

up a resolution to ruin and lay under ground ; or otherwise, by secret policy, undo, or utterly beguile or deceive all the inhabitants. Now, this town, as I said, hath formerly been in great esteem, being a place of good trade ; and many honest and well-meaning people dwelt in it ; But this cursed traveller, it appears, had been in it of latter times, and by his subtilty had made it a poor and despised village, and very thin also of inhabitants ; yet was not satisfied, but designs to raze it, if possible, to the very foundations thereof.

But since he is got into the country, and hath also entered the town, let us observe his present enterprise.

First, He meets with one person, that is very rich, and him he entices to augment his substance ; to grind the face of the poor, by forcing them to sell their commodities under the market-price, he understanding their necessities.

And then he stirred up another, not to lend money to any, though in never such distress, without extortion, or unconscionable interest ; nay, and will have a pawn, or else not a penny to be had.

Moreover, some he enticeth to monopolize, or engross commodities so into their own hands, that none might sell of that, to gain any thing by them but themselves.

Divers others, who for a while seemed sober persons, and might have lived still in the town of Morality, in good credit, he allured to lusts and wantonness, by which means he sent them to dwell in the city Sensuality.

Likewise many that were poor, he teaches to break their word and promises ; and, at last, their bonds and covenants, nay, and oaths too ; and never let them, until he, by the aid of the Devil, had made thieves of them, and sent them to stand upon the highway.

Also some he caused in several kingdoms to deal unrighteously, and subvert law and justice, by which means sad havoc is made in the country of Commerce, and town of Morality, throughout the world ; which caused the prophet to cry out of old, “ For our transgressions are multiplied before thee, and our sins testify against us : for our transgressions are with us ; and as for our iniquities, we know them.”

“ In transgressing and lying against the Lord, and departing away from our God ; speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.”

“ And judgment is turned away backward, and justice standeth afar off : For truth is fallen in the streets, and equity cannot enter.”

“ Yea, truth faileth, and he that departeth from evil maketh himself a prey : And the Lord

saw it, and it displeased him that there was no judgment."

Many he provoked to borrow money, and live high, when they know in their consciences they are not able to pay it. And after they have run into many men's debt, they make a break of it, when they have not five shillings in the pound, perhaps, to offer their creditors.

Some others he causes, when far in debt, to confess judgments, on purpose to cheat their neighbours.

And that which is the worst of all, he hath enticed many of latter times to shut up their shops, to make people think they were undone by the badness of the times and trade; and so were forced to call their creditors together, being willing, forsooth, to pay as far as they have, and that not above eight or ten shillings in the pound, when in truth, at the same time, they were worth some hundreds. Alas! the whole design was but to cheat others, that they might enrich themselves.

But by this device many honest people have been undone; and by such too whom they little suspected would have been led by the devil to become the worst of thieves and robbers. For they outdo those who stand on the highway; for these more secretly and insensibly rob and undo the people they trade with. The common

thief men provide for; being aware of him, they know the better how to secure themselves.

Now, these are some of those projects Sin plays in these parts, whereby the country of Commerce is strangely spoiled, there being hardly an honest man in it; for now-a-days no man knows who to trust or trade with.

But, should I open all the ways, tricks, and inventions of Sin and Satan, by which the town of Morality is invaded, and like utterly to be spoiled, it would fill a great volume. The truth is, it is sadly battered down, and the streets are thin of people, as in a plague-time. Old father Honesty and goodman Just-dealing are both dead; so that if you ask for either of that name, nobody knows how to direct you. Commodities are praised by the seller, when he knows they are naught; and dispraised by the buyer, when he sees they are good. Unlawful profit is took, and yet cries the shopkeeper, "I cannot afford it cheaper." And another cries, nay, and swears too, may be, "He will not abate a farthing;" and yet, perhaps, rather than lose his customer, he takes many pence, if not shillings, less; and all the time they perceive not the traveller, nor Satan neither, standing at their elbow, prompting them thus to do, and laughing to see what a number of true slaves and vassals he has got in this country; for every one seeks to supplant his brother.

Now, Sin having done his worst in this place, and almost quite ruined the inhabitants, and left few of the ancient houses standing, and them so defaced too, that now it may rather be called Immorality, than by the name it was formerly known by, travelled farther.

CHAPTER VIII.

Showing how Sin, alias Ungodliness, came into the great city Babylon; and of the mysterious exploits and mischievous work he made them.

THE tyrannical traveller Sin, *alias* Ungodliness, came at last to visit an ancient city, which about twelve hundred years ago he had erected, after a new and mysterious fashion, in the confines of the vast country Sensuality; and it is called Great Babylon.

Indeed it was high time for him to haste to this city, it being the only place of security for him; for there he may have a pardon, they say, on easy terms, for all the villany that he has done.

But before I proceed to speak of the trade, customs, and privileges of this great city, it may

not be amiss to speak a little concerning the situation of the place.

Know then, that the palace, or chief seat of the king of Babylon, is built upon seven hills; where also hath been seven sorts of government.

Also, by another mark the city is distinguished from all other cities in the world, viz. it is said to "reign over the kings of the earth."

It is also called, The Mother-city, or Mother-church; for you must know it is a spiritual city.

Moreover, it is adorned with all manner of outward pomp and glory, so that there is not the like splendid mystical city in the world; and yet it is the city of Confusion, as the name of it signifies; and also called a Great City.

It is in this city that the blood of the saints and martyrs of Jesus is found, which was in former and latter times shed in great abundance; so that in every street thereof the blood doth run down like a great stream.

As to its foundation, it is as they say, built upon St. Peter, not upon Christ; and yet St. Paul saith, "Another foundation can no man lay than that which is laid, which is Jesus Christ," 1 Cor. iii. 11.

But is this city Babylon indeed built upon Peter? Upon his person it cannot; that is ridiculous to suppose: Upon his doctrine, confession of Christ, and holy example, it is not;

then it must be upon his defection: You know he denied his master. O! there the foundation was laid; for the truth is, Apollyon and Sin raised this strange and mysterious structure in the ruins of the outward court of the holy city, and built it upon apostacy, heresy, blasphemy, usurpation, Judasim, Paganism, imperious decrees, decretals, canons, ceremonies, traditions, superstitions, and unwritten verities, or rather very lies.

Moreover, the walls of the city are strong: which are these following: 1. Ignorance. 2. Atheism. 3. Sensual pleasures, honours, riches. 4. Pardons, absolutions, indulgence, inquisition. 5. Blood, massacres, persecution, cruelties, fire and sword, &c. 6. Civil, ecclesiastical, and universal power, or pretended supremacy over emperors, kings, princes, nobles, churches, and all nations and people of the earth. 7. Infallibility.

It is needful also for you to know, that Sin hath much work to do in this place; for as he, by the subtle and mysterious working and aid he had from Apollyon, did first erect it, so doth he still uphold, strengthen, and repair it; for it hath in these latter times gone somewhat to decay, by means of the great wars that have been made against it by the Lamb and his followers.

Now, that which Sin by craft and subtilty hath done to raise its fame, and enlarge its borders, was partly the great miracles, it is said, he wrought in the midst of it, to deceive the poor, ignorant, and blind inhabitants, which indeed were the strangest that ever were heard of in the world.

But that which spoils all, is the epithet the holy apostle gives them, by calling them lying signs and wonders. What kind of miracles they are, you have them recorded in divers treatises, to which we shall refer you.

But this is not all his business in this place; for he is employed by Apollyon to teach and instruct the people in many strange articles of faith, that so he may appear a complete mystery of iniquity; some of which here follow:—

1. That the inhabitants may swear, lie, nay, and forswear themselves, if it be to promote the good of the holy church, and yet be true men.
2. They may contrive rebellions, murders, and treasons, and yet “be as innocent as the child unborn.”
3. They may be filled with, and make a trade of, excess and drunkenness, and yet be the patterns of sobriety and temperance.
4. To commit gross idolatry, and yet be the true worshippers of God.
5. To commit fornication and adultery, and

yet be spotless and pure in heart, and good Catholics.

6. He teaches the king of Babylon to elevate himself to the highest pinnacle of pride, even above emperors, kings, and princes; nay, above Jesus Christ and God the Father; and yet to be so humble, meek, and lowly-minded, as to be content to be called the servant of servants.

7. To slaughter, kill, and barbarously murder men, women, and children, that dare not be so wicked as themselves, and yet be full of mercy, tender pity, and compassion, as an apostle, shepherd, vicar, and successor of the meek and lamb-like Jesus.

8. To cast the truth to the ground, deface God's law, and burn the Holy Bible, and yet be the true witnesses to it, and maintainers of it.

9. To foment wars and broils in most nations, and contrive the ruin of many kingdoms by fire, sword, and cruel devastations, and yet be as harmless as doves to all mankind.

10. For a people to be confederate, and join in with, and be guilty of all these unparalleled villanies and rapacious murders, and yet be the Holy Catholic church of God, the pure and spotless spouse of Christ, his harmless lambs, the only orthodox Christians, and true followers of the primitive saints.

11. To say, The church cannot err, though

God and all the world knows there are not such great errors in principles, nor like enormities, cursed actions, cruel and immoral practices, in the world.

12. But the greatest mystery of all, sin teaches their priests, viz. by a strange charm of five Latin words, that is, *Hoc est enim corpus meum*, which in English is, "For this is my body," to transubstantiate a wafer-cake into the real body and blood of Jesus Christ; and this broaden god the inhabitants eat, even flesh, blood, and bones, and so, like strange cannibals, devour their Maker; and though it be utterly against reason, and contradicted by all the five senses, as well as Scripture, yet it must be acknowledged to be nothing else than what we before asserted; and those that will not believe it so to be, and adore it with the highest degree of divine worship, which is proper to God only, must be anathematized, if not burned at a stake.

You must know, that here is also a market kept every day in the week, where there are many choice commodities sold.

The merchandise of this city are very rich, as you have them laid down in the Holy Scripture, viz., "The merchandise of gold and silver, precious stones, pearls, fine linen, purple, silk, scarlet, and all sweet wood, with all manner of vessels of ivory, and all manner of vessels of pre-

cious wood, and of brass, iron, and marble, and cinamon, odours, ointments, frankincense, wine, fine flour, wheat, beasts, sheep, horses, chariots, slaves, and souls of men," &c. Rev. xviii.

If you do but observe the last commodity, you cannot but say they trade in things of great worth ; for what is more precious than the souls of men ?

Also here is to be had that staple commodity of the whole city of Babylon, viz. Pardons and indulgences of all sorts and sizes, for all and all manner of sins, of whatsoever shape or complexion they be, on easy terms, whether past, present, or to come ; also a certain release for souls that have lain long in the searching flames of purgatory.

Moreover, at this fair or market are rare shows or sights to be seen ; yea, such rarities, that the world cannot afford the like, viz. part of the cross on which our Saviour was crucified ; the tail of the ass on which he rode to Jerusalem ; a great store of the Virgin Mary's milk ; also the thread, work-basket, scissors, and needles, which were used in making Christ's seamless coat, &c.

If Rome can pardon sins, as Romans hold,
 And if those pardons can be bought and sold,
 Were it a sin to adore and worship gold ?
 If they can purchase pardons with a sum,
 For sins they may commit in time to come,
 And for sins past, who would not haste to Rome ?

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But oh ! the plaguy thing of being poor !
 For is it not a lamentable story,
 For want of gold, to lie for evermore
 In hell, or at the least in purgatory ?
 Out of which place can never come the poor,
 No, nor the rich, without they'll waste their store.

Lastly, The enemy teaches the inhabitants of this great city the rare art and mystery of Equivocation, by which he is had in great veneration amongst them.

Besides, he is, you must know, a rare politician, being the chief agent to carry on and contrive all the dark and bloody intrigues of state amongst them.

But since I hear he is very busy to stir up and push on another great war against the holy seed, and city of God, we will at present say no more of his wonders and strange projects here, but follow him in his travels, in carrying on of his next grand enterprise.

But to the hearts of such who love Zion, this, let me note by the way, that is, it is not doubted by most of the faithful but that the fall and utter overthrow of this great Babylon is at hand, and then shall Zion be delivered. " And the same hour there was a great earthquake, and the tenth part of the city fell," Rev. xi. 13. When she saith in her heart, I sit a queen, and shall see no sorrow, nor have loss of children any more, then in an hour shall her judgments come upon her.

CHAPTER IX.

Showing how Peccatum, alias Ungodliness, came against the town of Religion, otherwise called Sion, or the city of God, with a great army of a mixed people, and besieged it: Moreover, how he met with True Godliness, and a noble citizen of Mount Zion, called Thoughtful, and what discourse passed betwixt them; With the strange, politic, and bloody stratagems the tyrant used to destroy the holy city: Together with a compendious description of the situation foundation, trade, and privileges thereof; and by what means it holds out against all the powers of darkness.

UNGODLINESS having not yet done his travels, though he had settled matters pretty well in Great Babylon, ranges about, and destroys wonderfully in every kingdom and nation; neither doth he spare any, where, either by force or fraud he can prevail; pitying no sex nor degree of people, high nor low, noble nor ignoble, rich nor poor, old nor young; for such is his impudence, that he assaults the king on the throne, as well as the beggar on the dunghill; insomuch, that he, as it is said, hath got strange footing or entertainment in the courts of empe-

rors, kings, and many other mighty ones of the earth, alluring them by his policy to take up arms for him. And having by this means gathered together a vast and prodigious army, resolved to enter upon his last grand and main enterprise, which was, to besiege, attack, and lay desolate the holy city; which, by gracious providence, hath in these latter times been rebuilt. And now you must know that this army doth consist of, or is made up with people of divers nations; as Turks, Tartars, Mahommedans, Babylonians, Atheists, and a multitude besides, brought out of the great country and city Sensuality, with another sort of dangerous enemies; of which we shall speak more hereafter.

Never was Sin and Ungodliness raised up to higher pomp and grandeur than he seems at this time; for lo! now he is mounted on horseback, as a glorious conqueror, leading the numerous hosts, like a victorious general, or commander in chief under Apollyon, king of the bottomless pit; having thousands of thousands following him, with great shouts, music of all sorts, and loud acclamations, crying, "Great is Diana of the whole world."

As touching the martial or warlike order they march in against Mount Sion, take this briefly:

Peccatum leads the way, being himself more than an hundred thousand strong.

Next to him marches Apollyon, mighty Belzebub, and Lucifer, heading three great armies, composed of different kinds; yet all cruel enemies to this city.

The first consisteth of the riches of this world, by which thousands have fallen.

The second of honours and sinful preferment.

The third is filled up with vain delights and pleasures.

They are also called by three other names, viz. the lust of the eyes, the lust of the flesh, and the pride of life.

After these, a man adorned in cloth of gold, with a triple crown on his head, and, for a sceptre, a brace of keys in his hand, who I take to be the great king of Babylon, with a glorious retinue of cardinals, patriarchs, bishops, abbots, friars, monks, nuns, seminaries, Jesuits, and a number more following him, with a great train of artillery; as merit of works, limbus, purgatory, pardons, indulgencies, vows, prayers to and for the dead, penance, holy water, pilgrims, auricular confession, extreme unction, lamps, candles, torches, tapers, relics, oil, salt, spittle, crucifixes, beads, holy garments, signs, gestures, canons, customs, and what not besides, as blood, slaughters, massacres, stakes, fire and sword.

Then comes the Grand Signior, or the proud and blasphemous Emperor of Turkey, attended

with his chief Mufti, and a multitude of other inferior priests, with their Alcoran in their hands, and a great army at their heels, with swords, and other slaughtering weapons, swearing by their beards what they will do to such as oppose them, being all true sons and vassals to Apollyon, and this dreadful enemy Peccatum.

And then after these, an army of fair ladies, dressed up in sumptuous apparel, and in the newest mode the city Sensuality hath of late found out, as spotted faces, naked breasts and shoulders.

And with them a number of debauched lads out of Youthshire, armed cap-a-pee, being as true as steel to the interest of their beloved leader, and very expert in all stratagems of war against God, Christ, and True Godliness.

Moreover, besides these, a bloody and treacherous brigade, who lie in secret ambuscade, who are as dangerous as any of the rest, called Inbred Corruption.

In the rear march two regiments; the first being made up of a base sort of varlets, called Renegades, that is, being such who have deserted the Lord Jesus Christ and the holy city, and joined in with the enemy, who are become as cruel adversaries as any in the world.

The last was a regiment of strange people, hardly two of them being alike, and their man-

ners and customs were as various: They came out of a town which lies on one side of the city of God, called Heresy, being rotten at heart, and corrupt in the fundamentals of the true Christian religion, holding almost every abominable principle that hath been broached by the devil in any age of the church.

This war was being proclaimed, and all the forces of hell and darkness mustered, a council was called to consult about the best expedients to carry it on: And there being neither power nor policy wanting, what can we think should be the issue of it, but ruin and slaughter to the holy seed.

Now, the great design on foot, it is thought, is how to kill the witnesses: But Apollyon judged it fit at this juncture to send Peccatum as a subtle spy into the city first, to see if he could by treachery get the gates open to his armies.

The instructions he received were as follows:—

Apollyon.—Dear Peccatum, though our armies are ready, and all things promise fair, yet great part of the work will lie upon thee and I: And indeed thou must now bestir thee, for the inhabitants of this city are many of them expert in war, and are not ignorant of our devices, therefore this must be done:

First, Let us choose advantageous seasons to assault them.

Secondly, Manage our arms in such methods as best suit with our craft and policy.

Thirdly, Pitch on fit instruments to carry on our design.

I. As to proper and advantageous seasons, this is that which gives facility and speedy dispatch to a business. I have often took men here, because they know not their time: A small strength will do at one time, that a far greater cannot at another.

1. Therefore, when they are newly wrought upon by the grace of God, or a new convert is made, then bestir thyself; for indeed the cry of the new creatures gives whole legions of us, devils an alarm: Alas! their strength is weak; see if you can lead them into error, or puff them up with pride, or drive them into despair, by laying before them their former evil lives.

2. When we see any attended with great afflictions: This is like a blind solitary lane where we as thieves may easily beset them; and when they are robbed of all their worldly comforts, let us tempt them to impatience, and to conclude God hath forsaken them, and then their business is done: When the city wants provision, or is greatly straitened, then let us sound a parley.

3. When they are about some notable enter-

prise for God's glory, then thou must be as an "adder in the path, that biteth the horse's heels, so that the rider shall fall backwards." Thus I hindered Joshua, by holding his right hand, which is the working hand: We must prevent that enterprise, by raising up some difficulty or another.

4. When they are in the presence of some fit object to enforce our temptation, that's our time: Thus I caught Eve when she was near the tree, and had the fruit thereof before her eyes.

5. We must beset them after great manifestation of God's love to them; for they shall neither be able to bear well his frowns nor his smiles, if we can help it; for we may make the one like to warm gleams, to bring up the weeds of corruption, and the other like sharp frosts, to nip and kill the bud of their hopes, grace, and great expectation.

6. Let us come upon them when they seem secure, flourishing in the midst of peace, plenty, and prosperity; for that way we destroyed the children of Israel, when they came into the land of Canaan, and thousands more in every nation.

7. It is good to assault them before they have learned the crafty use of their arms; for an unexperienced soldier is soon brought under.

8. We must be sure to come upon them in the night of God's withdrawals: When their

general is absent, let us be present; when he hides his face, we will soon show our heads.

9. *Lastly*, At their dying hour; for if we cannot do our work before, let us strive to do it then; for this is the last cast for the game: Now, or never.

II. We must use our utmost craft in managing our assaults. Therefore,

1. Let us find out their natural inclinations and dispositions; there is one sin or another that easily besets them; where the walls of the city are weakest we must raise our batteries: Thou mayest get in at one place, where thou canst not at another. I need say no more; observe this well.

2. As need shall require, hang out false colours, and pretend to be as much for real sanctity as the best of them; but when all is done, cause them to rely upon it; for this way they will become over righteous, and so destroy themselves.

3. We must continually get intelligence of their affairs; let our eyes be upon them at home or abroad, so that nothing may be wanting on our parts on any occasion, to help on their commission of evil, or omission of good. That which seems a molehill in the way of their duty let us make a mountain; if we can keep them from their temple, we may soon bring them to our synagogue.

4. Let us make our approaches gradually ; we must not ask too much at first ; a few may be let into the city, when a great army cannot. Thou mayest persuade them to go a mile or two, though not to the end of thy journey ; show them first the object, and afterwards tempt them to desire ; thou mayest get in thy foot, where thou canst not get in thy head.

5. We must, if possible, unarm them ; however, take away their sword, though we cannot their shield, that they may not wound our friends, though we cannot slay them. Our Babylonian army are excellent artists at this sort of fighting ; if they can but enter the city, they will soon rid their hands of this weapon, so that they shall never cut their fingers more with it ; in the meantime, we must render it insufficient, or blunt the edge as much as may be, and magnify the light within, or unwritten traditions about it, that it may do the less mischief.

6. Let us sometimes retreat in policy, when we are in a fair way to get the victory. We unclean spirits sometimes seem to go out of men, when our design is to return seven times stronger than before. If thou canst but persuade them to love thee, I am content they should in part leave thee. For I had rather see thee in their affections, than in their conversations.

7. We must never raise our present siege till we have starved them. No better way in the world to deal with these enemies, than to cut off provisions and other recruits from coming to them.

8. Let us destroy, if possible, their bold leaders, who so oft sally out of the city upon us, and either by force or flattery bring them to lay down their arms, and then the rest will be afraid. When the pillars fall, the house will follow.

9. It is one great part of thy work to endeavour to break their ranks, and put them into disorder ; for then thou wilt with ease conquer.

10. Also cause some of them to lag behind, or straggle from their colours, and not regard the sound of the trumpet, neither call nor alarm, for such will quickly become a prey to us.

11. But above all things, if possible, spoil that plaguy engine that mauls us so fearfully, I mean prayer and fasting. Let us do what we can to make that of little use, or keep them ignorant of the damnable hurt it hath done us ; or blind their eyes, that they may not know how to mount it upon the wheels of faith, or else quench the spirit which should give fire to it.

12. Do also what thou canst to force them to mutiny : if we can divide them, we shall soon

devour them ; and indeed we have pretty well herein succeeded already.

III. We must make use of fit instruments to carry on our designs against them.

1. We must employ men of parts and policy, who have depth of reason to argue them out of their religion. A bad cause needs a smooth orator. Alexander the coppersmith of old did me much good ; I matter not what harm Paul sustaineth.

2. Let us set on some grave, wise, and old apostates to attack them ; for hardly better champions, nor truer drudges, have we to do this service for us in all our armies.

3. We must look out some rare wits that are well skilled in the art of slandering, to load them with reproach and infamy, to render them odious to the vulgar, and thereby hinder others from siding with him. We have whole regiments of these boys at hand.

4. Make use of a husband, a wife, a landlord, or such like persons, to allure them to our party ; for they, doubtless, will have the greatest influence upon them.

The hellish lecture being ended, the tyrant hasted towards the city ; but lo ! before he came very near, he chanced to hear one cry, " Which is the way ? " and another, " Oh ! how may I find the city of God ! "

At last this cursed traveller told them he could direct them : For, said he, I have often been at this city, and know the way very well. But instead of directing them into the right way, he set them in a broad road, which at last brought them into the great city Babylon : some others also he put into by-paths, that led them into that pernicious and blasphemous town, called Error and Heresy ; and there those poor deluded souls have lived ever since, and take that place to be the holy city : But at last up comes one boldly, who seemed to have the perfect knowledge of the way ; and the cruel enemy seeing him, endeavoured to turn him back, by laying many sad discouragements before him : But Apollyon presently whispered the tyrant in the ear to let him alone : I know said he, this person well enough, he will do our interest no harm by entering in ; he is a spy that I have sent to betray the place.

After him came another ; but Apollyon cried, Let him go into the town also, for I perceive he bears the world on his back, and hath a secret love and liking to thee too ; it is only a troublesome fellow, one Conscience, that hath scared him to fly from the wrath to come, or else the fool would have a name, &c. It is somewhat of such a nature that causes him to seek a dwelling here ; for his will and affections

stand true and firm to us : And let me tell thee, he will ere long haste as fast out of our city, as now he seems to hasten into it ; and then we shall gain by this means exceedingly.

1. For if he deserts religion, and lies out of the city of God, he will rejoice all our good friends, and open their mouth wide against all the inhabitants of this place : For we will make them conclude, and swear too, that all the rest are like him, viz. carnal and covetous persons, and such who love the world above Christ.

2. If he returns back into the city Sensuality, he will thereby declare, that the pleasures, honours, and riches of this world are better things, and rather to be chosen than whatsoever he could find in the city of God ; or if he goes into the city Babylon, it will be of like importance to us, and as much for our advantage every way.

3. Moreover, by this act of his, we shall stumble divers souls who have thoughts to go thither, and utterly stifle their convictions in respect of duty and obedience to the laws and statutes of that place.

4. It will wound and grieve the hearts of our enemies, the inhabitants I mean of Mount Zion.

5. It will also weaken their hands too, and so make the place more easy to be taken ; for there are, I must tell thee, multitudes of this sort got

in amongst them, that I shall make the city too hot for e'er I have done.

6. This will cause religion also itself to become very contemptible.

7. Hereby he will dishonour God, and cause him to cast him off for ever.

8. And so we shall devour him, and all such at our pleasure.

9. Also hereby he will wound his own soul, and be set in the ready road to sin the unpardonable sin, which we cannot cause every one to commit.

10. *Lastly*, It will also greatly rejoice all us devils ; for we love to see mankind guilty of our sin, which was apostacy, and so fall under our condemnation ; and indeed there is nothing like this makes them more conformable to our image. At the hearing of these things, the treacherous monster lets the man go in quietly.

But behold, on a sudden, came another who had an honest heart, whose name was Neophitus, a young Christian. But O how did he bestir himself to block up his way ; so that he was in amaze, and greatly feared he should never find the city : but whilst he was looking this way and that way, seeing many cross-turnings, he saw two or three men coming towards him ; now who should these be, but True Godliness, Theologue, with the most noble and renowned

Thoughtful, who were come, it seems, to direct poor strangers the ready way to the city of God. Now Godliness perceiving the poor young Christian amazed, asked him what he ailed? Ah! Sir, said he, I would fain go to Mount Zion, that holy city; and here is a traveller that has so confounded me that I cannot find the way to it. With that the heavenly prince, being full of holy zeal, cast an angry look upon the enemy, and spoke to this purpose; O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of God? I have heard of you in my travels, and have I now met with you? I shall tell you news will make you tremble before I leave you.

Ungodliness. Sir, you seem very hot, and have not lost your spirit I perceive, though you have met with no better entertainment abroad where you have been.

Godliness. I thought how you would insult over me; you show from whence you proceed: Sir, it has been through your deluding and ensnaring wiles that I have been so slighted: you and your hellish master have put me into such a disguise, that most of the inhabitants of the earth do not know me; besides, you have put out all their eyes, and filled their hearts with bitter enmity against me; but do not suppose I

am therefore discouraged, or think the worse of myself; for I have met with as good usage as my master Christ did, when he lived here on the earth. I do not doubt but you have met with entertainment to your master's content.

Ungodli. Troth friend thou sayest right, all the world is in love with me, and their doors as wide open to me wherever I come; and doth this grieve you?

Godli. It would be strange should I rebuke you for swearing and vain-glorying; but do not wonder if I am troubled to hear of your great success in your soul-undoing travels.

Ungodli. You want a cordial; the news I tell you makes you sick: but why should not I be as true to the interest of my great master, as you are to yours? Sir, I can't do otherwise.

Godli. I knew indeed your nature is such, that if you should cease serving Apollyon, your hellish prince and sovereign, you would lose your very being: but this will not serve your turn.

Ungodli. I know not what you mean; but if you please, let us discourse a little about our travels. What is the reason I am so generally embraced, and you slighted?

Godli. I have given you two reasons of it already; and for the sake of this poor young Christian that is by, I will discover other causes and grounds of it.

1. It is because you seek in all your travels how to please and gratify the flesh; and I contrariwise teach them to crucify the flesh, and keep it under, and make no provision for it, to fulfil the lusts thereof.

2. You teach men to mind the good only of their bodies, and never regard their souls: but I tell them they must prefer the good and well-being of their souls a thousand times above any thing they judge may be for the delight or profit of the outward man, because it is worth more than all the world.

3. It is because you, by the help of your master, and their own deceitful hearts, have made brutes of millions of them; as if they were created for no other end than to please their sensual appetites.

4. It is because the presents you offer to them agree and suit so well with their evil and depraved natures, which can only favour such things; but my dainties none can relish, but by faith, which only belongs to the new creature.

5. It is because your things are present things, to be had and enjoyed now; but the best things that I offer them are not to be had till hereafter.

6. In a word, it is because you have so hardened their hearts, and blinded their minds, by appearing to them in disguise, that they, poor

creatures, generally take you to be a friend, though the worst enemy to them under the heavens, designing nothing less than to destroy and damn their souls for ever.

7. *Lastly*, It is because my blessed sovereign hath, for reasons best known to himself, finding them so evil, hid the things of which I speak, from the greatest part of mankind, and only revealed them to a few.

Ungodli. I am glad you have no more to say, you enemy of hell; I see how odious you render me. What I have done I will still do, and under the same disguise I have appeared, I will appear; and I have put you into a disguise too, and could tell you, fool, that this is one reason you are entertained by no more. I have put you into a seditious, factious, ignominious, contemptible, and melancholy one; and in it I will keep you in spite of your teeth; do your worst, Sir; I regard you not, since I am beloved by emperors and mighty potentates of the earth: I shall never be without credit; and whilst I have so many wise and learned ones to plead for me and take my part, I warrant you I shall make your company thin enough; if that won't do, you know I have another way to deal with your favourites; my slaughtering boys and weapons are ready for them; and though you think you are like to get this youngster out of my clutches,

you will find yourself mistaken; for I, in the face of you and your companions, will show you some of my skill.

Godli. Silence your blasphemous tongue, I will try a bout with you; and it shall cost me my life, and the life of my two servants, but we will safely conduct this honest soul to the city of God.

Ungodli. Hey, boys, up go we! By mighty Belzebub, I'll to it then: Come, doubtful soul, be wise, and venture no farther; don't you see how many cross-ways and turnings there be?

Neop. I am at a loss indeed; but I hate you, for what I have heard from you now.

Godli. Child, here is a blessed directory for thee, that shows the way plainly, (with that he put a Bible into his hand); and Theologue opened the meaning, and gave him the true sense of it, so that he plainly saw, that the way, more generally, was Christ himself as a Mediator. 1. As a Priest, to die for him, to appease the wrath of God, and satisfy justice. 2. As a King, to subdue this tyrant Sin, and to rule in him, and reign over him, according to those holy and wholesome laws and ordinances contained in that book which he held in his hand. 3. As a Prophet, to teach and instruct him. 4. As a holy example or pattern to imitate and follow. But more particularly; he saw the way into the

city was by repentance, faith, and obedience; then he rejoiced, and praised God.

Ungodli. Do you rejoice, friend? I will assure you your danger is great if you go further; for there are mighty armies coming against this city.

Godli. Do not regard him in this thing. Who can harm thee, if thou be a follower of that which is good? They cannot take away thy God, thy Christ, nor thy peace from thee. Moreover, the same troubles and dangers attended those saints who are now shining and triumphing in heaven; and that power that helped them, is engaged for thee: Besides, thy troubles and dangers here are but for a moment, and they will soon be over; but if thou wilt seek to save thy life, and escape trouble, thou wilt lose thy life, and be exposed to eternal death and danger in hell: Besides, thy profit will be more than thy loss; for godliness with contentment is great gain: Nay, and let me tell thee, the city has been besieged near these six thousand years, and yet it holds out still. Do not fear, for God hath promised to be a "Wall of fire round about it," Zech. ii. 5.

Neop. Come, Sir, let us go.

Ungodli. Go! you are not mad, are you? Some thousands of people have deserted the city; and is this a time to go thither?

Godli. It was so, because they were never quite out of love with this vile enemy, nor thoroughly converted: But hark! because Demas leaves this city, must St. Paul do so too? Or, because many forsook Christ, and walked no more with him, shall his holy apostles forsake him? Or, because the greatest part of the world go in at the broad gate, wilt thou not go in at the strait?

Neop. God forbid, Sir; this traveller is, I see, a deceiver.

Ungodli. Don't abuse me, I am thy friend, and would have thee pity thyself; for this city no man regardeth.

Godli. You are his enemy, and a murderer: Poor soul! this is the same that was said of Zion of old time.

Ungodli. The laws and ordinances, friend, are very hard and difficult to keep.

Godli. They are hard indeed to the flesh, yet to the spirit very sweet and easy, and not grievous, as the apostle testifies; nor to the flesh so hard neither, as was the service and work Jesus Christ performed for thy sake; besides, set the necessity of doing thy duty against the difficulty that attends thee in it; for the honour of God, and the bearing up his name in the world, is concerned in it, together with the increase and strengthening of thy graces, with the blessed

peace and comfort of thy precious soul; for the "Lord meeteth him that rejoiceth and worketh righteousness, and that remembers him in his ways," Isa. lxiv. 5. Besides, consider the recompence that attends this difficult work: "Moreover, by them is thy servant warned, and in keeping of them there is great reward."

Ungodli. There is salvation to be had, Sir, without the walls of this city.

Godli. There is no promise of salvation made to those who sin against their light, and willingly refuse to follow Christ: The promise runs to the obedient soul, to them that obey him, to them that keep his commandments; besides, without it they are "dogs, sorcerers, whoremongers, murderers, and whosoever loveth and maketh a lie," Rev. xxii. 15.

Ungodli. Come, say what you will, they are poor, mean, and despicable people who are within the city: How many noble, wise, and mighty men after the flesh have their habitations there?

Godli. Thus the Jews said of old, "Have any of the rulers or the Pharisees believed on him? but this people who knew not the law, are unlearned," John vii. 47, 48, 49.

Though they were outwardly poor many of them, yet they were inwardly rich; poor in temporals, but rich in spirituals: But hark! "Hath not God chosen the poor of this world

rich in faith, heirs of the kingdom which he hath promised to them that love him?" Jam. ii. 5. Besides, there are some rich and honourable, and have been in all ages, who dwell in this city St. Paul doth not say, "Many mighty or noble are called," though he says, "Not many," &c. 1 Cor. i. 26.

Ungodli. The greatest part of the world value other cities far above it.

Godli. The whole world is said to lie in wickedness, and the greatest part of it are deceived by this cunning impostor; and hence it is they love darkness rather than light. "The way is narrow, and the gate strait that leadeth unto life and few there be that find it."

Ungodli. Alas! the inhabitants are at variance, the city is divided, and they love not one another.

Godli. I must confess now thou hast hit it; this is too true, but what then? Was the true church without divisions? Was it not so with the Corinthians?

Ungodli. Say what you please, they are all but a company of schismatics, and vile heretics.

Godli. Soul, regard him not; the Papists always after this manner charged the saints and servants of God, because they left their polluted synagogue. It is one thing to be accused thus, for leaving the true religion and church of God

and another thing to bear this brand, for forsaking and separating from a false faith and church; for so all true protestants ever affirmed and maintained the church of Rome to be. "After that way you call heresy, so I teach men to worship the God of their fathers," &c.

Ungodli. Come, come, friend, if you will be so venturous to go to this city, you will not be able to abide there long; and if you be subject to gospel ordinances, and become a citizen of Zion, and afterwards fall away, and desert the place, your state will be sad; for then you will not only bring up an evil report upon the city, but also must perish for ever; for there will remain for you no more sacrifices for sin.

Godli. Let not this frighten thee, poor soul; for God hath promised to put his fear so into thy heart, that thou shalt not depart from him: His covenant is an everlasting one, ordered in all things, and sure; and whom he loves, he loves to the end. The very same, "Whom he calls, he also justifies, and them whom he justifies, them he also glorifies." Christ gives to all his sheep eternal life, and none of them shall perish, nor can any pluck them out of his hand.

Ungodli. Friend, you are a vile sinner, and not worthy to have a dwelling in the city of God; for the truth is, it is a lovely place, and too good and honourable for such as you are.