

promises of mercy and pardon made to sinners, as sinners, as are made to saints, as such.

Apol. Would I could tear thee to pieces, and devour thee at once, thou vile enemy: Thou hast done, and wilt do me a great mischief: All my plagues light upon thee.

Illum. What, Satan, are you angry? Alas for you! It is not "All you would," but "All you may" devour: Blessed be God you cannot prevail against me.

By this time, by the shield of faith, he so stoutly resisted Apollyon, that he suddenly fled, and left the young man master of the field.

But this so enraged the enemy, that he made fearful work amongst the rest of the poor inhabitants; so that except this youth, and a few more, all generally in Youthshire, were put, as it were, to the sword. So that all the country lay bleeding or weltering in their blood, being fearfully mangled by the hands of this merciless monster, and cursed traveller, Sin. So that, come where you would, in city and country, you could hear of nothing hardly but horrid oaths, cursing and swearing, whoring and damning, as if hell had been broke loose. Also, in most places and company where they came, those who would not run with them to the same excess of riot, were their mere sport and song; every one striving to out-do his fellow, and so be, as it

were, the captain-general under Apollyon, prince of darkness; who was not content to fight with one weapon only, by which he slew most, viz. by fleshly lusts and debauchery; but also introduced many abominable errors and pernicious heresies, which destroyed divers others who had escaped the gross pollutions of the world.

CHAPTER VI.

Showing how Tyrant Sin travelled into the vast country, called Sensuality; wherein is discovered the nature, manners, and strange customs of the inhabitants: Together with the strength, government, trade, and other rarities found in a great city situated in the same regions; and of the prodigious and shameful pranks he played there: Also showing the manner how three of the inhabitants thereof made their escape out of the said city and country.

THE unwearied traveller, and cursed enemy, Sin, having passed through, and near quite overcome and laid waste the country of Nonage and Youthshire, thought now he had sufficiently stored the country of Sensuality with inhabitants; and therefore was resolved to travel again

into those parts, and give them a fresh visit. But before we relate any thing concerning his projects here, it may not be amiss to give you a description of the country, with the nature, manners, and customs of the inhabitants.

First, Then you must know, that this country is very large (it is indeed the biggest continent in the whole world) the latitude, longitude, and whole circumference thereof is wonderful, and amazing to think upon. For in this country lies the greatest part of Muscovy, Tartary, with the vast empire of Mahomet, or kingdom of Turkey, Prestor, John's Land, with the biggest part of America, and the East and West Indies: Also, in some parts and confines thereof, lies the great city Babylon, containing divers mighty streets; with spiritual Sodom and Egypt, where our Lord was crucified. Moreover, there is also a city which bears the same name the country doth; of which we shall hereafter speak more particularly.

Now, as touching the inhabitants, the like you have hardly ever heard of; for this bloody tyrant Sin, it seems, had formerly been amongst them, and by his devilish art and subtilty, had so strangely metamorphosed the people, that they are not at all, in many respects, like rational creatures; for they appear to have no more reason than the beasts that perish; nay, and are so

far degenerated from what they once were, that some of them (I find in holy writ) look like lions, others like dragons, dogs, tigers, bulls, wolves, swine, serpents, foxes, &c. and many of them like asses; and also act the parts of all these sorts of animals.

There is one thing more to be noted, which is, they are so mangled and slaughtered by Sin, that some have no eyes to see, nor ears to hear, what God by his word or works declares; nay, all their spirital senses are quite lost, and their very hearts and consciences are defiled; so that from the crown of their heads, to the soles of their feet, there is nothing but wounds and bruises, and putryfying sores. Moreover, the enemy hath stripped them of all soul-raiment and ornaments, that in the sight of him who hath internal eyes, they appear as naked as ever a child did new born; and they are so deluded, that there is not one in twenty of them ashamed, What cover any have, is but like unto filthy rags, or a menstruous cloth, or those cloths that are taken off old ulcers, or filthy running and stinking sores; and yet some of them vaunt themselves in pride, and spot their faces as if they were peerless for beauty.

But possibly some may enquire, what food the country does afford? I cannot, alas! but pity them upon that very account, for the soil is very

barren; for the native growth or product of the country is such, that it yields no food for their souls but ashes, husks, chaff, and gravel-stones; only some of the asses feed upon the wind, and snuff up the east wind.

If you search sacred records, you will find it is really so: Doth not the Scripture say, "The wicked feed on ashes, and chaff and the wind?" What far country was it that the prodigal son went into? And what citizen was that but Satan whose swine he fed with, and fain would have filled his belly with the husks they did eat? What are all the pleasures, honours, and riches of the world, but as chaff, compared with the dainties of our Father's house?

Thus I have given you a brief account of the monstrous dispositions and customs of the people of this great country; where many live in honour and understand not, and therefore are said to be, "like the beasts that perish." And I am sure you cannot go amongst them, but you will find (if you have not lost your reason with them) these things so. Alas! how like fat and pampered horses do some of them appear, "Every one, as the prophet says, "neighing after his neighbour's wife."

But since I told you of the city Sensuality, that lies just as you enter into the country, it is needful to speak first of the gate, which is so exceeding wide, that ten thousand may go in toge-

ther with much ease: Yet it is divided into five divisions, that is, the five senses; and the way to it seems, to fools, to be strewed with roses: And before the great gate is all manner of fleshly allurements to entice travellers; for there stands a multitude of fair ladies, some with spotted faces, naked breasts and shoulders, rolling and wanton eyes; so that the simple cannot but be taken with the sight. And then, to please another of the five senses, they are very gentle, and as willing to come to hand, and be played with, as ever was Joseph's mistress.

Also there stands continually at the gate, the waits of the city, with all sorts of rare and flesh-ravishing music, that makes such a melodious sound that the ear is engaged presently.

And then, for the sense of smelling, there are the rare perfumes of the east, myrrh, aloes, and frankincense.

For tasting; you have a company of good fellows standing with bottles of the best spiced wine, brandy, and tankards of ale and beer in their hands; saying, "Here is your rare bub; Come, let us drink, carouse, and be merry." You may have also for your money, the most delicious food that the world affords: A breakfast of the best sort is dear; but according to your purse or pocket, and gluttonous appetites, you may be accommodated, provided you will eat and

drink to excess; for otherwise there is no entrance for you at this gate. From whence you may gather, the inhabitants have not lost the senses of the body, though they have the spiritual senses of the soul.

But to proceed: The gate that lets into the city hath three steps ascending: The first is, the conception of lust; the second is, the sweet and flesh-pleasing contemplation thereof; the third is, free consent, and yielding thereto; which no sooner you get upon, but you are in the city.

Also, you must know, the strength of the place is very great: It hath three exceeding high and impregnable walls. The first is, Blindness of mind; the second is, Presumption; the third Unbelief.

Under the wall lies a wonderful deep and dangerous ditch, or moat, which if any of the inhabitants, who by striving to get out of the city, chance to fall into, it is a thousand to one if ever get out again.

The watch that keeps the gate is Sin, with divers infernal spirits, all well armed; insomuch, that without infinite power there is no escaping.

At the farther end of the city is a gate also, as wide as the other, which stands always open; the porter's name is Death.

Moreover, behind that gate is an exceeding deep lake, that sends forth nothing but a black

sulphurous smoke of fire and brimstone; and all that die in this city Sensuality, go out at that gate, and so fall into the lake which burns more fierce than Mount *Ætna* or *Stromboli*.

In the heart of the town is a strong and wonderful castle, where *Apollyon* keeps his court, which is called *Hardness of Heart*. And one great thing *Tyraut Sin* is employed about is, to bring all the inhabitants one after another gradually, as they enter the city, into this castle.

He that is keeper of the castle is one *Obstinate*, a very impudent and grim fellow.

The walk or path to the castle is pleasant enough; but at the entrance of the gate are four steps, very fair to set your feet upon. The *First* is called *Extenuation of Sin*; to make great sins small, and little sins none at all. The *Second*, to make excuses about it, viz., "I was drawn in, my heart is good," &c. The *Third* step is called, *Delight in Sin*; and from hence it is defended, and pleaded for, by such who get up thus high. The *Fourth* and last step is, *Final Impenitency*; then you are in the castle, and are made free citizens; having a right to all the privileges and immunities, trade and traffic thereof.

On one side of the city, towards a town called *Religion*, is a little gate, so strait, that but a very few can get through. It is called *Rege-*

neration ; and he that opens it, hardly one in a thousand who dwells in the city knows ; whose name is Repentance.

Moreover, you must know, that in this city Sin keeps every day a great market, where he exposeth to sale divers rich commodities on easy terms.

For, First, here you may buy modesty of some, which is a choice thing, for a toy or two. The same commodity you may have of others for a rare antic fashion, which, like shop windows, make a show of a richer jewel to be had upon reasonable terms within.

2. Say what you will, chastity is sold at this market very cheap.

3. There are to be sold those excellent pearls of temperance and sobriety, for the value of one quart of good canary ; or rather than fail, for a dozen of beer or ale, or for a pint of brandy ; and the person so well contented, that he matters not though he spew and wallow in his filth like a drunken swine, to confirm the bargain.

Here is also to be sold a thing called truth, or honest-dealing, for the gain of a penny, if not a farthing. Such is their love of money.

5. And a good conscience, if there be any such commodity in the whole town, it is to be sold at the very same price. "The love of money is the root of all evil."

6. Peace and tranquillity of mind on as easy terms, if it be possible to find it amongst them.

7. Which is more than all the rest, God, Christ, and all the blessings purchased by (the price of) his most precious blood, with all the inconceivable privileges of the gospel, are not esteemed, by most of the inhabitants of the city Sensuality, worth one Lust ; and therefore let them but drink, damn, swear, and whore, and let who will take all such things, with heaven itself, &c.

But to proceed : In this city Sin also keeps a school : (You must needs think the people are educated with a vengeance who have such a tutor) : But pray be pleased to hear what rare arts they are which he instructs them in.

1. He teaches all that are willing to learn of him the deep art of witchcraft and conjuration ; but this is upon dear terms.

2. He teaches the art of swearing, with all its attendants.

3. The art of drunkenness and gluttony, viz. How to drink wine and strong liquors abundantly, and to dress meat, on purpose to provoke and make provision for the flesh.

4. The art of ambition, or sinful grandeur.

5. The art of covetousness, a great mystery ; for, if well learned, thou mayest be as greedy a

curmudgeon as any lives, and yet go for a liberal person.

6. Here is taught also the curious art of bravery; that is, all the newest, neatest, and most rare fashions that can be had for love or money; but chiefly those which tend to stir up to wantonness, lust, and lascivious embraces; some of which you have heard already; but not only for the body, but for your houses, and all things else.

7. The delicate art of painting, or beautifying the skin, face, hands, and hair; as the colouring of the eye-brows, clapping on a false and lying blush on the cheeks, and to change the very natural colour of the hair; nay, and to adulterate the true and naked complexion of the whole head and face.

8. The mysterious art of perfuming, not only the hair, but the skin, clothes, bedding, linen, and woollen, on purpose to stir up lust, and so keep up the trade of the city.

9. The art of whoring; and the truth is, this being a great part of the city-trade, Apollyon, it seems, takes great care to instruct these sort of dealers, that they might be better proficient, if possible, than many others. Some he directs to stand with impudent faces at their doors, in the twilight, bravely garnished in silk gowns, &c. and though it be known what they are, yet

they are here but laughed at. The tradesmen in other cities at night shut up their shops, but these then open theirs. When other person's trade is over, the strumpet's trade begins. She is set on work, and maintained perhaps by those that undo the other. Give thanks, O wide-mouthed hell! laugh Lucifer at this, and dance for joy all ye devils!

But this sort very likely take up their dwelling in the out-parts. But there are others who are taught to trade more secretly, and for fear lest some people who like not this vice should have them in derision, Apollyon, to prevent their being discovered, teaches them to manage their works of darkness subtilely, after this manner:—

If gallants haunt the house where she is, then she is taught to say she is a captain's wife, or suck like, that is gone to the wars in another country, and they come with letters from her husband. If merchants resort to her, then to hoist up these sails, That she is wife to a master of a ship, and they bring news that her husband is put in at the Straits, or Venice, or Constantinople, or at Alexandria, or Scanderoon. If shopkeepers come to her, why then she has bought some goods newly of them, and they come for their money. But if the stream runs low, and none but apron-lads and journeymen

launch forth, then she keeps a politic sempstress's shop; and she sells or starches their linen; and a multitude of such devices it is reported they have.

10. Here is taught also the art of cheating, picking, and stealing.

11. The craft of lying, dissembling, and equivocating.

12. To omit many more; as the art of scoffing, reproaching, and villifying virtue—here is taught the mysterious art of atheism. And if you please to read that most excellent book, writ by Sir Charles Wolsey, well worthy of perusing, you may see what kind a catechism the atheists teach.

13. Here is also taught the black and hellish art of incest, sodomy, and all manner of beastly and unnatural lusts.

14. The art of sports, or all manner of unlawful games.

15. The art of mirth, music, and all kind of flesh-ravishing melodies, with filthy songs, and abominable romances, taught by ingenious lads of Peccatum's own tutoring.

Their statutes are very easy to the flesh, being wholly under the law of Sin, Looseness, and Sensuality; and how should it be otherwise, when Sin bears the only rule and sway; for it is he that reigns in their mortal bodies,

whom they obey in every motion and lust what soever.

The chief judge that hears and determines all cases of doubt and controversy that may arise, is Depraved-Judgment; the other magistrates are, Wilful-Will, Deceitful-Memory, and Carnal-Affections; the recorder is, Mised, Blind, and Evil-Conscience.

As touching the privileges of the city Sensuality, they are very many, though I shall mention but few.

1. The inhabitants have free liberty to trade in any merchandise the city affords; and learn all the arts thereof if they please.

2. To break the Sabbath-day, and play at what sports or games they like best; or carouse it at taverns, alehouses, or bawdy-houses.

3. To violate all the good laws of God, nature, and nations.

4. To bring up their children in the same craft.

5. To reproach and vilify all that are godly, civil, or honest.

Lastly, To enter in at the wide gate whenever they die, and go into the lake that burns with fire and brimstone, it being always open for them; but you must know that it is he that built this city, and is the chief governor thereof,

who grants all these privileges ; and that is the Devil.

Now, as every city hath a stock or treasure belonging to it, so hath this also, viz.

1. A stock of infamy that can never be exhausted.
 2. A stock of filth and horrid pollution.
 3. A stock of guilt more than any can stand under.
 4. The treasure of a rotten, diseased, and loathsome carcass.
 5. A stock of all the threats, plagues, and fearful curses that are contained in the Old and New Testament.
- Lastly*, A whole heap of "Wrath treasured up against the day of wrath, and revelation of the righteous judgments of God."
- There is yet one thing more that I shall note, as touching the inhabitants of this city, and that is, they are all soldiers, being trained up from their childhood in all the arts of war, to fight under the banners of the Prince of Darkness, against the great God of heaven and earth, Jesus Christ, and the Holy Ghost, whose motions they are taught continually to resist ; also against the light of nature. And, *Lastly*, Against all good counsel, reproofs, or exhortations, that any in love to their souls do at any time give them.
- Yet nevertheless a poor reader adventured to

come to the gate of the city to say prayers, and give them good instructions ; and, as it appeared, a great number seemed to attend unto what he said ; but some good fellows, who were students in the art of drunkenness, observing his nose, when he had done, enticed him into the city, and got him into a tavern, and made him beastly drunk ; which one of the sensual ladies observing, allured him by her bewitching stratagems to commit folly with her ; and I do not hear that he has deserted the city ever since.

But at last one Theologue, a godly divine, was sent by his blessed Master, Jesus Christ, to the city gate, to preach the gospel to them, "Who cried without, and uttered his voice in the streets, in the chief place of concourse, in the opening of the gates, &c. How long, ye simple ones, will ye love simplicity, and scorners delight in scorning, and fools hate knowledge ? Turn ye at my reproof," Prov. i. 20—23. "Unto you, O men, I call !" Oh ! therefore leave your folly, and forsake your evil ways ; for that God whom you every day provoke, is like unto a consuming fire, and his wrath is kindled against you. Therefore if you do not quit this place, and fly to the city of refuge, even now whilst it is called day, he will bring his plagues and fearful judgments upon you.

But if any one of you bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my own heart, to add drunkenness to thirst; the Lord will not spare him; but then the anger of Jehovah shall smoke against that man, and all the curses that are written in this book shall lie upon him; and the Lord will blot out his name from under heaven.

Oh! you monsters of wickedness, will you dare the Almighty? Can you prevail against the bosses of his buckler? Can you stand before his indignation? I am come to call you out of this hellish city, that is, to leave your sensual and beastly lives, and accept of pardon through Jesus Christ. Oh! is there none that will lay down their arms, and close in with the tenders of grace; for though you are thus wicked, and have done as many evil things as you could, Jer. iii. 5, yet there is mercy for you if you repent, and believe in Jesus Christ.

Look about you, for the Lord's sake! Fire! fire! Behold the city is on fire at one end, and also besieged by the wrath of God. You are all undone men and women, if you do not speedily fly out, and save your lives. You must turn, or die. How doth my soul tremble to behold what is coming upon you! for a fire is kindled, saith God, in my anger, which shall

burn unto the lowest hell, and shall consume the earth, with her increase, and set on fire the foundations of the mountains, Deut. xxxii. 22. And he spake to the same purpose with great zeal, courage, and compassion, tears standing in his eyes, beholding their woeful condition. But most of them did laugh at him, and many abused him with shameful speeches. Yet some few were wrought upon, and two or three more especially drew near to him, bewailing their perishing state; but withal told him, "The city was so strong, they knew not which way to escape."

Now, when the rest were gone, he told them, There was a little gate, called Regeneration, which, if they could but find, they might get out; but they said, It was like that gate was locked. Well, said he, though it be, yet there is a key which will open it, and that is prayer.

Then they, with many tears and bitter sobs, cried to the Lord, and at last they found the gate. But it was a great while before they could find the porter who is appointed to open the gate, whose name is Repentance: But yet their eyes being enlightened by the Spirit of grace, they got through the first wall, which you heard is, Blindness of mind: Then they came to the second wall called Presumption; and looking about them they saw divers other people just

at their heels, thinking to get away also : But when they beheld this wall, they all stood still ; for between these two gates lay large green fields (these green fields are the pleasures and honours of the world), and those people were resolved to abide there, concluding now they were safe enough, resting wholly upon the mercy of God, and so were kept in the city, under some common illuminations of the Spirit, which is the ruin of many thousands. For when their consciences are awakened, and they begin to be sensible in some measure of the woeful state of fallen man, yet hearing of the infinite grace and mercy of God in Christ, they go no further, but remain in their sins, and never strive after the gate of Regeneration, and yet hope to be saved. But those three poor souls before-mentioned, were under a more special and thorough work ; for they called to mind how Theologue had opened to them the nature of God's justice, as well as his mercy ; and that he would in no wise clear the guilty (and that they must therefore utterly forsake sin, " and be born again, or else could not see the kingdom of God") ; therefore they durst not presume upon God's mercy whilst they remained in their sins, nor trust to later repentance (which seldom proves true), by which means they got through this wall likewise.

Then they came along with the porter to the

third and last wall, called Unbelief ; which they no sooner beheld, but their hearts failed them ; wherefore they here stood still, and knew not what to do, fearing Apollyon would come out against them, and swallow them up quick, for his eye was fixed upon them all the while. And now he bestirred himself to the purpose, and indeed threatened them, that if they endeavoured to go further, he would throw them over that wall into the moat, out of which few ever escaped with their lives.

Upon this they trembled ; yet looking back, they saw several persons were coming up to them, having also got over the wall of Presumption. But lo ! on a sudden, they perceived Apollyon coming out upon these poor creatures, and threw one or two of them into the ditch, or moat of Despair ; and others he forced to retreat back again. But these three worthies having heard of the virtue of Christ's blood, and the nature of gospel promises, took fresh courage ; so that the gate that leads through this wall was open also. Yet they had not the power to venture through ; for one of them, more particularly, calling to mind his notorious, evil, and debauched life, he having lived a long time in the city of Sensuality, perceived the deep and dangerous moat (through the gate) which he concluded he should fall into, and be undone for

ever. But the other two encouraged and strengthened him as much as they could. But alas! all would not do; and indeed they themselves were full of fears and doubtings. But it was not long before a most sweet and lovely lady, with her several daughters, whom they had met with some time before, and received help from, appeared to them, whose name was Grace, who bid them not fear: For, said she, here is my eldest daughter, Faith; if you can prevail with her, she will soon, with the aid of my other daughters, help you all through the gate of Unbelief, and over the moat of Despair too; and indeed none else can do it.

But Apollyon understanding this, immediately most furiously assaulted them; yet Faith, by turning her shield against him, made him quickly fly away; and at last they were resolved to throw themselves upon the mercy of God, through the blood of Jesus Christ, and adventure over: And if, said one to the other, we perish, we perish; there is nothing but death if we go back, or remain here.

And thus they encouraged one another, and ventured in; and Faith, that most noble offspring of God, with the help of the other Graces, kept them from sinking, so that they all three escaped. And just as they got over the moat, they espied a clear and lovely fountain set wide

open, Zech. xiv. 1. and Faith helped them to wash and bathe themselves therein; for they saw they were exceedingly polluted.

After this, they hasted away as fast as they could go, towards a little town called Religion, which lies in the direct way to New Jerusalem. But oh, with what difficulty did they pass along the country, for the enemy pursued them close; so that the first day they escaped the moat, they were forced to mount a mighty hill called Opposition. And here they were stopped, not only by sin and hellish temptations, but the country people also were stirred up by the enemy to turn them back, or hinder them in their flight. Yet they got up the mountain; and the next day they fell down into a deep valley, called Self-denial: So difficult a passage it is, that but few are able to pass along: and yet there is no other way to New Jerusalem. And presently upon this they came to a certain style, which they perceived would also put them hard to get over, it being called, The style of Carnal Reason: Yet they not consulting with flesh and blood, made little of it.

But alas, they were not gone much further, before they came into an howling wilderness. And here they seemed for a while to be at a stand, there being so many turnings and by-ways: And the enemy, to amuse them, raised

up several subtle impostors, to put them out of the right path; one crying, This is the way, and another, That. Besides, they were assured the wilderness had many pits in it, and it was also very dark and dolesome; so that if they had not met, some time before, with an able and sure guide, doubtless they had perished in this place. But Truth was their conductor, whose counsel always, as it is contained in the Holy Bible, they resolved to take, so they missed not their way. But it seems, two or three days after, they met with many lions, and other evil beasts, yet they passed securely along, they having no power to hurt them; though, poor souls! they were possessed with great fear: But Faith vanquished their doubts and desponding thoughts.

But yet the worst was not over; For lo! on a sudden they were beset with thieves, who threatened to knock them on the head, but they were restrained: yet they robbed them of their clothes, and part of their money. But they, calling to mind how wonderfully God had delivered them from Sin and Satan, mattered none of all these things: For now, to their inconceivable joy and comfort, they came into the "sweet and pleasant way of the new covenant." And at last, getting up upon the top of a high rock, called the Rock of Ages, they were safe enough, where they had a full view, when they looked

downwards, of the miserable country Sensuality, from whence they came; and when they looked upwards, they saw, to the ravishing of their hearts, the glory of that heavenly country they were going to, and where they will arrive in due time.

But here at present we must leave them, and pursue our history of the travels of bloody Peccatum.

CHAPTER VII.

Showing how Tyrant Sin came in his travels into the great country of Commerce, where formerly stood a famous town called Morality; and what fearful work he made there.

SIN, that cruel enemy, and destroyer of souls, having thus enlarged his territories, and settled all things in the great city Sensuality, and left part of his retinue and attendants, with many infernal spirits, to watch night and day, to keep all in carnal security there, was resolved, in company with Apollyon, to travel farther: And in a short time he came into the country of Commerce, where stood in former times that famous and honest town called Morality, which he took