

## CHAPTER II.

*Showing how Apollyon, prince of darkness having a design to send Tyrant Sin as his grand agent to travel into all quarters of the earth he, first, Gave him his commission ; Secondly, Warning of his enemies ; Thirdly, Directions how to overcome and destroy them.*

THE pedigree, rise, original, and antiquity of this cruel and hell-bred enemy, Sin, having briefly been opened to you ; Apollyon having now nourished and brought him up fit for his turn, work, and service ; and finding he had already so wonderfully succeeded in his first and main enterprize, he saw he would be a true and faithful friend to him, and a rare footstool or stirrup for him to mount or raise him up to his longed-for sovereignty ; and finding him by this time grown to some considerable maturity, resolved to send him abroad to travel into all quarters of the earth, to manage the affairs of his infernal kingdom, greaten his power, and actually subdue all enemies under his feet, in all nations, countries, and kingdoms of the world. But before the tyrant entered upon this woeful journey, we will suppose the devil gave him his commission and instructions how

to proceed in all his achievements ; to whom he addressed himself after this manner :—

My most dear and beloved child, the true image of thy father, and choice darling of hell, and the only hope of this infernal lake, whom my lord Lucifer, Beelzebub, and other inferior princes, as Belial, Satan, &c., do adore ; hearken to thy father who begat thee, and gave thy being to thee. Thou art my creature : what care I though the powers of heaven hate thee ; I will, in despite of all thy mortal enemies, make thee great, raise thy honours, and crown thee as king and chief ruler throughout the whole universe ; and all who will not obey thee, and yield subjection to thee, I will raise all manner of mischief upon, make them miserable, and tread them under thy feet. Thou seest how successful already thou hast been, and what a mighty conqueror thou art become in thy very nonage. Thou hast at one blow defeated all the hopes of this new-born mortal, and crushed him to pieces in the very bud. He that was the other day the darling of Heaven, who swam in pleasures, and was mounted so high in sovereignty, glory, and inconceivable grandeur, shining as a star of the first magnitude, possessing perfect union and communion with his Creator, is now by thee, by the power of thy hand, and the success of thy arms, made

miserable, and become so hateful to him whose delight he was, that he hath cast him off, and turned him out of paradise. Ah, how I laugh to see it! How is he become the reproach and scorn of all the princes and mighty host of this unconquered lake! What care I though there is much bitter enmity put between me and the woman's seed. Do I fear what hurt any one that shall proceed from her can do to me? If thou in thy nonage hast done such mighty things, and overcome this excellent creature, when all his internal powers were utterly averse to us, and nowise inclined to favour our interest; what can any of her offspring do to our hurt, much less break my head, or destroy thy sovereignty, since now we have got so strong a party on our side in their own house? Thou hast been so happy in this late mighty victory, that the powers of that noble soul possessed by this creature are at once brought over to us.

I have a purpose to send thee to travel to and fro in the earth, until thou hast gone through the whole universe; and, to my joy, I find all people are prepared for thee, and made willing to receive thee; for all their faculties seem inclined to entertain thee; so that I have no cause to doubt of an happy progress. I am sure thou wilt find a ready welcome in all places, not only amongst the poor and baser

sort, but amongst the mighty and noble ones of the earth.

*Apollyon gives Pecatum or sin, his commission.*

And now therefore know that I am thy prince and only sovereign; and I do here give thee a commission, a passport ready drawn, and signed for thee by all the high and mighty lords of these dark and vast regions; with certain instructions how to carry thyself in all thy travels. I have also prepared for thee two great wings, that sometimes, as need shall require, thou mayest fly to and fro, and be as swift as thought: The vast deep shall be no let to thee; thou shalt pass from port to port, from place to place, from one land and kingdom to another, without ship or galley, and shall never need to stay for wind or tide: I will also teach thee to transform thyself into any form or shape at my pleasure; and, to hide thy sting and ugly visage, I have provided thee a cloak, which thou shalt have power and skill to alter, or change the fashion of, as will best suit thy occasion at any time. Be thou sometimes a dog, to fawn; a dragon, to devour; a dove, to seem innocent; be a serpent or fox for subtilty; a lion for strength: And in all thy travels, observe the constitutions and natural inclinations of all people. Build rather thy nest among the willows,

that bend every way, than on tops of oaks, whose heads are hard to be broken. Fly with the swallow close to the earth, when storms are at hand; but keep company with birds of greater talons when the weather is clear, and never leave them till they look like ravens. Creep into every bosom; fear not to approach the courts of emperors, kings, princes, and noble ones of the earth: for I will cause thee to find favour amongst all ranks, degrees, and conditions of men. I will teach thee to go in at their eyes, ears, and mouth; nay, a thousand ways thou shalt have to invade them; and to spread the wings of thy infection over them, make every head thy pillow to lean upon; and use it like a mill to grind mischief. When thou meetest a Dutchman, teach him to drink; when with a Frenchman, teach him to stab; when a Spaniard, how to betray; present an Italian with a fair damsel, and teach him to poison; when thou meetest a Scot, teach him false-heartedness; when with an Irishman, teach him to forswear himself; when an Englishman, to do all this: Pursue great men hard; they are my very good benefactors; and their example hath commonly a great influence upon those of a lower rank. Haunt taverns; there thou shalt find brave youths easily overcome. Erect store of play-houses, for they tend greatly to the enlarging

of my principalities; there I keep my market and vend my ware more abundantly, or offer my rotten goods to sale, burnished up bravely to the eye, enough to bewich all who lack understanding to doat upon them.

Be sure to beset on every side the younger sort; for if thou canst get possession of their hearts timely, thou wilt find it easy to keep them safe enough, and make them thy constant slaves and vassals to the end. And when thou meetest with them afterwards, show them the glory of this world, allure them with thy pleasures, and hold forth thy golden apples to them: but if that sorry fellow, Conscience, at any time gets power to frighten them, promise them late repentance, and assure them of long life; and thereby thou wilt soon overcome them.

When thou meetest with the rich, tempt them to trust in it, set their hearts upon it, and to make their bags of gold and silver their god; and to grind the face of the poor, and force them to sell their commodities cheaper than they can afford them, and not give them a penny to relieve their necessities: for thereby thou wilt subdue them both at once; for the one I am sure of, and the other will be so haunted with one of thy offspring called Carping-Care, that if light fingers doth not overcome, and tempt him to steal, the other will break his heart, and

force him to take the name of God in vain, and not think of any think else than what will tend to the strengthening of thy hands, and conduce to my interest in him.

When thou comest to meet with such who are naturally inclined to ambition, or have any eager desire and thirst after honour, suit thy bait accordingly; teach them how to contemn their God, their conscience, their good name, the law and religion too, that so they may the better mount the hill of ambition and earthly grandeur.

When thou dost approach to a melancholy person, entice him to be alone, and not to open his mind to any body, as he values his life: also persuade him, nobody in the world can tell what his distemper is; and to make him believe he is damned: nay, tell him there is no way, but to hell he must go; and then we shall, between us, perhaps entice him to hang, drown, or poison himself, or cut his own throat; and so we shall destroy many of these silly souls, and that way enlarge our kingdom.

When thou meetest with an old man, make him conceited, vain-glorious, fretful, and very peevish; fill his head with tales and old stories; and to put them off the better, tempt him to add to them.

When thou comest to married people, make

one jealous of the other. If a man have a beautiful woman to his wife, trouble his thoughts without just cause. Because she is fair, make him conclude she is false; and every one that looks on her, persuade him, loves her. If she speaketh him fair, let him believe she feigneth; if she behave herself dutiful, make him think she then doth counterfeit. When she goes abroad, fill his head with fear, and make his heart pant, If she be neatly dressed, persuade him it is to allure and please others. If she be homely dressed, 'tis because she knows that he will keep house that day. If by any means we can but kindle this spark in either of them to be jealous-headed, we shall do our business effectually.

Be sure do what you can to make discord between every couple. When one is hot, let not the other be cold; suffer not one to throw water upon the fire which the other kindles; for by this means we shall set the house on fire, and then warm ourselves with the heat thereof. Teach them to live either below what they have, or else above what they have; and if they have children, I will give thee instructions about them hereafter, when thou enterest the country of nonage. If they go behind-hand, thou must stir up the husband to lay all the cause thereof on his wife, and let the wife charge the husband

wholly with it : Do what thou canst, be sure, in the morning and evening to prevent prayer ; for that I fear more than all the Pope's holy water.

We must make the fountain muddy and then the spring cannot be clear : Discord and confusion in a family does as much strengthen my kingdom as any thing in the world. You cannot think how I am pleased, how greatly it delights me, to see men and their wives live at strife and variance.

When thou meetest with a single or unmarried person, perplex his mind continually about a wife, and render his life not worth regard without one ; If thou canst tempt him to uncleanness, do ; I will stand his friend in the matter : But if he will marry, let him more mind the portion than the person ; let his enquiry be what money she hath, not what grace she hath, as you love me. We must also find out such an one for him as may be a plague to him, as Job's wife was to him. Never let him mind the temper of the woman, nor whether she will or no be a suitable help-mate, so that she doth but please his eye, and bring store of gold and silver into his coffer.

When thou dost assault a choleric or passionate man, raise his anger to madness ; if thou canst cause his mind to swell high, and so full,

that there may be room left for any good word or motion. Make him in his fits like a spider-poisoned toad, that reason, modesty, peace, and humanity may fly from him, as people do from a house that is all on fire ; let it be contumely, without any distinction or respect had to friend or foe, aliant or familiar ; let him also add violence of hands, savage or monstrous behaviour, like the troubled sea when it cannot rest ; whose waters cast up mire and dirt, fuming and foaming like a muddy channel ; a distorted countenance, sparkling eyes, foul language ; and let him not come to himself, nor speak a word to his nearest friends for two or three days ; nay, stir him up in his mad fit to run away, though there was no cause for the fuel ; and, if thou canst, persuade him to throw the house out at window, tear his wife's linen and fine clothes to pieces, or break the earthen-ware. But know we are curious observers of the tempers and various passions of men. In some, anger hath a quick and sudden motion, but presently ceases. This they call choler ; and they think it is the influence of some angry planet. Let the fools have their fancy ; but I must tell thee, it is a child of thy begetting. But this is like fire in stubble, soon kindled, and soon goes out ; or like gunpowder, which no sooner thou puttest fire to, but it flies in the faces of their dearest

friends. These, they say, are the best natured men ; but they may thank us for that excuse.

There is another sort whom thou canst not so suddenly move ; but when passion is raised, it takes deeper hold in their memory : And as this fire is not so easily kindled, so neither is it easily put out. If thou dost but do thy best, it will prove like fire in iron, which hardly taketh, and long abideth.

A third sort there be, in whom thou mayest kindle this fiery passion suddenly, and retain it perpetually, not desisting without revenge. These are like fire, which ceaseth not without the ruin and waste of that matter whereon it hath caught. Mind thy instruction ; for by this engine thou mayest destroy thousands.

There is yet another kind of people which thou must attack, whom I perfectly hate, and hold for my mortal enemies ; and they are called saints, about whom we have held divers grand councils in hell, how to destroy. These are they who are also styled the woman's seed.

Most noble Prince, if thou canst beguile, deceive, and subdue this sort, the day is our own. Thou must do it, or it can never be done. Therefore I conjure thee, in the name of my lord Lucifer, Beelzebub, and in the name of all the mighty thrones, dominions, principalities, and powers of this burning lake, to use thy utmost

skill and policy ; for what thou doest upon these, thou must do by craft ; and after a more wary and clandestine manner ; for they have studied our politics, and are not ignorant of our devices. Yet let me tell thee, there are some who bear that name, and are accounted of their company, who are our good friends, and indeed as serviceable to our interest as most in the world.

But as touching advice and counsel, how thou shouldst prey upon these my grand enemies, I shall forbear at present, it being a secret that ought not to be revealed ; I shall give thee therefore instructions hereafter, when thou meetest with them in the town of Religion, how to betray and overcome them.

Moreover, there are divers other ranks, qualities, and conditions of people, with whom thou wilt meet in thy travels, which I have not yet mentioned, viz. noblemen, counsellors, lawyers, doctors, &c. and all sorts of mechanics. But when thou enterest into the town of Commerce, thou shalt have advice and directions how to handle them.

And now, because I am sensible of the great weight and importance of this grand enterprise, and how by thy travels I am like to lose or win all ; I am resolved to accompany thee continually to the end of the world. I will go with

thee, and be as a servant to thee. And I must tell thee also, I have got the skill to transform myself into any shape: If need be, I can be an angel of light, and become devilish godly: We must both sometimes be very religious; for else how should we set up our spiritual kingdom? for such a one I have, and shall have, as well as a fleshly. And the advantage thereby to me is, and will be, very great; otherwise we should never have spent so much time, and held so many grand cabals in hell, about contriving, ushering in, and establishing this our ecclesiastical state in the world.

*Lastly*, That we may not lose time, I shall only admonish thee of divers grand enemies which thou must be aware of, and thoroughly revenged upon, or all our design will prove in a great measure fruitless: I shall therefore, ere thou begin thy travels, give their names.

The first is a paper-enemy, a contemptible foe to look upon, and yet I dread him more than all the powers of heaven and earth. May it please your greatness, 'tis a book; not a play-book; no, no, that is an engine of my own forging: Not a conjuring book, for that same thing hath often made me brave sport; Nor is it a song-book; no, nor a book of philosophy, nor physic; but 'tis the Bible. I could wish all the plagues of hell to light upon it, if that would do;

but I see all is in vain, for 'tis under the perpetual care of him who reigns above, and did cast me down into these lower regions. We must therefore do what we can to keep all men ignorant of it, and not suffer them to have it in their mother tongue: Or, if we cannot do that, then take off their hearts from it, so that they may not read meditate upon it, nor remember what is contained in it; for 'tis like a cruel sword with two edges, which, if they have got skill to use it, will destroy thee utterly. Yet do not fear, for I can teach thee so to use it, as to turn the edge of it against themselves, and wound them with their own weapons. Besides, I will shew thee how to magnify some other books, and unwritten verities, mere inventions of our own devising, above it; and raise up others to cast it away as dead letter, and also to wrest it, and to make a nose of wax of it, and cause thousands to believe that it doth not belong to lay people to read it, and forewarn them not to study it, on their perils.

The second enemy I must advise thee of, is one Theology, a holder forth, a preacher forsooth, that gives himself up wholly to study how to bring both thee and I to shame; nay, and to destroy thee utterly. This fellow pries into all our secrets, but I will teach thee how one way or other to be revenged upon him.

The third adversary is a Spirit, some call him the Holy Spirit. I must confess he is a powerful enemy, and I cannot deny but he hath been sometimes too hard for all the mighty powers of this burning lake. Whosoever, therefore, he breaks in upon thee, with his sword drawn in his hand, he will slay thee at once. Nay, such cruel hatred he hath to thee, that no other death will satisfy him but to crucify thee, which grieves my heart to think upon. Therefore beware of him, and keep the door shut, where thou hast got possession, against him. Moreover, I shall teach thee many other ways to quench his heat, and hinder his prevailing power upon men's hearts; yea, tire his patience, and grieve him so, that he shall not strive against thee, nor appear for their help any longer.

The fourth is a rare and beautiful damsel, her name is Grace; and she hath also several sisters, as Faith, Hope, Charity, &c. It grieves me to think thou shouldst at any time be worsted, and utterly vanquished by any of the feminine gender: But thou wilt sustain great loss, I perceive, by her means; for she has a cruel train of powerful enemies to torment us, continually attending on her; yet I shall teach thee how to marr her beauty, and spoil her growth.

The fifth enemy is called knowledge of God; but I think there is no great fear of him; for

the greatest part of the world, I doubt not, but we shall keep in ignorance, in heathenish and popish darkness: But if he gets in, he will do us great hurt, by discovering all our intrigues.

The sixth is only Morality: I hate him as a man hates a toad. Yet as we will order matters, he shall do us a great kindness; for he is not very well known, and so we will cause divers silly creatures to trust in him for life and salvation. That way we shall bring some solid blades to hell, with some hopes of heaven in their noddles.

The seventh is a scurvy, obstinate fellow; called Enlightened Conscience; a mere tell-tale, one that never will be bribed, nor doth he fear frowns, nor regard flatteries. I doubt he will prove a plague to thee in all thy travels; but I will show thee hereafter how to deal with him.

The eighth is an engine of war; an enemy that has made the very foundations of hell itself to shake; I think they call him Prayer; but he can do little hurt without Faith; and I will teach thee many rare devices to make him ineffectual. There are some prayers thou needest not fear, viz. such as some use with beads, &c. Prayer always prevails according to the nature, holiness, truth, sincerity, fervency, skill, and care of the person who uses him.

The ninth is repentance; but fear him not, if



he comes not in timely, or approaches alone without his dreadful retinue, whom I tremble at the thoughts of; which are these following, viz, Godly-Sorrow, Holy-Revenge, Vhement-Desire, Spiritual-Indignation, Filial-Fear, Heavenly-Care, Self-Clearing, Fiery-Zeal, &c.

The tenth enemy is Consideration, who is the ringleader to all the mischiefs, troubles, wars, and disquietness raised up in my kingdom; and were it not for him, I would not fear any adversary on earth; therefore thou must prevent his coming to the assistance of the parties thou dost encounter with, which thou mayest do by filling their minds with the cares of this life; also render him odious, make them believe he is a dangerous fellow, hath made many a brisk youngster a mere drone, causing them to hang down their heads like bulrushes, to fold their arms, and to spend their days in tears and sighing, and hath caused many to go besides themselves. Moreover, thou mayest drive him away, by sending the party to some play or tavern, or such like diversion.

The eleventh are Truth and Justice, both implacable enemies to our empire; but I am resolved to make them wander like vagabonds in the open air; for Truth shall find no lodging, unless it be with a mute: and Justice, thou shalt throw her down in the streets, and Equity shall

not enter. We shall so handle her, that few or none shall know her when they see her: They shall indeed have her bare name, but not her nature; for I have ready at hand in every kingdom, a multitude of such brave catchpoles, that I hope they effectually will do her business. Let her fly to heaven, what hath she to do on earth? And as for her who bears that name, we will turn her sword against our enemies, and as much in us lies spare our friends.

The twelfth enemy is, one whom they call True Godliness, who hath been travelling up and down a long time, to undermine my kingdom. He is made up, they say, with a right faith, and holy life; but I am glad he meets with no better entertainment. Now, my grand design, by granting thee this commission, is to spoil his enterprize, and finally, to banish him out of these lower regions. Ponder well what hath been said, and bestir yourself: Fly to and fro, east, west, north, and south, beset all mortals; my instructions will serve for every age, and will suit all climates and countries throughout the whole universe; but chiefly I aim at the latter times. Begone, and raise my honour, and let my renown break forth in all quarters.

Clothe my ambitious children with ornaments of gold, and crown them with glory and honour; fill the voluptuous with pleasure, and all the de-

lights of this world. Let the envious and choleric have all the sweet revenge their hearts can desire; glut them with rapine, massacre, and murder. Set one man against another: husband against the wife, and wife against the husband; parents against the children, and children against their parents; and teach masters to be cruel to their servants, and servants to rob and steal from their masters; promoting lying, swearing, whoring, blasphemy, athiesm, flattery, drunkenness, cruelty, pride, hard-heartedness, and all manner of debauchery. Raise up wars and commotions in every kingdom; let all before thee be put to fire and sword. Introduce superstitions, heresy, false doctrine, and gross idolatry. Visit all in thy journey; the young, the old, the high, the low, the rich, the poor, the king on the throne, the beggar on the dunghill. Let truth, righteousness, justice and equity, conscience, charity, fidelity, simplicity, and modesty, be banished all the regions of the earth. Thou art my great agent, and hast thy patent of assignment and grant from me the great prince of darkness, whom thou dost daily honour, and under whose standard continually advance thy colours, and spread the flag of my authority; by which not only the lodges and outward gates of all courts and cities of the world, but also the inward and inmost closets and chambers therein, will soon

fly open, and give way to this strong commission. Thou hast the world, the flesh, and me the devil; nay, all the devils and infernal spirits for thee, to side with thee, and take thy part. All men are ready to receive thee; no trademen nor others can well live without thee; but be sure remember thou never be satisfied to take up thy quarters in their barns nor stables, nor in their outward courts nor castle yards; but command the best room they have, viz. their hearts; and be sure where thou comest to sway the sceptre, make them all subject to thee, and become thy servants and vassals for ever. Let me see thee bring millions of millions into these dark regions, to dwell with us in everlasting burnings.

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### CHAPTER III.

*Showing how the haughty Prince, and bloody Tyrant, Sin, the grand agent of Apollyon, began his Travels: Also what a strange Retinue doth accompany him: and his great success in the beginning of his actual enterprise.*

THIS hellish monster, having thus received his commission, immediately resolved, as you may conclude, for his journey.