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& Chap of Salmon
Linnæus

JOHNSON f 1287



Weyman Del. Sculp.

Godliness Knocking at Poverty's Door

Godliness

THE
T R A V E L S
OF
TRUE GODLINESS;

FROM

The beginning of the World to this present day, in an apt and pleasant ALLEGORY. Showing what TRUE GODLINESS is; also the Troubles, Oppositions, &c. he met with in every age.

TOGETHER WITH

The Danger and sad Declining State he is in at this present time, by Errors, Heresies, and Ungodliness, or open Profaneness.

BY BENJAMIN KEACH.

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1817.



TO THE

READER.

IN this tract is showed the many snares and temptations that attend both riches and poverty, youth and old age; together with the chief reasons why most people, of all ranks and qualities, are such great strangers and enemies to *True Godliness*; the legalist and formal hypocrite may here see what danger they are in. Also you have an account of the present errors and heresies of these present times; with a detection of *Baxterian* and *Antinomian* errors. Moreover, *True Godliness* is described 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 in former ages; with his sad lamentation, in respect of the prevailing power of vice, ungodliness, papistry, and other enemies at home and abroad; also the usefulness of consideration, and of the creature's utmost improvement of the means, in order to union with Christ and true conversion, is clearly

opened; together with the cause and dismal consequences of apostacy.

If thou art a believer, read with delight; but if thou art an enemy to *True Godliness*, read and tremble; for the great happiness of the one, and the miserable condition of the other, are laid open before your eyes.

In this treatise you may see the little cause the Godly have to mourn in the worst of times, or the ungodly to rejoice in the best times, or in what times soever they live. 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 essay herein; but since it has been abroad for near twenty years, and has found such kind acceptance amongst people of all persuasions, I need not say any thing farther as to that, yet now, the times being quite changed, to that they were when it was first published.

And as I have received an account from many, what good God hath done by it to their souls, by reading the former; so that if any receive profit by this, I shall rejoice; and to that end shall commit it and thee to the blessing of **JEHOVAH**, in whom I still remain, through infinite grace, to be thy soul's 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 Morality for him ; also some take Counterfeit Godliness 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 in the world. This being so, I con-

clude 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 foul and unjust slanders, and cursed reproaches of the sons of Belial; that so he may appear in his 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,' 1 Tim. iii. 16. These great truths of the Christian religion are called Godliness. Many men conclude it is no matter what principles 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, these being damning principles as well as damning practices, 2-Pet. i. 2. 3.

Now, should any demand farther, to hear more particularly what those principles of divine truths,

or fundamentals of the Christian faith be, which are the essentials of True Godliness ;

1. I answer, That there is one eternal, infinite, most holy, most wise, just, good, and gracious God, or Glorious Deity, subsisting in three distinct persons, the Father, the Son, and the Holy Ghost ; and these are one, *i. e.* one in essence.

2. That this God, out of his great love and goodness, hath bestowed upon, and given to his people, one sure, certain, and infallible rule of faith and practice, *viz.* the Holy Scriptures, by which they may know, not only that there is a God and Creator, but of the manner of the creation of the world, and of all things in heaven and earth, in six days : Together of his design, end, and purpose, or reason or cause wherefore he made all things ; and also to show them how sin came into the world, and what righteousness it is which God's holy nature requires, to their justification or discharge from the guilt of sin, &c. *viz.* by a Redeemer, his own Son, whom he sent into the world ; and that there is no other rule or way to know these things, so as for men to be saved, but by revelation, or the sacred records of the holy scriptures only.

And that the mystery of salvation lies above human reason, and cannot be known by the light in all men.

3. That our Redeemer, the Lord Jesus Christ, who is substituted the surety of the new covenant, and only Mediator betwixt God and man, is truly God; of the essence of the Father, and truly man of the substance of the blessed Virgin Mary, consisting of these two natures in one person : And that re-

demption, peace, and reconciliation is by this Lord Jesus Christ alone.

4. That justification and pardon of sin is alone, by that full satisfaction the Lord Jesus Christ made to God's justice; and that his perfect obedience (in doing what the law required, and in his suffering what we for our sins deserved) is imputed as that complete righteousness to all that believe in him; which righteousness is apprehended by faith alone, through the Holy Spirit; by which a sinner is first apprehended by Christ, before he can apprehend and receive him.

5. That all men must be renewed, regenerated, and sanctified by the Holy Spirit, which are, or can be saved.

6. That there will be a resurrection of the bodies of all men at the last day, both of the just and unjust.

7. That there will be an eternal judgment, or that all shall be brought to the tribunal of Jesus Christ in the great day, and give an account for all things done in the body; and that there will be a future state of glory and eternal happiness of all true believers, and of eternal torment and misery of all unbelievers and ungodly persons, who live and die in their sins.

Now, I say, in the true knowledge and belief of these principles (which comprehend the substance of all the fundamentals of true religion, or the Christian faith) does True Godliness consist, as to his essential part.

So that whosoever have not received, and do not stedfastly believe this holy doctrine, they have not received, but are ignorant of True Godliness for

as much as a thing or person cannot be, where any essential part of that thing or person is wanting. But,

Secondly, Godliness, as to his inward and more hidden parts and power, is a holy conformity to the sacred and divine principles, which natural men understand not: 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 affection of the heart to God, cleaving to all truths made known to us, finding 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; it is 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 offence towards both, Acts xxij. 16. It consists in forsaking of every sin, and not only to leave it, but to loathe 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 sub-

jecting 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, qui amat aliquid plus quam Christum*, says 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 wears 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 Saviour, 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 ne-

cessity excel in glory, sweet odour, 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 Creator's 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 to his beauty there can be no addition: Every one therefore that goes about to take from, add to, or alter any thing touching the form of True Godliness, marrs instead of making, and defiles instead of beautifying: Besides, God hath strictly forbid any thing 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,' Prov. xxx. 6. 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 any thing 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 beholden to man for his help, wisdom, and rare contrivance, 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 times; nay, and there is indeed nothing in the world he hates more than these pompous garbs. Superstitious vestments, and other fooleries that are used in the popish church, as crossings, chrisoms, 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 wears: 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; it is 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,' Rom. vi. 17. and of 'the form of sound words,' 2 Tim. i. 13. For as the true faith must be held fast, so must the profession of it also. You may, it is 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 inward and outside power and form of True Godliness; we shall proceed to treat of his pedigree, and show you whose offspring he is, that 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 Lords, 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, 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 dwell.

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 as we speak of his antiquity, in respect of his high dwelling here below, the first 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 favour with Adam's children, that Godliness was utterly discountenanced; and though he was the offspring of heaven, as you heard before, and the only delight of JEHOVAH; and unto man the greatest friend and chiefest 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 to 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 behaviour, 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 any thing 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'll 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 it is 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. Some time after this great prince, for so they are all made who entertain True Godliness, was carried to heaven, a sad disaster befel the world, I mean the enemies of Godliness; for so it was, that cursed monster and offspring of hell, viz. Vice, finding such great favour with the men of that generation, they delighting in nothing more than in sin and wickedness, hating God and his true and lovely offspring 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 favourites 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 renowned man after Noah, who entertained him, and how he was blessed in so doing; his name at first was Abram, but afterwards 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 every one that entertains him) and hereby he became great, and his glory and renown was spread abroad: nay, he was by this

means so honoured, 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 also 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 especially who showed him countenance, and was in love with him. And yet, before the city was burned, the angel bid him haste and begone; for Godliness was such a sure defence 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 give but a brief hint or two upon this account : it is 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 honour, and made him very rich, and set a crown upon his head. All along I might shew you in ancient days he was very much hated and persecuted ; nay, and some of his true friends and favourites were, for his sake, cast into a fiery furnace, and another into a lion's den, yet they never lost any thing by him, nor did they ever repent the entertainment they gave him. If we should come lower into the times of the gospel, it is well known what usage he met with in our Lord and Saviour Jesus Christ, 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 what hard usage he met with by Counterfeit Godliness, I mean Papistry, for near

twelve hundred years, and how many of his dear children and servants have, for the fame of him, been burnt to death, and otherwise tormented in most nations of Europe; but let what hath been said suffice, touching the antiquity, grey 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 entertainments in these latter days, and how it fares with him in this present juncture) to give a description of some of his chiefest adversaries, to the end the true lovers 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 favourite 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 emissaries 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. Apostacy—with many others 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 attendants, are all implacable enemies to True Godliness, and as much as lies in them, endeavour 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 shewed 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 treatment 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 Saviour, yea, a great and mighty Saviour, or one able to save to the uttermost all that come to God by him, Heb. vii. 25.; and to the end that they might have the knowledge of this blessed Saviour, 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 Saviour, 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 Judah, 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, Matt. xxviii. 19. 20. Mark xvi. 15.; and to visit the rich and poor, the old and

yeung, as well the king on the throne, as the beggar on the dunghill: 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 neighbours 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 the door unto, were, as I take them, these following, viz. 'The Lust of the Flesh, the Lust of the Eyes, and the Pride of Life,' John ii. 16. These he took much delight in, and kept company with continually; sometimes they had him to the tavern, sometimes to the play-house, and sometimes to recreate him at bowls, cards, and dice, 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 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?'

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

Rich. What is your name?

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

Rich. 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, 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, then they presently joined together to fall upon Fearful, and turn him out of the house. Presumption struck the first blow, and spoke also to this purpose:

Presump. 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 yo say?

Fearf. Truly Sir, I seeing him very sick, thought he might die in his sins.

Presump. Thou fool, 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 im-

mediately turned out, and hardly, if ever, have one meal's meat more, nor the least countenance.

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

Presump. Forced by whom? who forced you?

Fearf. It was 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 do 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 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 neighbours, and to make great men laugh at, 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 traveller, True Godliness, should be let in, who would beguile my prince of his right.

Unbeli. 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.

Ignor. 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. I can give as good counsel as any of you: money answers all things, he may make him friends with the mammon of unrighteousness; let him give a little more than usual to the poor, and that will merit God's favour. Who would not part with a little money to get peace of conscience, and purchase a place in heaven: Charity is more than all your new notions of religion, 1 Cor. xiii. Though I know but little, I am not such an ignoramus as some think.

Vain-Hope. I am of the mind with my brother Unbelief; and it was 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.

Presump. 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 ere a little while: Pray let us all agree at present to stir up Riches' eldest son, whose name is Honour, 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 favour with our master's eldest son, and his own child too. After a short time, thus it fell out: Riches being recovered, he consulted with

Worldly Honour, 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 honour one of another, and seek not the honour that cometh from God alone,' John v. 44. Now Pride, Ambition, and Honour, being all three the natural offspring of Riches, got so much into his affections, 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:

Covet. 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 it is very destructive to your interest.

Riches. What doctrine is that, pr'ythee 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.

Covet. 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, 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 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, it is 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 any, 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 it is your duty to give to pastors and ministers of the gospel, who are his great instruments 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 it is 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 may put them 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 scriptures do say they ought to be men given to hospitality, Tit. i. 8. ; and many of them are poor, and therefore how they should do this, Godliness says it 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.

Rich. I must confess thou hast said enough to make me for ever out of love with True Godliness, I cannot bear the thoughts of entertaining such a guest as this in my house; but what should I do with my bawling steward Conscience, for he every now and then tells me I must give way to him, and stirs up Mr. Fearful, my lodger, (one that I hate, but cannot get 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 it is said too, 'Whoever will live godly in Christ Jesus, shall suffer persecution.'

Covet. 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 Wisdom 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 any more; and this I will assure you, if I can be anywise helpful to them in the business, I will be at your command, so long as you please to entertain me. Dr. Self-love and Sir Worldly Wisdom being

at hand, Riches called for them, to whom he addressed himself after this manner :

Rich. Gentlemen, you have both good 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 attendanee, I perceive it will be dangerous at this time for me to receive him, or show him the least kindness. But I have a troublesome steward in the house, whom I cannot be rid of, who here of late too much adheres to him, and is ready too 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 will soon 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 hath 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 ; it is 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 accounts and romances, or such like : And for religion, let me tell you, that natural religion is sufficient, and that what this traveller saith, is but mysterious nonsense, enough to make men mad. 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 to forbear to go to such churches where any bawling preacher endeavours to reach your conscience. Can any man persuade me his soul cannot be saved, unless he ' sell all he hath, and give it to the poor,' and so become a fool, that he may be wise ? Who can believe that another's righteousness can make me righteous before God ?

Sir Worldly Wisdom. 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 reproach 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, honour

the king, say our prayers, and pay our debts : But I have just now thought of a way that will do, you having a great estate, pray get another servant into your house, keep a chaplain in your family ; this done, you will find all will be well, and you will bear no more complaints from within nor without, for you will be taken by all your servants, and others too, for a godly man : Neither believe nor regard what such babblers say, who talk of such things that lie above all human reason, as Mr. Self-love noted. Can three be one, or one be three ? Or a woman bear a son that never knew a man ? Or can a man be that God who made the world ? Or can his righteousness be yours ? No, no, your own good deeds must justify you ; this Godliness is but foolishness ; regard him not.

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 Wisdom 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 Wisdom are their great counsellors. But to proceed, Riches got now a chaplain, and instead of opening to True Godliness, he opens to Counterfeit Godliness, which was occasioned through Ignorance, and those other foolish counsellors he hearkened to. Now this man, as it appears, proved a sad fellow, for though he was a scholar, being brought up in some university, yet he never

cared to read the Bible, but as some say, would now and then curse it, love 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 healths, be drunk, and cry 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, calling him a mysterious and nonsensical fellow, talking of things against all human reason, and above all belief of three, that are but one : And he made himself and others merry with his mean, low, and distressed condition ; and also stirred up all the neighbourhood 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.

Godli. 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 loose, 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 for ever ; for indeed, whether you believe it or no, there was never any who entertained these graceless villains and enemies of God, but were for ever ruined by them at last ; nay, 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 imprudently 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 hard 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,' Mat. v. 20. ; 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 outdo 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,' 1 Cor. xiii. 3.; 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 favour,' Isa. xxvii. 11.

As touching what Self-love saith, it is abominable: Do you not find the Lord Jesus saying, 'That unless a man deny himself, he cannot be my disciple,' Mat. xvi. 24. Now, this fellow is one of the rest there meant, even Self-love, and Self-righteousness, as well as Sinful-self and Natural-self. Sir, you must get rid of them all, or perish for ever.

Will you love yourself more than Christ? Self-love must die, he is a traitor to the Lord of life and glory, and an utter enemy to your own soul; if you make him your counsellor, you are an undone man.

And then, as to Worldly Wisdom, he is the devil's attorney-general, that ever gives counsel to all that hearken to him against God and Christ, and all revealed religion: This is he that Satan hath stirred up, since liberty of conscience hath been established, and popery hath been vanquished, to deceiye and ruin the souls of men: It is he that ridicules all supernatural discoveries of God, or revealed religion, and would indeed rob the whole kingdom of the gospel of Christ, and so paganize this isle again.

Doth not Paul say, 'The world by wisdom knew not God?' He would have you believe nothing to be a truth or principle of religion that lies above your own human reason; and therefore he says there is nothing mysterious in Christianity; by which he gives the scripture the lie, that says, 'Without controversy, great is the mystery of Godliness,' 1 Tim. iii. 26.

He will not suffer such that hearken to him, to believe the Trinity of persons in the sacred Godhead, nor that Christ is the Most High God, and yet very Man, in one person, because it lies above man's wisdom, or human understanding to comprehend it: nor that sinners can be justified by an imputed righteousness, or by the active and passive obedience of Christ, though it is positively asserted to be thus, by the Spirit of God in the word.

This Worldly Wisdom and Sir Human Reason taught the Greeks, in the apostles' time, to contemn the preaching of Christ crucified, and salvation by him, as a foolish notion, or idle dream; and so they strive to persuade people to think now, and so to trample the chief principles of the Christian faith under their feet.

Alas! it is evident, that there are many earthly things, or things in nature, which no man can comprehend nor give reason of; and is it any marvel then, that the mysteries of the gospel, or the deep things of God, are above man's human reason to conceive of them, so as to comprehend them?

Yet know, though these mysteries are above human reason, they are not against reason to believe them. Is it not reasonable that men believe what

the God of truth affirms, and the eternal Father, Son, and Spirit bear record unto? These wretches would not have you to 'Sell all you have, and give it to the poor,' yet you know the Lord Jesus Christ gave that counsel to a rich man; and if you do not part with all in your love and affection, and actually when God calls for it, you can be no true Christian; because you do not love God with all your heart, nor above your gold and silver, or earthly riches.

Moreover, if you will not choose to become a fool in the esteem of carnal men, you can never be truly wise, 1 Cor. iii. 18. 'If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.' Let the wise men of reason account you a fool; if you are spiritually wise, wise unto salvation, matter not how you are called and censured by such whom Satan has blinded: Doth not the apostle say, 'That the world by wisdom knew not God?'

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 true believers, and 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 i. 15. Nor to that word, 'Except a man be born again, he cannot see the kingdom of God,' John iii. 3. And 'he that believeth not, shall be damned,' Mark xvi. 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 true faith, be damned, and perish in your sins;' but he says, 'Ye shall be saved, though you live in your sins.'

As to what Ignorance says, 'That you may purchase or merit peace of conscience, by giving more liberally to the poor, and that may also make you friends of the mammon of unrighteousness;' he makes you think, that God and Jesus Christ will that way become your friends, and save your soul when you fail, or come to die.

Sir, if you give all your goods to feed the poor, or give all you have to them, which you are far from doing, yet you would be miserable; nothing that you can do can change your state, or procure God's acceptance of your person: No, you must obtain union with Christ, or receive me, or perish in your sins for ever. If money could purchase peace of conscience, or giving liberally to the poor merit heaven, what rich man need to fear being damned? and then also it might be very easy 'for a rich man to enter into the kingdom of heaven,' which the Lord Christ says is not an easy thing. Sir, while the world is in your heart, in your love and affection, 'the love of the Father is not in you,' though you give much to the poor.

As the young man who was very rich wanted one thing, so do you; that is true faith, and an interest in Christ: You must be born again, or you cannot enter into the kingdom of heaven; and that you can never be, until you receive the Holy Spirit, and

let in True Godliness : Whosoever receives me, receives the Spirit, and true and right principles ; such as these, that all your righteousness is as filthy rags ; and that all works before grace are dead works, and profit men nothing. Moreover,

That Christ's righteousness, exclusive of all inherent righteousness, alone justifies a believing sinner, &c.

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 it is thought he was the principal one 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. iii. 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 dreadful manner, that a blessed angel was sent to smite him with death immediately, and he was eaten of worms ? Acts xii. 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 ?' Gal. iv. 1. This haughty villain, Pride, is one of those seven things, as Solomon shows, which God hates, Prov. vi. 16. If you will not, Riches, be persuaded from hence to turn him out of your house, even take what will follow.

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 hypocrite's hope shall perish, whose hope shall be cut off, and whose trust shall be as a spider's web,' Job xviii. 13. 14.

Ah, Sir, what will your hope avail you, 'though you have gained the world, when God taketh away your soul?' Job xxvii. 8.

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 ringleader 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, 1 Tim. vi. 10. 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 that 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; it is 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 enemy's 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 along 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 prices of things, that many men have been undone by him. I cannot, Sir, reckon up all his horrible crimes: And is this him you so dearly love? and must I be slighted and disregarded by you through the love you bear to him? Alas! he will bring your soul, if you follow him, to destruction: Pray what became of Achan, who harboured him? (mentioned before). Also what became of Ananias and Sapphira, whom he forced to tell a lie to

the Holy Ghost? Acts v. 1—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 causeth God to hate you. See what David saith, ‘The wicked boasteth of his heart’s desire, and blesseth the covetous, whom the Lord abhorreth,’ Psal. x. 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?

Rich. Do you think I am such a fool to give entertainment to you, and lose all my great honour and credit amongst the brave heroes of the earth?

Godli. Why, Sir, is not that honour that comes from God better than all the vain honour 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 marquis 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 honours and pleasures of sin, which are but for a season.

Rich. If others were such fools to disgrace and

undo themselves, what is that to me; I however know what I have to do.

Godli. Sir, I perceive your condition is miserable, for you seem to be hardened; and whilst you 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 for ever; 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.

Rich. 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 what you aim at; you would have me entertain you, that so your poor despised offspring might have a good fleece out of me; I could find 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 counsellors, Dr. Self-love, and Sir Worldly Wisdom.

Godli. Sir, St. Paul did not take advice of those two shallow, depraved, degraded counsellors, i. e. 'He consulted not with Flesh and Blood.'

Rich. 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 therefore,

friend, that I have received the True Godliness already, and him will I keep. He is indeed an honourable person, one whom great men love, and is in favour with the princes of the earth! But as for you, I see no encouragement for any body 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 must not so much as tell you 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 humour, 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; begone 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 that he struck at him with all his might, which no sooner did his chaplain Mr. Reader perceive, but he came to his assistance with cruel rage, being stirred up by Envy, and fell upon Godliness in a most base and cruel 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?' Eccles. vii. 16. He thought with this one weapon to have knocked True Godliness down, and have spoiled his travelling for ever.

But he soon answered, and said, "That no man could be truly righteous overmuch, nor have too much of that pure wisdom which is from above;" but that a man might, he told him, under pretence 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 otherwise in his own conceit.

At this answer the dispute ended; and Riches perceiving his chaplain was worsted, envied True Godliness much more, and raised all the rabble of the town upon him; amongst which were the following: Pride — Ignorance — Wilful — 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 speak on his behalf, being reproached as the vilest of men.

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 for entertainment, with a sad heart, being grieved to see how he had hitherto been slighted and traiterously abused, notwithstanding his 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 sanctify'd 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 would'st have more ? Or can there be
 Ought else, dear soul, than what's possess'd by thee ?
 Happy's the poor, in whom the Lord doth dwell ;
 The rich by craving all get nought 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 shuts 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 farther: 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 farthermost 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 a 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?'

Godli. 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 awakened, 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.

Pov. Who is at my door?

Godli. A friend; my name is True Godliness.

Pov. Godliness! pray what business have you here?

Godli. I want a lodging.

Pov. From whence come you, Sir; I doubt you have lost your way: Is this a likely house to afford entertainment to a traveller?

Godli. I came last from a great man's house not far off, whose name is Riches.

Pov. Well, had he no lodging for you, that you are come to me?

Godli. 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 the rude rabble of the town upon me.

Pov. 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 was forbid formerly to entertain one who goes by your name, and it may be you as far as I know ; I know not what times may come again : It is, Sir, a dangerous thing to open one's 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.

Godli. 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 you ever met with in all your life.

Pov. 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.

Godli. I cannot at present assure thee of much earthly fulness, 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 person's 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 things 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,' Mat. vi. 33. 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,' Psal. xxxiv. 10. ' The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly,' Psal. lxxxiv. 11. What dost thou say, Poverty ?

Pov. 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 as 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.

Godli. 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 not foolishly and idly to waste so many days work in the month : Thou wilt gain, thou wilt find every way by True Godliness.

Pov. Truly we poor folks in the country think it is 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; for if I thought it would be for my profit, I could find my heart to open to you.

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

Pov. I cannot read, Sir.

Godli. 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,’ 1 Tim. iv. 8.; and that 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 honour too; I will make thee a son of God, and heir of heaven, and at last set a crown of endless glory upon thy head! What dost thou say, Poverty?

Pov. I had rather have some better clothes, and store of good provisions, 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 labour.

Godli. But stay, Poverty, what kind of fellows are those you have got in your house?

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

Godli. Why then I will tell you, you must believe in Christ, and 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; 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 it is said were his own children, or natural offspring: 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 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 struck 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,' Prov. xxvi. 15. 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 not suffer him to buy such good pieces of beef, 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 any more to merry meetings, and carouse it amongst good fel-

lows at the ale-house; or 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 day's 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 not time to think of God, Christ, nor his own soul, from one week's end to another; but his great study was, either to think where to borrow money, and so to 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 the times, very dead: By this means he was filled with sad thoughts, not knowing how he should get more bread when that he had was gone, and more clothes when those 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 most fearfully broke his word.

Faint-heart and Fear-man represented to him the danger he would be in upon many considerations, 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 to let you have a farthing of the poor's money, nor never set you to work any more; 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 Gaul's 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 every where? Come, say they, it is that pleasant and lovely form of Counterfeit Godliness, that will in a little time be generally embraced; and those who entertain True Godliness must expect to be reproached and reviled, nay, murdered. Besides, 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 to speak after this manner :

Godli. 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 those lazy companions, Sloth and Idleness, who will not suffer you to labour 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 lives ; 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 they will never awake till they lift up their eyes in hell ; they will not suffer men to labour to find out their danger till it is too late ; and others, when they do perceive their woeful condition, are hindered by them from endeavouring 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 wicked-

ness. It is the idle soul that suffers hunger, who shall beg at harvest, and have nothing; though there is bread, and enough and to spare for you in God's house, yet they will not suffer you to seek for it, but cause you to cry, 'Yet a little sleep, yet a little slumber, yet a little folding of the hands to sleep,' Prov. xxiv. 33. Is it not sad, notwithstanding your house is on fire, and you like to be burnt in your bed, yet cannot, through Sloth and Idleness, rise up? You are just ready to drop into hell, and yet will not endeavour 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,' Mat. xxv. 30. 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,' 1 Cor. vi. 10.

Thirdly, Wasteful his brother, for all his huffing, is almost as bad as he; it was this vain fellow that brought the prodigal to eat husks with the swine, Luke xv. It is 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 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 neighbour 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 labour, 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, Acts xvii. 30. 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 can come to nobody's 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 fictions; being unseen things, they have no reality in them, or things that you can never attain unto; and 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 me, 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 or idle fancies, but

things full of reality, marrow, and fatness: 'O taste and see how good the Lord is!' And why may you not 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, 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 favour 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 you 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 the world in never so great abundance, yet till thou lettest me in, and makest me thy chief companion, thy soul will 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 monarch 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, it will abide with thee to all eternity.

As touching Carping-care, he hath almost broke thy heart already, he will not let thee sleep in the night; but, 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. vi. 27.

He has even ate 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 his base wretch Carping-care to perplex thy mind; and this is not all; for he tells thee, if thou turnest Light-fingers out of doors, 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 way 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 mayest think that good for thee which God knows is not, Isa. xl. 11.; Psal. xxxiv. 9. 10.

And now, in the last place, let me speak a few words to those cowardly fellows, Faint-heart and Fear-man, Isa. li. 12.; these are they that would have you fear man more than God; and yet, I am ready to believe, some of their words take as much place upon your heart as any thing 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 of very little esteem or credit amongst any sort or degree of men, Isa. liii. 3.; 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) in the last and worst age, I could expect no other usage than what I met withal. How should I have any to admire and fall in love with me, when the text positively says, 'All the world wanders after the beast,' Rev. xiii. 3. 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' saith Jesus Christ 'him you will receive,' John v. 43. ; the reason is easily discerned, because they smooth the people up in their sins, 1 Kings xxii. 13. 22. 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 I ever did or can; for I always taught, as at this day, the doctrine of self-denial, Mark viii. 34. ; the necessity of faith in Christ, regeneration and mortification of sin, &c. John iii. 5.

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 viii. 22.

Thirdly, What though Riches hath rejected me, he never had much kindness for me, but was generally 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 had better have him to be your friend than any potentate of the earth. 'When my father and mother,' saith David, 'forsake me, the Lord will take me up,' Psal. xxvii. 10. Have you not read of that poor man which the Pharisees excommunicated for cleaving to

me, and how the Lord Jesus graciously received him, John ix. 35. 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 name's sake, saying, let the Lord be glorified; but he will appear to your joy, and they shall be ashamed,' Isa. lxvi. 5. 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, '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,' Isa. iii. 10. It is sad indeed to see any leave me in my adversity, but they were also friends, and let them go, they never loved me in truth, John vi. 66.; but do thou but kindly embrace me, and I will keep thee from falling; nay, thou shalt find me a sure refuge and defence to thee in the day of distress, Psal. ix. 9.; yea, 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, Isa. xxv. 6. 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, 1 Tim. vi. 6. 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 gen-

tleman, though he has 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 offspring of Adam's eldest son Cain, Gen. iv. 8. had raised abundance of lewd fellows together, to drive Godliness away from Poverty's door :) So by the opposition within doors and without, Godliness found no lodging there neither: Yea, and escaped not without many bitter threatnings, 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 counsellor, 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 woful man I see;
 Riches slights Christ, and so does Poverty.
 The snares are great which Riches do 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 curst foes he is so perplex'd, that he
 Can't find the way to true felicity.
 Not many rich, nor many very poor,
 Unto True Godliness does ope their door;
 But rather such who in the 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 it was in vain for True Godliness to travel any farther, not being like to find entertainment any where, 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, Josias, 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 bred 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.

Godli. 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 this city; and I have also brought along with me (as tokens of his eternal favour 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.

Godli. Sir, my master gave me orders to commend his princely grace and favour 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,' Prov. viii. 18.; and that word, 'Seek first the kingdom of God, and his righteousness, and all other things shall be added unto you,' Mat. vi. 33.

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

Godli. Ay, Sir, but you want my master's righteousness, Rev. iii. 17. 18., 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. Ay, 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?

Godli. 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 be united to him, or you will have no lot nor part in this matter: 'He that believeth not shall be damned,' Mat. xvi. 16.

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

Godli. 'Tis 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 pleasures 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, viz. Pride, Wanton, Vain-glory, Lovelust, Ambition, Gay-clothes, Toss-pot, Gamester, Please-friend, Time-server, Scornful, Hate-good, and Scoffer.

Godli. 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 abase your noble soul, which is of a sublime extraction. Nay, farthermore, 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.' May be 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 pleasure 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.

Godli. 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.

Godli. Wild oats, indeed: come let me persuade you to sow no more of them, for it is but sowing to the flesh; 'and he that soweth to the flesh, shall of the flesh reap corruption,' Gal. vi. 8. You had better far 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?

Godli. You are like, in the first place, to reap 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, Prov. xiv. 34.; 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 insupportable guilt, Prov. xviii. 14. 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 this ungodly course so long, until he is seared 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 loathe 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, Deut. xxix. 19, 20, 21.

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, Mat. xxv. 41. Now, if you like to gather in at harvest such crops of 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 do promise you I will then open my doors to you.

Godli. Alas, Sir, present promises to open hereafter to God and True Godliness, seldom ever end in real performance: he who promised to go and work in his master's vineyard, went not, Mat. xxi. 30. Such who put me off with promises to become godly hereafter, it is 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,' Jer. xiii. 23. and open to me when you have 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? John vii. 48. Why do not you see if they will entertain you?

Godli. Nay, pray be not offended with me, I seek your profit, I will do you no wrong; you shall not lose any thing by me, if you will but 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 an hundred fold in this world, Mat. xix. 29.; 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, 1 Cor. i. 26.; 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, Acts xxiv. 25.; and this is one reason why I am so slighted and contemned.

Youth. I (and to speak the truth) 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, conten-

tions, and distractions have there been ! When popery and formality was generally received in this land, it was not thus.

Godli. I and my children ever, I must confess, were thus censured and falsely accused, though never so stigmatized as now of late, Isa. viii. 18. 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, Ezra iv. 12, 15. But it is no marvel I am thus abused, considering my Lord and Master himself was loaded with like calumnies, John x. 20. ; being accused with sedition, and called an enemy to Cæsar 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 honour, I shall be derided and scoffed at, should I do it, and be looked upon as a foolish person : therefore, pray begone from my door.

Godli. What if you lose the honour of this world, I will raise you to far greater ; ‘ For honour and riches are with Christ ; yea, durable riches and righteousness,’ Prov. viii. 18. John xii. 26. ‘ They that receive me, and serve Christ, God will honour.’

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

Godli. Sir, my master commands you to remember him now in the days of your youth, Eccles. xii. 2. ; 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 lords, John xii. 28. 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 begone.

Godli. Nay, do not mistake yourself, for to receive 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 honour your Creator? and not to live like a brute, to satisfy your lust, and to serve the devil, as heretofore you have done, Isa. xliii. 21.; Acts xvii. 27.; 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 True Godliness had made. Time-server and Please-friends bid him mind what was the a-la-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,

‘ Hey boys, up go we!’ And Hate-good command- ed them all to fall upon him, and rid him out of the world; and had it not been for fear of some neigh- bours, who, though they were but moral people, he had doubtless been utterly trod 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 averse unto;
 But what hell bids, O that! ’tis that he’ll do.
 The rich, the poor, with youth I do espy,
 Acting 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 decrepid and feeble person called Old Age, concluding within himself, that it was 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, Job xxxii. 7.; 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?

Godli. 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, do not trouble me.

Godli. Alas! Father, you may not live another day, death may seize you before to-morrow morning, Prov. xxvii. 1. 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 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 favour, Jer. xxviii. 11.; Zeph. i. 12. 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 the 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 days. But now he has 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 accounts, 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 save me! and all this comes to pass through the evil nature of his cursed Hard-heart, and his companions Enmity and Unbelief.

These three had also 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 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 impeni-

tent heart, treasureth 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,' Rom. ii. 5, 6.

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,' saith 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 xxii. 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 hear and read 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 croud, and find some corner or other, for heaven was a very large place.

Self-conceit caused him to think so highly of him-

self, that notwithstanding all that Godliness could say to confute Ignorance and Unbelief, he did not mind it 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 of 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 strict 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 churchmen, as bad, nay far worse than I.

Godliness by this time perceived Old Age was so hardened in his sins, and trained up by Ignorance so long a time, that it was next to an impossibility ever to think the evil habits he had got, by being accustomed so long to those 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 basebred children and servants he kept in his house; for Peevish made him so foppish, 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,’ Jer. xiii. 23. Yet he could not but take pity on him, considering his age, therefore gave him this following general reply, and departed.

Godli. 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 into 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 is better to have your eyes open on earth to bewail your sins, than to have your eyes open in hell to bewail your suffering; though you will not let me in now, who would make you happy, yet you will not be able, ere long, to keep death out, who will make you eternally miserable, Psal. lxxxix. 84. It is sad you will not see your danger, till you cannot escape from it. As I now stand at your door, saying, ‘Open to me,’ but am not let in; so you ere long will say, ‘Lord, Lord, open to me,’ 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 ere long under wrath and con-

demnation ; ' For except a man be born again, he cannot enter into the kingdom of God,' John iii. 3.

This is the day of God's long-suffering, but quickly will come the day of your long-suffering ; for he, whose mercy you have abused while you live, will let out his vengeance against you to eternity when you die, 2 Thess. i. 8, 9. 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 contemn'd, '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 averse to grace than are the young.
Take heed you do not on Old Age depend,
Lest he deals by you like a trait'rous friend.

CHAP. VII.

Showing how True Godliness, in his fresh and late travels, came into a certain island, where he met with a great number of cursed enemies. Showing the present state of the church among us, and abroad in neighbouring nations in the year 1688.

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 for many years past). He had some servants to attend and wait upon him, who loved him and his great Master as their own souls, and above their natural lives: Their names were True-faith, 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, &c. Now, after he had been there, and was in great esteem and honour for divers years, yet about forty years ago, lo on a sudden a black cloud came over him, and a new war was raised upon him, and upon all his real friends, servants, and favorites, which God permitted, to fulfil an ancient prophecy, for the slaughter of the two witnesses, Rev. xi. and so, if possible, utterly suppress, root out, and destroy True Godliness: And in order to the accomplishing of this, there were let into the said isle a multitude of outlandish men, called Babylonians, being natives of a great city called by that name; so that the said island, by this means, was called Sodom and Egypt, 'where also our Lord was spiritually crucified.'

Now these enemies had divers strange and ridiculous orders of men amongst them, and all cruel enemies to True Godliness, but one order proved more suitable and implacable than all the rest, called by some Loyalties, being, as it is said, the spurious offspring of one Ignatius Loyola, who were men of such base spirits, that they were content to become mere pimps and panders to the great whore, endeavouring all ways 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 temporal sovereigns, and to own the usurped power and jurisdiction of their great 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 they 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 sought out many ways to root out and utterly destroy True Godliness, and this they did by contriving divers plots and sham plots; the first was in the year 1661, when they craftily ensnaring a company of misled men, called fifth Monarchy men, who thought in their own time, and by their own strength, by outward force, to have erected True Godliness a most glorious visible kingdom, and by this means the common enemy took an occasion to call all the friends and favourites of True Godliness traitors, and utter enemies to kings and civil magistracy, which he and they ever abhorred: but upon this a great persecution was raised, and many of the chiefest friends to True Godliness were imprisoned, and some executed, and divers died in filthy prisons; but after this they raised a worse persecution, and another after that, and at last they maliciously and traiterously resolved, by a devilish conspiracy, to destroy True Godliness and all that favoured him, and to set up false and coun-

terfeit Godliness in his stead; and indeed they so far proceeded, that the friends of True Godliness, viz. The two witnesses of Jesus, were brought under a civil death, being divested of all power, help, or hope, and like dead men were cast out by the walls, yet God defeated their conspiracy so far as to discover the conspirators, or else, doubtless, True Godliness and all his favourites had received the most fatal blow as ever was known, but God would not have the dead bodies of his witnesses to be put into graves, yet divers holy persons were cut off by their bloody and traiterous hands in the west, and also in the chief city of the isle; but God first saw their crafty design, and turned their wisdom into foolishness, in that he made the men of names enemies to their treacherous prince, and them also who laboured to violate the laws and constitution of the isle.

But lo, upon this, most joyful news arrived; the Lion of the north, whom God raised up with a mighty spirit, and with like success, to attempt the deliverance of the whole isle, and True Godliness also; which tidings frightened the Babylonians and their prince also, that on a sudden they all fled, and by this means, and by virtue of a law made in favour of True Godliness, the witnesses of Christ were set upon their feet, and stood on firmer ground than perhaps they had for a thousand years before, which caused no small joy to all that feared God, and were lovers of True Godliness in the land.

And now, one would think, the sorrows, troubles, and sufferings of True Godliness were near ended, and joy filled the hearts of all that loved him: But alas, alas, it appeared otherwise, for this glorious de-

liverance and revolution hath not had those desired effects as might have been hoped ; for although outward peace and prosperity seemed to favour the isle, and True Godliness also. yet they were, and still continue, many causes of great sorrow and grief to True Godliness and all godly persons, so that at this very time, behold and see True Godliness hath put on mourning garments, and is in a withering and declining condition, and cries out, 'O it was better with me and my children in times past, when in Egypt, under servitude and bondage.' The causes of this lamentation you will have an account of by and by.

1. It arises from that gross ignorance, blindness, and superstition, that still covers a great part of the isle. 2. By reason of the substituting holy writ to serve a secular design. 3. From the consideration of the prevalency of almost all manner of heresies and detestable errors. 4. Particularly by reason of that great corruption in and about one main pillar that upholds True Godliness, viz. That of justification ; and errors in this sense have crept in amongst some who pretend great love to him : but stay, did I call this a main pillar of True Godliness ? I must say it is an essential part of what he doth consist ; so that this one, and some other errors, seem to strike at the very life and being of True Godliness ; so that the free grace of God, that first shone forth in the beginning of the reformation, seems to be contemned, and a sad cloud hath spread over this poor isle, and popery creeps in under a new disguise ; the internal acts and inherent righteousness of man is joined to, or mixed with the perfect righteousness of Christ, to

justify a sinner before God; the gospel and free promise is turned into a mere law, and that we are no farther justified than we are inherently sanctified. No, this is to stab True Godliness as it were at the very heart, or it is to cut off a limb of him.

And as these lay him a bleeding on the one hand, so others expose him to reproach and shame on the other hand. Some affirm that the persons of the elect were actually justified from eternity, even before they did personally exist; and as much beloved with a love of complacency, before they obtain a vital union with Christ; yea, whilst swearers, drunkards, whoremongers, thieves, &c. as when they are renewed, regenerated, and sanctified persons; and that the Holy Spirit, that unites the soul to Christ, makes only a real, and not a relative change: so that justification by faith is only declarative to a man's own conscience.

Now it is evident that this is directly contrary to True Godliness, and the rule thereof, i. e. the word of God, that says all men fell in the first Adam by his disobedience, and are all alike naturally under sin, death, wrath, and the curse of the law or first covenant, Rom. v. 12.; all being called ungodly, sinners, enemies, servants of sin, dead in sin and trespasses, children of wrath, without God, strangers from the life of God, without Christ, under condemnation, the wrath of God abiding on them (and on all them) that believe not. John iii. 36.

Can these things be said of justified and pardoned persons? and is not Christ to be offered to sinners, to ungodly persons, condemned persons, as such? Or are justified and pardoned men and women, with-

out God, without Christ, condemned or ungodly, and unbelieving persons? and because the elect were representatively virtually justified in the actual justification of Christ, when he was raised from the dead, were they therefore then all personally and really justified, even before they personally did exist? Such notions as these are raised and cried up, which cast great contempt upon True Godliness.

Others also deny the deity of Christ and his satisfaction, seeking hereby utterly to eclipse his glory; and others deny his humanity. Some who pretend to love True Godliness, affirm he is not God of the essence of the Father, nor man of the substance of the blessed Virgin, being worse heretics than the A. drians; others affirm, that the true Christ is nothing else but that inward quality or light that is in the hearts of all men, and these heretics (as one that is come off from them says) have deluded one hundred thousand of souls in this isle, who hardly hold one sound principle of true Christianity.

Some also deny all revealed or supernatural knowledge of God and Jesus Christ, and so would paganize the whole land, and magnify the natural religion of heathen philosophers above True Godliness, and the saving knowledge of a crucified Jesus.

4. Moreover, besides all these abominations, that respect the principles of religion, True Godliness in the fourth place is brought to a low state, by means of open wickedness, gross profaneness and immorality, which never hardly more abounded, though so many good men have preached against those evils; and others have undertaken to endeavour a reformation, but to very little purpose; the reason thereof

being through the neglect of such who are put into places of trust, to see vice and ungodliness suppressed ; though the renowned and most serene prince of the isle hath commanded, by severe and strict proclamation, the laws to be put in execution against all profane persons : but alas, these evils will never be prevented until two things are done, (1.) Not till such men are in commission of the peace, or made officers to do justice, that truly fear God, and are lovers of True Godliness. (2.) Not until the sanguine laws are repealed, that have long continued against several actors of wickedness, who are not guilty of treason nor murder, and other laws are made in their room, for severe corporal punishment, and work-houses erected to keep them to hard labour, for so many years as the nature of their crimes may be ; for this punishment atheistical wretches will dread more than a swing at Tyburn.

5. Another cause is from that great decay of the power of religion, and strange witherings, and want of love one to another, amongst them that pretend to be the chief lovers of True Godliness ; together with those sad contentions, strife, and divisions that are among them ; for instead of loving, they do even seem to hate and reproach one another ; and because they are not all of one judgment in some lesser points of religion, they are strangely alienated from each other in their love and affections.

6. *Lastly*, The disorderly walking of church-members, as in not keeping their places in those respective congregations to whom they belong, is also no small injury, reproach, and scandal to True Godliness : members act as if they were under no govern-

ment nor covenant to God one to another, and unto the church, but go astray from the fold, by which they cast contempt upon the ministry where they are members, and seem to charge God with cruelty to them, in bringing them to a church where they cannot profit; whereas the cause may lie in themselves, and by reason of an evil itch they have upon them; and by this means God hath no Lord's day, hath no complete church-sacrifice or oblation, but a part, or but a few persons; and that which adds to his reproach, is that unaccountable practice of one or two congregations in the great city, who countenance rents and schism, and contemn the authority of other churches, by an irregular reception of their members.

Now, from the sense of these things, True Godliness broke forth into this bitter lamentation here following:

Godliness's Lamentation.

HOW shall I express my grief, or utter my complaint! Oh, the sorrow that seizes on my soul! I that am the noble offspring of the universal monarch of the whole world, the true favourite of heaven, the true interest of all nations, kingdoms, and commonwealths; a fit companion for princes, and all the noble ones of the earth; the only benefactor of all mortals, that continually seek the good and eternal felicity of their souls, who strive 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 the manner of cursed and detestable evils and abominations laid to my charge. For,

First, I am charged with heresy; an 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 the fathers,' Acts xxiv. 14. And not to believe any thing 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-bait, 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 neighbour against neighbour. 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 endeavoured 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 neighbour against another, 'tis not that I 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 youth 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 it is impossible for light to have fellowship with darkness, or Christ to have concord with Belial ; so it is 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 farther, to vindicate myself, I call in my old friend St. 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 comes that strife, wars, and contention that are 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 have, &c. Jam. iv. 1. If you have bitter envyings 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, Jam. iii. 14, 15.

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.

James. 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.

Godli. 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 neighbours, making causeless disturbance in the town, place, or house where they dwell, and churches also, I do this day disown them: And indeed it is 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 ringleader 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, a mover of sedition,' &c. Acts xxiv. 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 6000 years, and it is strange, were I really guilty, that none should come forth and prove it against me. Therefore know ye, that the doctrine of True Godliness, the offspring of JEHOVAH, the darling of heaven, does and ever did teach upon this account, viz. That husbands ought to love their wives, wives to obey their husbands, chil-

dren to honour 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 neighbours to live in love one with another, church members to love one another as their own souls, and obey their rulers; 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. iii. 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 it is, 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,' Acts iv. 19. Besides, this would cause persecution for ever to cease, and charge all the martyrs in every age in 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 submitted to, which sure no wise man will say ought to be done; therefore I am for 'rendering to Cæsar the things which are Cæsar's, and unto God the things which are God's,' Mat. xii. 17.

But these things are not the whole cause of my

lamentation, but there are many other reasons. For, alas, alas, what ignorance, blindness, and superstition is in the land! The isle was once famous, and spewed but those nauseous abominations, which too many have licked up again. Some say there is no great difference between the service of Great Babylon, and that which is in this isle; and that which troubles me most is this, it is called by my name, as if it appertained to my ancient form, which is a great abuse of me.

2. What pestilent and poisonous errors and heresies are here; the great city seems like a pest-house, where many have not only the plague-sores upon them, but also are full of the tokens, sad presages of eternal death, and wrath in hell.

How is the glory of my great prince eclipsed, and the light of the gospel darkened! how is light taken for darkness, and darkness for light; truth called error, and error called truth!

3. How doth Ungodliness vaunt himself, and Profaneness ride rampant! What multitudes stand ready to receive my enemy Ungodliness in all his travels, wheresoever he comes! the mighty bow down unto him, and nobles kindly salute him; both old and young, rich and poor, adore and hug him in their bosoms, and make him their love and chiefest delight; no laws of nature, nations, nor of grace, will or can deter them; nor the hopes of heaven, nor fear of hell, whilst I am contemned, slighted, and trodden under their feet.

4. And O how are my friends and dear favourites oppressed and persecuted abroad! Alas, alas, how low is my prince's interest brought in France, in

the valleys of Piedmont, in the Palatinate and Saxony, and almost throughout all nations of Europe! What dismal sufferings did my nations endure under the last great Nimrod and bloody Pharaoh, and none said, Deliver them! Nor can they see an end of their sorrows.

5. But this is not all in this isle, where most think the bitterness of death is over, as to me and mine; yet alas, what danger am I and they in! what multitudes of Babylonian priests swarm in the western part of the great city, and throughout the land! and what hopes have they of getting the day again? and many fear they will obtain their desire; for God is provoked by most people of the present age, even both by professors and the profane: A dismal hour (my enlightened friends foresee) is very near, but none lay it to heart! What a multitude of my choice friends and chiefest preachers of the gospel are taken away by death in two or three years last past! and how few raised up in their stead! Certainly God will suddenly proclaim war, since he has called so many of his chiefest ambassadors home; tremble, O island, thy sorrowful hour approacheth, because thou hast contemned me. Yea, and other causes still I have of lamentation also.

Alas, I am not only abused and laid under reproach by my open enemies, but also basely slighted by many of those who pretend love and respect to me; most indeed do but compliment me; they speak me fair to my face, but their hearts are not with me: Was there ever more godliness professed, and less practised; and more without doors, and less within? Did ever Pride, Covetousness, Vain-

glory, Self-love, Worldly-mindedness, 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 met 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 to day. 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 it is 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 every body? for Riches contemns me, Poverty dislikes me, Youth derides me, Old Age will not know me, Legalist miscalls me, 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, do revive my heart; for though I have few to plead my cause, or

to clear my innocency, and am like to be run down by Apollyon and his spurious offspring, Lust and Ungodliness, yet I see my day is coming, 'when Sin shall be ashamed, and Iniquity stop her mouth,' Psal. xvii. 42. When the holy of the Lord shall be esteemed honourable, and it shall be a reproach to the 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 knowledg 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,' Zech. xiv. 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; it is but a little while, and there will be a great alteration in the world; the angel who enlightens the earth with glory, will suddenly cry, 'Babylon the great is fallen, is fallen!' Rev. xviii. 2, 13.

CHAP. VIII.

Showing how True Godliness after this travelled towards the city of Jerusalem, near to which was a small village, called Religion, in which dwelt one Mr. Legalist, at whose door he knocked; showing also the cause 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 had wandered up and down in the confines of Assyria, Eduma, Spiritual Sodom, and Egypt, but so it fell out, before he entered into 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 sinners, for so the inhabitants of the city of Jerusalem are called. Now he presently made up thither, and being informed that one Mr. Legalist lived at the town's 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:

Legal. Who is at my door?

Godli. Sir, a stranger to you, though your very good friend, and one who would gladly have lodging in your house.

Legal. What is your name?

Godli. Sir, my name is True Godliness.

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

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

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

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

Legal. 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.

Godli. O, Sir, that is my friend and honest neighbour Morality, one that I love very well, and I am sure it is 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 commandments,—I say so too. *Secondly*, He says you must be righte-

ous,—I say the like. And, *Thirdly*, That you must do unto all men as you would they should do to you,—I say the very same, it being my Master's own doctrine.

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

Godli. He teaches you to seek 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.

Legal. What is that, friend, you say, are we not required to keep the law of God?

Godli. No, Sir, you ought to keep it as far as you are able, though not as it is the law of works, but as it is 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 dreadful wrath and curse of God.

Legal. 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 law, God is merciful, and I trust he will forgive me.

Godli. 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,' Rom. iii. 19.

Legal. 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.

Godli. Mistake not, Sir, all are guilty, all have broke the law or first covenant, all are under sin and wrath : it is 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.

Legal. How do you make that appear ?

Godli. 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 has died 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.

Legal. 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.

Godli. I am ashamed of you ; you have, it is evident, a slight esteem of Christ.

Legal. Nay, Sir, do not mistake me neither ; I do not think my righteousness justifies me any otherwise, than through the merits of Christ.

Godli. Sir, you err exceedingly ; it is not your personal righteousness, no, nor 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,' Mark xvi. 16. ' 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,' John iii. 36. Sir, ' There is no other name given under heaven, whereby men can be saved,' Acts iv. 12. ' Another foundation can no man lay, than that which is laid, which is Jesus Christ,' 1 Cor. iii. 11.

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 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.



Legal. What servants would you have me turn out?

Godli. Why, you must turn Moses out. Do you not read, he was not to abide in the house for ever? Mr. Misbelief, and Good-opinion and Self-righteousness you must turn out. Nay, in a word, you must also remove your dwelling farther off from Mount Sinai: for look about you, begone quickly, for I see dreadful flashes of lightning, the mountain seems to be all on fire: and hark! do not you hear it thunder, Legalist? God is angry with you; Sir, there is no seeing of his face, but through a Mediator.

Legal. What! must I turn holy Moses out of doors?

Godli. Ay Sir, that you must: do not you remember, that those who said they were Moses' 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 into 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 begone 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 farther into the town; being told one Mr. Baxterian lived not far off, with several others, thought to be sound Christians.

Sad case, most noble prince! what travel still
 From place to place, and is there none who will
 Thee yet 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, bless'd 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.

Godliness no sooner saw Legalist leave him, but lo another man of a strange countenance came up to him, and it appears he was a Baxterian.

GODLINESS. What are you, Sir?

Baxterian. Why do you ask me such a question? do not you know me? this is strange, when indeed I and you have been so long acquainted!

Godli. It is your mistake, Sir, I am sure you are a stranger to me; I will not, nor cannot own you to be a friend of mine.

Baxt. Why not own me, who am the only man for godliness and righteousness perhaps of all you have ever met with in all your travels.

Godli. What righteousness, Sir, are you for ?

Baxt. I am not for legal righteousness, but for evangelical righteousness.

Godli. What is that evangelical righteousness you speak of ?

Baxt. Faith and sincere obedience to the gospel, by which, through Christ's merits, I expect to be justified, so far as I am enabled to walk up to the rule of the promise, God having received a full recompense by his Son's obedience, for the breach of the severe law of perfect obedience ; he has removed that law, and our dear Saviour has merited a mild law of faith and sincere obedience ; and now, if we obey this new law, and sincerely serve the Lord, we shall be justified in his sight, and eternally be saved.

Godli. I thought I was not mistaken in you ; I concluded that this is that you call evangelical gospel, or the only justifying righteousness, which shews what a dark cloud you are in, and how erroneous you are, whilst you go about to establish your own inherent righteousness.

Baxt. It is the righteousness of God, viz. That righteousness he hath chose, and will accept of, instead of a perfect righteousness to the law of works.

Godli. You err exceedingly, and are ignorant of the righteousness of God, and go about to establish your own righteousness as the Jews did, Rom. x. 3. It is Christ's righteousness, or his perfect obedience only, that justifies a believing sinner, exclusively of all his own inherent righteousness, Rom. iv. 5, 6. Rom. iii. 27. And, 1. It is called the righteousness of God, because Christ is God. 2. As well as that righteousness that answers the rectitude of God's

holy nature and holy law. And, 3. Also because God only found it out, and will accept of no other righteousness to justify a sinner but this only.

Bart. I expect to be justified by the new law of grace or gospel righteousness; my hope and title to heaven is my obedience to this mild law, which Christ hath purchased, that is, his merits, and my sincere obedience, are the matter of my justification.

Godli. Your gospel is none of the gospel of Christ, nor can you be justified by such a righteousness; for if your righteousness be mixed with the righteousness of Christ, it renders the very righteousness of Christ imperfect, and full of spots, as an old piece of cloth put to a new glorious garment mars all its beauty. Sir, doth not filth cleave to your best duties of obedience? besides, 'works and grace cannot mix together,' Rom. xi. 6.; it must be wholly of grace, or else wholly of works.

Moreover, the law of perfect obedience resulted from God's pure nature, and not only from his sovereign will and pleasure, and remains also the same for ever; Christ has not removed it, though he has removed it as a covenant of works, yet not as a rule of obedience. Friend, this doctrine of yours is against my very being, and it has almost ruined me, putting me to shame and contempt: And Sir, know, if God's holy nature is such, that he could accept of imperfect obedience, sincerely performed, why did he not give such a law at first? and so have saved the life of his own Son, whom he sent to satisfy for man's disobedience to his holy law, to show his nature; i. e. that he is just as well as gracious.

Sinners are justified without works done by them, or righteousness wrought in them.

Baxt. I approve not of you nor of your travels : Does not St. James say we are justified by works ? that justification that Paul speaks of, and James speaks of, I affirm is one and the same ; and to be justified by faith, according to St. Paul, and by works according to St. James, is the same : For justification by works springing from faith, is justification by faith.

Godli. Sir, the Popish doctrine of justification is as good as yours ; Paul speaks of the justification of a sinner at God's bar, through or by Christ's righteousness ; James speaks of the declaration and manifestation of the justification of a man to his own conscience, or Paul speaks of the justification of the faith of that person,—and is this all one ?

I will not, friend, argue with you any longer, for you are one of the persons that cause great sorrow and lamentation to me ; but lo I see another man here, who also smiles I perceive while we talk together. Friend, why do you smile ? this is no laughing matter, I do not like your countenance.

Antinomian. (For so he is called, it appears). Sir, I do not smile at you, I greatly approve of what you speak, but I smile at the ignorance of these Baxterians, they are very erroneous about justification, and darken the doctrine of free grace.

Godli. I am afraid you are not sound in this point no more than he ; pray, friend, what do you believe about justification ?

Antino. I believe all the elect are personally and actually justified from eternity, and beloved by the

Lord, with a love of complacency, before they believe, even when swearers, drunkards, whoremongers, &c. as they are after called and sanctified.

Godli. You are certainly a person very corrupt in your judgment, whose doctrine Jesus Christ loathes: Besides, you talk as if you understand not common sense; can any be actually and personally justified before they actually and personally be or do exist? I grant, friend, that all God's elect decretively were justified from everlasting; that is God did decree to declare and pronounce all his elect, when they came into the world, and were united to Christ, just or justified persons, acquitted, free, and ever discharged from sin and condemnation.

2. Also they were all representatively justified, as considered in Christ from eternity, by him 'who calls things that are not, as if they were,' but actually and personally they could not be: Nay, friend, did not all the elect fall under condemnation, and the wrath of God, and curse of the law in the first Adam, and also personally and actually when they personally did exist?

Antino. Yes, I cannot deny that, yet the elect were all actually justified from eternity.

Godli. What, actually and personally justified, and yet actually and personally condemned at one and the same time! this is strange! And now that Adam for his first sin, fell under wrath and condemnation, is evident; and he being a public person, all the elect were brought under the same condemnation, and that sin is charged upon, and imputed to all persons, as they come into the world and partake of

this corrupt nature, and so are children of wrath, as well as all others are one, so by their own actual transgressions, and so abide until they are transplanted out of that dead root, and are implanted into Jesus Christ, and partake of a virtual union with him, John iii. 18, 36.

Can sin and righteousness be imputed and charged upon a person at the same time? Or are unbelievers justified persons? Though God justifies the ungodly, yet do they remain ungodly when justified before God, who are now sanctified, though they may in order of nature, yet not in order of time.

Antino. The words in the Old and New Testament, whereby imputation is signified, do both of them signify an act of the mind and will, an immanent act.

Godli. Friend, it is true, sometimes when they are spoken as they relate to men, they do so signify: but they are not so taken when attributed unto God, but do always hold forth a transient act, and not an immanent act, as Gen. xv. 6.; and xxxviii. 15.; Numb. xviii. 27.; Psal. xxxii. 1.; and cvi. 31; Rom. iv. 6, 8.; 2 Cor. v. 19.; nor can any place be produced, relating to God as his act, where it is so taken, for it will otherwise ascribe a fallible judgment unto God, to say that he imputeth not sin to a justified person, that is to say, he judgeth and esteemeth them not to have sinned, for God's judgment is according to truth; and therefore such as have sinned, he looks upon them as such as have sinned, and he cannot esteem them such as never did sin, though if he will justify and pardon them, and deal with them as with such as have not sinned, and in this sense he imputeth it not

to them whom he justifies and actually pardoneth; to justify or acquit a sinner, implies he was before guilty and condemned, and that thus it was with all the elect before they were united to Christ. The word of God testifieth, and so doth the Holy Ghost, also by convictions, when he first works upon the hearts and consciences of sinners; therefore your notion charges the Holy Ghost to be a liar.

Antino. That which doth secure men from wrath, and whereby they are discharged and acquitted from their sins, is justification, and by this immanent act of God all the elect are discharged and acquitted from their sins, and secure from wrath and hell.

Godli. You do not argue well, I shall distinguish upon your first proposition, i. e. that which doth secure presently, actually, fully, and formally from wrath, without any other cause intervening, is justification; but I deny that election doth presently, as an immanent act in God, actually, fully, and formally discharge the elect from sin, guilt, and wrath; no, it is but a purpose in God so to do, were they not really guilty or charged from eternity, or did not God as much decree to charge his elect with sin, as he decreed also in and through Christ, to acquit, justify, or pronounce them discharged and free from guilt, sin, and wrath. Sir, the elect are 'born in sin, and children of wrath by nature,' which they could not be, if their persons were justified from eternity, and so continue until effectual calling: Also, was not the death of Christ a necessary cause intervening between this decree and their discharge, for which they are discharged, and without which they could not so be? and doth not the work of the

Spirit, in uniting them to Christ, intervene also? You must therefore distinguish betwixt God's decree and the execution of them.

Election and the death of Christ, it is true, secures them from the execution of God's wrath, but it did not secure them from falling under the sentence of this vindictive wrath and justice, and 'tis true, sin shall not be imputed to them, to their damnation in hell, election secures them from that, therefore when Paul saith, ' Who shall lay any thing to the charge of God's elect?' Rom. viii. 34. he speaks of such of them that are in Christ, ver. 1. or are effectually called, ver. 29. 30. namely, elect believers; for you dare not deny but the law of God doth lay heavy things to their charge before, and what the law of God doth, God himself doth.

Antino. You darken the free grace of God, and make faith a cause of our justification, which I deny.

Godli. I will forbear to show the great absurdities of your notion; 'tis well known what vile effects it hath had on some persons of late.

Friend, I deny faith to be any cause or condition of justification to be performed by the creature, and such as do assert it is, I dislike as much as I dislike you.

Faith is the instrument, I do own, by which (when the spirit is infused into the soul) the creature receives Christ and his righteousness, yet the spirit (or rather Christ by the spirit) I affirm, does apprehend the sinner, before he can by faith apprehend Christ, though the union is not mutual or complete, until the soul is reconciled to God, as well as God is reconciled unto the soul. Friend, dare you say,

That actual justification of a person is without faith? You may (should you so say) affirm men have life in them who never 'ate Christ's flesh, nor drank his blood,' which the Lord Christ says positively, they have not, nor can have. Friend, were the Israelites, who were stung with fiery serpents, healed before they looked up to the brazen serpent, and were they to look up unto it only, to know they were healed? for so your notion teacheth men to believe.

Moreover, doth not a vital union with Christ make a relative change, as well as a real change?

Or are the elect no otherwise dead in sin and trespasses by nature, and children of wrath, but in their own consciences? how then is it said they were so as others are, by nature children of wrath? and must not ministers preach the gospel to all, as undone, naked, and miserable sinners, and affirm they are condemned, and that the wrath of God abides upon them, and on all that believe not in Christ: Or, Sir, are justified persons naked? or do you see your error?

Antino. I tell you I like you not, nor do I regard what you say; I am for free grace; God sees no sin, nor ever did in his elect, nor need they mourn for sin, nor doubt, nay, tho' they are ungodly, their state is good, say what you will.

Godli. You are such who expose me and my friends to reproach; your doctrine, alas, tends to looseness and ungodliness. I also hear that your preachers never pray for pardon of sin, and also tolerate ignorant people to rend themselves from the

true churches of Christ, and will hardly allow any to be true ministers but themselves.

Those of your communion I see are just like the church of Laodicea, i. e. increased in goods, and have need of nothing in their own sight,—not poor in spirit; for it doth not appear it is so, when your haughty preachers are so full, that they need not confess their sins, nor ask pardon of God; for it seems some of them never do this.

What though believers, as to vindictive wrath and justice, are pardoned for ever, as to all sins past, present, and to come, must they not therefore beg forgiveness? may they not desire God to impute Christ's righteousness to them, because they believe God doth do it? and may they not also pray that God would pass by their common infirmities as a tender father, and chasten them?

Moreover, friend, is not that an evil notion, that renders sin in the elect a small and trivial thing in the sight of God? nay, that he sees no sin in them, nor doth regard it at all; and this because he doth not so see it as to let out his vindictive justice against them for it, or doth not require satisfaction for it at their hands, he beholding them in the righteousness of his Son.

But doth it from hence follow he is not offended with them for their sins, and, as a displeased and grieved father, will not chastise them? Certainly your notion opens a door to looseness and licentiousness, which is against my nature and very being: Friend, I know what your evasions are, but I will leave you, and at this time talk no more with you,

CHAP. X.

Showing how Godliness came to one Mr. Formalist's door, who bid him very welcome; but he suspecting his integrity, and that he harboured 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 neighbourhood said had a great love to True Godliness; nay, many verily thought he had a long time taken up his lodgings 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.

Formal. Who's there?

Godli. My name is True Godliness.

Formal. True Godliness, pray Sir come in; there is none in all the world I love more; 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 at peace, and all things adjusted? how go 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? 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 enquire 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 coldly answered him to this purpose.

Godli. 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 ere I have done travelling; but I am fallen into such an evil and perilous time, that scarcely any body will show me the favour 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 every one 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.

Formal. What man is that, for God's sake?

Godli. Friend, don't take God's name in vain, I cannot bear it: but to answer your question, the man is called Legalist.

Formal. 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 wilfully break 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 trusted 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 confesses 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 offended 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.

Godli. 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?

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

Godli. 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.

Formal. Suspect me, Sir! for what?

Godli. That you have one or two implacable enemies of mine hid secretly in your house.

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

Godli. Old-man, Carnal-affections, and Hypocrisy.

Formal. As touching the Old-man, there is no Christian, you know, can be quite rid of him; but God forbid that 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 harbour Hypocrisy in my house? I will assure you there is none in all the world I hate more than that base fellow, for I know God abhors him; and shall I show countenance to him? Lord, be it far from me!

Godli. Nay, Formalist, be not too confident, it is 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, who

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.

Formul. What is his name ?

Godli. His name is Conscience.

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

Godli. Conscience, I do require you in the fear of God to answer me a question or two concerning your master ; doth he not secretly lodge and hide one in his house called Hypocrisy ? for I very much suspect him herein to be guilty ; what do you say ?

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

Godli. 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.

First, Sir, was he ever thoroughly wounded in the sense of sin, as it is 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 na-

ture 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 habits never being broken)? Have you found him now and then telling a 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 honour, 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 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 sufferings?

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 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 public as if men saw him, and in private, as knowing God sees him? Doth not his satisfaction lie more 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 he not 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 endeavour after what he needs from God, as that which he needs of God?

Fifthly, Can he bear reproofs kindly for his faults, and take them patiently; nay, and esteem him his greatest friend that 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 loth 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? *Secondly*, 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 hath been to wash the outside of his 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 harbours in his heart, and what favour 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 it is 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 cummin, 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 out-do 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 espying the mote that is in his brother's 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.

Godli. Conscience, say no more, I see I 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, it is you who have brought so great a reproach upon this poor

town Religion, and on all its inhabitants; nay, and it is 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 favourites are such as yourself, viz. mere loose and formal hypocrites: Besides, you are like to be undone, and perish for ever, 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 apostacy: 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, 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 ript 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 right before he died; whose word and promise he adventured to take, and so bid True Godliness adieu: 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 o'erflows! why melt I thus with grief,
For him whose trait'rous heart denies relief?

But what could I expect, false wretch, from thee,
 Who harbour'st in thy house Hypocrisy?
 A feigned friend's worse than an open foe,
 And unto me oft times more wrong does do.
 Of all to whom I am by Jesus sent,
 O'er thee, O Formalist, I do lament.
 I know there's cause, were things consider'd well,
 Thou suffer'st 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 be gone? Adieu, adieu to thee.

CHAP. XI.

Showing how Godliness, travelling farther 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 apostacy is plainly opened.

GODLINESS had no sooner left Formalist's door, and gone a little farther into the town Religion, but he espied a great number of people hastening 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 honourable 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, ravenous

wolves, and other evil beasts, who had been for a long time shut up in their dens, a getting out, and they having been a great while 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 Godlines 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:

Godli. 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.

Godli. Why must you? is there a necessity laid upon you to quit this place, this honourable town, Religion?

Apost. 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 is a great number of lions, Romish wolves, and other beasts of prey 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.

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

Apost. I am going towards the confines of Babylon, that great city.

Godli. I am heartily sorry for you ; let me persuade you to turn 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 lion's whelps, Job iv. 10 ; Psal. lvi. 6 ; but what though they should destroy your substance, is not your soul worth more than all the world ? Mat. xxvi. 26. Come, go back again with me, and I will dwell with you, and be a sure defence to you, so that you will not be hurt, let lions, wolves, 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.

Apost. Sir, there will be no safe living for me ; I must quit the place, the town is besieged.

Godli. 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.

Apost. Sir, do not 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 town.

Godli. Sir, you show yourself to be a naughty, a 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 quit 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 any thing: come, go back, let me save you from a fall: why will you leave that religion you have been so long established in?

Apost. Sir, I retain the same principles that I formerly held, and my love is the same to the town as it was.

Godli. 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.

Apost. No, Sir, I have formerly had your company, and I do not find you so pleasant a companion: besides, the town is sadly divided amongst themselves; those who love you do not agree.

Godli. Nay, Sir, now you are out, for you and I never dwelt together yet; for had I 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 the town of Religion in your heart. Sir, uprightness and sincerity of heart preserve from apostacy: and what though the town is divided, it is my grief to see it; but you had 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 thou say?

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

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

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

Godli. I do not care whether you do or not, 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, Mat. xiii.

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 heart's 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 wilfully cast off God and religion; pray read these scriptures, Heb. vi. 4, 5; Heb. x. 26, 28.

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, Mark viii. 38.

Sixthly, 'Those who set their hands to the plough, and look back (remember) are not fit for the kingdom of heaven,' Luke ix. 62; nor will God's soul take pleasure in them.

Seventhly, Without you return back, you are like to have the hottest place in hell, Rev. xiv. 10.

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 no widowhood, nor loss of children any more.'

Ninthly, Remember the fearful end, and what dreadful judgment, 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?

Apost. I dare not, Sir, at present.

Godli. 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, would lose his head? Alas! whilst you seek to save your estate, you are like eternally to lose your poor soul.

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

Godli. 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 of 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 his 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; yet Godliness first bewailed the apostate's condition.

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. XII.

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 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 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?

Godli. Soul, Christ is at the door, and I his noble and renowned offspring, True Godliness. Dost thou remember that word, 'Behold I stand at the door, and knock,' &c. Rev. iii. 20. 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.

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

Thoughtful. Sir, it is 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 town's end, no, nor any where 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, honour, and the pleasure of this world.

Godli. I commend thee, honest Thoughtful ; thou hast done wisely, and like a considerate man ; pr'y-thee let me come in and dwell with thee, and thou wilt find this poor town the most safe 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, whispers 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 arrive 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 for ever : So that all those who suffer the honours, profits, and pleasures of the 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 can 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 it is, as Solomon says, 'He that desireth silver shall not be satisfied with silver.'

Secondly, Honours are of like nature; and besides their vanity, they depend on the minds, will, and humours 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 discontention when they are past.

Besides all this, Consideration, to induce him to open to True Godliness, bid him ask his soul in what state it now was? what it was a-doing? and whither it was a-going?

First, He endeavoured to show him that his soul 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 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 reli-

gion your chief business since you came 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 it consists in a right faith, as well as a holy life. Oh, what cost, labour, 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 thorough 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; likewise 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 man 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 important 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 labour.

Sloth told him, it was laborious and toilsome work, and it would be great wearisomeness to him, if the difficulty did not make it impossible.

Deficiency said, he was a man of a weak under-

standing, 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 endeavoured to make it appear his condition was very good and safe now, and that he had Religion and Godliness enough without troubling himself farther; and that he exceeded in holiness many men that had lived long in the town. Moreover, he told him, that he had followed the council of Consideration too much already.

Danger too spoke several things: 1. That to give place to him, would let in his enemy Melancholy, which might endanger his life. Do not you see, saith he, how uncomfortable this fellow Consideration has made many brave men, causing them, by thinking on their latter ends, to hang down their heads like a bull-rush, 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 beside 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 are such.

Worldly-cares proved as great an enemy to Consideration as any of them, for he could not seriously

muse, nor 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 endeavouring to make him out of love with a virtuous life. These laboured to fawn him into misery, and to 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 favoured 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 counsellor as most in this town: Moreover, very great inconveniences also have always followed those who have unadvisedly gone about to slight and contemn them. 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 state 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!' Deut. xxxii. 29. Among many other causes of their dismal calamities, none is more general or often alleged, than the lack of Consideration; and it is 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,' Isa. v. 11. Their cursed lusts and beastly sensuality brought them to neglect Consideration, and Inconsideration brought them to the pit side, or brink of hell. *Propterea capti-*

versus ductus et 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,' Isa. v. 13, 14. 'A brutish man knoweth not, neither doth a fool understand this, when the wicked spring as the grass, and when all the workers of iniquity do flourish: It is that they should be destroyed for ever,' Psal. xcii. 6, 7. 'The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider,' Isa. i. 3.

Negligence, Carelessness, Ignorance, and want of Consideration, as it brought Jerusalem down wonderfully, Lam. i. 9. 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 filthiness, 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 Considera-

tion 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,' Hag. 1. 'Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you,' Psal. 1. Aye, 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, sith 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 upon their own courses, and run on 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 help thee to learn 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 a 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 hearkening 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 doest, 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 for sin, peace of con-

science, 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 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 honour thee. O love him, who would lead thee into Christ's bosom, and cause thee to sit in heavenly places, make thee to triumph with seraphims, and sit down with thy glorified Redeemer upon the throne of God for evermore. It is impossible such a friend should fare better than my great Master, who had no place where to lay his head. Alas! men 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 endeavour to make them for ever 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 one's interest to study how to prevent it? Why then, sure, Thoughtful, Consideration cannot but have thy affection, unless thou dost contemn rivers of pleasures, inconceivable glory, even the inexhaust-

ible riches of both worlds, and chooseth rather anguish, death, hell, and sulphurous 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 achievements 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 a man 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 it is difficult! and the husbandman say, O it is difficult! and the mariner say, it is 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 any thing 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 he not think of ways to get out, because it was a difficult work to do?

It is not because consideration about heaven and happiness is so hard and difficult, but because men have no love nor will 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 honour 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 offspring of God, the ladder whereby men climb to heaven, is thought hard, though nothing be more easy ; it is a thing portable, and it is always to be had ; it is 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 wherever 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 it, or involve many books to be masters of it ; they need not sail to the Antipodes to compass it, nor dig under ground to find it ; they need not 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.”——Strange 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 plough the sea, to face the mouth of a caanon, 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 those 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, it is good to have it set; and that food is good for thee when thou art hungry; and that it is good to get clothes on to hide thy nakedness, and art not able to consider the need there is for 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 thou able to find out how grievous it is to be cast into a furnace of fire, and canst not think that it is 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 Con-

sideration about their eternal estate? nay, and have wonderfully outdone the wise and learned ones of the world in it too? 'Knowledge is easy unto him that hath understanding,' Prov. xiv. 16. 'Wisdom gives subtilty to the simple, and young men knowledge and discretion,' Prov. i. 4. 'When wisdom entereth into thine heart, and knowledge is pleasant to thy feet, discretion shall preserve thee, and understanding shall keep thee,' Prov. ii. 10, 11.

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, a vagabond! How now, Thoughtful, would thou not take pains? remember, the slothful person shall beg in 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 it is too late to escape it. O how many have lost their souls by this bloody wretch! What good comes of idleness? Besides, do not you see how the men of the world hate him? they will not hearken unto 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 ready rich, great, and renowned for ever? It is the diligent hand that hath the promise; thou must 'seek for wisdom, as for silver, and search for her, as for hidden treasure,' Prov. ii.

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 labour 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 moment's time of vain and empty pleasures? 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 Godliness is the best security, and that the joy of the whole earth is Mount Sion; that in this garden are the sweetest roses, the most odoriferous flowers, the most fragrant plants, roses which have no

prickles underneath; nor 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 joy 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 chuses 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 thee) 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 any thing; 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 on any thing 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 but little room for Consideration or True Godliness; a continual hurry of business puts out the eye whereby it should reflect upon itself: but shall 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 to 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 be-

fore thee, to render me odious, if thou mind or regard them, adieu for ever. They that hate seriousness themselves, must needs dislike it in others: These are the devil's 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 wolf's skin, that would 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 contempters 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 make a sport and May-game 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 valour will never be able to duel God's wrath; they hope God will not damn a mul-

titude 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 neighbours. It is 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 breathes, so he pollutes the age in which he lives: It is 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 it is better to be contemned for virtue by men on earth, than to be condemned for vice by the God of heaven.

What sayest 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, Psal. cxix. 59.; and with the prodigal, being come to himself, resolved to go home to his Father's house.

CHAP. XIII.

Showing how poor Thoughtful, though he had embraced Consideration, and was resolved to receive Godliness into his house, was hindered by one Old-Man, Wilful-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 have 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 Wilful-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 pow'rs, who once from heav'n fell,
 To raise this throne and monarchy in hell;
 Bestir yourselves with speed, or all is gone,
 For Thoughtful has almost the battle won;
 'Tis hateful in my sight to think that we
 Should by this thinking Thoughtful worsted be.
 And shall Godliness, that cursed foe of ours,
 Prevail against all hell's infernal powers?
 I swear, in spite of heaven, it shall not be.—
 And presently he rose from off 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 stepp'd in, and said,
 Let ne'er a devil of us be afraid;
 Lo, don't you see th' unwary wretch doth lie
 Ope to your arms in great security?
 What though some ground is lost, we'll seek about
 To find some way to keep this traveller 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 percieve his woeful misery.
 We must bestir us, and give new directions,
 And by all means keep fast his soul's affections.
 Affliction still by Old-Man is directed,
 And Wilful-Wal 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 a plague 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, endeavoured 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.

Godli. Who is it, Thoughtful, that obstructs my being received?

Thought. His name is Old-man.

Godli. He is indeed, I know, my great 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.

Thought. Aye, Sir, but I find also one Wilful-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 guest to such a vile and unworthy wretch.

Godli. 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.

Thought. Others, pray who are they?

Godli. Why here is my Father the Eternal JEHOVAH, with Jesus Christ, the Prince of the kings of the earth, and the Holy Spirit, Rev. iii. 30.

Thought. 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!

Godli. Nay, Thoughtful, it is so; and more I must tell thee, they have been waiting here a long time, 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? it is 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.

Thought. Alas, what can I do? this Old-man is too strong for me, and Wilful-will is a very stubborn fellow too; I am no match for them.

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

Thought. What is his name, Sir?

Godli. His name is Conscience.

Thought. 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 farther help.

Godli. 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 ?

Thought. Alas, Sir, who have I else that can do any thing 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, which is full of base and filthy enemies to True Godliness.

Godli. Thou sayest right, I believe thee, poor Thoughtful : But pr'ythee see if thou canst not find a friend that I dearly love, and have a long time sought for.

Thought. Pray, Sir, who is that ? tell me his name.

Godli. His name is Endeavour, *alias* Laborious ; you cannot imagine, Thoughtful, what great things he hath done ; Oh, 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, it is true, caused David to think on his ways, but it was Endeavour that turned his foot to keep God's statutes : Consideration also brought the poor prodigal to his right mind, but it was my friend Endeavour that sent him home to his father's house ; it was he that made him find his feet, after the Spirit of God had brought him to himself : Nay, I could tell thee, I have taught him to get many a blessing by prayer. Pr'ythee who was it 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, he can do nothing of himself. Do not think that he can open the door; no, no, it must be the Spirit of God that does that: I do not say, Thoughtful, that he is able to do it; but the promise of better assistance is made to this my dear sweet friend Endeavour. Have you never read in Æsop'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, Endeavour to get out, and Jupiter will help thee. Though it is but a fable, yet the moral is very applicable. Now what dost thou say, Thoughtful, canst thou find thy good friend Endeavour?

Thought. Truly, Sir, now I think of it: I hope I have, but he hath been here but a little time. If I have found him, and God knows he has been too much neglected by me, for I did not 'strive to enter in at the strait gate,' till now. But pray wherein will he be so useful to me? What are his properties?

Godli. 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; he makes them to rise betimes in the morning to call upon God, and to read God's word, and pry into it very diligently, and he will cause thee to incline thine 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 counsel : 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 help thee to labour after faith, and not to rest upon any thing short of Christ.

Thought. 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 Endeavour, he cut off some one 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 appeared he had not received him yet.

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

Thought. 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.

Godli. No, no, Thoughtful, I am still kept out; Wilful-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 Endeavour, but not to make an idol of Endeavour. 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; it is 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 Saviour.

If you have no better righteousness than what is of your providing, you will meet with no higher happiness than what is of your 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?

Thought. 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 perceived he broke some of his bones, wounding him so grievously, that he was left bleeding in such a sort, that he conclu-

ded there was no hope of life. Indeed 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:

Godli. Poor Thoughtful, do not give way to Apollyon, that cursed prince of darkness, for it is 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 get out of yourself, and rely upon Christ's blessed merits; and know assuredly, that that very moment you cast yourself, by a lively act of faith, upon Jesus Christ, I shall come into your house.

O know poor Thoughtful, that 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, a 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 labour and are heavy laden, and I will give you rest,' Mat. xi. 28, 29. 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.

Thought. 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 union with Christ, and of faith in him, 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 found it very hard to believe, Wilful-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, insomuch, 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 unto 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 operation, 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 were strange strugglings indeed (the Holy Spirit working upon all the faculties of his soul) 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 Endeavour, *alias* Laborious. In the beginning of the battle the Holy Spirit came in, and with him Faith, and other of Godliness's attendants, and the door flew open, and Old-man immediately went to the wall, crying out quarter, pleading his great age, but had no mercy shewed him; Willful-will straightway rejected 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 mind, 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 attendants, Thoughtful was not a little comforted. Now Godliness's retinue who came 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-

desires, Constant supplication, Spiritual indignation, Christian-courage, Sincere Aims and Ends, Careful, Patience, Hospitality, Stability, Charity, Liberality, Chastity, Purity, Holy-sympathy, Wakeman, 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 these his glorious and heavenly attendants.

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,' John xiv. 23. Also the other words, 'I will come in to him, and sup with him, and he with me,' Rom. iii. 20.; 2 Tim. i. 14. *Thirdly*, The Holy Spirit; for he also is said to dwell in us. And besides these, there was, *Fourthly*, Union. *Fifthly*, Reconciliation. *Sixthly*, Justification. *Seventhly*, Acceptation. *Eighthly*, Communion with the Father and Son. *Ninthly*, Adoption. *Tenthly*, Pardon of Sin. *Eleventhly*, The image of God. *Twelfthly*, Peace of conscience. *Thirteenthly*, And joy in the Holy Ghost. *Fourteenthly*, Free access to the throne of grace. *Fif-*

teenthly, A place in the heavenly family. *Sixteenthly*, Fellowship with saints. *Seventeenthly*, The earnest and sealing of the Spirit. *Eighteenthly*, Increase of grace. *Nineteenthly*, The attendance of an innumerable company of angels. *Twentiethly*, Divine protection, or sure refuge in God. *One-and-twentiethly*, A full assurance of heaven; but it was a great while before they could see him; he lay hid, it appears, though he came in with the rest. And *Lastly*, Final perseverance. But lo, I looked, and behold 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 paved with pure gold, a crown of righteousness, which so glittered, that it dazzled mine eyes in such a sort, that I could not look downwards, like some men, ever since. Moreover, I saw 'millions of millions of glorified saints' (coming amongst the holy cherubims and seraphims, and all the host of heaven) 'with palms and harps in their hands, singing Allelujah to God and the Lamb;' they made such melody, that it was enough to ravish one's 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; or he could not but expect 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's 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 hinderance also to True Godliness at all times: And the worst of all was, their 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; they laying before him his manifold evils, and remissness in holy duties, persuaded him that he harboured 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 Watchful, kept a strict eye over Mrs. Heart, whom he most of all mistrusted, and had a great jealousy of. *Fourthly*, That he rested not upon the external performance of any duty, but did what 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's sake, by the directions of Holy Ends and Aims, and 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 assistance 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

laboured 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 harbouring 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 any where, nor do any work without their company, which Apollyon perceiving, knew it was in vain to assault him any more 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, or the worsers sort, to abuse him; amongst which were these following: Hate-good, Time-server, Pride, Toss-pot, Out-side, Riot, Ignorance, Belly-god, Hard-heart, Scoffer, Please-all, Love-lust, Make-strife, Giddy-head, Pick-thank, Rob-saint, Temporizer, Idolator, Opposer, Avarice, Shameless, Bash, 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.

Remember that word of Jesus Christ, 'Marvel not if the world hateth 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 plague him, if not 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, begun 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 wanted one (whom Godliness dearly loved, and Thoughtful could not be without) whose name, it seems, was Christian Contentment: And also it appeared, that this noble and high-born hero, Contentment, had been a long time 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. XIV.

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 honour 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 favour, 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 hardest 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, if 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; Honours were forced to say, I know thee not; he was not lodged in the prince's palace, nor in the peasant's cottage; the unmarried sought him, but could not find him, and the married wished 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 will shew thee a way how Consideration, by the assistance of Faith, met with him, and brought him home to his dear master, Thoughtful Christian, and made him his fixed companion.

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, faithfulness, &c.

Secondly, He also stirred him up to seek for Con-

tentment, 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 Saviour, 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, to 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 for ever? 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, art thou willing to possess them, to make them thine own, and enjoy them for ever, yea or no? If thou wouldest be sure of them, then get Contentment to dwell with thee; for 'Godliness with contentment is great gain,' 1 Tim. vi. 6. It doth not say Godliness without contentment, but with contentment. It is this glorious prince, it appears, who puts thee into the present 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 dishonour 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 to day?' 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? It is 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? It is below thy relation to the Holy Ghost: is he thy comforter, guide, witness, strength, and art thou not content? It is below thy relation to the holy angels, who are thy guard, thy attendants, 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 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 favourite 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 oaths 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 intermixed with much sweet, and yet not content? nay, and all 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 other 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 one's 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 vanished, 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 entering 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
H Y M N O F P R A I S E .

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 Triumph's enter'd in.

I love thee, and admire thee too,
What work remains thou'll help me do.
My chiefest business it is done,
Possess the house which thou hast won.
The fruits of conquest now begin,
Content with Triumph's enter'd in.

What's this * ? Don't boast; what can it be ?
Remains there still an enemy ?
Have I o'ercome all deadly foes,
And shall this Old-man me oppose ?
The fruits of conquest now begin,
Content with Triumph's enter'd in.

* *Indwelling Sin moves again.*

I shall, I'm sure, be rid of thee,
And then how happy shall I be !
When Godliness in me doth reign,
Along with his most glorious train ;
And not a foe dares once appear,
O then what triumphs I shall hear !

Can man on earth more happy be ?
I peace possess, I glory see.
God and Christ with me do dwell,
I'm sure of heaven, sav'd from hell.
The fruits of conquest now begin,
Content with Triumph's enter'd in.

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