or can, for I always taught, as at this day the Doctrine of Self-denial, the necessity of Faith in Christ, Regeneration and Mortification of Sin, &c.

Secondly, whereas they say, I shall ere long be forced to fly into some corner; that is, I know the fear of these paltry Fellows; but if it should chance so to come to pass, woe be to you, and all the World besides, if True Godliness once finds no place nor countenance in any Nation of the Earth, and indeed you had the more need with all speed receive me into your House, lest hereafter you find me not, and so perish in your Sins, John 8:22.

Thirdly, What though Riches hath rejected me, he never had much kindness for me, but was generally always my enemy, and whereas they say, he will be displeased with you, and warn you out of your

House if you entertain me. What then Christ will receive you into his House, and you were better have him to be your Friend than any Potentate of the Earth; When my Father and Mother, saith David, forsakes me, the Lord will take me up. Have you not read of that poor man which the Pharisees Excommunicated for cleaving to me, and how the Lord Jesus graciously received him. Come, Poverty, don't fear, the worst that men can do, God will help you, and he is above them all, and it will be but a little while before that word shall be made good. Your Brethren that hated you, and cast you out for my Names sake, saying, Let the Lord be glorified, but he will appear to your joy, and they shall be ashamed. And what though some great Potentates of Rome combine together to tread me under their feet, and set up Idolatry, Popery and Superstition, should this deter you from receiving me? Alas man, the time is at hand when all will be undone, and be forced to cry out, Woe, woe, woe, that ever they were born; but those only who have made me the Joy and Delight of their Hearts say to the Righteous, it shall go well with him. Woe to the wicked, it shall go ill with him. 'It is said indeed to see any leave me in my Adversity, but they were false Friends, and let them go, they never loved me in truth; but do thou but kindly embrace me, and I will keep thee from falling; nay, thou shalt find me a sure refuge and defense to thee in the day of distress; yea, and I will store thee with all good things which the rich have not; I am resolved to feast thy soul continually, and never leave thee unto thy dying day. Come thee, and I shall live splendidly together, notwithstanding thou art poor, if we can but get my dear friend Content to dwell with us: What dost thou say, Poverty, shall I come in? But notwithstanding all that Godliness could say, Poverty would not give way to him, but began to give him reviling words, saying, He was born a Gentleman, though' he was fallen to Decay; and that he would not suffer such Tumults at his Door (for it seems while Godliness was praying and pressing for entertainment, one Persecution, the Off-spring of Adam's eldest son

Cain, had raised abundance of lewd Fellows together to drive Godliness away from Poverty's Door: so that by the opposition within Doors and without, Godliness found no lodging there neither; yea, and escaped not without many bitter threatening's, Execrations and Blasphemous words. Now one Reason why Riches and Poverty did not receive True Godliness was, because Consideration dwelt with neither of them, who being a grave Counselor, might possibly have given them better advice than to deny entertainment to so sweet a Friend. Godliness after this began to be at a stand which way to Travel next; but hearing of one Youth, who lived not far off, he resolved to see whether he might not get a dwelling with him, because he was one that his Commission particularly directed him to visit.

Sad is the state of Woeful Man I see;

Riches slights Christ, and so does Poverty.

The Snares are great which doth Riches attend,

And Poverty to Virtue proves no Friend;

But this poor Wretch I pity most, for why,

He has no Portion here, yet does deny

To Entertain True Godliness, that so

He might have Heaven above, though none below.

But by cursed Foes he is so perplexed, that he

Can it find the way to true Felicity.

Not many Rich, nor many very Poor,
Unto True Godliness do open their Door,
But rather such who in a medium be,
Betwixt great Riches and low Poverty.
This state, with Agur, Lord, I beg of thee.

CHAP. V.

Showing how True Godliness finding Riches and Poverty had rejected him, in his Travels came to a great City, where dwelt a brave Young Gallant, with whom he had a mind to be Acquainted, and to take up his Lodging; showing also how basely he was dealt withal by him.

One might think by this time 'twas in vain for True Godliness to Travel any further, not being like to find Entertainment anywhere, since Riches and Poverty both had refused to receive him; yet he was resolved to pursue his Journey, not being without hopes of finding his dear Friend at last, called Consideration, whom he sought for; and coming into a famous City, where one Youth dwelt, could not tell but he might meet with him at his House, calling to mind what kindness Young Joseph, Moses, Samuel, David, Obadiah, Josiah, John, and Timothy of Old, and many others had showed him, and therefore came boldly to his Door, and desired Entertainment. Now, it appears this Youngster was a great Gallant, but though he had been brought up to Learning, and lived in a place where the Gospel was powerfully preached, yet was very ignorant as touching the best

things, though very complaisant. And after Godliness had in a grave and sober manner desired a Lodging with him he asked him what he was, as also his Name.

Godliness,

Sir, I am a Person of Noble Descent, being nearly Allied to a great and mighty Prince, and my Name is True Godliness, being by him sent to Travel hither to commend his Sovereign Grace and Clemency unto the Inhabitants of the City; and I have also brought along with me (as Tokens of his Eternal Favor and good Will, to such who will receive me) very rich Presents, and I shall bestow them on you, if you will be pleased to Entertain me.

Youth,

Your most Humble Servant; I must confess I have read and heard much of you, but why do you choose to take up your lodging in my House, there being many Grave and Ancient Gentlemen near? I know not but you seem to be one whose Company would better suit Men of Riper Years.

Godliness,

Sir, my Master gave me orders to commend his Princely Grace and Favor unto you (if your Name is Youth,) besides, he hath chosen your House for my Lodging above others; nay and he hath made more Blessed Promises upon your kind and loving Reception of me, than he hath to any besides in the World. Have you not read that Word, I love them that love me, and they that seek me early, shall find me. And that Word, Seek first the Kingdom of God and his Righteousness, and all other things shall be added unto you, Matth. 6. 33.

Youth,

As for those other things, I need them not, I have enough of the World.

Godliness,

Aye, Sir, but you want my Masters Righteousness, and also a part in his Kingdom, and those are some of those Glorious Commodities I have to bestow upon you, if you will Entertain me.

Youth,

Aye, there it is, I perceive, I must Entertain you if I would have them; but I tell you plainly, your Company does not suit with my Age, why should you force yourself upon me?

Godliness,

Why would you have a part in the Righteousness of Christ, and in his Kingdom, and not receive True Godliness? No, Sir, that will never be, you must believe in him, and lead a Godly Life, or you will have no Lot nor Part in this Matter: He that believeth not, shall be Damned, Mark 16:16.

Youth,

Pray Sir, do not trouble me, you are going to preach.

Godliness,

'It is sad you should think I trouble you, because I desire you to let me have a Lodging with you.

Youth,

Sir, you will spoil all my pleasure and sensual delights if I entertain you; I know your Manners well enough. You will cause me also to turn out of my House my familiar Friends and Consorts, that rejoice my heart in these youthful days of mine. Now those he called his Friends were these following, Pride, Wanton, Vain-glory, Love-lust, Ambition, Gay-clothes, Toss-pot, Gamester Please-friend, Time-server, Scornful, Hate-good and Scoffer.

Godliness,

Young man, believe me, those pleasures and delights which your heart is so much set upon, are brutish and very hateful to God, and do also debase your noble Soul, which is of a sublime Extraction. Nay, furthermore hear what wise Solomon saith, Rejoice, O Young-man, in the days of thy Youth, and walk in the ways of thy heart, and in the sight of thine eyes. Maybe you will say, O this is brave. I, but after the flash of Lightning, comes a clap of Thunder, enough to make you quake: But know, that for all these things, God will bring thee to Judgment. Your sweet Meat, young man, is like to have sour Sauce; you will pay dear at last for all your sensual pleasures and vanities.

Youth,

But for all your haste, wise Solomon made trial of all the delights of the Children of men before he condemned them, and so will I too, as far as I can.

Godliness,

'It is true, Solomon did so; and doth he not by the sad experience he had of them tell you, all was vanity and vexation of Spirit. Come, Sir,

you had better believe the Poison in the Cup is deadly, than to taste of it.

Youth,

Sir, pray speak no more, I have not sowed all my Wild Oats yet, let me alone.

Godliness,

Wild Oats indeed: Come let me persuade you to sow no more of them, for 'tis but sowing to the Flesh, and he that soweth to the Flesh, shall of the Flesh reap Corruption. You had better far to sow to the Spirit. And now I will tell you what a kind of Crop you will have at Harvest by sowing that cursed Seed, which you call Wild Oats, unless by Repentance you pluck them all up again.

Youth,

Why, Sir, what a Crop shall I reap?

Godliness,

You are like, in the first place, to reap here in this World, a Crop of loathsome Diseases; for Drunkenness, Rioting, and Whoring, doth commonly produce that. Secondly, you will reap a Crop of Infamy and Reproach; for sin is the shame of any People or particular Soul; and it will be much if you reap not a Crop of Want and Beggary too in the end. Thirdly, You will reap a Crop of horrible and unsupportable Guilt, by which means your Conscience will torment and lash you after such a sort, that you will not be able to endure it, unless you go on in these ungodly courses so long until he is feared with a hot Iron, and then you will reap a Crop of a hard, obdurate, and impenitent Heart. Fourthly, You will reap a full Crop of all manner of foul and

detestable Filth and Pollution; yea, such Corruption, that will cause God to loath your Soul. Fifthly, You will reap also a Crop of all the fearful Plagues and Curses that are in the Book of God, pronounced against wicked and ungodly Sinners.

Sixthly and lastly, At the great and terrible day of Judgment, you will reap a full Crop of God's eternal Wrath and Vengeance, a Crop of brinish, though fruitless Tears, Groans, and endless Torments in Hell fire. Now, if you like to gather in at Harvest such Crops as these, go on and sow your Wild Oats plentifully.

Youth.

Sir, I intend to sow other Seed hereafter; I desire only liberty for the Flesh in these my Youthful days: If you should chance to call at my Door when I am Old, I may then possibly see cause to Entertain you; nay, Sir, I promise you I will then open my Doors to you.

Godliness,

Alas, Sir, present Promises to open hereafter to God and True Godliness, seldom ever ends in real performance: He who promised to go and work in his Masters Vineyard, went not, such who put me off with promises to become Godly hereafter, 'tis evident do purpose to be wicked for the present, besides do you know you shall live to be Old? Or if you should, that God will send me then to knock at your Door? Nay, and let me tell you, if I should then visit you, I fear it will be to no purpose, because, Sir, you ripen apace already in Wickedness, and Sin is of an hardening Nature, evil Habits are not easily changed, the Blackamore may as soon change his skin, or the Leopard his spots, as you may learn to do well, and open to me when you have been a long time accustomed to do evil: Therefore open to me now.

Youth,

Sir you will raise my Spirits anon, if you leave not off your Canting the sooner; you are a Gentleman, I am sure, few or none cares for. Have any of the Rulers and Nobles of the Nations embraced you, I mean strict Godliness? Why do you not see if they will entertain you?

Godliness,

Nay, pray be not offended with me, I seek your profit, I will do you no wrong; you shall not lose anything by me, if you will let me have a Lodging with you, though possibly you may lose something for my sake, but if you do, I will repay you again a hundred fold in this World, and in the World to come you shall have Life Everlasting. And what though not many Mighty, and not many Noble ones do love me, or will entertain me: 'It is not because I do not deserve esteem from them, but because they are incensed against me by the Devil, and are so in love with Vice, my Mortal Enemy. Sir, I am abused, and rendered very odious by wicked men, as if I were a factious, restless, and seditious Fellow, and this is one Reason why I am so slighted and contemned.

Youth,

I, (and to speak the truth) I cannot believe but you are the cause of all the present Discord Animosities and Confusions that are amongst us, for since you came into this Country, what Disputes, Contentions, and Distractions hath there been? When sweet Popery was generally received in this Land it was not thus.

Godliness,

I and my Children ever, I must confess, were thus censured and falsely accused, though never so stigmatized as now of late. Jerusalem of Old was called a Rebellious and bad City, because I dwelt in it, and my Enemies said of Old Time, Sedition had been there, and that it was a great Enemy to Kings and Governments. But it is no marvel I am thus abused, considering my Lord and Master himself was loaded with like Calumnies, being accused with Sedition, and called an Enemy to Caesar likewise. But let not this discourage you from receiving me into your House, for all these things are utterly contrary to my Nature, and abhorred by me and all my good Friends, and therefore pray let me come in.

Youth,

It will not be for my Honor, I shall be derided and scoffed at, should I do it, and be looked upon as a dangerous person: Therefore pray be gone from my Door.

Godliness,

What if you lose the Honor of this World, I will raise you to far greater; For Honor and Riches are with me? Yea, durable Riches and Righteousness. They that receive me, and serve Christ, God will Honor.

Youth,

Pray let me alone till another time, until I am a little older.

Godliness,

Sir, my Master commands you to remember him now in the days of your Youth; and to remember him is to embrace me: And let me tell

you, to reject me, is Rebellion against him who is the King of Kings, and Lord of Lord's; shall not what he requires you to do, be done?

Youth,

I have other business at present of greater Concern than to attend on such a Guest, take an answer therefore, and be gone.

Godliness,

Nay, do not mistake yourself, for to attend upon me, and to lead a Godly Life, is business of the greatest Concernment in the World: Were you not made and sent hither on purpose to serve and honor your Creator, and not to live like a Brute to satisfy your Lust, and serve the Devil as heretofore you have done; and if you do persist in these Courses, be sure you will perish in Hell at last for evermore.

Upon this, the Young Gallant was in a great Rage, and swore Damn him, he would be revenged on him, and on all his Friends, and never endure True Godliness more. Nay, and presently all his Companions and Attendants who were in his House (mentioned before) stirred him up to fall upon Godliness immediately, and force him away. Pride swelled like a Toad, Vain-glory vaunted himself, and both bid him disdain the very motion Godliness had made. Time-server and Please-friends bid him mind what was the All-a-mode of the Times, and do as other Young Gallants did. Scornful looked with Contempt upon True Godliness, Toss-pot had the Young Man away to the Tavern, and Gamester, after he came there, set him to play at Cards, Dice, &c. Love-lust enticed him to a Whore-house, Scoffer and Scornful lolled out their Tongues at Godliness, jeering and deriding him shamefully: Nay, and not only so, but also made base Songs of him, crying, Hie Boys, up go we. And Hate-good commanded them all to fall upon him, and rid him out of the World; and had it not

been for fear of some Neighbors (who though they were but Moral People) he had doubtless been utterly trod down under their Feet: But Blessed be God, he escaped this time also, and got away, leaving the poor Debauched Youth to himself, to gratify his own Sensual and Luxurious Appetite.

O how perverse is Flesh and Blood, in whom
All Vice abounds, and Blossoms from the Womb:
What God commands, Youth is adverse unto;
But what Hell bids, O that! 'tis that he will do.
The Rich, the Poor, with Youth I do espy
Act in their Parts in Life's short Tragedy:
But are they Men, or Beasts? See, view them well;
Souls they have, but what in them does dwell,
You may perceive if you do cast your Eyes
On what they choose and love, and what despise.

CHAP. VI.

Showing how Godliness came to knock at the Door of one Old-Age;
as also the cause and Reasons why he refused to entertain him.

Godliness being rejected both by Riches, Poverty and Youth, resolved to see whether he might not be entertained by a certain decrepited and feeble person, called Old-age, concluding within himself, that 'twas very probable his dear Friend Consideration (whom he had a long time sought for) might lodge in his House; For, said he, surely Wisdom, though he dwell not with Riches, Poverty nor Youth, yet doubtless he doth with the Aged, and therefore made up directly to his Door, where he knocked and called a considerable time without any answer, but at last Old-Age inquired who was at his Door?

Old-Age,

Who are you?

Godliness,

Your real Friend True Godliness, who would fain have a Lodging with you now at last.

Old-Age,

Godliness, I have heard I think, of you, but I do not know you. Besides, I am not able to rise up from my Chair to let you in, I have such a weak and crazy Carcass, and so full of pain and Aches that I have enough to do to sustain my own infirmities: pray come another time, don't trouble me.

Godliness,

Alas Father, you may not live another day, Death may seize you before tomorrow morning, why should you put me off, I was formerly at your door when you was young, and then you told me you could not open to me, because you had not sowed all your wild Oats, and you were too young, and I was not a fit Companion for Youth.

Moreover, you then said, when you were old you would let me in; and will you put me off now too, pray rise and open to me.

But all the ways and means Godliness could use, signified nothing he was settled so on his Lees, and had such abundance of stubborn and rebellious Servants and Children, that they would not suffer him to show Godliness the least favor; the Names of some of them were, besides Weary-limbs, Dim-eyes and Peevish-hard-heart, Impenitency, Self-conceit, Enmity, Unbelief and Ignorance, with many more of like sort; the first I named were his own Natural-Offspring, and somewhat younger than the rest; Hard-heart he had nourished and fed continually from his Youth, for Godliness found him at his House when he gave him a visit in the prime of his Daies. But now he was grown a very stout, stubborn and obdurate Piece; this Fellow made Old-Age not to regard at all, nor fear the threats of God. And he was so void of Pity, that he stirred Old-Age up to stifle poor Conscience, who kept his Accompts; and at every turn, to tread him underfoot, if he had at any time so much light and power as to tell him of his Debts, viz. what abundance of abominable sins he had committed against God, nay not only so, but not to regard nor pity the sad estate of his own Soul; nor did he concern himself with the low condition of God's Church, and the Protestant Religion in this dismal hour, but would curse and swear, and tell many stories and filthy Lies, and now and then be Drunk, notwithstanding he was even ready to drop into Hell, and but seldom cry, God forgive me; and all this comes to pass through the evil nature of this cursed Hard-heart, and his Companions Enmity and Unbelief.

These three also had bred up another graceless Villain as bad as themselves, one Impenitency, so that all that could be said to him by Godliness and his servant Theology, concerning the detestable nature of sin and his miserable condition, yet he could not be

brought to repent, nor to let one tear fall for his sins, so that that word of the blessed Apostle was made good in him, But after thy hard and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous Judgments of God; Who will render to every man according to his deeds.

Ignorance was in Young-man's House, and in Poverty's House, but not such a sottish Ignorance as seemed to be with this Father Old-Age, for he told him God did not mind nor trouble himself to take notice of what men did here below, but was taken up about high matters in Heaven; neither indeed could he believe he saw through the thick Clouds; Is not God (said he) in the height of Heaven, and behold the height of the Stars how high they are. And how doth God know? Can he judge through the dark Clouds? Thick Clouds are a Covering to him that he seeth not; and he walketh in the Circuit of Heaven, Job 22:12,13,14.

Moreover, He and Unbelief told him, though he was a notorious Swearer, Liar and a very drunken Sot, that he had as good a heart as the best, and that to read and hear some good Prayers, and to mean well, was godliness enough for him. Besides, they would not suffer him to believe that God would ever cast any of his Creatures, whom he had made, into a Lake of Fire and Brimstone, for such a small frivolous thing as Sin was; nay, he was persuaded by them to believe there was no Hell at all. And as touching Heaven they told him, there might be some such thing, and that though he might not have so good a place there as some men, yet he should get in amongst the Crowd, and find some corner or other, for Heaven was a very large place.

Self-conceit caused him to think so highly of himself, that notwithstanding all that Godliness could say to confute Ignorance

and Unbelief, he did not mind at all, for he said they were all Fools who troubled themselves about sin and another World, and that he who had lived so many years, understood better, and he knew what he had to do, and bid Godliness (in conclusion) hold his prating, For, saith he, every Tub must stand upon his own bottom, and sure I am, God will not cast away an old man; I was born a Christian, and made a Child of God, a Member of Christ, an Heir to the Kingdom of Heaven by my Baptism; (our Minister told me so) and would you persuade me to think my condition is bad at last; no, Sir, I understand what Religion is very well; do not mistake yourself, for I do not see I am much pressed by my ordinary to strike Godliness. But to come now and then to hear Prayers, and receive the Sacrament, and this I resolve to do, and though my condition is rendered so bad by you, I am sure there are many in our Parish, yet good Church-men, as bad, nay far worse than I.

Godliness by this time perceived Old-age was so hardened in his Sin, and trained up by Ignorance so long a time, that 'twas next to an impossibility ever to think the evil habits he hath got by being accustomed so long to those evil ways of Vice and Ungodliness, should ever be changed, considering he was become so unteachable and Self-conceited, was resolved to leave him, not thinking it was worth his time to wait longer at his Door, nor give any reply to those base-bred Children, and Servants he kept in his House; for Peevish made him so froppish, that there was no speaking to him, remembering that word of the Prophet, Can the Ethiopian change his Skin, or the Leopard his Spots? Then may you who are accustomed to do evil, learn to do well. Yet he could not but take pity of him, considering his Age, therefore gave him this following general Reply, and departed.

Godliness,

Father Old-age it grieves me to find you thus blind, and hardened in your evil ways; and the rather, because I see your enemy Death, also standing with his Sword drawn here at your Door ready to enter in, and Hell is at his heels. Alas, Death who now shakes his Sword over your head, will soon sheath it in your heart. What will you do who contemn True Godliness through Ignorance, when you come to stand before God in Judgment, there is but a little airy breathings between you and Eternal Burnings; it's better to have your eyes open on Earth, to bewail your Sins, than to have your eyes open in Hell to bewail your Sufferings, though you will not let me in now, who would make you happy, yet you will not be able ever long to keep Death out, who will make you eternally miserable. 'It is sad you will not see your danger till you cannot escape your danger. As I now stand at your Door, saying, Open to me, but am not let in: so you ever long will say, Lord, Lord open to you, but you shall be kept out, for none but those who receive me into their Hearts on Earth, shall be received by Christ hereafter into Heaven. Those who contemn Godliness here, shall be condemned for their ungodliness hereafter. Your poor deluded Soul, who thinks its state so good without Grace and Regeneration, will find it bad ever long under wrath and condemnation, For except a man be born again, he cannot enter into the Kingdom of God, John 3:3.

This is the day of God's longsuffering, but quickly will come the day of your longsuffering; for He whose mercy you have abused while you live, will let out His Vengeance against you to Eternity when you die; much to the same purpose he spoke to him and with abundance of sorrow, left him to perish in his sins.

How sad's the case of frail and mortal man,

Whose time is short, its length is but a span.

In Youth he's proud, Ambition then so Reigns,
That he true Grace and Godliness disdains.
Virtue is then contemned, 'tis Vice which he
Doth make his choice, but yet does hope to be,
When Old-age comes, another man, for know
He would have Heaven, but not let the Earth go;
But when he's old, sin in him's grown so strong,
He's more adverse to Grace than are the Young.
Take heed you don't upon Old-age depend,
Least he deals by you like a Traitorous Friend.

CHAP. VII.

Showing how True Godliness, in his Travels, chanced to fall into a certain Island, where he met with a great number of cruel Enemies, who conspired together to take away his Life, and the Life of his Servants; but their Grand Plot failing, they contrived many Sham-plots, to cast the whole Intreague upon his own Friends and Servants; together with True Godliness's sad and grievous Lamentation.

True Godliness having Travelled (as you have heard) up and down in the World for many years, and suffered divers hardships and grand

Affronts and abuses, at last came, by the gracious Providence of God, into a small Isle; neither did he Travel alone, but like a High-born Prince, though in a state of Exile; he had some Servants to attend and wait upon him, who loved their Master as their own Souls, yea, and above their natural lives; their Names were Heavenly, New-man, Innocency, Humility, Sincerity, Temperance, Sobriety, Faithful, New-obedience, Hope-well, True-love, Blessed, Experience, Excellent Knowledge, Christian Courage, Vehement Desire, Godly Zeal, with many more. Now, after he had been for some considerable time in the said Island, and had through his sweet and Heavenly and peaceable carriage, got himself many Friends and Favorites, having lived many years in good credit and esteem amongst them, and nobody thought or dreamt he had been in the least danger. But in process of time, on a sudden, there being a little before arrived in the same Isle, a great number of outlandish-men, called by some Muhammadans; but their right name, it seems was Babylonians, being Natives of a great City that bears that Name.

Now divers strange ridiculous Orders of men they had amongst them, and all cruel enemies to True Godliness. But one Order of them proved more subtle and implacable than the rest, called Loyalatites, being as 'tis said, the Spurious Off-spring of one Ignatius, who were men of such base Spirits, that they were content to become mere Pimps and Panders to a great Whore, endeavoring always to allure Kings, Princes, and mighty men to commit Fornication with her; and if they could not effect that, then they persuade Subjects to cast off their Allegiance to their Spiritual and Temporal Sovereign, and to own the Usurped Power and Jurisdiction of their Master the King of Babylon. Now these men remembering what a great enemy True Godliness had been to them in the same Isle in former times, and how he had forced them to pack up their Trumpery and be gone; nay, and not only so, but also found that he

had got a great number of the Inhabitants of the said Isle, to side with him against their beloved Mistress and great Goddess Diana, which they feared might stand in the way of her mounting the Saddle once again, they maliciously and traitorously made a devilish Conspiracy to destroy True Godliness, and all those who favored him, and to set up false and counterfeit Godliness in his stead; and indeed so far they had proceeded in this hellish design, that by the help of some deluded souls, they had brought over to their party, had not the all wise God (who always took care of his precious Darling Godliness) by his most eminent and over-ruling Providence, defeated the Conspiracy and discovered the Conspirators. Godliness with his Servants, and all his poor Friends would doubtless have had the greatest blow that he had met with for many Ages before; but they being betrayed by one who seemed to adhere to their Party, who was privy to their horrible, bloody and detestable intention, having (unknown to them) a kindness for True Godliness, and his despised Friends and Servants; whereupon the whole Island was enraged against these cruel Babylonians, and called a Counsel together to search into the bottom of their Hellish design; and so it happened that divers great Lords who had been poisoned with their bloody and detestable principles were found in the Conspiracy, and were Attainted for High Treason, for though their great design was to destroy True Godliness, yet they, as it seemed, consulted also to destroy the Prince of the Country, and all who were true Favorites of Godliness. And in the conclusion, one of the Lord's in the Conspiracy had his Head cut off, and divers of (the Loyalatites, or) Ignatius's Off-spring, were drawn hanged and quartered. Now one would have thought this eminent hand of God's Vengeance against them, might have deterred them forever attempting the ruin and utter overthrow of True Godliness anymore; but they having an implacable hatred against him, because they know he is an utter enemy to all Treasons, Idolatries, Superstitions, Murders, Fornications, Witch-crafts, and

all other horrible Crimes, and cursed Abominations of their unchaste, defiled and bloody Mistress, in a clandestine way endeavored to bring True Godliness, and many of his Friends and Favorites into Contempt, and thereby set all the Inhabitants of the Isle against him; which Designs of theirs was managed divers manner of ways, and (though some of their Stratagems were happily discovered, yet some others of them too far prevailed amongst the generality of People, who God knows Naturally are adverse to him, having (as you have heard) grievous Enmity in their Hearts against him.

Now, True Godliness perceiving how the Inhabitants of the said Island were Corrupted, partly by these Babylonians, and partly by other evil Impostors and Seducers, whose Errors greatly prevailed; and how generally People of all sorts were drawn away by the subtlety of Apollyon, and the Pollution and Treachery of their own Hearts to all manner of Vice and Ungodliness; he being by this means brought into great Contempt, began to be very sad, considering what a brave Isle for Grace and Holiness it had formerly been; nay, and that which added to his Trouble, was those great Divisions and Animosities that were amongst those who Professed themselves to be his chiefest Friends, together with the consideration of the great Evils and Enormities of their Lives, for it was come to such a pass, that it was hard to discern the Professor (as they were called) from the Profane, Pride, Covetousness, want of love and zeal to him, abounding wonderfully amongst the generality of them; so that he evidently saw that he was grievously slighted, disowned, and neglected almost by all sorts whatsoever; and that the favor and countenance which most people showed him, was but from the teeth outwards, and that they not heartily and cordially love and delight in him: Moreover, he perceived also, that there was a grand Conspiracy carrying on by Apollyon and his Emissaries in many Countries where

he had been formerly countenanced; and that the Babylonians were in great hopes to get counterfeit Godliness set up in his stead, began to make a grievous lamentation after this manner.

Godliness's Lamentation.

How shall I express my grief or utter my complaint? O, the sorrow that seizes on my Soul! I that am the noble Off-spring of the universal Monarch of the whole World, the true Favorite of Heaven, the true interest of all Nations, Kingdoms and Common-wealth's; a fit companion for Princes, and all the noble ones of the Earth; the only benefactor of all Mortals, that continually seeks the good and eternal felicity of their Souls, who strives to deliver them from Wrath and Judgment, and to stop the destroying Angel from executing vengeance: Should this day be thus slighted, vilified, censured, and stigmatized, and have all manner of cursed and detestable evils and abominations laid to my charge. For,

First, I am charged with Heresy, a horrible crime indeed, but 'tis no other than I was of old times accused with. But what is the Heresy? What my Doctrine is, is showed in the first chapter of this Book, to which I refer the reader; but I may say with St. Paul; After that way which they call Heresy, so I teach men to worship the God of their Fathers, and not to believe anything but what is written in the Old and New Testament. Counterfeit Godliness, 'tis true may be justly charged upon this account, whose errors are capital, as hath been evinced again and again, by many worthy Protestants.

Secondly, I am accused to be a common Disturber, a mere Make-bate, setting one man against another, the Father against the Son, and the Son against the Father; the Mother-in-law against the Daughter-in-law, and the Daughter-in-law against the Mother-in-law; dividing Cities, Towns, and Villages, setting Neighbor against

Neighbor. O, how doth this wound my heart! Was ever any dealt with as I am? Shall such things as these be fathered upon me? I do this day protest and declare before God and all the World, I am abused and unjustly charged, for I am for Peace, Unity, and Concord, and always do teach it; I abhor Strife and Contention, and every evil work, and have endeavored to bring all men to live in love one with another; but if it fall out at any time where I am received, that the Father is set against the Son, and the Son against the Father, or one Neighbor, against another, 'tis not I that am the cause of it, but that cursed enemy Pride, Unbelief and Sensuality, that is in the hearts of the adverse party, they having espoused the interest of Apollyon, my grand Enemy; and alas, it will be so, unless I could connive at, or bear with those cursed evils which are in the hearts of men. But can it be supposed, that Virtue should wink at, or side with filthy Vice, or True Godliness allow of, and indulge men in Ungodliness, or Truth join or close in with Error? Alas, should I do this I should lose my very being, and be no more what I am; for as 'tis impossible for Light to have fellowship with Darkness, or Christ to have concord with Belial, so 'tis for me to allow of or bear with any of the evil enormities of the children of men; should my Children do it, they would at that very instant cease to be my Children; therefore let all the World bear me witness this day, that I clear myself of those foul crimes and calumnies that I am charged with. And further, to vindicate myself, I call in my old friend Saint James, pray hear what he hath to say about the horrible charge brought against me. St. James, pray speak to this great case, from whence come that Strife, Wars and Contention that is in the World? Am I the cause of it?

James, From whence come wars and fighting among men? Come they not hence, even of their lusts that war in their members? Ye lust and have not, ye kill and desire to have, and cannot obtain, &c. If you have bitter envying's and strife in your hearts, glory not, lie not

against the truth; (mark that) this wisdom descendeth not from above, but is earthly, sensual, devilish. O blessed St. James, thou hast cleared me, for I True Godliness am the Truth, whosoever receives me, receives the Truth, the Doctrine of Truth, and the Truth of Grace. But pray, St. James go on, Where envying and strife is, there is confusion and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without wrangling, and without hypocrisy. It is enough I always teach men and women, who embrace me, to be holy, peaceable, gentle, and easy to be entreated, full of mercy, to hate hypocrisy, and all the deeds of the flesh. Therefore take notice, if any who are called by my name, or profess love to me, are unholy, quarrelsome, given to strife, debate and contention, falling out with their Neighbors, making causeless disturbance in the Town, Place, or House where they dwell, I do this day disown them; and indeed I fear 'tis they who have in part exposed me to reproach and contempt in these evil days.

I am accused also with Sedition and Faction, and for being the chief ring-leader of Sects, &c. But I may well say, with my old friend, St. Paul (who was accused by Tertullus in like sort) being called a pestilent Fellow, and a mover of Sedition, &c. Acts 24:5. I am clear from this evil Charge, neither can they prove this Accusation against me, I have been travelling up and down in most parts of the earth for almost six thousand years, and 'tis strange, were I really guilty, that none should come forth and prove it against me. Therefore know ye, that the Doctrine, I True Godliness, the Off-spring of Jehovah, the darling of Heaven, do, and ever did teach upon this account, is this, viz. That Husbands ought to love their Wives, Wives to obey their Husbands, Children to honor their Parents, and Parents to carry it wisely towards their Children, and to bring them up in the fear and nurture of the Lord. Servants to obey their Masters, and Masters to

carry it well towards their Servants; and Neighbors to live in love one with another, and Subjects to obey their Prince. Did I not ever teach this Doctrine, viz. That all Men ought to be subject to Principalities, to obey Magistrates, and to be ready to every good work, Tit. 3:1. And if Christians at any time are by their Superiors required to do such things, that they conceive are contrary to the Word and Will of God, then I bid them patiently to suffer, and not to resist, but to learn of my blessed Master, who when he was reviled, reviled not again, and when he suffered, he threatened not. But palpable 'tis, if men are bound to submit to their Superiors in all things, in Divine matters whatsoever, then the Apostles were faulty, who in spiritual things cried out, Whether it be right in the sight of God, to hearken to you rather than God, judge ye. Besides, this would cause Persecution forever to cease, and charge all the Martyrs in every Age of the World, not only with disobedience, but also with folly; and then also it would follow, whatsoever Religion in any Nation, the chief Magistrate thereof does set up, must be subjected to, which sure no wise man will say ought to be done; therefore I am for rendering to Caesar the things which are Caesar's, and unto God the things that are God's, Mark 12:17.

But these things are not the whole cause of my Lamentation, but there are many other reasons.

Alas, I am not only abused and laid under reproach and infamy by my open enemies, but also basely slighted by many of those who pretend love and respect to me; most indeed, now a days, do but complement me, they speak me fair to my face, but their hearts are not with me: Was there ever more Godliness professed and less practiced, and more without doors and less within? Did ever Pride, Covetousness, Vain-glory, Self-love, Slavish-fear, Carnality, and Luke warmness, attend any People who called themselves Christians,

Saints, and Members of Christ, as in these days? There are some who profess love to me, that I am ashamed of, they do me more wrong than the open profane. I may cry alas, and call long enough upon many in these days; nay, beg as it were, upon my bare knees to be entertained by them, and all in vain, for they will not mind me, nor take me in; I meet indeed with nothing but feigned promises from the most of people: I will open to you, Sir, I intend to let you in, I am resolved to embrace you hereafter, &c. And thus I am put off and slighted from day today. O, How long have I waited at the doors of some of these deceived Souls, even till they are grown old, and all to no purpose, for I have seen death often seize and carry them away before I could get into their houses, that so I might save them from Hell (where now 'tis to be feared they are) O, with what unkind dealings do I meet withal! Is it not sad, that Vice and Ungodliness should be by many so countenanced, and I hated, resisted, and contemned in every place, almost by everybody; for Riches contemns me, Poverty dislikes me, Youth derides me, Old Age will not know me, Legalist miscalls me, and Formality plays the hypocrite with me, and the Babylonians seek to take away my life; I have a multitude of enemies, and but a few friends.

But in the midst of my Lamentation the thoughts of those glorious promises of God concerning what he hath said of me in the latter days, does revive my heart; for though I have few to plead my cause, or to clear my innocence, and am like to be run down by Apollyon and his spurious Off-spring, Lust and Ungodliness, yet I see my day is a coming when sin shall be ashamed and iniquity stop her mouth, Psal. 107:42. When the Holy of the Lord shall be esteemed honorable, and it shall be a reproach to be wicked. Though I am now slighted I shall then be prized; Jehovah will make my Glory to shine forth In the midst of all Nations, and my Children shall flourish in every place; and in that day none shall dare to open their ungodly

mouths against me, nor shall I need to travel up and down to seek for entertainment. For the knowledge of the Glory of the Lord shall cover the Earth, as the Waters do the Sea. In that day there shall be upon the Bells of the Horses Holiness unto the Lord; and the Pots in the Lord's House shall be like the Bowls before the Altar. Yea, every Pot in Jerusalem and Judah shall be Holiness unto the Lord of Hosts, and all they that Sacrifice shall come and take of them and seeth therein; and in that day there shall be no more a Canaanite in the House of the Lord of Hosts. Zach. 14:20,21. Nay, and this also adds to my joy in the midst of my sorrow, this longed-for-day is near, and hastens greatly; 'tis but a little while, and there will be a great alteration in the World, the Angel who enlightens the Earth with his Glory, will suddenly cry, Babylon the Great is fallen, is fallen, Rev. 18:13,2.

CHAP. VIII.

Showing how True Godliness, after this Travelled towards the City Jerusalem, near to which was a small Village, called Religion, in which dwelt one Mr. Legalist, at whose Door he knocked; showing the Cause also why he did not entertain him.

Godliness having hitherto happily escaped with his Life, thought it now full time to leave those Parts where he had Travelled up and down a great while, and suffered many hardships, being generally basely slighted and contemned by all wheresoever he came, and to Travel into some other Country, amongst People (if he could find such) who were not so abominably wicked, however, not such visible and open Enemies, to him as others were: And he thought within himself, it might be his best way to bend his Course towards

Jerusalem, for hitherto he hath wandered up and down the Confines of Assyria, Edwna, Spiritual Sodom and Egypt, but so it fell out, before he entered into the Salem, he perceived a Village lying near the City, and the Name of that Town he understood was Religion, a place much frequented by all true Sioner's (for so the Inhabitants of the City Jerusalem are called.) Now, he presently made up thither, and being informed that one Mr. Legalist lived at the Towns end, near Mount Sinai, he resolved to give him a Visit, and immediately came to his Door, where with great earnestness he knocked, and he being within, spoke to this purpose.

Legalist,

Who is at my Door?

Godliness,

Sir, a stranger to you, though your very good Friend, and one who would gladly have a Lodging in your House.

Legalist,

What is your Name?

Godliness,

Sir, my Name is True Godliness.

Legalist,

I wonder much you should say you are a stranger to me, whereas I have been so long time acquainted with you, and know you so well.

Godliness,

Sir, 'tis your great mistake, for I am sure you know me not, nor were you ever yet acquainted with me.

Legalist,

What, do I not know True Godliness, this is strange; do not you and I converse together every day?

Godliness,

Sir, I am not the person you take me for, there is one or two more who go sometimes by my Name, and 'tis very probable you may be acquainted with one of them; pray what are his manners; what Doctrine I mean, doth he teach you, for by that I shall know who it is.

Legalist,

Why, Sir, he teaches me to keep the Commandments of God, to lead a Righteous Life, to do unto all men as I would they should do unto me.

Godliness,

O, Sir, that is my Friend and honest Neighbor Morality, one that I love very well, and I am sure 'tis your great Ignorance to take him for me; he will not say his Name is True Godliness, for though in some things we are a little alike, I teaching the same Doctrine you mention, yet we differ exceedingly in many things. First, we herein agree; he says, you must keep God's Commands I say so too. 2. He says, you must be righteous, I say the like. And 3. That you must do unto all men as you would have them do to you, I say the very same, it being my Masters own Doctrine.

Legalist,

Why, wherein then, Sir, pray do you differ?

Godliness,

He teaches you to seek for Justification by doing, but I only by believing; he by keeping the Law, or by living a sober and honest Life, I by God's Free Grace, through the Merits of Christ.

Legalist,

What is that Friend you say, are we not required to keep the Law of God?

Godliness,

No, Sir, you ought to keep it as far as you are able, though not as it is the Law of Works, but as 'tis the Law of Christ; but you must not look for Righteousness and Justification, by your keeping the Law in any sense (it was on this very Block the Jews of Old stumbled, and were broken in pieces) because you have sinned, and daily do break the Law; and the least transgression thereof, exposeth you to the wrath and curse of God.

Legalist,

I know I cannot perfectly keep the Law? But I will do (by the help of God) what I can; and wherein I through weakness do transgress, the Lord is merciful, and I trust he will forgive me.

Godliness,

Forgive you! Why he hath said, he will in no wise clear the guilty, moreover, what the Law saith, it saith to them that are under the

Law, that all mouths may be stopped, and the whole world become guilty before God.

Legalist,

What do you say? Will not God forgive me who am a penitent person? O what a horrible Doctrine is this! I believe he will not forgive the impenitent, and they are such guilty ones only that the Scripture speaks of.

Godliness,

Mistake not Sir, all are guilty, all have broke the Law, all are under sin and wrath; 'tis not your Repentance will do; God will not forgive any man, let him be who he will, except he believes in Jesus Christ, and takes hold of the Merits of his Blood, for as by the deeds of the Law no flesh shall be justified, so God will not pardon your sins, notwithstanding your Repentance, as a simple act of his Mercy, unless you fly to him through Christ, who hath satisfied his Justice; for what you say renders Christ's glorious undertakings void and unnecessary; and so does cast a great reflection upon the wisdom of God in sending his Son into the World.

Legalist,

How do you make that appear?

Godliness,

Do you not say you will do what you can to keep the Law; and wherein you transgress, God will through his Mercy forgive you; now if God doth accept of your obedience in keeping the Law, and forgive all your deviations, as a simple act of his Mercy, and that hereby you are justified and accepted by him, why then did he send Jesus Christ

into the World to die the cursed death of the Cross? For if by this way Righteousness and Salvation is attainable, it is evident Christ is dead in vain; for could not God have done all this if Christ had never come? Thou art a wretched creature, and therefore look to Christ, or thou art undone.

Legalist,

Why do you tell me of Christ? Do you take me to be a sinner like other men? Am I as this Publican ? I have all my days lived a holy and blameless life, and therefore shall be justified.

Godliness,

I am ashamed of you; you have 'tis evident a slight esteem of Christ.

Legalist,

Nay Sir, do not mistake me neither; I do not think my Righteousness justifies me any otherwise, then through the Merits of Christ.

Godliness,

Sir, you err exceedingly; 'tis not your personal Righteousness, no, not through Christ's Merits, that does Justify, but the personal Righteousness of Christ, received by Faith alone. Alas now you discover indeed what a great stranger you are to me; you are one of those Just men it seems that never went astray, or righteous ones that Christ came not to call. Alas, I always do declare and testify that all men must perish without Faith in Christ. Doth not the text positively say, He that believeth not shall be damned. He that hath the Son, hath Life; and he that hath not the Son, shall not see Life, but the wrath of God abides upon him. Sir, there is no other Name

given under heaven whereby men can be saved. Another foundation can no man lay than that which is laid, which is Jesus Christ.

Come let me into your house, and I will expel these dark Clouds, and teach you another kind of Doctrine; I will help you to be holy, and not to depend upon it; to be righteous, but not to trust in it; I will lead you to say, In the Lord have I righteousness; and that he is made unto us of God righteousness, &c. I tell you plainly I cannot speak peace to you; but if I come into you, you must turn out of your house those helpless and unprofitable servants you have got.

Legalist,

What Servants would you have me turn out?

Godliness,

Why, you must turn Moses out. Do you not read, he was not to abide in the house forever? Mr. Miss-belief, and Good Opinion, and Self-righteousness you must turn out. Nay, in a word, you must also remove your Dwelling further off from Mount Sinai; for look about you, be gone quickly, for I see dreadful Flashes of Lightning, the Mountain seems to be all on fire; and hark don't you hear it Thunder, Legalist? God is angry with you Sir, there is no seeing of his face, but through a Mediator.

Legalist,

What must I turn holy Moses out of doors?

Godliness,

I Sir, that you must; don't you remember, that those who said they were Moses's Disciples, cast out the poor blind man that received my

dear Master? 'It is not Moses nor Elias, but Jesus only that must dwell with you: Nay, and you must cast out Blind Zeal, Ignorance, and Legal Heart too, for these are dangerous Fellows! And in their room I will place; True Zeal, Right Faith, Broken Heart and Good Understanding. Nay, Sir, and let me tell you, if you do not, and that quickly, expel these out of your Tabernacle, you will be undone, and perish in your sins; for notwithstanding your great hopes of Heaven, they will soon thrust you down to Hell; for Publicans and Harlots go into Heaven before you.

Upon this he began to be very angry, and gave True Godliness, hard words, calling him Libertine and Antinomian, one that True Godliness does as little love as he: Moreover, Mr. Legalist told him, that he was sure that he whom he had already received into his house was True Godliness; and, saith he, you are but an Impostor, and in a great rage bid him be gone from his door: Upon this, Godliness perceiving Mr. Legalist was so wedded to his own Opinion, that there was no hopes of getting entertainment in his House, he left him, and travelled a little further into the Town; being told one Mr. Formalist lived not far off: whereupon he resolved to go directly to his House.

Sad case, most Noble Prince! What travel still

From place to place, and yet is there none will

Thee embrace? What, not in such a Town?

Doth Legalist thus basely tread thee down?

Nay of all men I see there's cause to fear,

He never will, Blest Prince! To thee adhere:

What slighted by Professor and Profane!

Where's then the man who will thee entertain?

Some men are blind, and therefore perish do;

And those who think they see, these perish too.

CHAP. IX.

Showing how Godliness came to one Mr. Formalist's Door, who bid him very welcome; but he suspecting his Integrity, and that he harbored divers grand Enemies of his, particularly one Hypocrisy; refused to go in: also How Hypocrisy came to be discovered; wherein you have his Character, or a clear and compendious Description of him; showing likewise, how Mr. Formalist at last refused to entertain True Godliness.

Godliness being (as I told you) informed that there was another great Professor living in this Village or Town, of Religion, he thought it was convenient for him to see whether he might not get a Lodging in his House, because he was a man whom all the Neighborhood said had a great Love to True Godliness; nay, many verily thought he had for a long time taken up his Lodging with him, and wondered when they heard him ask for his House (for by that means they perceived he was a stranger to him) but it was a considerable time before he could find where he dwelt. For it appeared he was called by another Name, viz. Devotion; but at last coming by one man's door, and by another, he heard a man at Prayer, and he spoke so loud, that all who walked along the Street, with much ease might hear him; he then presently concluded it was very probable he might dwell there; and to his door he came, and knocked as he used to do, and was soon heard.

Formalist,

Who's there?

Godliness,

My Name Sir, is True Godliness.

Formalist,

True Godliness, Pray Sir, come in; there is none in all the World I love more dearly; the best Room in all my house is at your Service; pray where have you been, and what News do you hear? Are the Imperialists and Turks yet come to engage? How goes things in the World? How doth it fare with our poor Protestant Brethren in France? What News from Scotland? When will the Times be better? I hear the Penal Laws are prosecuted severely against Dissenters: Many such Questions he asked, and professed abundance of Respect to True Godliness (and as you heard) bid him come in, but never went about to open the door. Godliness was grieved to find him so full of words; but more especially because he took up his time, and troubled his head so much to inquire after News; nay and that too, when he should open to True Godliness; and just upon ending his Devotion; for it appears he had newly done Prayer; yet nevertheless Godliness very coolly answered him to this purpose.

Godliness,

Sir, As to your first Question, I answer (being willing to inform you where I have been) I have wandered about from place to place to seek entertainment, I mean a fit and convenient Lodging for a little time; for it will not be long ever I have done travelling; but I am fallen into such an evil and perilous time, that scarcely anybody will

show me the favor as to take me in, and make me welcome. Riches, Poverty, Youth and Old-age have all refused me, and shut their doors most basely upon me; and since I came into these parts, and particularly to your Town, where everyone concluded I should be most kindly embraced, the very first man I came to hath denied me entertainment, nay, and not only so, but also called me at his pleasure.

Formalist,

What man's that for God's sake?

Godliness,

Friend, don't take God's Name in vain, I cannot bear it; but to answer your Question, the man is called Legalist.

Formalist,

O Sir, there is not a man in all this Town more haughty, proud and conceited than he; he concludes I warrant you, that he hath Godliness enough already; he makes in truth the whole of Religion to consist in Principles of Morality: I have heard him say, that if a man do lead or square his Life but as near as he can, according to the Law of the Ten Commandments, not being guilty of gross Sins, or willfully breaks any Precepts of the Two Tables, he shall be saved: Now he never considers all the while the necessity of Faith and Regeneration, and although he trusteth thus to his own Righteousness, yet I could pick many holes in his Coat; for he is a very worldly, proud, and passionate person; nay, and he himself confesseth he is a Sinner, and yet would be justified by the Law; whereas you know the least Sins, Lusts of the Heart, and evil Thoughts, are a breach of it, and the smallest breach is Death, and eternal Wrath, without a compensation

made to offend Justice; and none was able to do this, but Jesus Christ, and none have the blessing of his undertaking, but such only who do believe.

Godliness,

You seem to have a good understanding, and can talk well, but how comes it about you let me stand all this time at your door? Is this your kindness to me? What signifies your knowledge and parts, except you entertain True Godliness.

Legal.

I have opened (you may perceive) to you already, you are in my affections, and I will further open to you; pray come in.

Godliness,

Nay do not mistake yourself; you have opened to me in one respect, but not in another; you seem to like my form, but not my power; my external Rites, but not my internal Life. I am indeed received into your Head, but not into your Heart; I may be in your Judgment, worth embracing, but your will consents not to receive me; you like my Garb, but love not my Person; you are (I know) a Professor of me, but not a Possessor of me: The truth is, I Suspect you.

Formalist,

Suspect me Sir! For what?

Godliness,

That you have one or two implacable Enemies of mine hid secretly in your House.

Formalist,

Who, I Sir! God forbid I should hide any cursed Enemies of True Godliness: Who are they? Pray tell me their Names.

Godliness,

Old-Man, Carnal Affections, and Hypocrisy.

Formalist,

As touching the Old-Man, there is no Christian (you know) can be quite rid of him; but God forbid I should show him any countenance: And as to Carnal Affections, in this you do mistake; for my Affections are spiritual. But why should you think I harbor Hypocrisy in my House? I will assure you there is none in all the world I hate more than this base Fellow; for I know God abhors him; and shall I show countenance to him? Lord, far be it from me!

Godliness,

Nay Formalist, be not too confident; 'tis not your bare denial of it which is sufficient to acquit you of the suspicion I have of you upon this account; but since you deny it, I will see if I cannot find him out, for you have a certain Officer in your House, whom I am sure can make a righteous decision, if he be not basely corrupted and blinded by your pretending so much Love and Zeal to seeming Holiness. I know he will not flatter any man, but speak according to his Light and Knowledge impartially at all times. Sir, I will appeal unto him.

Formalist,

What is his Name?

Godliness,

His Name is Conscience.

Upon this, Conscience was called, and inquired of, after this manner;

Godliness,

Conscience, I do require you in the fear of God, to answer me a question or two concerning your Master; Doth he nor secretly lodge and hide one in his house called Hypocrisy? For I very much suspect him herein to be guilty; What do you say?

Conscience,

Sir, if you please to give me his Character, or give me some certain signs of his behavior and properties, whereby I may know him, I will faithfully discover all that I understand as touching this matter.

Godliness,

Conscience, I thank you, you speak like an honest man; and indeed I have always found you impartial according to your Light: I will then give you such a Description of this subtle and deceitful Enemy of mine, that you cannot well mistake; and this I shall do by propounding a few questions to you.

Sir, was he ever thoroughly wounded in the sense of sin as 'tis sin, being convinced of the ugly and abominable Nature thereof; there being nothing in all the world more hateful to God than that; not only convinced of the evil which does attend it, or is the fruit of it, but also of that cursed evil there is in it, it being utterly contrary to the holy and pure Nature of God, a breach of his Law, and that which hath made a breach between God and Man, and basely defaced the

Image of God in him, and is the absolute cause of all that abominable enmity that is in his heart against God and Me his Blessed Offspring; and also makes man in love with the ways of the Devil, nay to be like the Devil, conformable to him, and to do his will?

Secondly, Is there no one Sin that secretly he loves and lives in (the evil habit never being broken) have you nor found him now and then telling Lie for his advantage sake; or in telling of tales or stories, adding to them, to please the company; or to excuse himself when accused of this or that, that so he may gain credit? Is he not sometimes overtaken by Drunkenness? Is he not proud, minding more the Honor, praise and applause of men in what he doth in Religion, than the praise of God? Is he not Covetous? Doth he give according to his Ability to the poor? Doth he not rob God, to serve the World? I mean neglect hearing of God's Word, and other indispensable Duties, for worldly Profit sake; and so prefer the World above the Word? Doth he never in Trading offend you in speaking better of his Commodities than they deserve? Is not the World more in his love and affections than God and Jesus Christ? Does he always give good and just weight and measure, and not take unlawful profit? Doth he not make gain of Godliness, and use Religion as a Cloak to cover his secret sins? Doth he concern himself for the interest of the Gospel, and by his open-heartedness, show upon that account he loves Christ above Son or Daughter? Is he resolved to part with all rather than to sin against God, and to offend you his poor Conscience? Doth he see more evil in the least Sin, than in the greatest Suffering?

Thirdly, Doth he desire as much to have his Sins mortified as pardoned; to be made holy here, as well as happy hereafter? Is he as much in love with the work of holiness, as with the wages of holiness? Doth he love the word of God, because of the purity of it? Is

he willing to bear the Cross, as well as wear the Crown, to be with Christ in his Temptations here, as well as with Christ in his Exaltations hereafter? To live to God on earth, as well as to live with God in heaven?

Fourthly, Is he the same in private as in public? Doth he not rest satisfied upon the bare performance of Duty, not minding whether he hath met with God or not? Doth he pray in private, as if men saw him, and in public, as knowing God sees him? Doth not his satisfaction more lie in his asking of God, than in his receiving from God? Does he not seek more for suitable words in Prayer, than for a suitable heart? Doth not he study more for acute expressions to affect the hearts of others, than to meet with powerful impressions upon his own? Doth he not lengthen his Prayers before others, and hurry them over in private? Doth he as much endeavor after what he needs from God, as that which he seeks of God.

Fifthly, Can he bear reproofs kindly for his faults, and take them patiently; nay, and esteem him his greatest friend who deals most cordially with him? Is he ready to take shame to himself, and give glory to God? Can he be contented in the ways of God, though he meets with little sensible comfort from God, nor outward respect from Saints?

Sixthly, Doth he as much desire to have his heart filled with Grace, as his head with knowledge? Doth he take as much care to make the Glory of God his end in what he doth, as the Command of God his ground in what he doth.

Seventhly, Is he not more severe in pressing the lesser concerns of Religion, than in urging the greater? Doth he not require those Duties of others which he himself is loath to practice? Is he not more curious to know other men's conditions than his own?

Eighthly, Hath he received a whole Christ with a whole heart? First, A whole Christ comprehends all his Offices, and a whole heart comprehends all his Faculties. Hath he received Christ not only as a Priest, to die for him, but also as a Prince to rule over him? Doth he obey all God's Precepts, as well as believe all God's Promises? 2. As to his Faculties, his understanding may be somewhat enlightened, but his affections may be carnal, and his will oppose me, being averse to True Godliness. Is not his Heart divided? Come Conscience, I do now command you, in the presence of the great and dreadful God who searches all hearts, to make a righteous decision, tell me plainly; Is my Enemy Hypocrisy here or no? By these brief Hints you may easily know him.

Conscience, Sir, I must confess Hypocrisy is here; now I have found him out; nay Sir, and he hath hid him secretly in his House ever since he came to live in this Town Religion; he is seemingly holy, but really wicked; he loves the Face of Holiness, but is without the Grace of Holiness; his greatest care has been to wash the outside of the Platter; if he can but keep his name from being reproached by men, he cares not though his Heart be grievously defiled before God, Should I tell you of all those Lusts which he harbors in his heart, and what favor he shows to that Old-Man (you mentioned before) I should quite shame him; he is a Saint indeed abroad, but a Heathen (to say no worse) at home, he prays, hears, and reads, but 'tis to keep up his Credit, Name, and Esteem amongst many Christian men of this Town; for I have often found him very weary of these Duties, God knows it as well as I: Nay Sir, he would seldom pray at all were it not to quiet me; for he doth not love my lashes; besides, he performs them with a sad, cold, dead, carnal and lifeless spirit; he is much for the lesser things of Religion (as you minded) he keeps a mighty stir about Mint, Anise, and Cumin, but quite neglects the greater and more weighty things; nay there is one thing more I will tell you, as he

does not love strict Godliness himself, so his heart is ready to rise against all such who outdo him. Sir, he is a mere Dissembler, yet he would be thought as religious a man as any in the Town. I find him also much abroad finding of faults in others, or spying the more that is in his Brothers eye, but never minds the beam that is in his own: nay, and he is ready to fall out with many good Christians, because they will not follow him in Habit, Mode and Gesture, &c. In a word, most of all those black Marks of this deceitful Villain Hypocrisy, you hinted at, I find in him also.

Godliness,

Conscience, say no more, I see was not mistaken; and now Formalist, are not you a wretch to pretend kindness to me, and secretly thus to entertain one of my worst Enemies? Sir, 'tis you who have brought so great a reproach upon this poor Town, and on all its Inhabitants; Nay, and 'tis through your means I am so basely vilified and condemned by that blind Fellow Ignorance; for he is ready to conclude, that all my Friends and true Favorites are such as yourself, viz. mere loose and Formal Hypocrites. Besides, you are like to be undone and perish forever, unless you do the sooner turn this vile Enemy of mine out of doors; for I expect no other but that you will in a little time fall into Apostasy: but should you die first, yet assure yourself you will be damned; for Hell is indeed prepared for such as you are; you are, poor Creature! In the worst condition of all men; for the wicked hate you because you pretend so much love to Religion and Godliness, God also and all good men hate you, because you are not real, but only pretend love to them, being not sincere and upright in your Profession.

Formalist, At this began to be very angry, being greatly offended at True Godliness; for he could not endure to see his State ripped open,

nor did he like to hear of his present nor future misery; being persuaded by Mr. Vain-hope, Unbelief, and Good-Opinion, to think his condition for all this might be safe enough; however Vain-hope told him, though at present his state might be doubtful, yet he should have many days on earth, and that he might repent, and set all things at rights before he died; whose word and promise he adventured to take, and so bid True Godliness be gone; at this, great grief seemed to seize upon True Godliness, and no man's state in all his Travels he did indeed more lament, and his Soul being almost overwhelmed with sorrow, he broke out to this purpose, and departed;

Passion overflows; why melt I thus with grief,

For him whose traitorous Heart denies relief?

But what could I expect, false wretch! From thee,

Who harborest in thy House Hypocrisy?

A feigned Friend's worse than an open Foe,

And unto me ofttimes more wrong does do.

Of all to whom I am by Jesus sent,

Over thee O Formalist! I do lament.

I know there's cause, were things considered well;

Thou sufferest here, and yet must go to hell.

Hated of God and man, what can be worse

Than the wrath of man, and great Jehovah's Curse?

Farewell, poor Soul! Is this thy love to me;

Must I begone? Adieu, adieu to thee.

CHAP. X.

Showing how Godliness travelling further into the Town (called Religion) saw abundance of People, who had been great Professors, getting away out of the Town as fast as they could. Showing also what Discourse he had with one of them; wherein the Nature and Danger of Apostasy is plainly opened.

Godliness had no sooner left Formalist's door, and gone a little further into the Town Religion, but he espied a great number of People hasting out as fast as they could go: nay, he observed some of them ran, though others of them went very softly: At first he wondered what the matter was; because the Town was a little before looked upon to be a very safe and honorable place to dwell in, as any in all the Country, and had as great and glorious Privileges belonging to it; but upon enquiry, he was told there was a number of Lions, Evening-Wolves, and other evil Beasts (who had for a long time been shut up in their Dens) a getting out, and they having a great while been kept without prey, they were afraid they should be torn in pieces: But he observing which way they went, was the more amazed; for he perceived plainly they all steered their course directly towards the great City Babylon, which he saw likewise a falling, and was sure would suddenly in one hour be utterly destroyed.

True Godliness at this seemed so mightily concerned, that he could not let them all pass without speaking to them; and minding one of

them to look like a sober man, though he hung down his head as if he had been ashamed, resolved to have a little Discourse with him, to whom he spake after this manner.

Godliness,

Sir, What is the matter you leave this Town and haste away so fast? When you first took up your dwelling here, did you not intend to abide in it as long as you lived?

Apostate,

(For that it seems was his Name) truly, Sir, I did intend it; I had a great love for this poor Town; but I must remove out and be gone now.

Godliness,

Why must you? Is there a necessity laid upon you to acquit this place, this honorable Town Religion?

Apostate,

Sir I shall be destroyed else; for the Walls of late are much gone to decay; I do not see that safety to reside here as formerly: Besides, they say there are a great number of Lions, Romish Wolves, and other Beasts of Prey a breaking out upon us; and I am afraid if I should escape with my life, yet having a few Sheep and Lambs, they will devour them: Truly Sir, I do it to save what I have, yet I wish very well to the place.

Godliness,

'It is very like you speak the truth in this; but Sir, pray whither are you going?

Apostate,

I am a going towards the Confines of Babylon, that great City.

Godliness,

I am heartily sorry for you; let me persuade you to return back, and rest in this Town, Sir; do not fear those Lions you speak of; for God hath said he will break the teeth of the Lions, the old Lion, and the Lions whelps; but what though they should destroy your substance, is not your Soul worth more than all the world? Come, go back again with me, and I will dwell with you and be a sure defense to you, so that you will not be hurt, let Lions, Wolfs, and Devils too do what they can, My name is True Godliness, Sir I have saved many thousands from ruin in as great danger as you can be in.

Apostate,

Sir there will be no safe living for me, I must acquit the place, the Town is besieged.

Godliness,

What though it is besieged God is able to defend it, and will be a wall of fire about it; but why Sir, do you choose that great City you speak of for your Habitation? I perceive you intend to go far enough.

Apostate,

Sir don't mistake me I do not intend to go so far; but to return again when the danger is over, at present I will go but a little way out of the

town.

Godliness,

Sir, you show yourself to be a naughty, and traitorous and hypocritical person; will you leave this Town in its distress? If the danger be great which attends it, you had the more need to abide in it, to strengthen and encourage the poor Inhabitants. Pray Sir, do not show so base and cowardly a Spirit: What is this less than to betray the Town to the enemies? Is not the strength of any place the People? Besides, your flying mightily encourages the Adversaries; for by this means they may think to frighten all out, and then with much ease take the Town, and utterly destroy it: Also you weaken the hands, and sadly grieve the hearts of all true Protestants, whose chief Treasure lies in the Town, and cannot be removed out; and it being also their Spiritual Native place, they resolve to abide in it to the last, let what will come, You say you intend to return again when the danger is over. What dangers you see above others, to move you to acquit the Town, I know not; but let me tell you, few who leave this Town out of fear of human loss or danger, do return again.

You say, you intend to go but a little way; alas, you cannot tell where you shall stop; when once you leave the True Religion, you desert God's gracious protection; you may not only cleave to Papistry, but Atheism, or anything: Come go back, let me save you from a fall: Why will you leave that Religion you have been so long established in?

Apostate,

Sir, I retain the same Principles that I formerly held, and my love is the same to the Town as it was.

Godliness,

Poor wretch, you own the Principles of the True Religion, and yet cleave to Idolatry and Superstition. The three Worthies of old by your example might have retained Faith and right Principles in their hearts, of the true God, and yet have bowed down to the Golden Image, and so needed not to have exposed themselves to a hot fiery Furnace.

Nay, by this Doctrine, who needs suffer Persecution? Besides, it renders all the Martyrs of old to be mere fools and madmen. What do you say, will you return? My company one would think, might allure you.

Apostate,

No Sir, I have formerly had your company, and I don't find you so pleasant a Companion; besides, the Town is sadly divided amongst themselves, those who love you, do not agree,

Godliness,

Nay Sir, now you are out; for you and I never dwelt together yet; for if I had ever took up my dwelling with you, I would have kept you from this great Fall: you will prove yourself a mere Hypocrite, one that never loved God nor this Town Religion in your heart. Sir, Uprightness and Sincerity of heart preserves from Apostasy; and what though the Town is divided, it is my great grief to see it, but you had the more need to abide in it, to do what you can to persuade them to love and Union, however to unite in Affection. Come, humble yourself before God for this great Sin, and let us dwell together now, and thou shalt abide secure, notwithstanding the Divisions within, and Troubles without, and have most sweet peace,

and inward joy; yea such as thou never hadst in all thy Life. What dost say?

Apostate,

Sir, hold your peace, and say no more; I am resolved to be gone.

Godliness,

Well, since I see I cannot persuade you to return, but that you are resolved to leave Religion, and not receive True Godliness, I will tell you what your present state is, and what your future portion is like to be forever hereafter.

Apostate,

Sir, pray be silent, I do not love to hear it.

Godliness,

I do not care whether you do or no, I will show it.

First, It appears (as I hinted before) that you were never truly converted, being no part of that good ground Christ speaks of.

Secondly, You are (it appears) forsaken of God; he hath left you, or else you would never think of cleaving to Mystery Babylon.

Thirdly, Either God will let Conscience out against you to torment you (as he did upon Francis Spira) or else wholly give you up (as he did Israel of old) to your own hearts Lusts, to walk in your own counsel.

Fourthly, Your Sin tends towards the Sin against the Holy Ghost, that shall never be forgiven, neither in this world nor in that which is

to come: for you have been a person (I hear) much enlightened, and now willfully cast-off God, and Religion, pray read these Scriptures.

Fifthly, Jesus Christ will be ashamed of you at the last day, when he comes in the glory of the Father with all his holy Angels.

Sixthly, Those who set their hands to the Plough, and look back (remember) are not fit for the Kingdom of Heaven; nor will God's Soul take pleasure in them.

Seventhly, without you return back, you are like to have the hottest place in Hell.

Eighthly, The place you are going to, is like suddenly to be destroyed. Do you not read how just at the time when her judgments come upon her, she saith in her heart I sit a Queen, and shall see no sorrow, nor know Widow-hood, nor loss of Children anymore.

Ninthly, Remember the fearful end, and what dreadful Judgments God hath many times in divers Ages, brought upon such false and traitorous persons as you are. Besides, who will trust you? For you that are false to your God, and to your own Soul, will never be faithful to men. Come, that very way you think to save all, you may lose all. Besides Sir, let me tell you, Light is sown for the righteous (though it is a dark time now) and Joy for the upright in heart. Nay, and this precious Seed is sown (as I could show you) in this present dispensation; but I am in haste: What do you say to these things? Will you return?

Apostate,

I dare not Sir, at present.

Godliness,

Well then, I see you love the world above Christ. I have but little more to say unto you; but Sir, what man in his right mind, would to prevent a few sparks, leap into the fire, or to save his hat, lose his head? Alas, whilst you seek to save your Estate, you are like eternally to lose your poor Soul.

Apostate,

Well Sir, trouble not yourself; I will talk no more with you; Farewell.

Godliness,

Adieu then poor deceived Soul

Away he went as fast as he could go towards the great City Babylon.

Godliness having thus parted with him, at last he met a man travelling into the Town Religion, being not very rich nor very poor, but in a middle state, between both; and he looked as if he had a mind to take up his dwelling in this place; for he inquired where he might have a convenient House? Godliness was much pleased with this person, because when others were hasting to leave the Town, he was hasting into it; besides, he had a very serious countenance.

Now he had no sooner settled himself in a habitation, but Godliness knocked immediately at his door, not doubting now but he should find his sweet Friend Consideration.

Farewell, Farewell, thou Monster of Mankind,

Look East and West, see, see, if you can find

A man who may with this sad Soul compare:

Will he return? Or if he does, is there
A ground to hope Repentance he may meet,
Who treads the Truth, nay Jesus under feet?
Can any man on earth ere come to be
A full, complete and just Epitome
Of Sin and wrath? O then Sirs this is he.
Who turns his back on Christ, to Babel flies.
He unto Falsehood cleaves, the Truth denies.

CHAP. XI.

Showing how Godliness coming to one Thoughtful's House, found there his Friend Consideration, whom he had a long time sought for, also the great opposition Consideration met withal.

Godliness being not without hopes of finding Serious Consideration (for so sometimes he is called) in or near this place, chanced to knock (as you heard before) at a man's door, who was newly come to dwell in the Town Religion. Now this person formerly (as it appears) had been a very great Enemy to True Godliness, having lived a grievous loose and profuse Life, and like the poor Prodigal, wasted all his chiefest Substance. Godliness had not long knocked and called at his door, before he listened to him, and spake within himself to this purpose; Who is this that is come to my door? Sure, said he, this is a

voice different from any I ever heard in all my life; and he doth not knock also as others use to do; at last he cried out, Who is there? Who is it that is at my door? Your Name Sir.

Godliness,

Soul, Christ is at the door; and I his noble and renowned Off-spring True Godliness. Dost not remember that Word, Behold I stand at the door and knock, &c. Sir, now I will ask you the like question, pray what is your Name? I hope I am come to the right door.

He told him his Name might very well be called loose and ungodly Prodigal; for (said he) I have hitherto lived a very wicked life; but some call me of late Thoughtful, because I am (blessed be God) newly come to myself, by thinking upon my latter end, and the evil of my former ways.

Godliness,

But why dost thou choose to take up thy dwelling in this Village now, when so many are going out?

Thoughtful,

Sir, 'tis because I hear it is the best Town in all the Country to secure a man from danger in evil times, provided I can but get a place in one of its strong holds in the heart of the Town; for I have heard there is no safe dwelling at the Towns-end, no nor anywhere in the Suburbs.

Besides, I was told lately that Babylon, where I have dwelt till now of late, will suddenly be destroyed: I do it indeed to save my own Soul; I am Sir, desirous to find out (if it may be) where true peace, happiness and eternal felicity is to be had; for I see they are not to be

found in those paths I formerly walked; I mean, in the ways of Riches, Honor, and the Pleasures of this World.

Godliness,

I commend thee honest Thoughtful; thou hast done wisely, and like a considerate man; prithee let me come in and dwell with thee, and thou wilt find this poor Town the safest and most secure place in these dangerous times, in all the world. Sir, I have wandered about a long time, travelling from place to place to seek for one whom I bear much good will to but hitherto I have not found him; his Name is Consideration; and many things more he said to make him in love with True Godliness.

Upon this, Consideration, who, it seems was within, whispered Thoughtful in his ear, and said, This is he that can alone make thee happy, if he be readily, sincerely and heartily embraced and entertained. Is it not good for thee to muse upon the worth and Excellent Nature of thy Soul; thou art made a man, and therefore for a nobler and higher end and employment (sure) than eating and drinking, sleeping and playing, and wholly to mind thy Trade and secular Affairs, and to enjoy sensual pleasures (a happiness which Beasts arrives to as well as thee) for this glorious Soul which lies in thy Bosom, is capable of knowing God, and of enjoying Union and Communion with him forever, so that all those who suffer the Honors, Profits and pleasures of this World to take up and engross their hearts, go astray, and err from the great end of their Creation. Alas there is nothing doubtless can fill the desires of thy Soul, or be its Summum Bonum, but God himself: Thou hast hitherto suffered thy affections and desires to run after whatsoever thou couldest think might yield thee true Felicity; but it is evident there is nothing thou canst find here below, that can satisfy thy thirsty and ever-craving

Soul. Riches, which sometimes thy heart hath been so much set upon, cannot be thy Summum Bonum, or chief happiness; for they are uncertain, fleeting, and variable things; and let a man have never so much of them, yet he is still craving and desiring more, so that 'tis as Solomon says, He that desireth Silver, shall not be satisfied with Silver.

Secondly, Honors are of like nature; and besides their vanity, they depend on the minds, will and humors of men, who are changeable and inconstant.

Thirdly, Pleasures and Voluptuousness, they are common (as I told thee) with Beasts as well as men, and also have annexed their sting and discontentation when they are past.

Besides all this, Consideration, to induce him to open to True Godliness, bid him ask his Soul where it was, what it was a doing, and whither it was a going?

First, He endeavored to show him where his Soul now was, and made it out by the help of God's Word, that it was in the gall of bitterness, and in the bond of iniquity, being under the Law, and Curse of God, both in respect of Original and Actual Sin; he having not yet closed with Christ, nor received True Godliness.

Secondly, Then as to what he was a doing; he bid him see if he did not neglect that one thing needful. Have you, said Consideration, made Religion your chief business since you come to live in this place? Have you not rather spent too much of your time about Notions and airy Speculations?

Thirdly, Whither are you a going? Said he: Are you fit (being well prepared) to die? Are you a going the way to Heaven? Sure that

cannot be, unless you receive True Godliness; for I have heard that he consists in a right Faith, as well as in a holy Life. Oh what Cost, Labor, Pains, Means, Motives and Arguments hath God used to make men sensible of the everlasting interest of their Souls, and to engage them to a serious preparation for another World.

And this serious preparation must necessarily be a through Work of Regeneration, Faith and spotless conversation; for the Nature of the Means (saith he) must ever be suitable and agreeable to the Nature of the End. And Heaven being a holy place, nothing but perfect Holiness reigning there, so it was impossible to enter into it hereafter, without a considerable progress was made in Holiness here; and that it was not to be thought a man could reach to the highest step of a Ladder without ascending the lowermost first. Who (said he) ever hoped for a Crop of Corn without sowing any) or expected to reap Wheat, and sowed nothing but Tares?

He laid also before him the Nature and Holiness of God, his infinite hatred of sin, and great severity against all unbelieving and impenitent Souls, together with the perfect knowledge he had of the hearts, thoughts and ways of the Children of men; together with his dreadful Judgments, Commands, Threats, and precious Promises.

He brought to his mind also the evil of Sin, showing him what an abominable thing it was for men to seek to please, obey, and do the will of the Devil, and offend, disobey, and cross the will of God. Nay and he began to speak of the Excellency of True Godliness also, and what he should gain by embracing him, and letting Christ, and the Spirit of Christ, Christ and the Grace of Christ, Christ and True Godliness reign in his heart. Nay, he had so much to say, that had he not been opposed and basely obstructed (with some other help) Thoughtful had presently opened the door to True Godliness: But

alas, on a sudden there was great Disturbance in the House, and poor Consideration went to the walls, and was almost utterly expelled his Tabernacle.

Now the Enemies he met with, were these; Difficulty, Sloth, Deficiency, Security, Danger, Worldly Cares, and Carnal Company: These and many other Enemies appeared to obstruct and hinder Consideration about this great and importunate business of opening to True Godliness.

First Difficulty spake after this manner; Sir; Do not trouble yourself to study to find out these great Mysteries of Religion and Godliness; for it is a Work too hard and difficult for you to understand; there is nothing in the World that is more abstruse and mysterious; therefore to muse upon them, would be lost labor.

Sloth told him, it was a laborious and toilsome Work, and 'twould be great wearisomeness to him, if the Difficulty did not make it impossible.

Deficiency said, he was a man of a weak understanding, and those things were matters for the Learned and most knowing men of all to study; nay, and that many of them too, notwithstanding all their profound Learning, Proficiency and skill in the Tongues, could hardly attain to the right knowledge of them.

Security endeavored to make it appear his Condition was very good and safe now, and that he had Religion and Godliness enough, without troubling himself further, and that he exceeded in holiness many men that had lived long in that Town. Moreover he told him that he had followed the Counsel of Consideration too much already.

Danger spake to several things: 1. That to give place to him, would let in his Enemy Melancholy, which might endanger his Life. Do you not see (saith he) how uncomfortable this Fellow Consideration hath made many brave men, causing them by thinking upon their latter Ends, to hang down their heads like a Bullrush, fold their Arms, and spend their days in Tears and Weeping; hearken not to him, for he will certainly infuse sad thoughts into your Mind, and give you nothing but Gall and Vinegar to drink.

2. He said moreover, Consideration had made many men go besides themselves; and if he did adhere to him about this Affair, he would be distracted.

3. He insinuated also, that if he did seriously muse upon this Matter, or give place to Consideration, so that Godliness came to be let in, he would be undone, and utterly ruined, the Times were such.

Worldly Cares proved as great an Enemy to Consideration, as any of them; for he could not seriously muse or think upon Eternity, or the present condition his poor Soul was in; he was so hurried in his Mind about the affairs of this Life; nay, no sooner at any season that he set himself to ruminate or ponder them in his mind, but Worldly Cares would expel and drive such thoughts away.

Old Companions, and Carnal Company did greatly abuse Consideration, by endeavoring to make him out of love with a virtuous Life: This labored to fawn him into Misery, and tickle him into an eternity of Torment; they turned Religion and Godliness into a Jest, and made the Precepts of the Gospel matter for Raillery, and told him that those men that seemed most serious, were the most seditious, and that their Profession savored of nothing but of Pride Singularity and Hypocrisy.

Now after they had spoke their Pleasure, and almost silenced, nay quite routed poor Consideration; his Mind was so filled and hurried about many things; which Godliness, though not yet let in, overheard, and presently took them all up, and answered them one by one.

And first, he spake to this purpose; Honest Thoughtful, I would not have thee to be discouraged by those ill-bred Fellows thou hast within to slight poor Consideration; for he is thy very good Friend, and as able a Counselor as most in this Town. Moreover, very great Inconveniencies also have always followed those who have unadvisedly gone about to slight and contemn him. Nay, I must tell thee, most of all those great Miseries and heavy Judgments that have befallen Nations, Cities, Towns, Churches, and particular Souls, hath been occasioned through their great neglect to hearken to Consideration: This was the cause of Israel's ruin of old: God by his merciful Providence sent to them by his Prophets, to advertise and warn them of their perilous estate and condition by reason of their sins, and not only told them of their imminent danger thereby, but also revealed the true Causes thereof, and how they might easily provide Remedies for the prevention of it; but they refused to lay it to heart, or give way to Consideration about it, which made Jehovah to bewail their future misery after this manner; O that they were wise, that they understood this, that they would consider their latter end! Among other Causes of their dismal Calamities, none is more general, or often alleged than the lack of Consideration; and 'tis through this means, as by a common snare and deceit of the Adversary, most men fall into sin, and reject me, and are holden also perpetually in Satan's Bonds, to their destruction and perdition, men go on in their abominable Lusts, Pride, Oppression, Excess of Riot, Drunkenness, and all manner of Debauchery, without considering what the end of these things will be: Woe unto them (saith the Lord)

that rise up early in the morning, that they may follow strong drink, and continue until night till Wine inflame them; and the Harp and Viol, the Tabret and Pipe, and Wine are in their Feasts; but they regard not the work of the Lord, neither Consider the operation of his hands. Their cursed Lusts, and beastly Sensuality brought them to neglect Consideration, and Inconsideration brought them to the pit side or brink of Hell. Propterea captivus ductus est populus meus, quia non habuit scientiam, saith God in the same place, by the Prophet; therefore, and for this cause is my people led away captive, &c. for they have no knowledge, no understanding of the time to come, no Consideration of their danger. He that will not lend an ear to Consideration, renders himself little better than a Brute; and what follows this folly and madness? Therefore (saith the Holy Ghost) Hell hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it. A brutish man knoweth not, neither doth a fool understand this, when they wicked spring as the grass, and when all the workers of Iniquity do flourish: it is that they should be destroyed forever. The Ox knoweth his Owner, and the Ass his Masters Crib, but Israel doth not know, my people doth not consider.

Negligence, Carelessness, Ignorance, and want of Consideration, as it brought Jerusalem down wonderfully, so it hath been the bane and common perdition of unthinking and wretched man from time to time, and will be yours, if you hearken to these evil enemies of your Soul, and suffer Consideration to be expelled your Tabernacle: Why at this day are there so many people who drink up iniquity as the Fish drinks Water? That commit all manner of Sin, all outrages, all injustice, all turpitude, treading down the poor, and contemning (me.) True Godliness, without remorse of Conscience, or dread of God's wrath and fearful vengeance that doth pursue them; but for the lack of Consideration of that which is like to be their reward and

punishment for all their abominable doings in the end? Thus saith the Lord, Consider your ways; Consider your doings. Consider this ye that forget God, lest he tear you in pieces, and there be none to deliver you. I but they will not consider it, nor lay it to heart, they will not know in this their day the things that belong to their peace, but inconsiderately put the evil day far away, and harden their hearts against God, provoking him to draw his Sword, and cause his hand to take hold of Judgment; for nothing doubtless can be more intolerable in the presence of the Almighty, than this iniquity; since he hath published his Law, declared his pleasure against ungodliness, charging all to bear it in their minds, to ponder it in their hearts, to study and meditate upon it both day and night, at home and abroad, when they rise up, and when they lie down, to make it their cogitation and rumination continually, &c. And O that men should ever, notwithstanding all this, contemn it, and make it no part of their thoughts, but rather flee the knowledge thereof: God makes his complaint and denounceth Judgment, but no man (as the Prophet Jeremiah showeth) will enter into Consideration, nor mind why the Land mourns; none cry out, What have I done? All men, alas! Are set upon their own courses, and run on in the same with as great vehemency and fierce obstinacy, as a fierce Armed Horse into the Battle, when he hears the Trumpet sound.

Come Thoughtful, Consideration, if thou adhere to him, will learn thee to know God and thyself, and to find out the miserable condition thou and all men are in by nature: he is the Key that openeth the door for me to enter the innermost Room of thy Heart; though it is true, he cannot open it without help: Nay furthermore, he is the Looking Glass, or rather the very eye of thy Soul, whereby thou mayest view thyself, and see what a condition thy Soul is in; hereby thou mayest espy thy Debts, thy Danger, thy Duties, thy Defects, thy Safety, the course thou dost follow, the Company thou

dost keep; finally the place and End whereunto thou drawest; nay he will give thee a view of all God's proceedings and dealings with men ever since the Creation of the World, the reason why God sent his Son, his Gospel, his Spirit, his Servants, and takes so much pains to bring men to Salvation. Nay, and thou also by his help mayest find that all the means God uses, to bring thee to a true sight and sense of Sin and Wrath, and to recover thee out of thy fallen estate, will prove vain and ineffectual to thee; let therefore the Consideration of the danger thou mayest escape through harkening to him on the one hand, and the great advantage thou mayest receive on the other, together with the absolute necessity of nourishing and cherishing of him, and standing up for him; if thou wouldst be happy, engage thee not to be discouraged to incline to him, nor regard what any speak against him, for he will cause thee to hear glad tidings; nay, and be in part an instrument to let me in; which if thou dost, I will bring thee acquainted with God and Jesus Christ, nay help thee to a room in his heart, and lead thee into union and communion with him, and give thee much glorious Light, yea, and help thee to pardon of Sin, peace of Conscience, and joy in the Holy Ghost, and make thee a Son of God, give thee a place in the heavenly Family, feed thee with the Bread of Life, clothe thee with glorious Robes, which sparkle like Diamonds, yea, make thee rich, rich in Faith, in Knowledge, in Experiences, truly rich, always rich, eternally rich; yea and set a Crown of Glory upon thy head, make thee an Heir of Heaven and Earth; thy renown also hereby will be great, thou shalt have Angels to guard thee, Christ to serve thee, God to honor thee. O love me, who would lead thee into Christ's bosom, and cause thee to sit in heavenly places, make thee to triumph with Seraphim's, and sit down with thy glorified Redeemer upon the Throne of God for evermore. Is it possible such a friend should fare no better than my great Master, have no place where to lay his head? Is it possible men should deal with me and my poor Friend Consideration as the Inhabitants of

Sodom did deal with the three heavenly Messengers that entered into Lot's house, viz. quarrel with us, abuse us, and offer violence to us, show their spleen against us, who seek to preserve them from being consumed, and who whilst we are with them, stay the hand of Heaven from falling upon them, the hand of the destroying Angel, that they perish not, and endeavor to make them forever happy, possessing all true felicity, and free them from all misery. Does not every man desire after that which is good? Was ever any man in love with Torment? Is it not every ones Interest to study how to prevent it? Why then sure, Thoughtful, Consideration cannot but have thy affection, unless thou dost contemn Rivers of Pleasure, inconceivable Glory, even the inexhaustible Riches of both Worlds, and choosest rather Anguish, Death, Hell, and sulphureous Smoke and Flames for thy Portion. And now to take off what Difficulty says against entertaining of Consideration, he basely insinuates, that to muse and ponder upon the great concerns of Godliness, and another World, is a hard and difficult Work.

Whereas to undertake great and hazardous, and dangerous Atchievements, for worldly advantages, this is notwithstanding presently undertook; men do not care how difficult the work is if it be but profitable; and shall this be a stumbling block in thy way? What will not men call difficult, if they have no mind to it? How should some Houses be built, Bridges over great Rivers be made, Fields be sowed, and dangerous Voyages to Sea be undertaken? Shall the Carpenter say, O 'tis difficult; and the Husbandman say, O 'tis difficult; and the Mariner say, 'tis difficult, and so lay it all aside? Nay, Is it not sad that bloody Papists, and other wicked enemies of the Gospel, should not think anything too hard and difficult to undertake to suppress and destroy Godliness? And yet many who profess a love to me, do not care to encounter with small difficulties

about Consideration, how to entertain and embrace me, though it be their only business and chief interest in all the World.

Were a man's House on fire over his head, and he like to be burned, would not he think of ways to get out, because it was a difficult work to do?

It is not because Considerations about Heaven and Happiness are so hard and difficult; but because men have no will nor love to these things, other things are more in their affections. Besides, the rarest things are not obtained but through great difficulty. What hazards do men often run for honor and worldly riches? Oh! What projects and contrivances do they find out? And wilt thou desist this work because it is difficult.

Consideration (saith one) that spotless Virgin, that joy of Angels, that envy of Devils, that Off-spring of God; the Ladder whereby men climb to Heaven, is thought hard, though nothing be more easy; 'tis a thing portable, and 'tis always to be had; its always in season, always at hand, always in call, no burden in a Journey, no Load in a Voyage; men may carry it with them where ever they go, when they travel abroad, when they stay at home, when they sit down, when they rise up, they need not go beyond Sea to fetch, or involve many Books to be Masters of it; they need not sail to the Antipodes to compass it, nor dig underground to find it; they need not to ransack the Indies to enrich themselves with it; they need not sell their Lands and Houses to purchase it, nor run the hazard of Sword and Fire to secure it; they need not clamber Mountains to possess it, nor wade through Rivers to inherit it—Strong Stupidity! Men do not think it hard to carry talents of Lead, or mountains of sin on their backs, and yet they think Consideration difficult, who like a faithful friend, would tell them how to be rid of that load that will, except they get faith in

Christ, or receive True Godliness into their hearts, sink them down into the lowest pit; they do not think it hard to dig into Hell, yet they think Consideration hard, who would teach them a way to quench that fire; they do not think it hard to be oppressed by a bloody Usurper, and yet they think Consideration hard, which would help them to shake him off. O fools and slow of heart! They that have courage to meet an Army in the Field, and have confidence to laugh at the glittering Spear and Shield, they that have courage to plow the Sea, to face the mouth of a Canon, to stand a volley of Shot, to fight Duels, to endure the noise of Guns, to hear the clashing of Swords and Spears, and lie on the cold ground many nights together, to have an Arm or Leg cut off; have they courage to do all this, and shalt thou think Consideration about these great things too hard for thee? Contemn the thoughts of being overcome by this deceitful and timorous fellow Difficulty.

Secondly, As to what Deficiency says, that thou art a man of a weak understanding; alas, thou canst perceive that Gold is better than Glass or Rattles, and that Pearls are better than Pebbles; thou art able to perceive thou art mortal and must die, and dost know when a Bone is broke, 'tis good to have it set; and that Food is good for thee when thou art hungry; and that 'tis good to get Clothes on to hide thy nakedness, and art not able to consider the need there is of food to feed thy Soul, and Clothes to cover the nakedness of thy Soul; and that it is good to get Grace to enrich thy Soul. Art able to find out how grievous 'tis to be cast into a furnace of fire; and canst not think that 'tis worse to be cast into a fire that cannot be quenched? Nay, and have not weak and simple ones in their own eyes, and in the eyes of others too, attained to the skill of Consideration about their eternal state, nay and have wonderfully outdone the wise and learned ones of the World in it too; Knowledge is easy unto him that hath Understanding. Wisdom gives subtlety to the simple, and young Men

Knowledge and Discretion. When Wisdom entereth into thine Heart, and Knowledge is pleasant to thy Feet; Discretion shall preserve thee, and Understanding shall keep thee.

Thirdly, As for what Sloth saith, thou hast cause to abhor him, for he is a beggarly Villain, and deserves to be drove not only out of thy House, but out of the Town and World too, for he never did any man the least good; cast him out as a Vagabond: How now Thoughtful, wouldst thou not take pains? Remember the slothful person shall beg at Harvest, and have nothing. Through his means, and Idleness his Brother, thy House is ready to fall through, and thy Vineyard is grown all over with Thorns and Nettles; and yet he would not have thee consider thy danger till 'tis too late to escape it. Oh how many have lost their souls by this bloody wretch? What good comes of Idleness? Besides do you not see how the men of the World hate him? They will not hearken to him, but will in despite of him consider of fit ways and means to get Bread to eat, and Clothes to put on; nay, and seek out through great industry rare projects to get store of Riches; and wilt thou be drawn away by him from thinking on the ready way to be made rich, great and renowned forever? 'It is the diligent hand that hath the Promise: thou must seek for Wisdom as for silver, and search for her as for hid Treasure. Nay, and do not think neither, I put too great a burden upon thee, for thou mayest perceive thou needest not to take greater pains about this inestimable Jewel, than the men of the World take to get the perishing things of this Life; nay, if men did bestow half the labor about the good of their Souls, as they bestow about getting the World and providing for their bodies, what happy creatures might they be?

Fourthly, As touching what that timorous faint-hearted Fellow Danger laid before thee, in respect of letting in Melancholy; this is a mere deceit, for there is a vast difference between serious

Consideration and destructive Melancholy, a man is not therefore sad because he will not Swear, Rant, Whore and be Drunk. Consideration will let thee see that those men who are taken so much with vain sports and merriment, have the least cause to rejoice of any men in the world.

Jollities are, as one observes, much like Attila's Nuptials, whose Wedding-Day proved his Funeral. Who would hazard an Eternity of Joy for a Moments time of vain and empty pleasure? None can rejoice so heartily as he that hath God for his portion, and hath his Name written in heaven.

Consideration will let thee see that whatsoever vain men may say, prate and boast of touching Joy and Pleasures, yet there is no delight and felicity like that which is found in the ways of True Virtue; that Goodness is the best security, and that the Joy of the whole Earth is Mount Zion, that in this Garden are the sweetest Roses, the most odoriferous Flowers, the most Fragrant Plants, Roses, which have no Prickles underneath; (not like carnal Delights) whose Flowers fade and wither away; nor like the frothy mirth which the laughter of Fools affords.

Consideration would let thee see that those serious persons who look dejected and melancholy to a carnal eye, have Joys within, which no stranger intermeddles with, and as little as they make of cheerfulness, yet they carry in their Breast that which can make their life a perpetual Jubilee.

2. They are Fools that account the life of a Christian Madness, and his inward peace an airy fiction; none is such a Fanatic as he who cherishes a Serpent in his bosom, that will certainly sting him to death, who never sows, yet thinks to reap a good crop at harvest; that may have glorious Robes to clothe him, and yet values his own nasty

Rags above them, or else choose to go naked; who hates, and seeks to destroy his best friends, for the sake of whom he is not destroyed; who thinks to go to Heaven, and yet walks the direct way to Hell. Can there be greater Madness than to prefer a Stone before Bread, or feed upon Husks with the Swine, when there is all good things to be had if they would but seek out for them; Can there be greater madness than to value a base Lust above God, Christ, and eternal Glory?

3. Whereas Danger tells thee (to obstruct Consideration from opening to me) of the evilness of the times, and that if I am let in, thou wilt be undone, know then if I am kept out, there is no way to escape, but ruined thou wilt be; no danger like Soul-danger; he can never be undone that hath God for his portion, and Heaven for his inheritance; lose thy Soul, and what hast thou more? And unless thou consider the sooner, and open to me, thou canst not save it; for without holiness no man shall see the Lord.

Fifthly, Worldly Cares I know hinders my dear Friend Consideration as much as anything; he would persuade thee thou hast no time to think on God nor Godliness, having a Trade to follow, a Family to provide for, &c. But shall those things hinder thee from thinking of anything else? Is there not one thing more needful; viz. to make much, or seriously think on me, and of the concerns of thy Soul, when thou art at work, or about thy secular Affairs, when thou goest out, and when thou comest in, when thou liest down, and when thou risest up; thy heart may be with God, when thy hand is otherwise employed: True, if the World is got into thy heart, there can be little room for Consideration nor True Godliness; a continual hurry of Business puts out the Eye whereby it should reflect upon itself: But shall the Earth keep out Heaven, and the Prince of Darkness shut out the Prince of Light, and Briars and Thorns choke the good Seed? Shall Worldly Cares and Business be thy chiefest Guests, whom thou

biddest welcome? And shall Christ stand at thy door as a neglected stranger? Shall Thoughts be cherished about getting the World, and serious Consideration be crushed, who would put thee in a way how to get Heaven? But remember this, he that has no time to open to Christ here, Christ will find no time to open to him hereafter. Can the World help thee to Peace and Pardon on a Death-Bed, or Riches deliver thee in the day of Wrath?

Sixthly, As to what thy Old Companions lay before thee to render me odious, if thou mind or regard them, adieu forever: they that hate seriousness themselves must needs dislike it in others; These are the Devils Agents, whom he sends abroad into the World to deflower Virtue; these are his Factors, by whom he draws men into eternal Chains of Darkness; these strive to put me (True Godliness) into a Wolves Skin; then set all the Dogs in the Town upon me. This Age hath bred more Monsters of wickedness than many Ages before it. Shun keeping Company with these Scoffers and Contemners of True Godliness, for the Lord's sake. As thou art come into the Town of Religion, so let the truly Religious be thy Companions, who will instead of hindering, help serious Consideration. What ground is there to think a man should mind the true interest of his Soul, that keeps Company with persons who makes a Sport and Maygame of Serious Consideration? He that would keep his Garden and precious Flowers securely, must be sure whatever he does to keep out the Hogs. What is he that keeps company with Sinners, but a companion of Sinners? And society in Sin strangely takes off from the heinousness of it: Also men may judge of a Person by the Company he keeps; as is a man's Company, such is the man, and as is his Company here, such it is like to be hereafter. O how do sinners harden one another in ways of Wickedness! They think there is some comfort in having associates in Misery. They dare to sin more freely (as one observes) when they are in company, being afraid their single

Valor will never be able to duel God's Wrath; they hope God will not damn a multitude of his Creatures together; as if the number of sinners could move the Almighty into compassion; and if they perish, they think, nay sometimes speak it, they shall fare as well as their neighbors; 'tis a hard thing indeed, Thoughtful, to be serious in such a lascivious Age as this is; a wicked man as he poisons the Air in which he breaths, so he pollutes the Age in which he lives; 'tis bad lodging in that house where God himself refuses to dwell; with the froward thou wilt soon learn frowardness: Who can touch Pitch and not be defiled? But 'tis better to be contemned for Virtue by men on earth, than to be condemned for Vice by the God of Heaven?

What sayst thou now Thoughtful? Shall Consideration prevail with thee to open the door to me? He stood and paused a while, and had a great mind to embrace him; Conscience being quite brought over to join in with him; and now Consideration was hugged by Thoughtful with great joy, and all those other Enemies seemed quite vanquished; but lo on a sudden new Enemies rose up in his House, and made strong opposition, and strove to keep Godliness out, though Consideration was kindly embraced; for he like David, thought on his ways, and began to turn his feet to keep God's Testimonies, and with the Prodigal, being come to himself, resolved to go home to his Fathers House.

CHAP. XII.

Showing how poor Thoughtful, though he had embraced Consideration, and was resolved to receive Godliness into his House, was hindered by one Old-Man, Willful-Will, Carnal Affections and Apollyon; also showing how he met with his good Friend Laborious,

who did what he could to help him, but had not prevailed, had it not been for another who came in to his Assistance.

Thoughtful having with much joy and gladness embraced Consideration, and most bravely overcome the Snares and Impediments, those Adversaries (we mentioned before) laid in his way, was now resolved to receive True Godliness, and speedily close with Jesus Christ; but lo! On a sudden, other Enemies (that seemed to lie still in his House before) rose up and made strong opposition against his entertaining this new Guest: But as he met with fresh opposition from other Enemies, whose Names were Old-man, Carnal Affections, and Willful Will, all stirred up by the envious and black Prince Apollyon, and other Powers of Darkness, so he had by the means of Consideration, and the light of God's Word, some new Friends to help and assist him; their Names were Conscience, Informed Judgment, alias enlightened Understanding. Now Apollyon being in great fear that Thoughtful, by the help of Consideration, Conscience, and enlightened Understanding, would embrace True Godliness, rose up in great fury, and spoke to the rest of the infernal Crew to this purpose;

Most mighty Powers, who once from Heaven fell!

To raise this Throne and Monarchy in Hell;

Bestir yourselves with speed, or all is gone,

For Thoughtful hath almost the Battle won:

'Tis hateful in my sight to think that we

Should by this thinking Thoughtful worsted be;

Shall Godliness, that cursed foe of ours

Prevail against all Hells infernal Powers?
I swear in spite of Heaven it shall not be—
And presently he rose from of his Seat,
Ready to burst with rage and malice great,
And cast a terrible look on Thoughtful, who
Stood musing still, but knew not what to do;
At this another Fiend stepped in and said,
Let never a Devil of us be afraid;
Lo, don't you see the unwary Wretch doth lie
Open to your Arms in great security.
What though some Ground is lost? We'll seek about
To find some way to keep this Traveler out.
We in the House have a strong party yet,
Who in our Bands keep his unwary feet:
But sad it is the Wretch such Light should see,
As to perceive his woeful Misery.
We must bestir us, and give new Directions,
And by all means keep fast his Souls Affections.

Affliction still by Old-man is directed,
And Willful Will to us is well affected,
Let us pursue our present Enterprise
With all the power and craft we can devise.
This Consideration hath the mischief done,
Whom I do wish all Plagues to light upon.

Apollyon and all the Powers of Hell having thus combined together, to find out new ways to prevent Thoughtful from receiving True Godliness, endeavored to stir up Old-man, and his cursed Darling Carnal Affections, to do what they could to place his Mind and Thoughts upon the perishing things of this Life: which being done, this put poor Thoughtful unto a stand; one while he was resolved to open the Door, but then on a sudden his heart was captivated with the Pleasures and Delights of this Life, which came to pass by reason his Affections were not yet thoroughly changed, nor the evil qualities of his Soul removed; for Old-man had grievously corrupted all the Powers and Faculties thereof, which Godliness (who with patience waiting still at his Door) perceiving, asked him what the matter was he did not let him come in.

Thoughtful answered, he was hindered by a base Fellow that he had got in his House.

Upon this, Godliness and he fell into a serious Discourse again.

Godliness,

Who is it Thoughtful, that obstructs my being received?

Thoughtful,

His Name is Old-man.

Godliness,

He is indeed I know my grand Enemy and hath been near this 6000 Years; (for so old this Villain is) and there is not one in all the world, that has done me more wrong, to tell thee plainly, than he and his cursed Daughter Carnal Affections.

Thoughtful,

Ay Sir, but I find also one Willful-will is utterly against your coming in; Lord what will become of me, I know you are a person worthy of entertainment; and O who am I that you should come to be Guests to such a vile and unworthy wretch.

Godliness,

Nay, Thoughtful, I do not stand alone, but here are others waiting at thy door to come in with me also, who are persons of no mean quality.

Thoughtful,

Others pray, who are they?

Godliness,

Why here is my Father the Eternal Jehovah, with Jesus Christ, the Prince of the Kings of the Earth, and the Holy Spirit, Rev. 3:30.

Thoughtful, Lord, what shall I do? O infinite and admirable Grace and Condescension! God and Jesus Christ, and the Holy Ghost at my

door, and I not let them in, O this is an amazing Consideration!

Godliness,

Nay Thoughtful 'tis so, and more I must tell thee, they have been waiting here a long time, even ever since I came first to knock at thy door, and I told thee so too, but I perceive thy memory proves false to thee; likewise, he is doubtless misled by that base Old-man; but if thou dost not open to me the sooner, they will leave thee, for they never come into any man's House who keep their doors shut against True Godliness. Why dost not knock the Old-man down, and lay him a bleeding, 'tis not enough to cry, What, Lord, shall I do? But thou must shake off that lazy Fellow Sloth, and like a brave and courageous Soul acquit thyself.

Thoughtful,

Alas, what can I do, this Old-man is too strong for me, and Willful-will is a very stubborn Fellow too, I am no match for them.

Godliness,

Why, I will tell thee, there is one in thy House that will help thee, if thou hearken to him.

Thoughtful,

What is his Name Sir?

Godliness,

His Name is Conscience.

Thoughtful,

Sir, I know him very well, he has since his eyes were opened been a very good Friend to me. But for a great while he lay in my House as one dead, and I found his eyes almost quite put out by that cursed Old-man; but all that he can do is not sufficient without further help.

Godliness,

Thou sayest right thank Enlightened Understanding for that; Consideration, by bringing thee to read and hear God's Holy Word, opened his eyes also, but is there never another Friend of mine in thy House, who can lend thee a little assistance in this time of need.

Thoughtful,

Alas Sir, who have I else that can do anything for me, for my House is full of cursed adversaries; never was a Cage fuller of unclean and hateful Birds, than my house, I mean my heart, is full of base and filthy Enemies to True Godliness.

Godliness,

Thou sayest right, I believe thee poor Thoughtful; But prithee see if thou canst not find a Friend that I dearly love, and have a long time sought for.

Thoughtful,

Pray Sir, who is that, tell me his Name.

Godliness,

His Name is Endeavor alias Laborious, you cannot Thoughtful, imagine what great things he hath done at a dead lift; O, I love him dearly, he helped Noah to build the Ark, and Jacob to get the blessing

and to wrestle with the Angel, and to prevail too; and Solomon to build the Temple, Consideration, 'tis true, caused David to think on his ways, but it was Endeavor that turned his foot to keep God's Statutes; Consideration also brought the poor Prodigal to his right mind, but it was my Friend Endeavor that sent him home to his Fathers House; 'twas he that made him find his feet; nay, I could tell thee, I have taught him to get many a blessing by Prayer. Please, who was that got the three Loaves in the Gospel, was it not this importunate Laborious? Was it not he likewise that made the poor Widow to prevail with the unjust Judge, to avenge her of her Adversary; nay, in a word, the Promise of God is made to him, If you follow on to know the Lord, then you shall know him. 'It is this diligent painful person that makes men (with God's blessing) rich, I mean spiritually rich; and this I must tell thee too, unless thou canst get his help, I shall never come into thy House; I do not say, Thoughtful, that he is of himself able to open the door: but the promise of better assistance is made to this my dear Friend sweet Endeavor, have you never read in Aesop's Fables of a man that was fallen into a ditch, and lying there almost drowned, he called to Jupiter to help him out; But Jupiter Answered, Endeavor to get out, and Jupiter will help thee. Though 'tis but a Fable, yet the Moral is very teachable. Now what dost thou say Thoughtful, canst thou find thy good Friend Endeavor.

Thoughtful,

Truly Sir, now I, think of it, I hope, I have, but he has been here but a little time, if I have found him, and God knows too much neglected by me, for I did not understand its great worth till now. But pray wherein will he be so useful to me: What are his Properties?

Godliness,

Why he commonly stirs up men to do what they can to open the door to me, he is a great enemy to Sloth and Idleness, causing men to watch their hearts, and keep the door of their mouths; he makes them rise betimes in the morning to call upon God, and to read God's Word, and pry into it very diligently, and also to do what they can to bridle all the unruly passions of their hearts; he will cause thee to incline thy ear to what Conscience says, and make thee tremble at his Reproofs and Accusations when you sin against God, if you will but take his Council. He will also cause thee to go to hear Sermons, and not to sleep when you come there, nor neglect nor slight Convictions, nor be careless and remiss in any duty, and will put thee in a way to kill the Old-man with all his deeds.

Thoughtful,

O Sir, this is the Friend I want and blessed be God, I have found him, I am resolved to make use of his help and assistance continually. Now Old-man, look to yourself, Laborious, I hope, will do your Business, and I shall quickly prevail, and open the door to True Godliness.

Upon this he became very diligent in attending upon all the means of Grace. Moreover, by the help of Endeavor he cut off someone or two of the Members of Old-man, that cursed body of sin, and prayed Morning and Evening, eschewing all open Profaneness and scandalous Sins, and would not speak at random with his Tongue, nor neglect to hear one good Sermon, if possible he could get an opportunity, and became mighty just in all his dealings and commerce with men. But soon upon this Apollyon, by the treachery of Old-man, raised up another Enemy which had almost insensibly undone him; his Name was Self-righteousness, a very great Enemy to

True Godliness; which Godliness soon perceived, and called upon him, to open the door, for it appears he had not received him yet.

Godliness,

Thoughtful, What is the cause of this great neglect? What shall I not yet be received? O what a long time have I stood at your Door, what is the matter now?

Thoughtful,

Truly Sir, I concluded now the door had been open, by the help of my good Friend Laborious, for I have done what he required of me.

Godliness,

No, no, Thoughtful, I am still kept out, Willful-will and Old-man have beguiled you, and have let in another dangerous Enemy, whose name is Self-righteousness; this was he that quite undid poor Legalist, and will ruin you too, if you take not heed, I would not have you to slight Endeavor, but not to make an Idol of Endeavor. If you be found in your own Righteousness; you will be lost by your own unrighteousness; Duties can never have too much of your diligence, nor too little of your dependence; 'tis not the salt Seas of thy own Tears, but the Red Sea of Christ's Blood must wash away thy sins. You owe the life of your Soul, to the death of your Savior.

If you have no better Righteousness than what is of your own providing, you will meet with no higher happiness than what is of you own deserving; you must take up duties in point of performance, but lay them all down again in point of dependence. There is as much cause to fear you now as ever there was before, what will you do?

Thoughtful.

Lord help me, what shall I do indeed?

O how are many deceived, who think it is an easy thing to be saved; sure I shall never obtain to a state of Grace and true Conversion.

Upon this a melancholy and very dangerous fellow (called Despond) fell upon him, and almost knocked him down; nay, I perceive he broke some of his Bones, wounding him so grievously, that he was left a bleeding in such a sort, that he concluded there was no hope of life. At this he was wonderfully overwhelmed with trouble, and that which grieved him most of all, was, to think, that all this time, not only True Godliness, but Christ himself also waited at his door. Godliness perceiving what a sad condition he was in, spake to him after this manner:

Godliness,

Poor Thoughtful, do not give way to Apollyon, that cursed Prince of Darkness, for 'tis he who hath stirred up that cruel enemy Despond to take away thy Life; that bloody villain hath sent many thousand Souls to Hell. Come, though thy own Righteousness is worth nothing, being but like filthy rags, yet Christ's Righteousness is sufficient to cover thee, and his Blood to heal all thy Wounds. Your great business is to believe, viz. Wholly to go out of yourself, and rely upon Christ's blessed Merits; and know assuredly, that that very moment you do cast yourself, by a lively act of faith, upon Jesus Christ, I shall come into your House.

Thoughtful,

Christ's Righteousness hath more worth in it to save you, and raise you up to Heaven, than your own Unrighteousness has weight to cast you down to Hell. You say you are a great black and bloody sinner,

but you can be but a sinner, and Christ died for sinners, and never any threw themselves by an act of true faith upon him, but were saved by him; alas, he died for the chiefest of sinners; and do you not hear him say, Come unto me all ye that labor, and are heavy laden, and I will give you rest. Sir, He that believes not, makes God a liar, for he hath said, in his Son, There is life and Salvation for you, and all that come to God by him.

Thoughtful,

O that I could believe! My sins! My sins!

No sooner had Godliness showed him what it was to open the door, and laid before him the necessity of Faith, in order to union with God, but Apollyon, with the Old Man, and other cursed enemies, began to cause dreadful Combustions in his house; for nothing doth the Devil fear more than true Faith; and Thoughtful finding it very hard to believe, Willful-will being such a stubborn, crooked and perverse fellow; also Apollyon tried his skill many other ways to undo him, so that he was hard beset; but when Apollyon saw none of those ways were like to do, he laid before him the outward danger he would be in, if True Godliness was embraced; he told him, he was like to suffer great Persecution, it being the portion of all who entertained True Godliness, in so much that his very life might be in danger; but Godliness comforted him sweetly with many precious promises; telling him also he had such a glorious Retinue to attend him, which he would bring into his House with him, that he need not to fear any difficulty, provided that he would but let him in; but he seeing he was not able to open the door, his enemies being too strong for him, notwithstanding his own strength: To his joy he told him, there was one friend of his, whom, if he could prevail with to come into his assistance, he would soon make the way clear, and open the door.

Who is that? Said Thoughtful, Godliness then discovered immediately, the excellency of his Person, and the nature of his Operations, by which he soon understood it was the Holy Ghost; upon this he was not a little glad, but presently cried out as one whose life is in danger, to God to send the Holy Spirit to assist him, O Lord, the Spirit, the holy Spirit, now Lord! Thus he cried, and presently there was strange struggling's indeed, yea, such a conflict, that he never met with in all his life, Judgment in the combat behaved himself bravely; Consideration was not wanting; Conscience laid on home blows, being backed with Endeavor, alias Laborious; but at last, in the middle of the battle, in comes the Holy Spirit, and with him Faith, and some other of Godliness's Attendants, and the door flew open, and Old Man immediately went to the walls, crying out quarter, pleading his great Age, but had no mercy showed him. Willful-will straightway subjected himself (that Scripture being made good, My people shall be willing in the day of my power) and became Thoughtful's very good Servant, Carnal Affections changed their minds, and were made heavenly, and so they abode, to his great joy, until his dying day.

True Godliness being now entered into his House, with his Attendance, Thoughtful was not a little comforted. Now Godliness's Retinue, who came immediately in with him, were these following (some of which you had an account of before) viz. Heavenly New-man, True-love, Innocency, Humility, Sobriety, Sincerity, Temperance, Self-clearing, Faithful, Excellent Knowledge, Blessed Experience, Godly Zeal, Filial Fear, Precious Promises, Holy Revenge, Vehement Desire, Constant Supplication, Spiritual Indignation, Christian Courage, Sincere Aim and Ends, Careful, Patience, Hospitality, Stability, Charity, Liberality, Chastity, Purity, Holy Sympathy, Wake-man, Watch-well, Peaceable, Harmless, Gentleness, Brotherly-kindness, and Love-all; besides several others

of like quality and by reason these, as I formerly told you, were all great Nobles, or Persons highly descended, being the Offspring of Heaven; they had I perceived also a most glorious Attendance to accompany them; and to the end you may know what a happy man poor Thoughtful is now become, and with him every true Christian, I shall let you know who they were. The first I saw was the Father of true Godliness, for he always dwells where he dwells, and abides with this his glorious and heavenly Attendance. Secondly, the Lord Jesus Christ which brought that word to my remembrance, If any man loves me, he will keep my Words: and my Father will love him, and we will come unto him, and make our abode with him. Also the other word, I will come in to him, and Sup with him, and he with me. 3. The Holy Spirit, for he also is said to dwell in us; and besides these, there was, 4. Justification, 5. Reconciliation, 6. Acceptation, 7. Union and, 8. Communion with the Father and Son, 9. Adoption, 10. Pardon of Sin, 11. The Image of God, 12. Peace of Conscience, 13. And Joy in the Holy Ghost, 14. Free access to the Throne of Grace, 15. A place in the heavenly Family, 16. Fellowship with Saints, 17. The earnest and sealings of the Spirit, 18. Increase of Grace, 19. The Attendance of an innumerable company of Angels, 20. Divine Protection or sure Refuge in God, 21. A full assurance of Heaven, but was a great while before he could see him, he lay hid it appears, though he came in with the rest, 22. Lastly, Final Perseverance, But lo, I looked, and beheld a good way off, I espied another glorious Train followed, In the midst of which I plainly discerned amongst others (whose Glory was so great I could not behold them) these following, Immortality, Incorruption, Perfection, Glorious Victory, Heavenly Triumph, the Beatifical Vision, Rivers of Pleasures, The Tree of Life, the King in his Beauty, a white Throne, Mansions of Glory, the Holy City New Jerusalem, the Streets whereof were all paved with pure Gold, a Crown of Righteousness, which so glistened, that it dazzled mine eyes in such a sort, that could not look

downwards like some men, ever since; moreover I saw Millions of Millions of Glorified Saints (coming amongst the Holy Cherubim and Seraphims and all the Host of Heaven) with Palms and Harps in their hands, singing Hallelujah to God and the Lamb; they made such Melody, that it was enough to ravish ones Soul in such a manner, as to leave no heart nor spirit in us to the empty things of this World.

Now the two first glorious Companies who attend True Godliness here, these entered in with him immediately, and the other Glories, Thoughtful was sure of possessing after a few days, so that he was wonderfully fortified against all Domestic Commotions, or foreign approaching dangers whatsoever; for he could not but expect that new Troubles would be raised against him both from within and without: And so indeed it suddenly came to pass; for Apollyon the cursed Prince of Darkness first raised up all his scattered forces which still remained within, who lurked in holes and secure corners of his house; for particularly Old-man though he was dangerously wounded, his head broke, and laid a bleeding, yet it appears he was not quite dead, yet was committed close prisoner under the charge of one of Godliness his Servants, called Holy Revenge; and though he had a strict Command to kill, him yet he saw he could not presently do it; by which means it fell out, that in a little time he seemed to revive again; and poor Thoughtful thereby was continually plagued with Indwelling Sin to his dying day, which was a great grief to him, and an hindrance also to True Godliness at all times; and the worst of all was, this inward Corruption, alias Old-man, alias Body of sin, getting too great power by the treachery of Mrs. Heart and Apollyon, the Prince of Darkness; for they laying before him his manifold evils, and remissness in holy Duties, persuaded him that he harbored in his house an Enemy of True Godliness, called Hypocrisy, and that he was like upon that account to lose all his hopes here, and that

happiness which Godliness assured him of hereafter; and had not Sincerity come in with Godliness, he had been utterly undone; but as God would have it, Self-clearing, by the help of poor Conscience, made it appear to him, that Hypocrisy was not hid in his house, nor in the least countenanced by him; for first, they made it out he had a general hatred of all iniquity, and did not allow of, nor connive at any sin whatsoever, by the aid of Spiritual Indignation : And secondly, That there was no one duty which he was convinced of, but he readily subjected to it by the help of New Obedience. Thirdly, That he was mighty careful of, and had always (by the help of Christian Watchwell) kept a strict eye over Mrs. Heart whom he most of all mistrusted, and had great Jealousy of. Fourthly, That he rested not upon the external performance of any Duty, but did all he did, to the praise and glory of God, by the help of true love. Fifthly, that he was the same continually in private, which he was in public, by the assistance of filial fear. Sixthly, and that also he gave according to his ability, at all times to Theology (Christ's Minister) and to the poor Saints; the one by the aid of New Obedience, Bounty, Liberality and Godly Zeal, and the other by the help of Christian Charity. Seventhly, that he did nothing to be seen of men, or for vain glory sake, by the directions of Holy Ends and Aims. Eighthly, That there was done by the power of Heavenly New man. Ninthly, and that he was always constant in his love to, and his esteem of True Godliness, being as much for the work of Godliness, as for the wages by the assistances of Faithful. Tenthly, That he did not inordinately love, nor set his affections upon the things of this life, by the help of temperance and sobriety. Eleventhly, that he labored to live a spotless Life, being taught so to do by sweet Purity and harmless Innocency. Twelfthly, that he bore up bravely in the profession of the Gospel, not being ashamed, nor afraid to own Jesus Christ before men, by the means of stability and Christian Courage. Thirteenthly, and that he did not faint under afflictions and trials, by the help of blessed experience,

patience, and precious promises. Fourteenthly, That he was not corrupt in principle, nor led into error, by the means of excellent knowledge.

Now Conscience and self-clearing having thus freed Thoughtful from the false Charge about harboring Hypocrisy, he came to perceive what excellent advantage he had, and should receive by Godliness's noble and heavenly Retinue, and hereupon he fell so in love with them, that he never would go anywhere, nor do any work without their company; which Apollyon perceiving, knew it was in vain to assault him anymore in that sort, but being filled with hellish rage and malice against him, he raised up mighty forces and powers upon him, from without; for first, he stirred up abundance of base Fellows of the worser sort, to abuse him, amongst which were these following, Hate-good, Time-server, Pride, Toss-pot, Outside, Ryot, Ignorance, Belly-god, Hard-heart, Scoffer, Please-all, Love-lust, Make-bate, Giddy-head, Pick-thank, Rob-Saint, Temporizer, Idolater, Opposer, Avarice, Shameless, Rash, High-minded, Lofty, Seared-Conscience, and many more of like sort, like Bees compassed him about, miscalled and abused him in a cruel and unmerciful manner; which made him wonder what the cause should be, but at last he perceived the ground and reason of it was, only because he had received True Godliness.

Remembering that word of Jesus Christ, Marvel not if the World hated you. And that word, They shall say all manner of evil against you falsely, for my Name sake; with the saying of the Apostle, And all that will live Godly in Christ Jesus, shall suffer Persecution: At this he was somewhat troubled and cast down in his spirits, seeing nothing could be expected but that these Fellows would utterly undo him; as touching the things of this world, and though' by the help he had by Godliness's glorious Retinue, he was supported and

established in the ways of Grace and true Holiness, yet he was somewhat disquieted in his mind; which Godliness soon perceiving, began to consider what the cause of it should be; but he quickly found out the reason of it; for upon enquiry, he understood amongst all the good Company Thoughtful had got in his house, yet there was one (whom Godliness dearly loved, and Thoughtful could not be without) was wanting, whose name it seems was Christian Contentment, and also it appeared that this noble high born Hero Content, had been a long time a wandering about in the wilderness of this world, and to seek a fit companion to co-habit or dwell with, but could find not one.

CHAP. XIII.

Showing how Thoughtful meeting with his dear Friend Contentment, finding now nothing wanting in order to the making his Life sweet and comfortable here, and eternally happy hereafter, fell a singing Hallelujahs, Hymns of Praise and Thanksgiving to God and the Lamb.

Thoughtful Christian, for so now we must call him, notwithstanding all the high and unutterable Blessings, Riches and Honor he had arrived at by his late embracing True Godliness, remained very sad and melancholy, being attended with many desponding Cogitations, by perceiving not only the great Distresses and Troubles which his Wife and Children were like to meet with in this world, but also what sad, unsettled and unhappy days he was fallen into, and of the abounding Evils and horrible Blasphemies which stared him in the face wherever he came; together with the low and deplorable condition the Church of Christ and True Religion was in, in this

dismal hour, which Godliness perceiving, told him of one Contentment, whom he saw he had not yet found; and that if he could but obtain that favor to persuade him to dwell with him, his mind would remain sweetly settled and composed, and that he would enjoy all calmness and serenity of Soul imaginable, being delivered from all Anxious Thoughts about all present and future Events of things, and undergo all Crosses and harshest Accidents with equanimity and acquiescence of Spirit, wholly submitting unto, and being fully satisfied with the Divine Disposal. Now this glorious, noble and Renowned Prince Contentment had been it seems travelling from place to place like a poor Pilgrim, as True Godliness had done, seeking a fit resting place, but could find none; for he had been to visit Riches, but no dwelling there; and Poverty also, but found no lodging there; with Youth he could find no abode, and Old Age was a stranger to him; Pleasure could give him no entertainment; Honors were forced to say, I know him not; he was not lodged in the Princes Palace, nor in the Peasants Cottage; the unmarried sought him, but could not find him' and the married wisht for him, but there was no abiding for him neither; for none of all these States and simple Conditions of men could yield perfect Peace, Content and Serenity of Mind; but Thoughtful hearing Godliness speaking of him, that he was used to dwell with him, or where he took up his Lodging, sent presently his old Friend Consideration to seek out for him, and by the providence of God it was not long before he found him; yet for the information of my thinking Reader, I shall show the way how Consideration, by the assistance of Faith, met with him, and brought him home to his dear Master, Thoughtful Christian; and fixed Companion, viz.

First, Consideration led him forth to ponder upon the Divine Attributes, Providences and Promises of God, he caused him to

consult infinite Power, Wisdom, Omniscency, Holiness, Mercy, Goodness, Truth and Faithfulness, &c.

Secondly, He also stirred him up to seek for Contentment by pondering upon his present state and condition. What saith he) hath God done for thee? Thou wast in the gall of bitterness, and bond of Iniquity, and God hath brought thee out, and yet not Content! Thou wast a Child of Wrath, and now art a child of God, yet not Content! Hast thou God for thy God, Christ for thy Savior, the Holy Spirit for thy Comforter, and yet not Content! Nay, doth God Christ and the Holy Spirit, dwell with thee, and yet not Content! Hast thou received. True Godliness's glorious Retinue into thy house, to abide with thee, to enrich thee, strengthen thee, to comfort thee, and make thy life sweet to thee, and yet not Content! Are thy sins pardoned, thy soul justified, hast thou Union and Communion with the Father and Son, and yet not Content! Is thy Name writ in the Book of Life? Shalt thou dwell with God and Christ forever? Is Heaven thy Inheritance? Art thou an Heir of a Crown and Kingdom, that fadeth not away, and yet not Content! Nay, let me tell thee all these things, and many more are absolutely thine with Contentment. Come are thou willing to possess them, to make them thy own, and to enjoy them forever, yea or no? If thou wouldst be sure of them, then get Contentment to dwell with thee; for Godliness with Contentment is great gain, 1 Tim. 6:6. It doth not say Godliness without Contentment, but with Contentment. 'It is this glorious Prince it appears, who puts thee into the sure possession of all true happiness, and yet not Content!

Thirdly, Ponder saith Consideration, upon the excellency of Contentment; for a Saint never looks like himself, acts like himself, acts like a person of such Rank and Quality, a person who hath received so many glorious and excellent Graces and Privileges, but when in all conditions he is therewith contented

Fourthly, Ponder, saith Consideration, upon the Evils of Discontent; Oh what dishonor doth it bring unto God! What reproach to True Godliness? And what great wrong to thy own Soul!

Fifthly, 'It is below thy Christian Relation, saith Consideration, to be discontent: It was the Speech of Jonadab to Amon, why art thou, being a King's Son, lean from day today? But that was (as one observes) for a wicked Cause; he saw his Spirit was troubled, for otherwise he was fat enough. 'It is below thy Relation to God, who is thy Portion, thy Shield, thy Sanctuary, thy Father. David thought it no small matter to be a Son-in-Law to an Earthly King; and art thou the King's Son of Heaven and Earth, and yet not content? 'Tis below thy relation to Jesus Christ: What, art thou the Spouse of Christ, a Member of Christ, the Brother and Friend of Christ, an Heir with Christ, and yet not content? 'Tis below thy relation to the holy Ghost; Is he thy Comforter, Guide, Witness, Strength, and art not content? 'Tis below thy relation to the holy Angels, who are thy Guard, thy Attendance, thy Friends, thy Watchmen; Hast thou Millions of those glorious Spirits to minister to thee, to fight for thee, keep thee in all thy ways, and yet not content? 'It is below thy relation to the Saints and heavenly family; Art thou brought home then to sit down with them, to partake of all the sacred privileges of God's House with them, and to have a share in all their prayers, and yet not content? 'It is below the high and sovereign dignity thou art raised to; Art thou born from above, a Prince, a Favorite of Heaven, an Heir of both Worlds, and yet not content?

Sixthly, 'It is below those Graces, Divine helps and endowments thou hast received. Art thou in the Covenant of Grace? Has God tied and bound himself by promises and holy Oath to help thee, uphold thee, and keep thee from falling, and yet not Content? Is thy Eternal Estate secured, art thou made sure of Heaven and yet discontented?

Lastly, Consider, all thy afflictions, troubles and sorrows are nothing in comparison of what other Saints have met with, nay, to those Jesus Christ met with himself for thy sake, and art not content? Besides, are they not less than thy sins deserve; and yet not content? Nay, and all those hard things thou meetest with God will cause to work for thy good; and yet not content? All the bitter things thou art ever like to meet with, will be in this World nothing but sweet hereafter and yet not content? All thy troubles will be soon gone, they are but for a moment; besides, they are intermixt with much sweet; and yet not content? Nay, and all thy sorrows will be turned into joy, and all tears will be wiped off from thine eyes, and yet not content? No sooner had Consideration laid all these things and many others of like nature before him, but lo, to his eternal joy, Contentment came in, and was immediately gloriously welcomed by Godliness's heavenly Retinue; yea, it cannot be imagined what rejoicing now there was in poor Thoughtful's house; it would do also ones heart good to see how the scattered powers of the enemy were forced to fly into holes. Apollyon himself was fain to pull in his horn. Despond was vanquished, cursed Disquiet and Murmur could find no more place in his house, O this to him was the day of days!

Upon this, perceiving Glorious Content with Triumph was entered into his house, to dwell with the rest of True Godliness's heavenly Retinue, and that there was now nothing wanting to make his life comfortable here, and happy hereafter, he fell a singing of sweet Hymns of Praise and Thanksgiving to God.

A sweet Hymn of Praise.

1. True Godliness is come to me

And with him also lo I see,

His glorious Train who will attend

My precious soul unto the End:

No day like this hath ever been

Content with Triumphs entered in.

2. I love thee, and admire thee too

What Work remains thou wilt help me do;

My chiefest business it is done,

Possess the house which thou hast won,

The fruits of Conquest now begin,

Content with Triumphs entered in

3. What's this! Don't boast what can it be;

Remains there still an enemy!

Have I overcome all deadly foes,

And shall this Old-man me oppose?

The fruits of Conquest now begin,

Content with Triumphs entered in.

4. I shall I am sure be rid of thee,

And then how happy shall I be?

When Godliness in me doth reign
Alone with his most glorious Train;
And not a foe dares once appear,
O then what Triumphs shall I hear!

5. Can man on Earth more happy be?

I Peace possess, I Glory see,
God and Christ with me do dwell;
I am sure of Heaven, saved from Hell:
The fruits of Conquest now begin,
Content with Triumphs entered in

FINIS.

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