

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,

fairs, things of Religion belong to Religious Men; and when *Conscience* for any Sin gripes you, divert your self amongst the brave Heroes you used to keep Company with, get to the Tavern, or to some Play-house, but be sure at no time you Read any Book besides your Books of Accompts and Romances, or such like: And for Religion, let me tell you, that natural Religion is sufficient, and that what this *Travel-ler* saith, is but mysterious Nonsense, enough to make Men Mad. I do not say you should not be Religious at all, no, God forbid I should give you such Counsel, but there is no need to entertain strict *Godliness*, because you may be Saved without it, else, Lord, what will become of the greatest part of the World! go to Church and hear Prayers, but be sure forbear to go to such Churches where any bawling Preacher endeavours to reach your Conscience. Can any Man perswade me his Soul cannot be Saved, unless he *Sell all he hath, and give it to the Poor*, and so become a Fool, that he may be Wise, who can believe that another's Righteousness can make me Righteous before God?

Sir Worldly Wisdom, Mr. *Riches*, the Counsel which my Brother hath given is very good, be sure you are never led by the Dictates of your Steward *Conscience*, to expose your self to any Loss or Reproach for Religion, you hear you may be, nay ought to be Religious; and what is Religion, but to live an honest and sober Life, to fear God, honour the King, say our Prayers, and pay our Debts: But I have just now thought of a way that will do, you having a great Estate, pray get another Servant into your House, keep a Chaplain in your Family;

mily;
and yo
within
your Se
neither
say, w
all Hu
can thro
bear a S
a Man
or can h
your ow
Godlines
Riches
Counsel,
self, being
Dr. Self-lo
hin. An
rich Men,
tions of S
hath at an
stirred up
with Flesh
and Sir Wo
iors. But
lun, and in
be opens to
casioned th
foolish Cou
Man, as it
though he v
some Univer
Bible, but
Curse it, lo
Books. Bu
little time li

mily; this done, you will find all will be well, and you will hear no more Complaints from within nor without, for you will be taken by all your Servants, and others too, for a godly Man; neither believe nor regard what such Bablers say, who talk of such things that lye above all Humane Reason, as Mr. *Self-love* noted; can *three* be *one*, or *one* be *three*? or a Woman bear a Son, that never knew a Man? or can a Man be that God that made the World? or can his Righteousness be yours? No, no, your own good Deeds must justify you, this *Godliness* is but *Foolishness*, regard him not.

Riches having thanked them for their good Counsel, with a great Deal of Joy, retires himself, being very well satisfied with the Advice Dr. *Self-love* and Sir *Worldly Wisdom* had given him. And indeed, this is the misery of most rich Men, (*viz.*) if they lie under any convictions of Sin, from that little light Conscience hath at any time got, then presently (being stirred up thereto by *Covetousness*) they consult with Flesh and Blood, and then Dr. *Self-Love* and Sir *Worldly Wisdom* are their great Counsellors. But to proceed, *Riches* got now a Chaplain, and instead of opening to *true Godliness*, he opens to *counterfeit Godliness*, which was occasioned through Ignorance, and those other foolish Counsellors he hearkned to. Now, this Man, as it appears, proved a sad Fellow, for though he was a Scholar, being brought up in some University, yet he never cared to read the Bible, but as some say, would now and then Curse it, love to read Romances and Song-Books. But poor *Conscience* being stifled, in a little time he gave content to the whole Family,

ly, in that he could mumble over a few Prayers out of a Book: And that in the second place, he could Bowl, Drink Healths, be Drunk, and cry Damn him with any of them; and there was indeed never a one in all the Family that hated *True Godliness* more than he, for he made Songs of him, and scoffed, jeered and derided him continually, calling him a *Mysterious and Nonsensical Fellow*, Talking of Things against all Humane Reason, and above all Belief of three, that are but one; and he made himself and others merry with his mean, low and distressed Condition, and also stirr'd up all the Neighbourhood, to find fault, and quarrel with all those who were Friends and true Lovers of him.

Godliness now perceived he was like to have but cool Entertainment at this House, having waited at *Riches Gate* till his Patience was almost worn out, began to think of a Removal, and to Travel to some other place; but before he took his final Farewel, he was resolved to speak his Mind freely to him, thereby to leave him without any kind of Excuse whatsoever, and therefore address'd himself to him after this manner, being at Door ready to depart.

Godli. Well, *Riches*, I see now very plainly, you did but flatter me when you began to hearken to your poor Steward *Conscience*, in order to the letting me into your House; for evident it is, you are grown far worse than before, and have blinded his Eyes, by entertaining another, who calls himself by my Name, instead of me; but before I do depart, I will shew you the great Danger you are in, and the Cause of it; the Truth is, you have got such a Crew of loose, base,

bare a
terly
nal Ru
by my
py for
it or r
these g
but we
not on
come, b
World;
can to g
far bette
all, can
keep Pres
is scarce
in the W
Souls hath
them to pr
Death of
Covetousness
containing
Doth not G
enter me the
are perswade
thing? And
your Rightcon
the Scribes a
ter into the R
yet he tells
Deeds, or b
abundance to
enough, when
to Acts of C
may, doth not
his Goods to f

base and deceitful Servants, that they will utterly undo you, and bring upon you the eternal Ruine of your poor Soul, which I design'd, by my coming to you, to Save and make Happy for ever; for indeed (whether you believe it or no) there was never any who entertained these graceless Villains and Enemies of God, but were for ever Ruin'd by them at last; nay, not only eternally hereafter in the World to come, but many times externally here in this World; therefore I advise you to do what you can to get rid of them, and I will help you to far better Servants in their stead. For first of all, can you think it will be safe for you to keep *Presumption* still in your House, since there is scarce a more deceitful and bloody Wretch in the World? How many thousands of poor Souls hath he impudently destroy'd, by causing them to presume on the Mercy of God, and the Death of Christ, and yet live in *Sin, Pride, and Covetousness*, and in a vile manner, hating and contemning me, that is to say, *True Godliness*? Doth not God say *it is hard for a rich Man to enter into the Kingdom of Heaven*, and yet you are perswaded by him, to think it is an easy thing? And doth not the Scripture say, *Except your Righteousness do exceed the Righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of God?* Mat. 5. 20. and yet he tells you, that by doing a few good Deeds, or by giving a little of your great abundance to the Poor, your State is good enough, whereas many of the *Pharisees* did, as to Acts of Charity, exceedingly out-do you; nay, doth not St. Paul say, *Though he gave all his Goods to feed the Poor, and his Body to be*
Burned,

Burned, yet without Charity, (that is to say, true Love to God and Godliness) he was nothing, 1 Cor. 13. 3. and yet you, though you slight and contemn God and Godliness, are taught to presume on God's Mercy, who hath notwithstanding positively said concerning you, and such as you are; *He that made them, will not save them; and he that formed them, will shew them no favour,* Isa. 27. 11.

As touching what *Self-love* saith, it is abominable; do you not find the Lord *Jesus* saying; *That unless a Man deny himself, he cannot be my Disciple,* Mat. 16. 24. Now, this Fellow is one of the rest there meant, even *Self-love*, and *Self-righteousness*, as well as *Sinful-self* and *Natural-self*. Sir, you must get rid of them all, or Perish for ever.

Will you love your *self* more than *Christ*? *Self-love* must die, he is a Traytor to the Lord of Life and Glory, and an utter Enemy to your own Soul; if you make him your Counsellor, you are an undone Man.

And then as to *Worldly Wisdom*, he is the Devil's *Attorney-General*, that ever gives Counsel to all that hearken to him against God and Christ, and all revealed Religion; this is he that *Satan* hath stirred up (since *Liberty of Conscience* hath been established, and *Papery* hath been vanquished) to deceive and ruine the Souls of Men; 'tis he that ridicules all supernatural Discoveries of God, or revealed Religion, and would indeed Rob the whole Kingdom of the Gospel of Christ, and so *Paganize* this *Isle* again. Doth not *Paul* say, *the World by Wisdom knew not God*? he would have you believe nothing to be a Truth or Principle of Religion that lies a-

bove

bove you
fore he
sianity;
Lye, and
Mystery
He w
to believe
Godhead,
and yet
lies above
standing t
can be just
by the acti
tho' 'tis po
Spirit of G
This Worl
taught the G
torn the P
Salvation by
Dream; and
to think now,
opies of the C
Alas! 'tis
Earthly things
Man can comp
is it any marv
Gospel, or the
Man's Humane
so is to compre
Yet know,
Humane Reason
believe them:
believe what the
eternal Father, S
to? These Wro
Sell all you have,

bove your own Humane Reason; and therefore he says there is nothing *Mysterious* in *Christianity*; by which he gives the Scripture the *Lye*, that says, *Without Controversy great is the Mystery of Godliness*, 1 Tim. 3. 16.

He will not suffer such that hearken to him, to believe the *Trinity* of Persons in the Sacred Godhead, nor that Christ is the *most high God*, and yet *very Man*, in one Person, because it lies above *Man's Wisdom*, or Humane Understanding to comprehend it; nor that Sinners can be justified by an *imputed Righteousness*, or by the active and passive Obedience of Christ, tho' 'tis positively asserted to be thus, by the Spirit of God in the Word.

This *Worldly Wisdom* and *Sir Humane Reason* taught the *Greeks* (in the Apostles time) to condemn the Preaching of Christ Crucified, and Salvation by him, as a foolish Notion, or idle Dream; and so they strive to perswade People to think now, and so to trample the chief Principles of the Christian Faith under their Feet.

Alas! 'tis evident, that there are many Earthly things, or things in Nature, which no Man can comprehend nor give Reason of; and is it any marvel then, that the *Mysteries* of the Gospel, or the *deep things of God*, are above Man's Humane Reason to conceive of them, so as to comprehend them?

Yet know, tho' these *Mysteries* are above *Humane Reason*, they are not against Reason to believe them: Is it not reasonable that Men believe what the God of Truth affirms, and the eternal Father, Son and Spirit bear Record unto? These Wretches would not have you to *Sell all you have, and give it to the Poor*, yet you know.

know the Lord Jesus Christ gave that Counsel to a *Rich Man*; and if you do not part with all in your Love and Affection, and actually when God calls for it, you can be no true Christian, because you do not love God with all your Heart, nor above your Gold and Silver, or Earthly Riches.

Moreover, if you will not chuse to become a Fool in the esteem of Carnal Men, you can never be truly wise; see 1 Cor. 3. 18. *If any Man among you seemeth to be wise in this world, let him become a fool, that he may be wise*: Let the wise Men of Reason account you a Fool, if you are Spiritually wise, wise unto Salvation, matter not how you are called and censured by such whom *Satan* has blinded: Doth not the Apostle say, *That the World by Wisdom knew not God*.

And then, as touching your Servant *Unbelief*, he is such a bloody and devouring Monster, that he hath sent Millions to Hell, by hindring them from believing what God hath said in his Word, touching his Grace and Clemency to true Believers, and his Wrath and Vengeance to the impenitent and unbelieving Soul; he will not suffer you to believe nor give Credit to that word. *If any Man loves the World, the love of the Father is not in him*, 1 John 1. 15. Nor to that word, *Except a Man be born again, he cannot see the Kingdom of God*, John 3. 3. And *he that believeth not, shall be Damned*, Mark 16. 16. And many like dreadful Sentences, which he will not suffer you to regard, nor give the least credit to; and thus he teaches you to make God a Lyar, for he hath said, *You shall, without true Faith, be Damned, and perish in your Sins*; but he says, *Ye shall be saved, though ye Live in your Sins*.

As

As to
chase or
liberally
Friends
makes
will th
your Sou
Sir, if
Poor, or g
are far fr
ble, nothi
State, or p
son; no,
or receive
If Money
or giving li
what rich
and then al
Man to enter
the Lord Chr
while the W
and Affection
you, tho' you
As the You
wanted one
Faith, and an
be Born again
Kingdom of
be until you
in True Godline
ceives the Spirit
such as these, t
as filthy Rags;
Grace are dead
thing. Moreov
That Christ's

As to what *Ignorance* says, *That you may purchase or merit Peace of Conscience, by giving more liberally to the Poor, and that may also make you Friends of the Mammon of Unrighteousness*; he makes you think that God and Jesus Christ will that way become your Friends, and save your Soul when you fail, or come to Die.

Sir, if you give all your Goods to feed the Poor, or give all you have to them, (which you are far from doing) yet you would be miserable, nothing that you can do can change your State, or procure God's Acceptance of your Person; no, you must obtain *Union with Christ*, or receive *me*, or Perish in your Sins for ever. If Money could purchase *Peace of Conscience*, or giving liberally to the Poor *merit Heaven*, what *rich Man* need to fear being Damned? and then also it might be very easy for a *rich Man* to enter into the *Kingdom of Heaven*, which the *Lord Christ* says is not an easy thing. Sir, while the World is in your Heart, in your Love and Affection, *the love of the Father is not in you*, tho' you give much to the Poor.

As the Young Man, who was very Rich, wanted one thing, so do you, that is true Faith, and an Interest in Christ: You must be Born again, or you cannot enter into the Kingdom of Heaven, and that you can never be until you receive the *Holy Spirit*, and let in *True Godliness*: Whosoever receives me, receives the Spirit, and true and right Principles; such as these, that *all your own Righteousness is as filthy Rags*; and that all Works before Grace are dead Works, and profit Men nothing. Moreover,

That Christ's Righteousness, exclusive of all
inhe.

inherent Righteousness, alone justifies a believing Sinner, &c.

As concerning *Pride*, whom you entertain and hug in your Bosom as a sweet and beloved Friend, he hath been the Ruine of many Souls likewise; nay, and not only Men, but Angels also, for 'tis thought he was the principal one who wrought their eternal Destruction, and from Heaven cast them down to Hell, and of Angels of Light made them Devils. But, Sir, pray remember that word, *Pride goes before Destruction, and a haughty Spirit before a Fall*. What became of the Great King of *Babylon*, *Nebuchadnezzar*, for entertaining this Fellow? Was it not *Pride* that brought him down with a vengeance, and turned him a Grazing, to eat Straw like Oxen? *Dan. 3. 4.* Moreover what became of *Herod the Great*, who was so fond of this Companion? Did he not bring God's heavy Wrath upon him in such a dreadful manner, that a blessed *Angel* was sent to smite him with Death immediately, and he was eaten of Worms? *Acts 12. 23.* Have you not read, that *the day cometh which shall burn as an Oven, and all the proud, and all that do wickedly, shall be Stubble?* *Gal. 4. 1.* This haughty Villain, *Pride*, is one of those seven things as *Solomon* shews, which God hates, *Prov. 6. 16.* If you will not, *Riches*, be perswaded from hence to turn him out of your House, even take what will follow.

Vain-hope, I know, is one that hath kept up your Spirits, and spoke Peace to you all along, but he is fitly so called, for he will leave you like a deceitful, false-hearted and treacherous Friend, when you come to fall into Distress.

You

You hope
thousands t
ground hav
The Hypocri
be cut off, an
Web, Job
Ah, Sir,
though you ha
kerb away you
And lastly
Overousness,
what can be
long as you e
an Idol; he is
all manner o
scarcely a vile
breathing on C
led, The Root
hath taught m
commit Treaso
cents for their
bery, Usury Ea
he as made po
he also contriv
Sons; and mos
Sell, and basely
Master Jesus Ch
Do not blame
against him; m
one foot into a
his Means; 'tis
keep me out; h
edness, almost
Poor, both in
also of late very
terest that I have

You hope to be Saved, (and so did many thousands that are now in Hell) but alas! what ground have you to build your hope upon! *The Hypocrites Hopes shall perish, whose Hope shall be cut off, and whose Trust shall be as a Spiders Web,* Job 18. 13, 14.

Ah, Sir, What will your hope avail you, though you have gained the World when God taketh away your Soul? Job 27. 8.

And lastly, as touching your sweet Darling *Covetousness*, he is made up with *Idolatry*, and what can be more detestable to *Jehovah*? so long as you entertain and love him, you adore an *Idol*; he is indeed the Ring-leader to almost all manner of Wickedness; nay, there is scarcely a viler and more abominable Wretch breathing on God's Earth, therefore justly called, *The Root of all Evil*, 1 Tim. 6. 10. He hath taught many to play the Thief, others to commit Treason, and others to murder Innocents for their Inheritance; he is guilty of *Bribery*, *Usury* *Extortion* and *Oppression*: It was he as made poor *Achan* lose his sweet Life, he also contrived the death of *Naboth* and his Sons; and more then all, he tempted *Judas* to Sell, and basely to Betray my dear Lord and Master *Jesus Christ*, for thirty pieces of Silver: Do not blame me therefore, if I bare so hard against him; moreover, I can scarcely ever get one foot into any Rich Man's House through his Means; 'tis he and his Companions who keep me out; he hath, through his Hard-heartedness, almost Famished to Death all the Poor, both in City and Country, and hath also of late very near betrayed my whole Interest that I have in the World, into the Enemies

mies hands; he hath also grievously corrupted many who profess Kindness to me, by incumbering their Minds so with the Affairs of this Life, that they cannot find the way to the Church; when they should be hearing of God's Word, he forces them to abide in their Shops; nor will he suffer many of them to take a little time to pray in their Families, nor in their Closets: He has also exposed many of my poor Ministers to many great Straits and Necessities, by which means their Heads have been so filled with the Cares of this Life, that they have been out of capacity to Preach the Gospel as they ought to Preach it, nor can they get such Helps that are necessary, and all long of him: Nay, he hath almost undone every Nation, Kingdom and Common-wealth; first, by corrupting the Law, and subverting Justice, causing Judges to Judge for Reward, and Lawyers to plead more for Fees than Equity. And then secondly, by spoiling Commerce, for he hath Monopolized Trades and Commodities so into his own hands, and Inhanced the Prizes of Things, that many Men have been undone by him. I can't Sir, reckon up all his horrible Crimes, and is this he you so dearly love? and must I be slighted and disregarded by you through the love you bear to him? Alas, Sir, he will bring your Soul, if you follow him, to Destruction: Pray what became of *Achan*, who harboured him? (mentioned before) also what became of *Ananias* and *Sapphira*, whom he forced to tell a Lie to the Holy Ghost? *Acts* 5. 1, 2, 3, 4. Who was it that caused the *Young Man* in the Gospel, to fall short of Heaven, and to go away from

Jesus

Jesus Christ
Apostate,
World?
take heed
tho' some
you, yet he
David saith
desire, and
abhorreth, I
and be pers
ceitful and
have a long
it will be w
O that you
you, hearken
into your Ho
you have late
by my Name
Rich. Do
give Entertain
great Honour
Heroes of the
God. Why
from God bette
Mortals can gi
rare Example
Case: Remen
Gileadus the fa
not of your Mi
have, for my f
the Glory of th
Reproaches of
Earthly Honour
are but for a Sea
Rich. If oth
grace and undo

Jesus Christ very sorrowful, and *Demas* to turn Apostate, and to embrace this present evil World? Was it not *Covetousness*? Ah, Sir, take heed of this abominable Miscreant, for tho' some wicked ones of the Earth may bless you, yet he causeth God to hate you. See what *David* saith, *The Wicked boasteth of his Hearts desire, and bleisseth the Covetous, whom the Lord abhorreth*, Psal. 10. 3. Consider of these things, and be perswaded to put away all these deceitful and Hell-bred Companions, which you have a long time nourished in your House, or it will be worse with you, I do assure you. O that you would now at last, before I leave you, hearken to my Council, and receive me into your House, and renounce that Monster you have lately embraced, who calls himself by my Name! What do you say *Riches*?

Rich. Do you think I am such a Fool to give Entertainment to you, and loose all my great Honour and Credit amongst the brave Heroes of the Earth?

God. Why, Sir, is not that Honour that comes from God better than all the vain Honour poor Mortals can give you; you have, I am sure, a rare Example of one to follow in this great Case: Remember *Moses*, and the Renowned *Geleacius* the famous Marquis of *Italy* he was not of your Mind. Some Rich and Noble Men have, for my sake, denied themselves of all the Glory of this World, and accounted the Reproaches of Christ greater Riches than Earthly Honours and Pleasures of Sin, which are but for a Season.

Rich. If others were such Fools to disgrace and undo themselves, what is that

to

to me, I know what I have to do.

Godli. Sir, I perceive your Condition is miserable, for you seem to be hardened and whilst you have had gracious means afforded you, to bring you to Repentance, you are grown worse and worse; however, let me tell you, if you Die before you have embraced and received me into your House, you will Perish in your Sins, and Hell will be your Portion for ever; those who reject me, reject God and Jesus Christ also and to tell you the truth, all this time that I have been at your Door, the Lord Jesus hath stood waiting at your door with me likewise.

Rich. Leave your Canting, you are a bold and impudent piece; do you begin to threaten me? am I not my own Master? would you Lord it over me? I perceive what you aim at, you would have me entertain you, that so your poor despised Off-spring might have a good Fleece out of me, I could find in my Heart to be Revenged on you, and set all the Rabble of the Town upon you; Sirrah, I have considered of the Business, and have had Advice what to do from two able Counsellors, Dr. *Self-love*, and Sir *Worldly Wisdom*.

Godli. Sir, St. Paul did not take Advice of those two shallow, depraved, degraded Counsellors, *i. e.* he consulted not with *Flesh and Blood*.

Rich. Will you not leave your Prating? you would undo me, you are called *Godliness*, but that is not your Name, you are I understand, a Factious Fellow, and your Name is *Stubbornness*, alias *Singularity*, alias *Sedition*, one may know what you are by the many Names you go by; know ye therefore, Friend that I have

have re
him wi
Person,
favour w
for yo
to respec
tions spe
would,
bring not
you, tho
much as
you woul
nation, no
be Drunk,
but you w
to fall upo
(but I pra
if I should
your Hun
condemn'd
and every fi
which I valu
mortified;
be spur'd;
make me, be
call one of m
out of the T
Every, before
stand; and u
all his might,
Mr. Reader pe
ance with crue
ey, and sei up
cruel muner,
he could devise,
and unthinking

have received the *True Godliness* already, and him will I keep, he is indeed an *Honourable Person*, one whom Great Men love, and is in favour with the Princes of the Earth ! But as for you, I see no Encouragement for any body to respect you, for as most People in all Nations speak against you, and hate you, so you would, I know, soon spoil all my Joys, and bring nothing but Sorrow and Fear along with you, should I entertain you; I must not so much as tell you a Lie for my Advantage, but you would threaten me with Hell and Damnation, nor go to the Tavern, and by chance be Drunk, and let now and then an Oath fly, but you would stir up my *Steward Conscience* to fall upon me, and beat me unmercifully, (but I praise God I am rid of him) nay, and if I should not give to the Poor according to your Humour, I should soon be censur'd and condemn'd by you as a wicked Person, yea, and every sweet, pleasant and beloved Lust, which I value as my Life, you say, must be mortified; no, my dearest Darling must not be spar'd: I perceive what a Fool you would make me, be gone from my Door, or I will call one of my Servants, who shall drive you out of the Town, his Name is *Malice*, alias *Envy*, before whom you will not be able to stand; and upon that he struck at him with all his might, which no sooner did his *Chaplain* Mr. *Reader* perceive, but he came to his Assistance with cruel Rage, being stirr'd up by *Envy*, and fell upon *Godliness* in a most base and cruel manner, calling him all the vilest Names he could devise, enough to make any ignorant and unthinking Man conclude, *true Helliness*

was as hateful a Companion as any in the World, and before all things to be eschewed and discountenanced: His *Chaplain* also would needs challenge to Dispute with him, and confute *Godliness* by Scripture, producing that Text, *Be not Righteous overmuch, neither make thy self overwise; why shouldest thou destroy thy self?* Eccl. 7. 16. He thought with this one Weapon to have knock'd *True Godliness* down, and have spoil'd his Travelling for ever.

But he soon answered and said, *That no Man could be truly Righteous overmuch, nor have too much of that pure Wisdom that is from above; but that a Man might, he told him, under pretence of Righteousness, do more than God required of him, and so be Righteous overmuch, (as the Papists and others are) and thereby destroy himself; sith Will-worship was of such an abominable nature; and that a Man also might be otherwise in his own Conceit.*

At this Answer the Dispute eaded; and *Riches* perceiving his *Chaplain* was worsted, envied *True Godliness* much more, and raised all the Rabble of the Town upon him; amongst which were these following, (*viz.*) *Pride, Ignorance, Wilful, Hate-good, Toss-pot, Outsides, Riot, Wastful, Hard-heart, Belly-God, Giddy-head, Pickthank, Rob-saint,* and more of such-like Rustical and Ill-bred Fellows; and moreover, he Swore if he would not be gone, the sooner he would send for the two Constables, *Oppression* and *Cruelty*, to lay him fast enough; at which poor *Godliness* was fain to get away, and hide himself, or else for certain he had been knock'd o' th' Head, or basely put to Death; but he being out of their reach, by the

the Prov
hurt to
were sad
behalf, b
Godline
Door, I
full poss
Godline
up and d
sad Heart
hitherto b
notwithsta
Pedigree.

Doth Go
For want of
'Tis not to
Himself wa
But tis to m
By Sin are h
But Riches
Though by C
Riches are g
But otherwis
Rich Men do
True Happi
An Angel be
And yet is A
In better thin
Is small, he b
God doth bin
Unto that Ch
What would
Ought else, de
Happy's the P
The Rich by c

the Providence of God, escaped without any hurt to himself, but many of his poor Friends were sadly abused, who stood up to speak on his behalf, being reproached as the vilest of Men.

Godliness being thus forc'd to leave *Riches* Door, *Vice* and *Ungodliness* took the full possession of his * House, and * Heart. *Godliness* went on his way, wandering up and down to look Entertainment, with a sad Heart, being griev'd to see how he had hitherto been slighted and traiterously abused, notwithstanding his Birth, noble Descent and Pedigree.

*Doth Godliness thus wander to and fro,
For want of Friends must he a Begging go?
'Tis not to seek Relief, as if that he
Himself was poor, and in necessity,
But 'tis to make poor Mortals Happy, who
By Sin are brought to Sorrow, Grief and Woe:
But Riches him rejects with Hate and Scorn,
Though by Christ sent, a Prince and noble Born;
Riches are good when Sanctify'd they are,
But otherwise a Curse, a Plague, a Snare;
Rich Men do much mistake, who only measure
True Happiness by having worldly Treasure.
An Angel hath no Gold, nor Flocks, nor Land,
And yet is Mighty, Rich, his Wealth doth stand
In better things; although the Just Man's Store
Is small, he hath enough, a Rush for more;
God doth himself, instead of Wealth, impart
Unto that Child of his: O Covetous Heart!
What would'st have more? or can there be
Ought else, dear Soul, than what's possess'd by thee?
Happy's the Poor in whom the Lord doth dwell;
The Rich by craving all, get nought but Hell,*

*Be not in love with Gold, a Golden Purse
Without a part in God, is but a Curse.*

*Give me not Riches, Lord! nor make me Poor,
Since Riches against thee does shut his Door.*

C H A P. IV.

*Shewing how Godliness, in his Travels, came
to a poor Cottage, where dwelt one called
Poverty, with whom he earnestly desired to
make his Abode, and how he was shamefully
deny'd Entertainment there also.*

Godliness finding how basely he had been served by *Riches*, and that he could not with all the strongest Arguments and Motives imaginable get any Entertainment with *him*, travelled farther; and as he wandred up and down in the *Wilderness* of this World, at last he chanc'd to come to a small Village, at the farthest end of which (upon the *Common*) he espied a little Cottage, a poor old ruinous thing it was, the Windows being all broke, only they had crammed into the holes some old Rags, to keep out the Cold, and by the propping it up, it seem'd as if it was ready to fall; but however, he remembring what his blessed Lord and Master said, *The Poor receive the Gospel*, resolv'd to go thither, and see whether he might not meet with Entertainment there; (for he is *no Respector of Persons*, he is as willing to be Guest to the *Poor*, as to the *Rich*, and to dwell with the *Peasant* as with the *Prince*;

len Purse
Curse.
make me Poor,
t his Door.

Travels, came
t one called
ly desired to
as shamefully

e had been
e could not
and Motives
t with him
dred up and
orld, at last
age, at the
he Common
old ruinous
g all broke,
holes some
and by the
was ready to
g what his
Poor receive
and see whe
ertainment
sons, he is as
to the Rich,
as with the
Prince;



Prince; or to make his Abode in a *Cottage* as in a *Palace*;) And being come up to the Door, he understood the poor Man's Name, who dwelt there, was *Poverty*: Now *Godliness* knock'd five or six times before he could have any manner of Answer, for it seems he was asleep in Bed with his Wife; but at last, being between sleeping and waking, he ask'd (though very faintly) *Who's there? who's at the Door?*

Godliness, I am here; pray arise and let me in.

Godliness listned, but he could not hear what *Poverty* said, by reason of the noise that was within; for he having many Children, it happened that by this time they were wak'd, and fell into a fit of Crying; some wanted Victuals, and some of them Cried for other things, which he had not to give them; which made him one while to Weep, and another while to Fret and Storm at the poor Children, so that *Godliness* could have no Answer till he knock'd again, which he did, and that pretty hard.

Pov. *Who is at my Door?*

Godli. A Friend; my Name is *True Godliness*.

Pov. *Godliness! Pray what Business have you here?*

Godli. I want a Lodging.

Pov. *From whence come you, Sir, I doubt you have lost your way; is this a likely House to afford Entertainment to a Traveller?*

Godli. I came last from a Great Man's House not far off, whose Name is *Riches*.

Pov. *Well, had he no Lodging for you, that you are come to me?*

Godli. No, he hath utterly refused to entertain me; and not only so, but hath basely abused

bused m
raised th
Pov. I
you; and
what you
to open
retaining
could get
have you
hear? beli
I have hea
not; and
entertain o
may be yo
what Tim
dangerous th
at any tim
there are so
abroad: Sir,
yet my Life
should I let
me God know
thousands, th
fewer Lives a
Godli. I wi
but contrary
Door, and ki
me the best
all your Life
Pov. You
will do for m
me to buy m
(for we have
Water a great
better Clothes
most naked.

bused me, calling me at his Pleasure, and also raised the rude Rabble of the Town upon me.

Pov. He had some Reason for it, I warrant you; and truly I my self do not like very well what you talk of, for he is a Man ready enough to open his Door to any, who are worth entertaining; I mean profitable Guests: If you could get no Lodging at his House, what ground have you to think you should meet with any hear? besides, though I cann't deny but that I have heard of your Name, yet I know you not; and moreover, I was forbid formerly to entertain one who goes by your Name, and it may be you as far as I know; I know not what Times may come again: 'Tis, Sir, a dangerous thing to open ones Door to Strangers at any time, but more especially now when there are so many grand Cheats and Robbers abroad: Sir, though I have not much to lose, yet my Life is as dear to me as any Man's; and should I let you in, how you would deal with me God knows; for I have heard that many thousands, through your means, have lost their sweet Lives as well as their estates.

Godli. I will, poor Soul. do thee no wrong, but contrary wise, if you please to open the Door, and kindly entertain me, you shall find me the best Friend that ever you met with in all your Life.

Pov. You speak well; but what is it you will do for me? have you any Money to give me to buy my Family a little good Victuals? (for we have had little else besides Bread and Water a great while to live upon) and some better Clothes; for my poor Children go almost naked.

Godli. I cannot at present assure thee of much Earthly Fullness, or Wordly good things; I do not use to proffer Men Money, or hire them to open their Doors to me; no, I hate the thoughts of setting one Foot in such a Persons House; if I am not freely and heartily received, I will not come in at all: Friend, I do not trade in Gold and Silver; but this I will promise thee, if thou wilt kindly let me in, whatsoever good thing the Lord sees thou dost need; thou shalt upon my honest word, nay, and upon the word of Christ himself, have it; *Seek first the Kingdom of God, and his Righteousness, and all these things shall be added unto you,* Matth. 6. 33. You complain of want, come open to me; do you not remember that word, *They that fear the Lord shall not want any good thing,* Psal. 34. 10. *The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly,* Psal. 84. 11. What dost thou say, Poverty?

Pov. I am in a very low Condition; what you mean I cannot tell, but this I know, my Head and Heart is filled about other things, alas, what can you think to meet with, or expect from me? do you not see what abundance of poor hungry and ragged Boys and Girls I have? 'Tis enough for me to get Bread for them, I must leave such things which you talk of to my betters; I mean such who have more time to mind them, and are better learn'd; God help me, I cann't tell what to say to you.

Godli. Come, let me in; that is to say, become a true Convert, get a right Faith, and lead a good and holy Life, and I shall teach thee to be more diligent and industrious in thy

Calling

Calling
ly and i
the Mon
every w
Pov.
think 'tis
honest
and go to
good Pra
Command
then at ho
we do no
been so wi
Lord help
my profit,
Godli.
infinitely fo
Pov. I c
Godli. I c
word, God
ving the pro
that which i
word, God
And now, I
tell you of so
gain, if you
wheresoever
conciliation
of Conscience
I raise Men
a Son of God
set a Crown
What dost t
Pov. I had
and store of
House to live

Calling than thou hast been, and not foolishly and idly to waste so many days Work in the Month: Thou wilt gain, thou wilt find every way by *true Godliness*.

Pov. Truly we poor Folks in the Country think 'tis Godliness enough for us to bear an honest Mind, and pay truly for what we have, and go to Church now and then, to hear some good Prayers there, and say the *Creed*, the *Ten Commandments* and the *Lord's Prayer* now and then at home, when we come from Work, if we do not chance to fall asleep first; for it has been so with me, God knows, many a time, the Lord help me; for if I thought it would be for my profit, I could find my heart to open to you.

Godli. Poverty, I will assure thee it will be infinitely for thy Advantage; hast not read?

Pov. I cannot read, Sir.

Godli. But have you not heard then of that word, *Godliness is profitable unto all things, having the promise of the Life that now is, and of that which is to come*, 1 Tim. 4. 8. and that word, *Godliness with Contentment is great gain*: And now, because I see you are weak, I will tell you of some of those great Blessings you will gain, if you do receive me in Truth: First, I, wheresoever I come, bring along with me Reconciliation with God, Pardon of Sin, Peace of Conscience, and Joy in the Holy Ghost; nay, I raise Men to honour too; I will make thee a Son of God, and Heir of Heaven, and at last set a Crown of endless Glory upon thy Head! What dost thou say *Poverty*?

Pov. I had rather have some better Cloaths, and store of good Provisions, and a better House to live in; these things suit my present

Necessity; but as touching those things you talk of, I do not well understand what they are, they may be but Fancies as far as I know: Besides, what Work will you set me about? I cannot endure hard Labour.

Godli. But stay, *Poverty*, what kind of Fellows are those you have got in your House?

Pov. What is that to you? Why do you not answer my Question?

Godli. Why then I will tell you; you, *viz.* You must believe in *Christ*, and very fervently read the *Holy Bible*, and every *Lord's-Day* with great reverence and seriousness hear God's Blessed Word, and *Pray* at least twice a day; nay and I shall teach you to be more painful and laborious in your Trade and *Worldly Business*: but this I know cannot be done, unless you put away that Crew of loose and naughty Fellows in your House.

Now *Poverty* had, it seems, divers base and lazy Companions, who were all grand Enemies to *True Godliness*: also some of them 'tis said, were his own *Children*, or natural Offspring; their Names were these, (*viz.*) *Unbelief*, *Ignorance*, *Sloth*, alias *Idleness*, *Wastful*, *Light-fingers*, *Faint-heart*, *Carping-cares* and *Fear-man*, together with some others: Now when he began to open to *Godliness*, these hindred him.

First, *Sloth* and *Idleness* would not suffer him to rise out of his Bed of Security to call upon God, nor take pains to pull up the Briers and Thorns that grew in his Heart? by which means his Field lay barren and untill'd, nothing growing therein, but what the Ground brought forth naturally; Nay these made him

of such a
Rest, tha
he could r
unwilling
self, there
as Trees
was offered
he would
to take hol
many fiery
would not
forth; by
lamentable
Wife Man
his Bosom,
to his Mou
these two-l
Ignorance
lives alrea
House ever
Bosom bro
Business wh
ger Bread an
Unbelief
Godliness tal
unless thing
But when I
Unbelief sp
Wretch told
far out of h
nor lot in th
possible to
Necessities.
Light-finge
while his be
for him, he
before now.

of such a sluggish Temper, and such a lover of Rest, that he complained many times because he could not go without Motion: nay, he was unwilling to be at the trouble of feeding himself, therefore would wish that Men might live as Trees and Plants do: And though there was offered him a Cabinet of Rich Jewels, yet he would not so much as stretch out his Arm to take hold of it, and notwithstanding he had many fiery Darts struck in his Breast, yet he would not be at the pains of pulling them forth; by which means he was in a sad and lamentable Condition. I remember a very Wise Man told me, *That he hides his Hand in his Bosom, and it grieveth him to bring it again to his Mouth*, Prov. 26. 15. by the means of these two lazy Fellows, *Sloth and Idleness*.

Ignorance told him he had received *True Godliness* already, and that he had dwelt in his House ever since he was a Child, and that *Baptism* brought him in; and that the chief Business which God required of him, was to get Bread and Cloaths for his Family.

Unbelief told him, that those things which *Godliness* talked of, where meer Fictions being unseen things, there was no Reality in them: But when he question'd the Truth of what *Unbelief* spoke upon this account, then the *Wretch* told him, however they were things far out of his reach, and that he had no part nor lot in them, neither could they (if it was possible to obtain them) answer his present Necessities.

Light-fingers told him he had been for a great while his best Friend, and if it had not been for him, he had been Starved to Death long before now.

Distrust fell into Discourse with his Thieving Brother, and positively said, if he turned *Light-fingers* out of his House (as he knew he must if *Godliness* came in) he would certainly go a Begging from Door to Door.

Wasteful told him, that *true Godliness*, if entertained, would not suffer him to Buy such good Pieces of Beef, Mutton, &c. as he was used to do on Trust, unless he knew he was able to pay for 'em; and that he would not suffer him to go any more to merry Meetings, and carowse it amongst good Fellows at the Ale-house, nor recreate himself at Cards, Bowls, Nine-pins, and other Sports, for Money on Holidays; and that he must be content with such mean Cloaths and Fare he had got, and never lose a days work to gratify the Lusts of the Flesh; and that also he must change his Company; which particulary was grievous to *Poverty* to hear.

Carping-cares filled his Head so full of distracting Thoughts, that he had not time to think of God, Christ, nor his own Soul, from one Weeks end to another; but his great Study was, either to think were to borrow Money, and so get more in debt, or else how to pay what he ow'd, to get out of Debt, or what he should do for Work, Trade being grown (by the badness of the Times) very dead; by this means he was filled with sad Thoughts, not knowing how he should get more Bread, when that he had was gone, and more Cloaths, when they he had would hang on no longer; besides, it could not go out of his Mind, but that at one time or other he should be Arrested, and thrown into a Gaol, having many

many
Faint
the dan
deration
For,
real G
being o
any sort
reason of
pant; inf
to be driv
fly into fo
himself.
Manner, h
and hateh
if you ente
and so will
pull down
be sure not
Poor Mon
more; and
Wife and Ch
tell you mor
Edits: the P
Gaul Countr
true Godlines
the Protestan
pulled down,
how he is pe
God, say the
and lovely Form
lines, that will
swallow embrace
Godliness, must
wilt, my, mir
how many Thou

many times fearfully broke his word.

Faint-heart and *Fear-man* presented to him the danger he would be in upon many Considerations, if *true Godliness* were entertained :

For, first, They told him how contemptible *real Godliness* was grown at this present Time, being of very little credit or esteem amongst any sort and degrees of Men in the World, by reason of *Vice*, which was never more rampant; insomuch that *true Godliness* was like to be driven out of the World, and forced to fly into some hole or corner of the Earth, to hide himself. Mr. *Riches*, who is the Lord of the Manner, hath beat him away from his Door, and hateth him with a perfect Hatred; now if you entertain him, he will soon hear of it, and so will become your deadly Enemy, and pull down your Cottage, or warn you out, or be sure not to let you have a Farthing of the *Poors Money*, nor never let you to work any more; and what will become then of thy poor Wife and Children? Nay, said they, we will tell you more; Do you not hear what cruel Edicts the Prince of the ancient *Gauls* Country hath made against *The French true Godliness*? and how many of *King* the Protestant Churches he hath pulled down, and utterly demolished? and how he is persecuted almost every-where? Come, say they, 'tis that pleasant and lovely Form of counterfeit God-Papistry. *liness, that will in little time be generally embraced, and those, who entertain true Godliness, must expect to be reproached and reviled, nay, murdered.* Besides, do you not hear how many *Thousands* in *France*, and in other places,

places, who have for a long time entertained him, have turned him out of doors? they are weary of him, or afraid to own him: And is this a time for you to think of embracing him? *Poverty!* (said thay) pity your self, and have more wit, you are poor enough already, and this is the way to make you more miserable: If *Riches* will not entertain him, who hath many Advantages to relieve and help himself in distressing Times, and sad Exigencies, over what *Poverty* hath, or can promise himself, there is no ground of Encouragement for you to open to him.

Upon this poor *Poverty* resolved not to let *True Godliness* have a Lodging in his House but rather instead thereof, to put stronger Bolts and Bars on his Door. *Godliness* having waited all this while, to hear what these cursed Enemies of his would say, and perceiving thy had now done he broke Silence, and began to speak after this manner:

Godli. Well, *Poverty* I expected but little less from you, when I perceived you were resolved to hearken to those graceless

**Heart.* Villains you lodge in your *House: for they (I hear) would do theirworst to keep me out; but I shall now however, to undeceive you, answer them all.

First, As to those lazy Companions, *Sloth* and *Idleness*, who will not Suffer you to Labour for the good neither of Body or Soul, they have in part brought you into this poor and miserable condition you are in. Oh how many have they brought to beg their Bread from Door to Door! and stirred up others to Rob Steal, and commit horrible Murders, to uphold them.

them in
by wh
do, bri
the Ga
do is to
thousan
well nev
Hell; th
out their
when the
are hinde
ly and in
ny times
cy upon us
offers and
cleaving to
nable Wick
Hunger, wh
thou
to spare for
not suffer y
to cry, Yet a
little folding
Is it not fac
on fire, and
yet cannot
you are just
will not en
O remember
apposifiable S
and cast him
weeping and
And then,
Secondly,
and if you fol
you to the C

them in their loose, lazy and ungodly Lives ; by which means they have brought, and daily do, bring a number of Men and Women to the Gallows : But the greatest Mischief they do is to the Souls of Men ; for they have cast thousands into such a deep Sleep, that they well never awake till they Lift up their Eyes in Hell ; they will not suffer Men to Labour to find out their Danger, till it is too Late ; and others, when they do perceive their woful Condition, are hindered by them from endeavouring timely and in a right manner to get out ; they many times cry *Lord help us*, and *Lord have Mercy upon us* ; but never strive to take hold of the offers and tenders of his Grace and Mercy by cleaving to Christ, and leaving all their abominable Wickedness. 'Tis the *idle Soul that suffers Hunger*, who shall *Beg at harvest*, and have nothing, though there is Bread, and enough and to spare for you in God's House, yet they will not suffer you to seek out for it, but cause you to-cry, *Yet a little sleep, yet a little slumber, yet a little folding of the hands to sleep*, Prov. 24. 33. Is it not sad, notwithstanding your House is on fire, and you like to be Burnt in your Bed yet cannot through *Sloth and Idleness* rise up? you are just ready to drop into Hell, and yet will not endeavour to deliver your own Soul, O remember that Word? *Take the slothful and unprofitable Servant, and bind him hand and foot, and cast him into utter darkness, there shall be weeping and gnashing of teeth*, Mat. 25. 30. And then,

Secondly, *As to Light-fingers*, he is a Thief, and if you follow his Dictates, he will bring you to the Gibbet ; besides, *No Thief shall enter*

enter into the Kingdom of God, 1 Cor. 6. 10.

Thirdly, *Wastful*, his Brother, for all his Huffing, is almost as bad as he; 'twas this vain Fellow that brought the poor *Prodigal* to eat *Husks with the Swine*, Luke 15. 'tis he, not only causes you to waste, and foolishly spend your Money, (when you have got a little) but also your precious time, which should be improved for the good of your poor perishing Soul. *Poverty*, can it do you any harm to be taught to become a better Husband, and not to consume the little you sometimes get, amongst riotous Company, which might be a great Comfort to your poor Wife and Children? also I will appeal to my Neighbour *Morality*, whether there is any ground for you to refuse to entertain me, because I teach you to be content with mean things, hard fare, and do put you upon hard Labour, and not to run into Debt, unless you knew which way to pay it.

Ignorance is a Murderer, and hath destroyed millions of Souls, though there was a time indeed when God seemed to wink at him, *Acts* 17. 30. *i. e.* did not lay (as it were) his hands immediately upon him; but now he is left altogether inexcusable, because God hath afforded you a sufficiency of Light, to bring you to the true knowledge of Salvation, the necessity of Faith and *true Godliness*, if you would escape the Damnation of Hell. *Unbelief* I found the other day with *Riches*, and indeed I can come to no Bodies Door but I find him within; I gave a plain Character of him then, to which I refer you, if you have a mind to know what a dangerous Person he is; but however, take one word or two in answer to what he
says

says to y
Promises
they hav
you can
yet they
cessities
torious
certainly
seeks to S
it? Are
here, and
with exte
also ere lon
no God no
not seen w
the one to
Poverty, tho
Experience,
ons nor idle
ty, Marrow
good the *Love*
these gloriou
Communion
of Conscience
well as other
the time of
Poverty, the
is in Heaven,
Lazars un
sweetness of t
then lastly, h
things of min
rectly answer
not the Necess
minded, than
Charity, *Silver*

says to you against me; he affirms, that all my Promises are Fictions, being unseen things, they have no Reality in them, or things that you can never attain unto, and if you could, yet they could not answer your present Necessities. If you will give credit to such a notorious *Liar, Murtherer and Blasphemer*, who certainly, in a sly and treacherous manner seeks to Stab you at the Heart, who can help it? Are Christ's Promises of Grace and Peace here, and Glory hereafter, because not seen with external Eyes, Fictions? He will tell you also ere long, if you will believe me, there is no God nor Devil, Heaven nor Hell, because not seen with visible Eyes? he may suggest the one to you, as well as the other. Come, *Poverty*, thousands of my Children, my blessed Experience, have found my Promises no Fictions nor idle Fancies, but things full of Reality, Marrow and Fatness: *O taste and see, how good the Lord is!* And why may not you obtain these glorious good things, (*viz.*) Union and Communion with God, Pardon of Sin, Peace of Conscience, and Joy in the Holy Ghost, as well as others? They were commonly given in the time of the Gospel, to the *Poor*. Come, *Poverty*, these things are thine, (as sure as God is in Heaven, if thou wilt but let me in) poor *Lazarus* understood them, and experienced the sweetness of them, and shall to Eternity. And then lastly, have you no need of these good things of mine, because they may not so directly answer your outward Necessity? Are not the Necessities of your Soul more to be minded, than to get store of *Meat, Drink, Cloaths, Silver and Gold*? What are all these things

things to the Love and Favour of God, an Interest in Christ, and to have a Right to the Kingdom of Heaven? How soon, alas, may your Life be gone? and what good will those things do you? do you not see they perish in the using? and as they are corruptible, so likewise they can never satisfy nor fill the Desires of your Soul, nor do they suit the Necessities thereof. Consider, can any of these things make thy Soul happy? Can Gold or Silver enrich it? or the rarest worldly Dainties feed it? or Wine cheer it? No, *Poverty*, if thou hadst the things of this World in never so great abundance, yet till thou lettest me in, and makest me thy chief Companion, thy Soul will be miserable. What is it to have plenty of all good things, and no God, no Christ, no Pardon no Peace, but contrary wise, the Curse of God, Horror of Conscience, and Hell at last? Thou wilt, *Poverty*, become more happy if thou dost open the Door to me, and thou and I dwell together, then the proudest and haughtiest *Monarch* in the World; thy Comforts, inward Peace and Joy will excel theirs, and thy Riches be more abundant in *quantity*, besides the rare and excellent *Quality* of them; nay, and thy Glory will be far more Transcendent; and besides, 'twill abide with thee to all Eternity.

As touching *Carping-care*, he hath almost broke thy Heart already, he will not let thee Sleep in the Night; but by telling thee of thy Wants and Necessities, sadly disturbs thy Mind, but never helped thee to a Farthing in all his Life, and why should'st thou hearken to him any longer, he is thy utter Enemy, as well

well as m
Woe, by t
his Statu
He has
weakne
ally the
thou can
the day fo
will let th
lows thee
Mind with
Devotion
Therefore
thrust him
Distrust,
base Wretch
and this is no
truest Ligh
certainly go
are a pick o
great Master
as if there wa
of God's Con
and is he no
question the
Promises are
supply all thy
Duty, so tha
(as I said befor
think that goo
not, *Jsa.* 40. 1
And now in
few words to
heart and Fear
that would hav
and yet I am

well as mine: Hear what the Lord Christ saith, *Who, by taking thought, can add one Cubit unto his Stature*, Mat. 6. 27.

He has even eat up thy very Spirits, and weakened thy Body, marr'd thy Senses, especially the Spiritual Senses of thy Soul, so that thou canst not think one serious Thought all the day for him; nay, when *Sloth* and *Idleness* will let thee go to hear God's Word, he follows thee thither too, and so confounds thy Mind with wandring Cogitations, that all thy Devotion is spoiled, you can profit nothing: Therefore I beseech you do what you can to thrust him out.

Distrust, that *faithless Fellow*, sets on this base Wretch *Carping-care*, to perplex thy Mind, and this is not all, for he tells thee, if thou turnest *Light-fingers* out of Doors, thou wilt certainly go a Begging. Come, *Poverty*, they are a pack of cursed Villains, set on by their great Master *Apollyon*, to bring thee to Shame, as if there was no way to live, but by breaking of God's Commandment, *Thou shalt not Steal*; and is he not a *Wretch* that shall call into question the *Care and Faithfulness of God*, whose Promises are to feed and cloath thee, and to supply all thy Necessities in the way of thy Duty, so that thou shalt *want no good thing*, (as I said before) though thou possibly may'st think that good for thee, which God knows is not, *Isa. 40. 11. Psal. 34. 9, 10.*

And now in the last place, let me speak a few words to those cowardly Fellows, *Faint-heart* and *Fear-man*, *Isa. 51. 12.* these are they that would have you fear Man more than God; and yet I am ready to believe some of their

words

words take much place upon your Heart, as any thing you heard from the other.

But what reason there was, or is for it, we will come now to consider.

First, They say I am grown here of late very contemptible, and am of very little esteem or credit amongst any sort or degree of Men, *Isa.* 53. 3. and that I shall ere long be forced to fly into a Corner to hide my self, &c.

To this I answer, *first*, I never had much esteem amongst Great Men; nay, in every Age of the *World* very few gave credit to me, and now being come (almost to the end of my Travels) in the last and worst Age, I could expect no other Usage than what I met withal. How should I have any to admire and fall in love with me, when the Text positively says, *All the World wanders after the Beast*, *Rev.* 13. 3. That is, they are in love with, and admire *counterfeit Godliness*; and the truth is, I marvel not at it, because all along the false Prophets were more readily embraced than the true, and their words generally believed. *If another comes in his own name*, (saith Jesus Christ) *him you will receive*, *John* 5. 43. the reason is easily discerned, because they smooth the People up in their Sins, *1 Kings* 22. 13. 22. Alas, don't you see how *Counterfeit Godliness* gives Liberty to Men to please their sensual and brutish Lusts, teaching an easier way to Heaven, than ever I did or can, for I always taught, as at this day, the Doctrine of *Self-denial*, *Mark* 8. 34. the necessity of Faith in Christ, *Regeneration* and *Mortification* of Sin, &c. *John* 3. 5.

Secondly, Whereas they say, I shall ere long be

be

be forced
know the
it should
you, and
ness once
any Nati
the more
your Hou
and so per
Thirdly,
me, he nev
was gener
ly, he wil
warn you
me? What
to his Hou
be your Fri
Earth; *Wh
with, for
27. 10. H
which the Ph
ving to me, and
received him, I
fear the worst
you, and he is
but a little whil
made good; *To
call you out for m
Lamb he glorifica
and they sh all be
what though son
combine togethe
feet, and set up
men, should this d
this Man, the t
condone, and be**

be forced to fly into some corner ; that is, I know the fear of these paltry Fellows ; but if it should chance so to come to pass, wo be to you, and all the World besides, if *true Godliness* once finds no place nor countenance in any Nation of the Earth, and indeed you had the more need, with all speed, receive me into your House, least hereafter you find me not, and so perish in your Sins, *John 8. 22.*

Thirdly, What though *Riches* hath rejected me, he never had much Kindness for me, but was generally my *Enemy* ; and whereas they say, he will be displeas'd with you, and warn you out of your House, if you entertain me ? What then ? Christ will receive you into his House, and you were better have him to be your Friend than any Potentate of the Earth ; *When my Father and Mother, saith David, forsakes me, the Lord will take me up, Psal. 27. 10.* Have you not read of that poor Man which the *Pharisees* Excommunicated for cleaving to me, and how the Lord Jesus graciously received him, *Joh. 9. 35.* Come, *Poverty*, don't fear the worst that Men can do, God will help you, and he is above them all, and it will be but a little while before that word shall be made good ; *Your Brethren that hated you, and cast you out for my Names sake, saying, Let the Lord be glorified ? but he will appear to your Joy, and they shall be ashamed, Isa. 66. 5.* And what though some great Potentates of *Rome* combine together, to tread me under their Feet, and set up *Idolatry, Popery* and *Superstition*, should this deter you from receiving me ? Alas, Man, the time is at hand when all will be undone, and be forced to cry out, *Woe, woe, woe,*