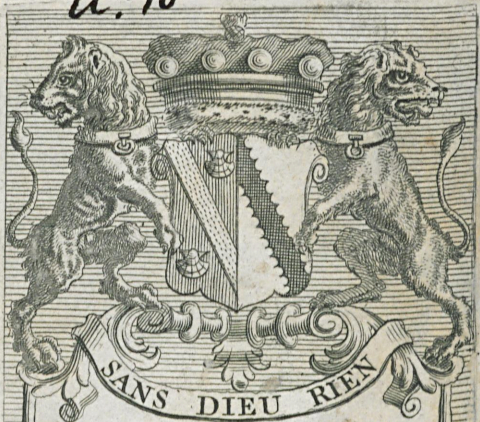


# **Special Note:**

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THE <sup>5. 44</sup>  
TRAVELS  
OF TRUE  
Godliness.

FROM  
The Beginning of the World,  
to this present Day, in an apt and  
pleasant ALLEGORY.

SHEWING  
What *True Godliness* is; also the  
Troubles, Oppositions, Reproaches,  
and Persecutions he hath met with in  
every Age.

Together with  
The Danger and sad declining State  
he is in at this present Time, by Er-  
rors, Heresies, and Ungodliness, or  
open Prophaneness.

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*The Seventh Edition, Corrected, and with the  
Addition of One whole Chapter.*

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By Benjamin Keach, *Author of a Book called War  
with the Devil, and Sion in Distress.*

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LONDON, Printed by *S. Gilbert*, for *M. Boddington*,  
at the *Golden Ball* in *Duck-lane*. 1718.

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THE  
EPISTLE  
TO THE  
Reader.

**I**N this Tract is shewed the many Snares and Temptations that attend both Riches and Poverty, Youth and Old-age; together with the chief Reasons why most People, of all Ranks and Qualities, are such great Strangers and Enemies to True Godliness; the Legalist and Formal Hypocrite may here see what Danger they are in; also you have an Account of the present Errors and Heresies of these present Times; with a Detection of Baxterian and Antinomian Errors. Moreover, True Godliness is described in his own Primitive Internal and External Beauty and Glory, being vindicated from all those foul Calumnies and Reproaches cast upon him in this and in former Ages; with his sad Lamentation, in respect of the prevailing Power of Vice, Ungodliuels, Papistry, and other Enemies at home and abroad; also the Usefulness of Consideration, and of the Creatures utmost Improvement of the Means, in order to Union with Christ and True Conversion is clearly opened; together with the Cause and dismal Consequences of Apostacy.

## The Epistle to the Reader.

If thou art a Believer, read with delight, but if thou art an Enemy to True Godliness, read and tremble; for the great Happiness of the one, and the miserable Condition of the other, is here laid open before your Eyes.

In this Treatise you may see the little Cause the Godly have to mourn in the worst of Times, or the Ungodly to Rejoyce in the best Times, or in what Times soever they live in. I hope none will be offended because True Godliness is here presented in an Allegory, sith the Holy Scriptures abound with them, and so fully justify our Essay herein; but since it has been abroad for near Twenty Years, and hath found such kind Acceptance amongst People of all Perswasions, I need not say any thing farther as to that, yet know, the Times being quite changed, to what they were when first it was Published: This Seventh Edition I have Corrected, and made great Additions unto it, so that it is much different from the former Editions.

And as I have received an Account from many, what good God hath done by it to their Souls, by reading the former; so if any receive Profit by this, I shall rejoyce; and to that end shall commit it and thee, to the Blessing of Jehovah, in whom I still remain thro' infinite Grace, to be thy Soul's Friend and Servant,

Horsey-Down,  
Fair-Street,  
May 31. 1700.

Benj. Keach.



THE  
TRAVELS  
OF TRUE  
Godliness.

CHAP. I.

Shewing what True Godliness is, as also his  
Pedigree, Original and Antiquity.

**T**RUE Godliness being of late (as well  
as in former days) become so great a  
Stranger to most Men, and indeed not  
known but by a very few in the World;  
I shall in the first place, before I treat  
of his *Travels* and of the *Entertainment* he meets  
with where he comes, give you a Description  
of him, and the rather because many Persons,  
I perceive, are subject to so great an Error, as  
to take *Morality* for him; also some take *Counterfeit*  
*Godliness* for him; and others, out of  
Ignorance, (to say no worse) Rail, and igno-  
miniously call and abuse him, by the Names of  
*Singularity*, *Stubbornness*, *Pride*, and *Rebellion*,

as if he were not fit to Live or have a Being in the World, he being rendred a Make-bate, a seditious and common Disturber of all Kingdoms, Cities, Towns and Villages, wherefoever he comes and is entertained: Yea, such a factious and quarrellsome Companion, that he is indeed the only Cause and Stirrer up of all those unhappy Differences, Divisions, Troubles and Miseries in the World. This being so, I conclude nothing is more necessary, than to take off that ugly Mask or Vizard, which his implacable Enemies have put upon him, and clear him of all those foul and unjust Slanders, and cursed Reproaches of the Sons of *Belial*; that so he may appear in his own original, primitive and spotless Innocency, that none may be afraid of him, or be unwilling to entertain him, nor ashamed to own him, and make him their Bosom-Companion.

*Godliness described.*

Know ye therefore in the first place, that *Godliness* consists in the true and right Knowledge of Divine Truths, or Fundamental Principles of the Gospel; which all Men ought to know and be established in, that would be saved, *Without controversy great is the mystery of godliness: God manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, and*

\* *Tim. 3. 16.*

*received up to Glory\**. These great Truths of the Christian Religion are called *Godliness*; many Men conclude 'tis no matter what Faith or Principles they hold and cleave to, provided they do but live a sober and honest Life, *doing to all Men as they would be done unto*, supposing that the whole of Religion

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and Godliness consists in these things; but alſo they are greatly miſtaken; Godlineſs is anothe, kind of thing than they imagine; it is impoſſible to receive or entertain *True Godlineſs*, whiſt we ſhut out of doors the Eſſentials of the Chriſtian Religion; and inſtead thereof embrace Superſtition, Error and Heresy, there being damning Principles as well as damning Practices, 2 *Perg* 1. 2, 3.

Now ſhould any demand farther, to hear more particularly what thoſe Principles of Divine Truths, or Fundamentals of the Chriſtian Faith be, which are the Eſſentials of *True Godlineſs*.

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

2. That this God, out of his great Love and Goodneſs, hath beſtowed upon, and given to his People, one ſure, certain and infallible Rule of Faith and Practice, *viz.* The *Holy Scriptures*, by which they may know, not only, that there is a God and Creator, but of the manner of the Creation of the World, and of all things in Heaven and Earth, in ſix days; together of his Deſign, End, and Purpoſe, or Reason, or Cause wherefore he made all things; and alſo to ſhew them how Sin came into the World, and what Righteouſneſs it is which God's Holy Nature requires, to their Juſtification or diſcharge from the Guilt of all Sin, *&c. viz.* By a Redeemer, his own Son, whom he ſent into the World; and that there is no other Rule or Way to know theſe things, ſo as for Men to be Saved, but by Revelation, or the Sacred Records of the Holy Scriptures only.

And that the Mystery of Salvation lies above Humane Reason, and cannot be known by the Light in all Men.

3. That our Redeemer the Lord Jesus Christ, who is substituted the surety of the new Covenant, and only Mediator betwixt God and Man, is truly God, of the Essence of the Father, and truly Man of the Substance of the Blessed Virgin *Mary*, consisting of these two Natures in one Person: And that Redemption, Peace and Reconciliation is by this *Lord Jesus Christ* alone.

4. That Justification and Pardon of Sin is alone, by that full satisfaction the Lord Jesus Christ made to God's Justice; and that his perfect Obedience (in doing what the Law required, and in his suffering what we for our Sins deserved) is imputed as that compleat Righteousness to all that believe in him; which Righteousness is apprehended by Faith alone, thro' the Holy Spirit; by which a Sinner is first apprehended by Christ, before he can apprehend and receive him.

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

6. That there will be a Resurrection of the Bodies of all Men at the last Day, both of the Just and Unjust.

7. That there will be an Eternal Judgment, or that all shall be brought to the Tribunal of Jesus Christ in the Great Day, and give an Account for all things done in the Body; and that there will be a future State of Glory and eternal Happiness of all true Believers, and of eternal Torment and Misery of all Unbelievers, and ungodly Persons, who live and die in their Sins.

Now, I say, in the true knowledge and belief

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lief of these Principles (which comprehend the Substance of all the Fundamentals of true Religion, or the Christian Faith) does *True Godliness* consist, as to his Essential part.

So that whosoever have not received, and do not steadfastly believe this Holy Doctrine, they have not received (but are ignorant of) *True Godliness*, forasmuch as a Thing or Person cannot be, where any Essential part of that Thing or Person is wanting. But,

*Secondly*, Godliness, as to his inward and more hidden Parts and Power, is a Holy Conformity to these Sacred and Divine Principles, which natural Men understand not: *True Godliness* consists in the Light of supernatural Truths and Life of Grace, God manifesting himself in the light of those glorious Principles, and working the life of supernatural Grace in the Soul by the Holy Ghost: It consists in the saving and experimental Knowledge of God and Jesus Christ, in having all the evil Qualities of the Soul removed, and heavenly Habits infused in their room, or in a gracious Conformity, Disposition and Affection of the Heart to God, cleaving to all Truths made known to us, finding the powerful influences of the Gospel and Spirit of Christ upon us, whereby our Souls are brought into the Image and Likeness of his Death and Resurrection: This is *True Godliness*, 'tis not a bare living up to the natural Principles of Morality, nor a simple Knowledge of the Letter of the Word, or an Historical, Notional or Dogmatical Knowledge of the Sacred Gospel, and the Precepts thereof, but in a faithful living up to the supernatural Principles of Grace, and the Gospel, discharging our Duties with as much

readiness and faithfulness towards God, as towards Man, so that our Conscience may be kept

\* *Acts 24. 16.* void of Offence towards both \*.

It consists in forsaking of every Sin, and not only to leave it, but to loath it as the greatest Evil, and to cleave to God in sincerity of Heart, valuing him above all, who is the chiefest Good, and from a Principle of Divine Love, willingly subjecting to all his Laws and Appointments; *Godliness* makes a Man say with the Psalmist, *Whom have I in Heaven but thee?* † &c. *Non amat Christum, qui amat aliquid plus quam Christum,* saith *Austin,* He loves not Christ at all, that loves him not above all: He that entertains *True Godliness*, is as much for the work of Religion, as for the wages of Religion: Some there be, who serve God, that they may serve themselves upon God, but a true Christian desires Grace, not only that God would glorify him in Heaven, but that he may glorify God on Earth: He cries, *Lord, rather let me have a good Heart than a great Estate;* though he loves many things besides God, yet he loves nothing above God. This Man fears Sin more than Suffering, and therefore he will suffer rather than sin: He is like a Palm-Tree, he always flourishes best when he is press'd down most. This may serve in the second place, to discover what the inward Life and Power of *True Godliness* is.

*Thirdly,* That you may have a compleat and perfect knowledge of him, it may not be amiss if I describe or give you the Character of his Form and external Parts, together with the very Fashion he continually wears or goes in.

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nel, or the Cabinet without the Jewel; neither ought any to slight his Form, for you may remember what the Apostle speaks of *the form of Doctrine*, \* and of *the form of sound Words*; for as \* *Rom. 6. 17.* *2 Tim. 1. 13.* the true Faith must be held fast, so must the Profession of it also; you may, 'tis true, meet with a Shell without the Kernel, but it is rare to meet with a Kernel without the Shell.

Having thus briefly given you *The Pedigree* the Description, both of the inward and outside *Power and Form of True Godliness*; we shall proceed to treat of his *Pedigree*, and shew you whose *Offspring* he is, you, by his Name, may easily read from whence he descends, and learn what a noble Patronage he is of, he is indeed *High Born*, the great and glorious *Offspring* of the Lord *Jehovah*, the Almighty Prince of Heaven and Earth, the King of Kings, and Lord of Lords, the universal Monarch of the World, whose Kingdom ruleth over all; and as this is his noble Extract and renowned Descent, so likewise he is always in high Esteem and Favour with his glorious Prince, for there is none, no not one in Heaven or Earth, that he loves and takes more delight in, than in *True Godliness*; nor is there any indeed more like him, or does more lively represent him in all the Earth; for he bears his express, sweet and heavenly Image; yea, and such a venerable Respect and gracious Esteem hath he of him, that those who love him, he loves; those who hate him, he hates; those who receive him, he receives; and those who reject him, he rejects;

jects; where he comes to dwell, there God, Christ and the Holy Ghost dwells.

*Godliness* is of great *Antiquity*; nay, according to the Description we you gave of him: *The Antiquity* of *Godliness*.

In the first place, we may well say he is without beginning of days, for *Truth* (for sometimes he bears that Name) dwelt in God from Everlasting, though in time manifest or made known to Men, and that in divers ways and manners, according as God in Wisdom saw good. But if we speak of his *Antiquity*, in respect of his dwelling here below, the first Man that knew him was *Adam*, who, whilst he stood in the State of Innocency, enjoyed some part of his sweet Company, but by the Malice of a great and potent Enemy he was abused, and his Image so defac'd and marred that he forsook his Habitation, which was the ruin and utter undoing of our *first Parents* and their whole Posterity, and had not the Father of *True Godliness* the King of Heaven and Earth, found out, through his infinite Wisdom, a way to recover Man from his lost Estate, *Godliness* had made his abode no longer in this World; for by means of Corruption of Nature, there was begotton and brought forth a cursed Monster of ugly shape, whose Name was *Vice*, alias *Lust*, who found so much favour with *Adams* Children, that *Godliness* was utterly discountenanced; and though he was the Offspring of Heaven, (as you heard before) and the only Delight of *Jehovah*; (and unto Man the greatest Friend and chiefest Benefactor in all the World, striving to enrich him, cheer his Heart, and to make him

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him truly Noble and Renowned on Earth, and bring him back to his former Primitive Glory, and thereby at last make him eternally Happy in Heaven) yet he was neglected and lamentably slighted, that there was but only one of *Adam's* Off-spring cared for him at that time, and he too, for entertaining of him, with that just and good respect he deserved, was by his Brother, whose Name was *Cain*, basely Murdered; so that *Godliness* by this, perceived very early what kind of Usage and Entertainment amongst the Children of Men he was like to meet withal; and truly never was there any one so nobly descended, and of such an excellent, peaceable and sweet a Nature and Behaviour, generally so dealt with as *Godliness* hath been, from the beginning to this very day, (except the Prince of *Godliness* himself;) yet he found some Friends after *Abel* was Slain, who entertained him kindly, and though they were reproached, hated, and persecuted, for shewing Favour to him, yet they never lost any thing by him, but contrarywise were infinite Gainers, for he never came empty-handed to any Man's House, but always brought Plenty of good Things along with him, yea, such things, the worth and value whereof no Mortal is able to compute, (as I'll shew hereafter, God assisting; (nay, so great a Friend he was to the next Man, which I find eminently embraced him, that he saved him from the Grave, he sent him to Heaven without calling at the Gate of Death; his Name, as I remember, was *Enoch*, and 'tis not to be thought what sweet and heavenly Communion, true Joy and Felicity, this good Man had with *Godliness*, for the

space

Space of Three hundred Years, for so long they abode together on Earth, and now dwell together with the *Father of True Godliness*, and his only Begotten *Son* in Heaven. Some time after this great Prince (for so they are all made who entertain *True Godliness*) was carried to Heaven, a sad Disaster befel the World, (I mean the Enemies of *Godliness*) for so it was, that cursed Monster and Off-spring of Hell, (*viz.*) *Vice*, finding such great Favour with the Men of that Generation, they delighting in nothing more than in Sin and Wickedness, hating God and his true and lovely Off-spring *Godliness*, it provoked him to take Vengeance upon them, and utterly to destroy them from off the Earth; and this was done by a fearful and amazing Flood of Water: Now, this heavy Judgment was brought, I say, upon the Men of that Generation, for their slighting, neglecting, and basely contemning of *Godliness*, and sad it was, to consider how generally Men were at that time out of Love with him, for there was not one in ten thousand but hated him, and loved *Vice* and *Ungodliness* far better than he; nay, to tell you plainly, there was but one Man in all the World, who was an eminent Lover of this noble and high-born Prince, *Godliness*, whose Name was *Noah*, though 'tis not to be doubted but his Wife and Sons, especially two of them, were in some measure Favourites of him likewise: But mark how at that time it fared with this Holy Man and his Family, who were Friends to *Godliness*, never a one of them were destroy'd by that Flood; we may well say, *Godliness is profitable unto all things*, and blessed are all they who

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who love and kindly entertain him; for had it not been for *Godliness*, *Noah* had doubtless perished as well as others.

But to proceed in this brief History of the *Antiquity of Godliness*, it would not be amiss if we speak a little of the next Renowned Man after *Noah*, who entertained him, and how he was blessed in so doing; his Name at first was *Abram*, but afterwards *Abraham*: This Man lived for some time amongst a Blind, Heathenish, and Idolatrous People, and was ignorant of *True Godliness*; but when he became acquainted with him, few Men ever loved him better, for he made him his Bosom-Companion, and chiefest Delight, (and so indeed must every one that entertains him) and hereby he became Great, and his Glory and Renown was spread abroad; nay, he was by this means so Honoured, that he was called the *Friend of God*, and the *Father* of all true Lovers of *Godliness*; and besides the outward Blessings, this faithful Man reaped as the Fruit or Donation of *Godliness*, (which were many, for he had much Cattel, Men-servants, Camels and Asses, so that he became very Great) and he was blessed also with all Spiritual Blessings, (*viz.*) he had sweet Fellowship and Communion with God, abounding in Faith, Love and Joy in the *Holy Ghost*; the Covenant of Grace was also renewed to him, with a gracious Promise, That in his *Seed all the Nations of the Earth should be blessed*; for he having received *Godliness* as his choicest Companion and chiefest Delight, *Godliness* brought along with him the Promises of this Life, and that which is a thousand times better, (*viz.*) the Life which is to come.

But

But now, near where this faithful Man dwelt, there was a City, nay, more than one, whose Inhabitants were utter Enemies to *Godliness*, and Lovers of that ugly and base-born Monster and Spawn of the Devil, *Vice*, abounding in all manner of horrible Wickedness, who for this very reason were destroy'd with their *Cities*, by Fire and Brimstone from Heaven; yet nevertheless, before they were consumed, (so great a Lover is *Jehovah* of *Godliness*) that he told *Abraham*, If there were but ten Righteous Persons in that City, (*viz.*) such who had entertained *Godliness*, and were true Lovers of him, he would spare the City for their sakes, but it appeared there was but one Man, especially who shewed him Countenance, and was in Love with him. And yet, before the City was Burned, the Angels bid him haste and be gone; for *Godliness* was such a sure Defence to him, the Angel could do nothing till he was gone forth: *Sodom* could not take Fire whilst Righteous *Lot* was in it.

I might proceed further, and shew you who they were that entertained *Godliness* in the succeeding Ages, for the space of more than two thousand Years, and what great Blessings he brought unto them, and what they suffered for his sake; but I can but give a brief Hint or two upon this account; 'tis known to all what *Joseph* suffered for him by his envious Brethren, and how *Godliness* advanced him for his Integrity to him at last. Moreover the Children of *Israel* after *Joseph* was Dead, were, through that Love they bore to him, grievously oppressed by the mighty King of *Egypt*, but it proved his own utter Ruin in the end.

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*David*, for the Love he bare to him, was for many Years together greatly Persecuted, but afterwards *Godliness* raised him to great Honour, and made him very Rich, and set a Crown upon his Head; all along I might shew you in ancient days he was very much hated and persecuted; nay, and some of his true Friends and Favourites were, for his sake, cast into a fiery Furnace, and another into a Lyon's Den, yet they never lost any thing by him, nor did they ever repent the Entertainment they gave him. If we should come lower into the times of the Gospel, 'tis well known what Usage he met with in our Lord and Saviour *Jesus Christ*, and his blessed Apostles; afterwards also by the Heathen Emperors, he was most abominably hated and persecuted, and all those who entertained him were put to all manner of cruel Deaths and Torments imaginable. *Lastly*, We might also shew you what hard Usage he met with by *Counterfeit Godliness*, I mean *Papistry*, for near twelve hundred Years, and how many of his dear Children and Servants, have for the sake of him been Burnt to Death, and otherwise tormented in most Nations of *Europe*; but let what hath been said suffice, touching the *Antiquity, Gray Hairs* and *Usage* of *True Godliness*, in former days.

## C H A P. II.

*Shewing who the chief Enemies of Godliness are.*

**H**AVING given you a brief Account of the *Pedegree, Original* and *Antiquity* of *True Godliness*,

*liness*, wherein occasionally hath been hinted some of those great Abuses he met withal in *ancient times*, I judge it may not be amiss (before I come to treat of his *Travels* and *Entertainments* in these *latter days*, and how it fares with him in this present *Juncture*) to give a Description of some of his chiefest *Adversaries*, to the end the true Lovers of *Godliness* may be aware of them, and those who have a mind to be acquainted with him, and are

\* *Their Hearts*. hindered from receiving him into their \* *Houses*, may know the Cause and Reason of it. Now,

1. One of the chiefest Enemies of this great Prince and Favourite of Heaven is the *Devil*; nor is there any one that hates him more.

2. *Sin*, alias *Vice*, alias *Lust*.

3. The *Flesh*.

4. The *World*.

But because this general and common Description is not sufficient to discover the great danger Men and Women are in, by certain other secret and domestic Enemies, who are the cursed Emiffaries and Servants of those

*Who the Enemies of Godliness are.* grand Adversaries of *True Godliness*, some of which many are ready to entertain as Friends, not suspecting the fatal Danger they are in thereby; I shall, upon this, therefore give you an Account of a few of them, and tell you their Names. The first I shall begin with is *Unbelief*, a very dangerous Fellow.

2. *Pride*. 3. *Vain-Glory*. 4. *Formality*. 5. *Hypocrisy*. 6. *Oppression*. 7. *Heresy*. 8. *Superstition*. 9. *Idolatry*, alias *Papistry*. 10. *Prosperity*. 11. *Persecution*. 12. *Ignorance*. 13. *Blind Zeal*.

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14. *Vain Hope.* 15. *Sloth, alias Idleness.* 16. *Covetousness.* 17. *Old Custom.* 18. *Evil Example.* 19. *Self Righteousness.* 20. *Presumption.* 21. *Despair.* 22. *Slavish Fear.* 23. *A Sensual Pleasure.* And 24. *Apostacy,* with many other of like Quality, too tedious here to reckon up; but by mentioning the Names of these, you may easily discern who and what the others are, who with their Attendants are all implacable Enemies to *True Godliness,* and as much as lies in them, endeavour to hinder his being entertained wheresoever he comes, as you will find in the ensuing History of his Travels. Now, the reason why *True Godliness* hath so many Enemies, I had thought to have shewed in this place, but because I will not hinder you from the main Scope and Design of this Treatise, I shall reserve them for a more convenient place.

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 C H A P. III.

*Shewing how Godliness, having received a Commission to Travel, and Visit the Children of Men, comes to a certain Town on the Confines of Babylon, where one Riches dwelt, and of his Usage and evil Intreatment there.*

**T**HE Great and Mighty *Jehovah,* the God and Father of true Grace and Godliness, out of his great Mercy and infinite Goodness to Mankind, graciously was pleased to send them a Saviour, yea, a Great and Mighty Saviour, or one able to save to the uttermost all that come to

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*God by him*, Heb. 7. 25. and to the end, that they might have the knowledge of this blessed *Saviour*, he hath sent the *Gospel* amongst them, but in his eternal Wisdom hath so decreed and ordained it, that no Man should have any saving Benefit by this Glorious *Saviour*, but he who doth receive, entertain, and kindly embrace *True Godliness* whensoever he is sent to visit them; and to the end therefore, that they might not miss of so great a Blessing which *Godliness* brings along with him: I may safely adventure to say, according to my present Method, and to pursue my *Allegorical Discourse*; *Godliness* hath received Commission from the King of Heaven and Earth to *Travel*, to see who would embrace and entertain him. Moreover, it appears his Commission was very large, he was not limited to the small Confines of *Jury*, nor to Travel only in the Land of *Canaan*, but to go into all the World, or to Travel into all Nations, Countries and Kingdoms of the Earth, *Mat.* 28. 19, 20. *Mark* 16. 15. and to visit the Rich and Poor, the Old and Young, as well the King on the Throne as the Beggar on the Dunghill, even all, Bond and Free, Male and Female; nor was he sent to Travel alone, but had a very rich and glorious Retinue always with him; neither did he come to any Man's House empty-handed, but brought along with him most rich and glorious Presents of the choicest things of Heaven, the worth of which is infinite, or beyond computation. But since I perceive he is come to a certain Town, where one *Riches* dwells, and is now at his Door, let us see what entertainment he meets with at this place.

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Now *Godliness* knock'd very hard and often, before any within would give an Answer, *Riches* being full of Business, for either he was telling of his Money or casting up his Accompts, to see what his Neighbours owed him, or else consulting new Projects to encrease his Store, for I perceive he is a Person never satisfied; besides the Times being very perilous, his Mind was filled with perplexing and vexatious Thoughts, how to save and keep what he had already gotten; so that he had no leisure nor time to listen to the continual knocking of *True Godliness* at his Door, insomuch that *Godliness* was forced to stay there a long time, and that which grieved this High-born *Prince* most of all, was this, (*viz.*) he perceived that no sooner than some other Guests came to his Door, (who were Persons much inferior, as to Birth and Quality, to him, and indeed not worthy of the least Regard, and not having Business of that great weight and moment with him as *Godliness* had) yet he opened his Door immediately to them; but before this Renowned Hero and Darling of Heaven could get in, *Riches* had so many base and ill-bred Servants in his House, that they clapp'd to the Door, so that he could not get so much as one Foot in. Now, the Guests he so readily opened the Door unto, were (as I take them) these following, (*viz.*) *The Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*, John 2. 16. These he took much delight in, and kept company with continually; sometimes they had him to the *Tavern*, sometimes to the *Play-house*, and sometimes to recreate him at

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*Bow's, Cards, and Dice*, with divers other sensual Sports and Pleasures: but at last it so fell out that he was taken very Sick, and *Godliness* still waiting at his Door, it hapned at this time one was in his House, who forced him to listen to this earnest and continual knocking, his Name was Mr. *Fearful*, he is one that *Riches* doth not at all Love, but when Sickness comes he is grievously troubled with him; and he made him at this Season to cry out, *Who is there? Who is at my Door?*

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

*Rich.* What is your Name?

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

*Rich.* Sir, I am troubled I have not minded you all this while, for I have a great Reverence and Respect for *Godliness*, God forbid I should keep you out any longer.

Upon this the whole House was in an Uproar, for he had (as I told you before) divers loose, ill-bred, or rather Hell-bred Servants, all bitter Enemies to *True Godliness*, their Names were *Presumption, Pride, Unbelief, Ignorance, Malice, Vain Hope, Covetousness, &c.* These, and several other base Companions of like Quality, (whom he had brought up, and a long time cherished in his House) seemed mightily concerned, that the least heed or attention should be given to *True Godliness*; they also enquired who was the cause of it; at last they understood it was Mr.

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

*Presump.* Are not you a base Fellow, thus to disturb my Master, as to cause him in the least to doubt of the Strength

\* Riches Bags  
of Gold and  
Silver.

of his strong and impregnable Fortification, \* wherein he hath placed his long Confidence, and now to force him to encline to

open unto *True Godliness*, who is our utter Enemy? Is he not an honest Man? what can you charge him with? what cause or ground is there for this Disturbance? hath he not done much good in the Parish where he lives, and given many a piece of Bread at his Door? I warrant you it will go well with him, *Fearful*, what do you say?

*Fearf.* Truly, Sir, I seeing him very Sick, thought he might Die in his Sins.

*Presump.* Thou Fool, what and if he should, did not *Jesus Christ* Die for Sinners? *God* is Merciful, and will forgive Men their Sins at any time, even at the very last Hour, if they do but call upon him. Besides, *Fearful*, are you Mad to give way, much more to force him to incline to open to *True Godliness*; for if once he is let into the House, you will be immediately turned out, and hardly, if ever, have one Meals-Meat more, nor the least Countenance.

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

*Presump.* Forced by whom? who forced you?

*Fearf.* 'Twas the Steward of the House, who  
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keeps the Records, or an Account of all that is done, whose Name is *Conscience*; he finding much Guilt lying upon him through his Cruelty, hard Heartedness and debauched Life, stirred me up to do what I have done; nay, *Conscience* told him he had been such a vile and graceless Wretch, that if he died he would go immediately to Hell; therefore you cannot blame me for disquieting of him.

*Pride*, Harken to me a little: Is it not, my Masters, below such a brave and Heroick Spirit that always attends *Riches* to be troubled about Sin, or give way to a bawling *Conscience*, and this ill-bred Fellow *Fearful*, I hate the thoughts of it; this is the way to bring him to Reproach and Shame amongst his Neighbours, and to make Great Men to laugh at him and contemn him, who have been his Companions. My great Prince *Lucifer* sent me into his Service, and I will not betray my Trust, ever to give way, that this unwelcome and hateful Traveller, *True Godliness* should be let in, who would beguile my Prince of his Right.

*Unbeli.* Alas, Sirs, there is no danger, I agree with my Friend and dearest Brother *Presumption*, that his Condition is good enough, let *Conscience* say what he will, (for if there be a hell, for I much question it) yet he will go, should he Die, I will assure you, to Heaven.

*Ignor.* What a stir is here? if our Master was poor, and had not so many Bags of Gold and Silver, there might be some ground for this base Fellow *Fearful*, to disquiet him, I can give as good Counsel as any of you; *Money answers all things*, he may make him Friends with the *Mammon of Unrighteousness*; let him give a

little more than usual to the Poor, and that will merit God's Favour: Who would not part with a little Money, to get Peace of Conscience, and purchase a place in Heaven? Charity is more than all your new Notions of Religion: Read 1 Cor. 13. Tho' I know but little, I am not such an Ignoramus as some think.

*Vain-hope*, I am of the mind with my Brother *Unbelief*; and 'twas I, also you know, who have kept up his Spirits all along, and did what I could to stop *Steward Conscience's* Mouth from giving way to Mr. *Fearful*, to open the Door, let him therefore but put his Trust in me, and I warrant you he will fear nothing.

*Presumpt*: Come, cease this Noise, all is well enough yet, *Godliness* is not let in, and our Master is much better than he was; and though *Conscience* incline to embrace this our Enemy, yet you will find he will not be regarded e're a little while: Pray let us all agree at present, to stir up *Riches* eldest Son, whose Name is *Honour*, the Fathers Darling, and the Hopes of all the Family, to see what he can do, in order to keep our Enemy *Godliness* out. Now, our Friend *Pride* is the fittest to be employ'd in this Work, for he is much in Favour with our Master's eldest Son, and his own Child too--- After a short time thus it fell out: *Riches* being recover'd, he consulted with *Worldly Honour*, a great Enemy to *True Godliness*, which was one Reason why the Father and true Image of *Godliness* said a great while ago, *How can ye believe, that receive Honour one of another, and seek not the Honour that cometh from God alone, Joh. 5. 44.* Now, *Pride*, *Ambition* and *Honour*, being all three the natural Off-spring of *Riches*,

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got so much into his Affection, that *Godliness* was kept out, (making good that word, *The Wicked, through the Pride of his Countenance, will not seek after God: God is not in all his Thoughts*) and *Conscience* being at this time almost Stifled, *Fearful* was forced to fly and hide himself in some Hole, till another Season: But *Godliness* remained at his Door for a long time, even till he waxed Old, and *Conscience* having recovered a little Strength, (by reason of his going now and then to hear a Sermon) stirred up Mr. *Fearful* again, to open the Door, and had almost prevailed, had not a Cursed Servant of *Riches*, who, I take, was his *Purse-keeper*, bestir'd himself, whose Name was *Covetousness*, an implacable Enemy to *True Godliness*, who when he perceived *Godliness* was like to meet with some seeming Entertainment, spake to *Riches* after this sort.

*Covet.* Sir, will you be so foolish now in your Old Age, as to open your Door to this Stranger and factious Person, *Godliness*? It will be to your great loss and injury, if you do, I will assure you: And besides, I who have been a true Drudge to you all along, and by the means of whom you have got most of your Estate, shall at the very instant you receive him into your House, be turned out; nay, and not only so, but also be brought under a severe Sentence, and be condemned to Die for Idolatry, and then your Money will flie, for you will find him a chargeable Gentleman, for he teaches a Doctrine that I am sure you hate, and I cannot blame you, for it is very destructive to your Interest.

*Riches.* What Doctrine is that, prethee inform

from me, for I have a very good esteem for thee; and in truth, for a long time have been sensible of the gainful Service thou hast done me, for when I kept my old Servant *Prodigality* to be my *Purse-keeper*, I could never thrive; but since I met with thee, I have increased my Substance exceedingly.

*Covet.* Why, Sir, then I will tell you, he teaches *Riches* to sell all that he hath, and give it to the Poor, and to follow a *new Master* who had not one foot of Land in all the World, nor a House to dwell in; no, nor one Penny of Money in his Pocket, whose Disciples were generally poor illiterate contemptible People, &c. Sir, in a word, if you open to this *Godliness*, you will be undone, for tho' you are not put upon the selling all you have presently, yet you will be forc'd by him to give to the poor Saints (as they call them) not a little, but according to what your Estate and their Necessity is; nay, you will not know when you have done, for he will find out for you every day new objects of Charity; he will tell you there are so many poor *Parish-Children* to be put out, and so much you must give with them, and so many aged *Widows*, who must be relieved; and who, should do it he will say, but *Riches*; nay, 'tis a thousand to one if he doth not put you to Build an Hospital for them: Besides, when you have done this, he will not let you rest, but will tell you, whensoever Christ in his Members is Sick, you must Visit them; and when Hungry, Feed them; when Naked, Cloath them; and when in Prison, you must Relieve them, take notice that he will send you to this Prison and to that Prison, to

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see if Christ be not there, I mean some of his poor Children who lie there for his sake; if there be any, though they may not in all Points of Religion agree with you; yet he will tell you, you must not let them want whilst you have enough to supply their Necessity, and if you do, he will tell you, *Go ye Cursed* will be your Portion at last. Besides all this, you do not think what a deal of Money he will tell you is your Duty to give to *Pastors* and *Ministers* of the *Gospel*, who are his great *Instruments* and *Promoters* in the World; nay, Sir, he positively affirms, you ought not only to give to them just so much as will supply their Necessities, but that 'tis your Duty to give, and their Right *Jure Divino*, to have a plentiful Allowance, so that they may be freed from all the perplexing Cares of this Life; and not only so, but also may put them into a Capacity to provide for their Wives and Children, that they may not be exposed to Want and Necessities after they themselves are Dead, and to have so much out of your Estate, as to be able to give to others also, that so they may be Examples of Charity, (and indeed I cannot deny but that the Scriptures do say they ought to be Men given to Hospitality, *Tit. 1. 8.*) and many of them are poor, and therefore how they should do this, *Godliness* says it is impossible, unless they are capacitated so to do by *Riches*. Moreover, I will tell you more, (now I am about it) this *Godliness* is so unhappy, and in truth hath always been, that he hath many great and potent Enemies, so that they who receive and entertain him, have been exposed to great Troubles and Persecutions in the World.

*Rich.* I must confess thou hast said enough to make me for ever out of love with *True Godliness*, I cannot bear the thoughts of entertaining such a Guest as this in my House, but what should I do with my bawling Steward *Conscience*, for he ever now and then tells me I must give way to him, and stirs up Mr. *Fearful* my Lodger, (one that I hate, but can't be rid of, let me do what I can) to terrify me with the thoughts of Hell and Damnation, for *without Holiness* (I must confess I have read) *no Man shall see the Lord*; and 'tis said too, *Whoever will live godly in Christ Jesus, shall suffer Persecution*.

*Covet.* Why truly, Sir, I see no remedy but you must resolve to stifle him: for I perceive he is the chief Cause of all the Disturbance and Trouble that is in your House, and not only so, but in part, of all the Confusions and Divisions which are this day in the World; but which way this shall be done, I must refer you to that worthy Gentleman and understanding Servant of yours Dr. *Self-love*, for in this Case I am not fit to give Counsel, being not brought up in learning, but he and Sir *Worldly Wisdom* being both able Divines, will be sure to find out a ready way to do it, so that you shall not be troubled with him any more, and this I will assure you, if I can be any ways helpful to them in the Business, I will be at your command, so long as you please to entertain me. Dr. *Self-love* and Sir *Worldly Wisdom* being at hand, *Riches* called for them, to whom he addressed himself after this manner.

*Rich.* Gentlemen, you have both great Learning and Experience in the Laws, both Divine and Humane, I pray be pleased to give me a

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little of your Counsel, my Case is this: There is one who calls himself *True Godliness* at my Door: and presses hard for Entertainment, but by means of a Description I have lately had of his Manners and Attendance, I perceive it will be dangerous at this time for me to receive him, or shew him the least Kindness. But I have a troublesome Steward in the House, whom I cannot be rid of, who here of late too much adheres to him, and is ready too often to give way to open the Door, so that by his means and one Mr. *Fearful*, a timorous Fellow, whom he stirs up, I have of late had but very little Quiet: Now what will you advise me to do in this sad Condition?

Dr. *Self-love*, You must not give way to him, for I know him well enough, his Name is *Conscience*. Sir, if you follow his Dictates, and embrace this *Godliness*, you will be undone, and your Wife and Children soon will be brought to a piece of Bread, notwithstanding your great Estate: But alas, he is grown Old, and is in his Dotage, and for want of good Eye-sight errs exceedingly; nay, is so Erroneous, that you do well to advise with us; come, doubt not but we shall inform him better. Sir, your great Fault hath been this, (I perceive it clearly) you have Read too much of late, why should you concern your self with the Bible? I think it had been well if it had never been Translated into our Mother-Tongue, this hath given him opportunity to disturb your Mind; come give over this in the first place: The Cause you know, of a distemper must be first removed, or no effectual Cure can be expected, 'tis enough for you to mind your Secular Affairs,