

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.

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.

But before we come to speak of his present travels, it is necessary to give you a description of his person and retinue ; together with a brief history of his first setting out, and abominable transactions in ancient times.

First, As to his person, he is the strangest monster you ever heard or read of ; for he consists of a complete composition of all manner of sins and ungodliness ; and though he be but one entire body, yet he hath a multitude of members, and live separately in every one of them, so that each member may properly be said to be him, as if he was solely or entirely there. 'Tis not proper to say he is a sinner, for he has got into a higher orb than that phrase can reach ; not filthy, filthiness in the abstract ; not proud ; but pride ; not covetous, but covetousness ; and so forth,

Secondly, He being in the holy scripture compared to a mighty king, though a cruel tyrant, whose power and authority is very great ; it will do well to show you what a retinue he always hath to accompany him in his progress ; for it cannot be supposed he travels alone. The 1. is Apollyon, king of the bottomless pit. 2. Intolerable guilt. 3. Abominable pollution. 4. Horrible shame and ignominy. 5. Deceitful heart. 6. Defiled conscience. 7. Famine. 8. The sword. 9. Pestilence. 10. Death, who is

always just at his heels ; and hell, with the dreadful wrath and curse of an angry God, pursues him very close, from which there is no escaping.

Moreover, the rich presents the traveller carries with him, to allure along, entice, or ensnare the souls of men, are chiefly sinful pleasures, riches, honours, and length of days. But stop here ! Apollyon is near, and seems to be in a great rage that his agent is not gone.

Apol. Haste, thou mighty champion, prepare for thy journey ; subdue the world actually under thy feet ; fear no enemy that seeks to undermine or counterwork thee. I like no delays ; lose no time ; put the mandates of thy sovereign into present execution, before I raise all the power of this unconquered lake upon my enemies, and consume all mortals at once.

Upon which the cruel enemy set forth, Apollyon following him close at his heels, to assist him in every enterprise : And so it fell out, just as he began to journey, Cain and Abel were offering sacrifices ; and having intelligence of both their dispositions, he made up to Cain's door, and there lay couching down, like a hurtful beast, ready to devour, and secretly whispered into his ear, to spare the best of his substance to enrich himself ; and also intimated to him, that all he offered to the Lord was lost,

and would never be rewarded ; and Faith not being in Cain's house, he hearkened to this cursed stranger, and did accordingly ; yet he brought his offering, lest he should displease his father Adam, who, it is thought, at that time was high-priest, which office afterwards fell to the first-born in the family. But when Cain saw his offering was not accepted, and his brother's was, this enemy being near, knocked at his door.

Cain. Who is there ?

Sin. Have you, Sir, any room for a traveller ?

Cain. What are you ?

Sin. A friend ; one that loves you dearly, and am troubled to see how you are abused, and basely dealt with by your younger brother. Can you bear the thoughts that he should be in the favour of his Maker, and the only darling of his father, and you slighted and despised in this sort ?

Cain. By this I cannot but think thou art indeed a friend, and bearest good will to me ; pray come in.

And he presently lodged him in the best room he had : neither do I read of any opposition made against him by any in the house.

He had no sooner received him, but immediately, by secret instigations and instructions

from Apollyon, who was glad to see him entertained, he applied himself to him in this manner.

Sin. Let this villain Abel be the object of thy hatred. Never speak friendly to him more in love, but let thy wrath out against him to the uttermost. Shall he be accepted ! What is he ? Art thou not better than he ? He will ere long, though thy younger brother, become thy lord and master, and rule over thee ; and thou shalt be made a mere underling.

Cain. I am truly of your mind ; my father and mother's heart, I find, is already taken from me, and set upon this cunning supplanter. I hate him with a perfect hatred ; neither can I endure to see him.

Thus Cain was filled with wrath, and his countenance fell ; that is, he showed himself full of rage and discontent.

Sin. Most noble Cain, heir of the world ; I have a business of great importance to impart to thee.

Cain. Sir, what is it ?

Sin. I am a servant to a mighty prince, whose power and kingdom, it is like thou has not heard of. And he hath a dear and cordial love for thee, and hath sent me to thee with certain instructions, to put thee in a way how to be rid of this canting brother ; and I will assure you,

it is high time, for he is now at prayer, and begins to grow more and more in favour.

Cain. I am glad to hear this news: but which way can the thing be done?

Sin. Sir, you will never be at peace, nor have any ground to conclude your father will make you his heir, or indeed ever regard you, till he be rid out of the world; but if this be once done, all is your own.

Cain. But how shall I do to get rid of him?

Sin. Why, since there is none you can employ secretly to do it, do you kill him, and then declare he murdered himself, being overcome with melancholy, or blown up with pride and self-conceit upon his late ambitious thoughts, in aspiring after rule and government. I'll warrant you, Sir, this will hide the fact, and you shall never be discovered.

Presently upon this motion, Conscience stepped in, and spake after this manner:—

Consc. Sir, do not this evil deed, he is your only brother; and his blood will cry for vengeance.

Sin. What dost do, my Cain? Why dost thou make a pause?

Cain. I am hindered by a timorous fellow in my house, whom I know not. Somebody, I think, hath sent him hither on purpose to be a plague to me.

Sin. Regard him not; I will undertake to stifle him, and spoil his telling tales. Go, call thy brother forth, and walk together in the fields. Be sure carry it lovingly to him, lest he mistrust thee; I warrant you he will talk with you about religion, and condemn your way of worship; and though he be your younger brother, yet he will undertake to teach thee; and if thou wilt be a fool, and suffer it, do.

Cain. I will try that, so far I am resolved to take thy counsel.

And immediately away he went and called his brother forth; and they walked together in the field.

Cain. Brother, what a vast fabric is here? This world, in which we are placed, is full of great wonders and excellent rarities, and all, after our Father Adam is dead, will be ours; all the riches, I mean, and the glory thereof: My heart, brother, is wonderfully pleased with the thoughts of it. I desire no greater glory nor happiness, though I have heard my father talk of a future state beyond the grave that exceeds all things here below.

Abel. Brother, this world and all the wonders we behold, doth shew forth the glory and handy works of Jehovah, our blessed God and Creator, whose we are, and whom we serve; for he is a jealous God, and executes justice of

the earth; and is a rewarder of all those who diligently seek him.

Cain. You are a fool: I do not believe there is any reward for justice and righteousness, nor vengeance for ungodliness.

Abel. Brother, it grieves me to hear you speak after this manner; for I have had evidence of his mercy and favourable acceptance already. I am afraid, truly, you are misled by some enemy: The way you go, brother, is not good: Think upon the world to come.

Cain. Wisdom is only with you: I see how you are swollen up with pride: Leave off your talking of a world to come, for I believe none.

Abel. You show a very wicked naughty, and unbelieving heart; I am ashamed to hear your discourse.

Some things of this nature, we may suppose they might discourse of: And Cain being afresh moved by wrath thereby, took the devil's counsel, and rose up and murdered him.

(See the Rev. Mr. Ainsworth, upon this matter.*)

* Cain spake unto Abel his brother; but what they said, is not set down. The Hebrew text hath here a pause extraordinary; implying, saith he, further matter. The Greek version addeth, let us go into the field: and Thargum Jerusalem addeth to the same, and much more, viz. How Cain, when they were in the field, should say, there was no judgment, nor judge, nor other world to come, nor reward of

Thus the enemy prevailed; and in a second attempt, overcame a fourth part of the world. But see how Sin and the Devil deceived Cain. The murder was soon discovered; for lo, on a sudden, a mighty cry was heard, vengeance, vengeance! God who is the searcher out of blood, cries, "Where is Abel thy brother?" Nothing can be hid from his eye. Murder shall not go unpunished: "The voice of thy brother's blood cries to me from the ground." Guilt follows his sin, with the dreadful wrath of God; "And now thou art cursed from the face of the earth." Behold the venomous nature of this tyrant! Seven abominations he let into Cain's heart at once: 1. To sacrifice without faith. 2. And yet to be displeased that God respected him not. 3. Not to hearken to God's admonition. 4. To speak dissemblingly, when mischief was in his heart. 5. To kill his own and only brother, and that for righteousness' sake; and thereby to destroy, as much as in him lay, all the righteous ones that might have proceeded from his loins. 6. To deny the fact, by saying, he knew not where he was. 7. And after all, asketh not for mercy; but rather despaireth

justice, nor vengeance for wickedness, &c. All which Abel gainsaid, and then his brother slew him. It seemeth, saith he, to imply a dissimulation of Cain's hatred, in that friendly converse with his brother, till he found an opportunity to kill him, &c. Ains. Annota. on Gen. 4—7, Page 22.

under the sense of the punishment, than convinced of the heinous nature of his sin : And so fell under the condemnation of the devil.

But to still, or rather stifle his conscience, if there was any left in him, Sin and the Devil enticed him away from the presence of God, or, as Ainsworth hath it : From God's word, and public worship to dwell in the land of Nod : and to divert his thoughts, married a wife, and built a city, which might also be for his better security from his fears, &c.

After this, Sin proceeds further in his progress ; and as he subdued all Cain's seed in general, so more especially, he overcame Lamech *First*, By violating the law of marriage. *Secondly*, In committing of murder. And, *Thirdly*, In glorying in it : " I have killed a man, &c. If he that killeth Cain shall be punished sevenfold ; then he that killeth me, seventy-seven fold."

It seemeth, saith an eminent writer, to be an insolent contempt of God's judgment, and abusing of his patience towards Cain, &c.

Time would fail me to shew distinctly, how Sin, by his subtlety, generally prevailed in those days, by alluring the hearts of men and women with musical instruments, and other pleasures and sensual delights and profits of this world. Yet God, to preserve a godly seed,

that he might have a church in all ages, and fulfil his promise to Adam, gave Eve another son instead of Abel whom Cain slew, whom he called Seth : Who was born, saith Ainsworth, not till one hundred and thirty years after the creation.

Thus Seth begat Enos, so he is called in Greek ; in Hebrew, Enosh ; that is, by interpretation, sorrowful, sick, miserable ; so named, it is thought, from the consideration of the woe-ful state in those days. For it seems that sin prevailed wonderfully, as worthy annotationers make appear, by profane calling on the Almighty, and by calling idols by the name of the Lord, and by making images and representations of him. So high had Apollyon raised his throne in those times, that scarce one in a thousand, it is thought, but were subdued under his feet, and became mere vassals and slaves to him. Yet Godliness soon after had one most choice and renowned champion, who bravely overcame this hellish enemy, and walked with God three hundred years. But the Lord, seeing how Ungodliness every where abounded, took this holy person from these lower regions to dwell with him above. But Sin, as on eagle's wings, pursued his progress, and, like a devouring unsatisfied monster, resolved to destroy the whole world again at once, or provoke

the dreadful God of heaven to do it; which, in a short space after, he almost effected, by corrupting the earth; that is, the inhabitants of the earth; nay, and the earth itself, saith Ainsworth, by the abominable pollution of that generation, was defiled; which agrees with another text, Isa. xxiv. (Sin is of an infectious and poisonous nature, fitly compared to the plague of the leprosy :) The earth was defiled under the inhabitants thereof. And this corruption is especially applied to idolatry, and depraving of God's true worship, as appears by other scriptures, Exod. xxxii. 7; Deut. xxxii. 5; Judg. ii. 19, which was the grand design Apollyon laboured to effect by this hell-bred agent. Nay, and the disease was epidemical: All flesh was defiled, and their way corrupted; that is, their faith and religion, and their manners, works, and course of life, &c. "Every imagination and thought of their hearts were only evil, and that continually:" All were in love with, received, and harboured this cursed enemy: Every door was open, and all hearts prepared to embrace him, and bid welcome; every faculty of their souls being depraved and overcome by him, so that none but sin and the Devil was regarded and subjected to by them of that generation. God and godliness were had in contempt. The whole world seemed to be but

a mass of filth and detestable corruption. The sons of God, that is, men of the church, or children of Seth, were, by the power of this enemy, brought to mix or mingle themselves by unlawful marriages, &c. with the daughters of men, viz. the offspring of Cain, the cursed seed. Nothing but violence, oppression, injurious and cruel dealing, overspread the whole world. No fear of God, no regard of men; rapine, spoil, and murder, abounded in all places; and yet they seemed to live free from fear, and in the greatest security imaginable, buying and selling, building and planting, marrying and being given in marriage.

But now see what followeth: The vengeance of God pursues the traveller; heaven could not bear longer with such prodigious wickedness: And therefore, that God might show his wrath upon those who had cast him off, from whom they had their breath and being, behold what a mighty flood of water approaches! Now nothing but death; their joy is turned into sorrow, and their mirth into mourning. Now the heavens weep, and their eyes pour forth showers too; but their cries and tears will not atone for their sins, for the flood came, and took them all away.

Adieu, false world: See, see thy fearful fate!
 Alas, thou would'st not see it till too late!
 What hast thou got, come speak, by letting in
 And entertaining of this monster Sin?

See, how thy enemy, and hellish foe
Doth laugh at this thy fatal overthrow :
Vengeance pursues, and will o'ertake all those
Who God despise, and with the Devil close.

All were destroyed ; but Noah before this time had entertained True Godliness, and thereby was delivered from the flood. "Thee," saith the Lord, "only have I found righteous before me in this generation : Come thou and thy house ~~into~~ the ark." And by this means was Ham spared, who was of the seed of the serpent.

And hereby Apollyon had the better opportunity to save the cursed traveller, who brought that fearful overthrow upon the old world, the effect of God ; but the cause was not utterly removed : The sinner was drowned, but not Sin ; but contrariwise, he got fresh strength and power, and pursued his progress with as great rage as ever ; and, like another great and overflowing deluge, threatened spiritually to drown and destroy the world again in such sort, as if that flood was but a type or figure of this.

Two floods I read of : one was caus'd by sin,
That was eternal : the other flows within.
Noah escap'd the first such favour found ;
But afterwards by this, was almost drown'd.
The former flood of water did extend
But some few days : When will the other end ?
They both destroy'd : But sin is far the worst :
And 'tis more general too than was the first.
Waters shall drown no more, a sign God hath giv'n :
When shall we see a rainbow after sin ?

After this, as the world multiplied and increased in number, so did Sin grow in strength and policy, and the children of men went to build great Babel, which was a crafty device of Apollyon ; but God defeated that counsel, and confounded their language ; and then they were forced into all the quarters of the earth. But this traveller pursued them all wherever they went, and made them all subject to his authority, and become servants to Lucifer, &c., for he drew them to idolatry, and defiled them with all manner of gross pollution and sensuality : insomuch, that four great cities, viz. Sodom, Gomorrah, Adamah, and Zeboam, were totally laid waste by him, and became an eternal monument of God's fearful wrath. For as this enemy filled their hearts and set them on fire with unnatural lusts, as whoredom, incest, and sodomy : "The men leaving the natural use of the woman, burned in lust one towards another, even men with men, working that which is unseemly and abominable ;" so God destroyed them with fire and brimstone, which made them at last, when it was too late, to cry out,

Curs'd be the day that we let in
This cruel enemy :
O ! it is he, this monster Sin,
That makes us thus to fry !
These flames are sad, which on us seize,
But we too late do cry ;
For we shall bear worse pains than these
To all eternity.

Yet God raised up a few in every age to witness against Sin, and undermine his kingdom, as Abraham and Lot; but Lot in one encounter was worsted, though a brave champion in his days for True Godliness; afterwards Isaac, and then Jacob, who was a prince with God. But that which proved effectual for the weakening of Sin's power, was the covenant concerning the woman's seed; which was afresh renewed to these patriarchs. After this, God raised up Joseph and his brethren. This Joseph proved a mighty man of valour: For notwithstanding the power and policy of Apollyon, and all the whole infernal lake, this heavenly warrior could not be made to yield: He neither regarded frowns nor flatteries; and the main ground of his constant resistance was, because he saw what a hateful enemy Sin was in God's sight. "How shall I do this thing, and sin against God?" That was the weapon by which he overcame; yet nevertheless, his brethren, though they took up arms against Sin, were sorely worsted by him, and particularly, being moved with envy, sold poor Joseph into Egypt; "but God was with him," and he came off at last a glorious conqueror, though the enemy, by policy, once put him to flight. When he lived in pomp and glory in Pharaoh's court, he learned to swear by the life of Pharaoh; but by means of Con-

science, a noble officer for the prince of light, Joseph's brethren did recover from the fall Sin gave them, for he made them cry out, "We were very guilty concerning our brother," &c. From these men's loins afterwards a great army arose or sprung up, who did wonderful exploits against this malicious traveller and champion of hell; they having at first, upon the death of Joseph and his brethren, a brave and victorious captain to command them, called Moses; yet these possessed but a small spot of ground in comparison of the whole universe: And as touching the greatest part of the world, Sin, wholly ruled and tyrannized over them, and they became mere slaves and drudges to the devil; so that of them we shall but take little more notice, but speak somewhat of Moses, that man of God the prince and chief leader of Israel.

This man at first, was under dangerous circumstances, being brought up amongst the friends and servants of Apollyon; who, to entice him to his party, offered him all the pleasures and honours of Pharaoh's court; and 'tis thought, if he had deserted his prince, and took up arms for the enemy, he might after Pharaoh's death, have been crowned king of Egypt: but he having a mighty shield in his hand, and being also otherwise completely armed, put the enemy to flight, and "choose rather to suffer affliction

with the people of God, than to enjoy the pleasures that this cunning deceiver offered him for a season." But upon this a sore and grievous war fell out between the two seeds; for Pharaoh by no means would tolerate or give liberty to True Godliness to live amongst them. But, for this their wrath and enmity, he with the Egyptians, paid dear; for Sin, with implecable malice, so hardened his heart, that notwithstanding ten terrible plagues, he would not suffer the children of Israel to "go and worship the Lord their God:" Therefore Jehovah at last destroyed them all in the Red Sea.

Now, after the overthrow of the Egyptians, Sin stirred up all his powers to corrupt the holy seed, and prevailed also exceedingly; insomuch, that many of them "turned idolaters, and forsook the true God." Now, some time before this, JEHOVAH, to convince them of the miserable condition they were in, by entertaining this enemy, gave forth a holy and severe law in a burning and fiery mountain; and by reason of the depravity of their hearts, and weakness of their hands through the flesh, that law greatly strengthened Sin, and laid them and the whole world under guilt, and the heavy wrath of an angry God; and many were cut off by the hand of justice. (For temporal death, as was eternal, was denounced as the punishment of

every transgression and disobedience thereof.) Yet God, that sin might not thereby triumph and vaunt himself above measure, graciously added another law, that by the types, and shadows, and sacrifices of it, they might, by the help of Faith, see a remedy; which was by the death of the Messiah, who was promised long before.

And now from that time, until the coming of Christ, it is needless for me to speak further of "The Progress of Sin; or the Travels of Ungodliness;" the fearful exploits he did to the seven nations of the land of Canaan, whom he utterly destroyed, and gave up to God's sin-revenging hand; and also how, by his subtilty, he overcame the children of Israel in the wilderness, and when they came into the land of promise, of which you may read at large in the sacred history; and time would fail me to run through.

Moreover, he laid all kingdoms of the earth weltering in their blood, and made them groan under his heavy yoke and tyranny. In a word, many millions of souls fell by his hands, and divers grievous plagues and judgments, for his sake, were inflicted upon poor mortals, almost everywhere. Some who were his enemies, and lovers of godliness, he stirred up to be emissaries, to starve to death, to burn alive, saw asunder, and throw into lions' dens to be torn to

pieces, and others to be stoned ; so that all that opposed him, or would not give him entertainment, were forced to “ wander about in sheepskins and goat-skins, being destitute, afflicted, and tormented.” And what was most lamentable was, to find many thousands of them who professed themselves to be God’s people, nay, and leaders amongst them, so grievously deceived by him, that they became his mere vassels, and acted much of the sad tragedy upon the holy seed, insomuch that Ahab, who was a prince in Israel, sold himself to work wickedness.

Neither did they who were his professed friends and servants speed much better in this world ; for he caused many of his admirers to sacrifice their poor children to Moloch, which was to throw them into a fierce fire, and “ burn them to death : They burnt their sons and daughters,” saith sacred writ, “ and sacrificed them unto devils, and shed innocent blood,” &c. ; and others he stirred up with wrath and malice to fight against, and destroy one another ; so that every part of God’s law might be violated and trodden under his feet : And Jehovah, to revenge himself upon them for the love and kindness they showed to this murderer, brought the sword, famine, and pestilence, and other amazing judgments upon them ; so that by this tyrant’s means were many made fatherless, and others widows ;

nay, no misery that man’s heart can imagine, or mortal creatures be capable to suffer, but he with vengeance brought it upon Adam’s seed, throughout the whole universe ; nay, and he so blinded their eyes, that in some nations he caused many people to worship the sun, moon, and at last the Devil himself, whom they called an evil God, because he tormented them ; and they durst do no less than adore him, for fear he otherwise would destroy them.

Thus did this enemy tyrannize after a most lamentable manner ; neither was there any able finally to overcome him, but the man Christ ; by which means he did even almost what he pleased, destroying body and soul too, and none could get out of his hand, but they who looked upon Jesus, who was promised, and long looked and waited for. Now these things considered, the coming of the Messiah must needs be acknowledged an inconceivable blessing to mankind, who were thus spoiled, torn in pieces, and fearfully tormented by this cruel enemy. And indeed, great was the expectations and breathings that were amongst those who were sensible of that dismal state the world and their own souls were in.

But hold ! I must stop again ; for I hear the Saviour and glorious Messiah, and Prince of righteousness is come ! Blessed news, indeed ;

Sing, O heaven : and rejoice, O earth ! “ Glory to God in the highest, and on earth good-will to men !”

But what provision is made to entertain him ? Do they not look out some stately palace for him ? and do not thousands and ten thousands swarm about him, to congratulate his arrival, with all expressions of joy imaginable ? for, O the worth of his person, the greatness of his glory, and the nature of that work he is to come to do : Never before appeared such a Saviour and deliverer ! Now the destroyer of tyrant Sin, with the devil, and all the powers of hell, is come ! He is come ! ay, but where doth he lodge the first night ? Is the bed-chamber showed him, and a down bed ready made and prepared for him ?

No, no ; Sin has got the chief room in the inn, I mean the heart ; and the heavenly prince is forced to go into the stable, and take up his lodging in the manger. Oh ! do not they deserve to be deceived and ruined for ever, who hug, delight in, and kindly entertain their enemy, he that seeks to destroy them ; who, whilst he smiles in their faces, secretly designs to cut their throats ; and slight, after this sort, their only friend, nay, their right and lawful prince and sovereign ; whom all their fathers, holy men, and blessed prophets, prophesied of, re-

joicing to think of this day ? And shall he be turned into the stable ? What, he who hath millions of holy angels to attend him, whom the glorious seraphims and cherubims do adore and fall down before ? Is this the welcome and entertainment which poor mankind do allot him who was the joy and delight of his heart, and for whose sake he is come to revenge himself, and utterly overcome Sin, and so destroy the works of the devil ?

Moreover, after this the glorious Prince was most basely and evilly entreated by Apollyon and his emissaries ; for this crafty enemy blinded the eyes of the poor Jews in such sort that they would not know him, nor believe he was the Messiah and mighty Saviour promised to their fathers ; and hereby Sin got such hold of them, as to stir them up to load him with all manner of infamy, calling him “ a winebibber, a gluttonous person,” &c. ; “ a friend to publicans and sinners ;” nay, caused some of them to cry out, “ he hath a devil, and is mad ;” and that “ he cast out devils by Beelzebub the prince of devils.” And all this they did, and much more, to make him odious in the eyes of the people, that so none might fly to him for help and salvation from this bloody and devouring enemy. And at last the whole infernal lake consulted together to stir up the high priest and chief

rulers, having filled their hearts with envy and cursed hatred, to accuse him with blasphemy, sedition, and treason, that so he might, as a notorious criminal or malefactor, be put to death; which thing, indeed, he came on purpose to do, viz., to die, though it was hid from them; for, had Apollyon known that the death of Christ was the only way to destroy the power of sin, death, and the grave, and utterly spoil and bring down his own kingdom, he doubtless would never have promoted that work.

But so it was, the creature man being by the power and subtilty of Sin brought under the breach of God's holy law, which denounceth death upon every transgressor thereof; by which means "the whole world became guilty before God" of the highest treason, &c., owing more than ten thousand talents to Divine Justice, and had nothing to pay. Now, the Lord Jesus, out of infinite love, offered himself as the creature's surety, to undertake, and answer all the just demands of the law, and make a complete compensation to justice for all the wrong man had done, by yielding to this hellish tyrant, to the manifest violation of the law, &c. And since without shedding of blood there could be no remission of the horrible crimes he stood charged with, he laid down his life, that so by death he might make an end of sin, as to his

condemning quality, and "destroy him who had the power of death, which is the devil; and deliver them who, through the fear of death, were all their lifetime subject in bondage." Heb. ii.

That work must needs be carried on indeed,
When heav'n and hell about it are agreed;
Though different ends in these great ages are,
Yet in the thing they both agreed were,
That Christ should be of his dear life depriv'd,
Though hell alone the guilty act contriv'd,
Yet God indeed from all eternity,
Knowing what rage and curs'd malignity
Would be in their base hearts, resolved then
He would permit and suffer those vile men
To bring this purpose and decree to pass,
Which for our good and his own glory was.

How wonderfully was the grand enemy, by this mischievous design, baffled and overcome! For that very way that sin and the devil thought utterly to destroy the hopes and help of poor mortals, God took to save them; for lo, after three days, the glorious Prince arose from the dead, to the great terror and consternation of all the powers of darkness. But after this, Sin mightily prevailed, and but a very few persons obtained deliverance; for he caused the Jews to require a sign, and the learned Greeks to seek after wisdom (for natural and moral philosophy about that time seemed to be the great idol of the world, it being in the top of its glory): And by these means the gospel be-

came a stumbling-block to the one, and foolishness to the other: and such who did receive the truth, by the rage and subtilty of Apollyon, were exposed to sore and grievous persecutions; for now nothing but blood and slaughter the enemy raised upon all those who listed themselves under Christ's banner; so that, in the space of three hundred years, millions of Christians were tortured and barbarously murdered, and by the means and instigation of this cruel enemy.

Nay, and should we proceed to show, before and after these times, the many ways and cunning stratagems the wicked devised to continue, enlarge, and establish Apollyon's hellish kingdom, it would fill great volumes.

1. They endeavoured to blacken the followers of Godliness with all manner of horrid crimes imaginable, to the end that all ignorant people might not be won or brought over to close with them; but contrariwise lothe and hate them, and be moved, without remorse or pity, to reproach, persecute, and afflict all manner of cruelties upon their poor, frail and innocent bodies; for they put the Christians, as some observe, into bearskins, and then set on the dogs to worry them.

2. He caused many who seemed lovers of the gospel, and professors of it, to cast it off, and

embrace the vanities of the world; nay, to worship idols, and to sacrifice to them.

3. He raised up multitudes to foment most abominable errors and heresies in the church; by which means the truth suffered greatly, and the Devil got much ground, and strengthened his kingdom; which is signified in part by that great flood the dragon cast out of his mouth to drown the woman and her seed, who kept the commandments of God, and had the testimony of Jesus Christ. But this was not all; for Apollyon had a greater design in this age of the world on foot which was twofold: One was to introduce Mahomet, and compile the Turkish Alcoran, by which means millions of millions have been deceived to this day; a strange hodge-podge, ridiculous, and flesh-pleasing religion, if it may be called religion. This began about the year six hundred.

2. To usher in, and set up a more visible, spiritual, or ecclesiastical state on earth, than ever he had before since the beginning of the world, added with external glory and outward grandeur, which, in the apostles' days, he had laid the foundation of; but until the sixth head, or imperial power, was removed, he could not thoroughly effect or establish; which fell out between four and five hundred years after Christ. And to the end that he might ac-

comply with it, Apollyon saw it necessary to get the hellish enemy to do the work for him, who in Scripture is called the Man of Sin. And though I represent him here as a servant, yet the Devil resolved to make him a Lord; yea, the Lord of lords; nay, no less than a god; and to exalt him far above all that are called Gods; yea, above the God of gods; and to set him in the temple, viz. the church, to show himself to be God, to assume that to himself which only belongs to the ever blessed God. That is he who had been brought in after the "working of Satan, with all power, signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish," &c. This is he whom they call head and husband of the church; the vicar of Christ over the whole world; God's vicegerent; Peter's successor; the head and centre of unity: but, in the Scripture, called Antichrist; the man of sin; the son of perdition; the "beast that came out of the earth with two horns like a lamb, but a voice like a dragon;" the false prophet; the idle shepherd, and evil servant; and, indeed, the only universal head of this false church, or ecclesiastical state, that Apollyon hath introduced or set up, by the help of Sin, in the world, to deceive, ruin, and destroy the souls of men.

Sin now began to brandish his victorious sword, and vaunt himself in his diabolical sovereignty. If you are for religion, or will be religious, you shall suit your sensual appetites, and will agree with your worldly interest. For when Apollyon saw that the inward life and power of the Christian religion was generally gone, and yet the people affected the name of Christ, and would not be satisfied without some way or manner of worship, then he began to erect this false form and image of Christianity, or set up counterfeit godliness. And since men knew not what belonged to the inward beauty and glory of grace and true godliness, he was resolved to make it up in an outward manner, that it might appear amiable to all such that had no more than fleshly eyes to see with.

The enemy at this time roared like a mighty and overgrown monster, and sent out bulls, threatening to destroy and devour all who would not worship the beast and his image, or receive his mark in their foreheads. Nay, in good earnest, those who would not sacrifice their reason, conscience, and religion to the lust and ambition of this tyrant, and adore his golden image, were not to be suffered to buy nor sell, nor indeed to live; and therefore he devised, by the help of Apollyon, all sorts of cruel tortures and torments to be inflicted on all manner of

people, both young and old, high and low, rich and poor, bond and free, who refused to worship gods of gold, silver, brass, and iron; nay, and a strange idol he had made of a wafer-cake; by which means they murdered many thousands, if not millions of thousands, of the poor innocent saints, and servants of God, in such sort, that every street of the great city Babylon became like a mere shambles to quarter out the limbs of men, women, and children; ten, twenty, thirty, forty, an hundred, nay, two hundred thousand souls, have been sacrificed before they did give over; as witness the Irish massacre, &c. Some he caused to be burned, some to be roasted alive, some their skins flayed off, others hanged by the hair of their heads; poisoning, starving, drowning, and any other kind of death Apollyon could devise, were the poor saints and lovers of True Godliness put to, and that by such who called themselves Christians.

But, since we have brought him down very near to the days wherein we live, and also hear he is still upon his progress, wandering up and down in as eager pursuit of his hellish enterprise as ever; let us now give over, and treat of his present travels in this and other nations.

CHAPTER IV.

Showing how Peccatum, alias Sin, came into a country called Nonage, and of the strange projects he played there.

WE having brought down our history of this cruel enemy to these latter times, it is very necessary to give you some account of his present travels, and show what progress he makes among the people of this generation: And that we may do it the better we shall begin with his entering into a great, though weak country, called Nonage; he having intelligence from Apollyon, that a great number of feeble people, of a small stature, were, two or three years ago by common fate, though through much difficulty, come into this kingdom, and for a short time were to continue in this country, he was resolved to visit them. But the prince of darkness understanding that this enterprize was of great importance, and might tend very much, if well managed, to the increasing, strengthening, and enlarging of his kingdom, or otherwise, prove to the great hurt thereof, first called a council in hell, to advise what was fittest to be done at this juncture: And having held their treacherous consultations, and come to agreement, Apollyon with winged speed, repairs to Peccatum, *alias*