

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,*

woe that ever they were Born! but those only, who have made me the Joy and Delight of their Hearts, *say to the Righteous, it shall go well with him; Woe to the Wicked, it shall go ill with him,* *Ila. 3. 10.* 'Tis sad indeed to see any leave me in my Adversity, but they were also Friends, and let them go, they never loved me in truth, *John 6. 66.* but do thou but kindly embrace me, and I will keep thee from falling; nay, thou shalt find me a sure Refuge and Defence to thee in the day of Distress, *Psal. 9. 9.* yea, and I will store thee with all good things, which the Rich have not; I am resolved to feast thy Soul continually, and never leave thee, unto thy dying day, *Isa. 25. 6.* Come, thee and I shall live splendidly together, notwithstanding thou art poor, if we can but get my dear Friend *Content* to dwell with us, *1 Tim. 6. 6.* What doest thou say, *Poverty*? shall I come in? But notwithstanding all that *Godliness* could say, *Poverty* would not give way to him, but began to give him reviling Words, saying, *He was Born a Gentleman, though he was fallen to decay; and that he would not suffer such Tumults at his Door;* (for it seems, while *Godliness* was praying and pressing for Entertainment, one *Persecution*, the Off-spring of *Adam's* eldest Son *Cain*, *Gen. 4. 8.* had raised abundance of lewd fellows together, to drive *Godliness* away from *Poverty's* Door:). So by the Opposition within Doors and without, *Godliness* found no Lodging there neither? yea, and escaped not without many bitter Threatnings, Execrations and blasphemous Words. Now, one reason why *Riches* and *Poverty* did not receive *True Godliness*, was, because *Consideration*

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dwelt with neither of them, who being a grave Counsellor, might possibly have given them better Advice, then to deny Entertainment to so sweet a Friend. *Godliness*, after this, began to be at a stand which way to travel next; but hearing of one *Youth*, who lived not far off, he resolv'd to see whither he might not get a Dwelling with him, because he was one that his *Commission* particularly directed him to Visit.

*Sad is the State of woeful Man I see ;
 Riches slight's Christ, and so does Poverty.
 The Snares are great which Riches does attend,
 And Poverty to Virtue proves no Friend ;
 But this poor Wretch I pity most, for why,
 He has no Portion here, yet does deny
 To entertain True Godliefs, that so
 He might have Heaven above, though none below.
 But by curst Foes he is so perplex'd, that he
 Can't find the way to true Felicity.
 Not many Rich, nor many very Poor,
 Unto True Godliness daes ope their Door ;
 But rather such, who in medium be,
 Betwixt great Riches and low Poverty ;
 This State, with Agur, Lord, I beg of thee.*

C H A P. V.

Shewing how true Godliness, finding Riches and Poverty had rejected him, in his Travels, came to a great City, where dwelt a brave Young Gallant, with whom he had a mind to be acquainted, and to take up his Lodging; shewing also how basely he was dealt withal by him.

ONE might think by this time 'twas in vain for true *Godliness* to travel any farther, not being like to find Entertainment any where, since *Riches* and *Poverty* both had refused to receive him; yet he was resolved to pursue his Journey, not being without hopes of finding his dear Friend at last called *Consideration*, whom he sought for; and coming into a famous City where one *Youth* dwelt, could not tell but he might meet with him at his House, calling to mind what Kindness young *Joseph*, *Moses*, *Samuel*, *David*, *Obadiah*, *Josias*, *John*, and *Timothy* of old, and many others had shewed him, and therefore came boldly to his Door, and desired Entertainment. Now, it appears this *Youngster* was a great Gallant, but though he had been brought up to Learning, and lived in a place where the Gospel was powerfully preached, yet was very ignorant as touching the best things, though very complaisant. And after *Godliness* had in a grave and sober manner, desired a Lodging with him, he asked him what he was, as also his Name.

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Godli. Sir, I am a Person of Noble Descent, being nearly allied to a great and mighty Prince, and my Name is *true Godliness*, being by him sent to Travel hither, to commend his Sovereign Grace and Clemency unto the Inhabitants of this City; and I have also brought along with me, (as Tokens of his eternal Favour and good Will, to such who will receive me) very rich Presents, and I shall bestow them on you, if you will be pleased to entertain me.

Youth. Your most humble Servant; I must confess I have read and heard much of you, but why do you chuse to take up your Lodging in my House, there being many grave and ancient Gentlemen near? I know not, but you seem to be one whose Company would better suit Men of riper Years.

Godli. Sir, my Master gave me Orders to commend his princely Grace and Favour unto you, (if your Name is *Youth*) besides, he hath chosen your House for my Lodging, above others; nay, and he hath made more blessed Promises upon your kind and loving Reception of me, then he hath to any besides in the World. Have you not read that word, *I love them that love me, and they that seek me early, shall find me*, Prov. 8. 17. and that word, *Seek first the Kingdom of God, and his Righteousness, and all other things shall be added unto you*, Mat. 6. 33.

Youth. As for those other things, I need them not, I have enough of the World.

Godli. Aye, Sir, but you want my Master's Righteousness, Rev. 3. 17, 18. and also a part in his Kingdom, and those are some of those



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Youth. Aye, there it is, I perceive, I must entertain you if I would have them; but I tell you plainly, your Company does not suit with my Age, why should you force your self upon me?

Godli. Why would you have a part in the Righteousness of Christ, and in his Kingdom, and not receive *True Godliness*? No, Sir, that will never be, you must believe in him, and be united to him or you will have no Lot nor Part in this matter: *He that believeth not shall be damned,* Mat. 16. 16.

Youth. Pray, Sir, do not trouble me, you are a going to Preach.

Godli. 'Tis sad you should think I trouble you, because I desire you to let me have a Lodging with you.

Youth. Sir, you will spoil all my Pleasures and sensual Delights, if I entertain you; I know your manners well enough. You will cause me also to turn out of my House my familiar Friends and Comforts, that rejoyce my Heart in these youthful Days of mine. Now, those he called his Friends, were these following, viz. *Pride, Wanton, Vain-glory, Love-lust, Ambition, Gay-clothes, Toss-pot, Gamester, Please-friend, Time-server, Scornful, Hate-good and Scoffer.*

The chief Vices that attend *Youth.*

Godli. Young Man, believe me, those Pleasures and Delights which your heart is so much set upon, are brutish, and very hateful to God, and do also abase your noble Soul, which is of a sublime Extraction. Nay, farthermore,

thermore hear what wise Solomon saith, *Rejoice O young Man in the days of thy Youth, and walk in the ways of thy Heart, and in the sight of thine Eyes.* May be you will say, O this is brave! I, but after the flash of Lightning comes a clap of Thunder, enough to make you quake: *But know, that for all these things God will bring thee to Judgment.* Your sweet Meat, young Man, is like to have sour Sauce; you will pay dear at last for all your sensual Pleasure and Vanities.

Youth. But for all your haste, wise Solomon made trial of all the Delights of the Children of Men, before he condemned them, and so will I too, as far as I can.

Godli. 'Tis true, Solomon did so; and doth he not, by the sad Experience he had of them, tell you, *All was Vanity and Vexation of Spirit?* Come, Sir, you had better believe the Poison in the Cup is deadly, than to taste of it.

Youth. Sir, pray speak no more, I have not sowed all my wild Oats yet, let me alone.

Godli. Wild Oats indeed: Come let me persuade you to sow no more of them, for 'tis but sowing to the Flesh; *and he that soweth to the Flesh, shall of the Flesh reap Corruption,* Gal. 6. 8. You had better far to sow to the Spirit. And now I will tell you what a kind of Crop you will have at Harvest, by sowing that cursed Seed, which you call wild Oats, unless by Repentance you pluck them all up again.

Youth. Why, Sir, what a Crop shall I reap?

Godli. You are like, in the first place, to reap here in this World, a Crop of loathsome Diseases; for Drunkenness, Rioting, and Whoring doth commonly produce that.

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Secondly, You will reap a Crop of Infamy and Reproach; for *Sin is the Shame of any People* or particular Soul, *Prov. 14. 34.* and it will be much if you reap not a Crop of Want and Beggary too in the end. *Thirdly*, You will reap a Crop of horrible and unsupportable Guilt, *Prov. 18. 14.* by which means your Conscience will torment and lash you after such a sort, that you will not be able to endure it, unless you go on in this ungodly Course so long, until he is seared with a hot Iron, and then you will reap a Crop of a hard, obdurate and impenitent Heart. *Fourthly*, You will reap a full Crop of all manner of foul and detestable Filth and Pollution; yea, such Corruption that will cause God to loath your Soul. *Fifthly*, You will reap also a Crop of all the fearful Plagues and Curses that are in the Book of God, pronounced against wicked and ungodly Sinners, *Deut. 29. 19, 20, 21.*

Sixthly and lastly, At the great and terrible Day of Judgment, you will reap a full Crop of God's eternal Wrath and Vengeance, a Crop of brinish, though fruitless Tears, Groans, and endless Torments in Hell Fire, *Mat. 25. 41.* Now, if you like to gather in at Harvest such Crops as these, go on and sow your wild Oats plentifully.

Youth, Sir, I intend to sow other Seed hereafter; I desire only Liberty for the Flesh in these my Youthful days; If you should chance to call at my Door when I am Old, I may then possibly see cause to entertain you; nay, Sir, I do promise you I will then open my Doors to you.

Godli. Alas, Sir, present Promises to open

hereafter to God and *true Godliness*, seldom ever ends in real Performance: He who promised to go and Work in his Masters Vineyard, went not, *Mat. 21. 30.* such who put me off with Promises, to become Godly hereafter, 'tis evident do purpose to be wicked for the present; besides, do you know you shall live to be old? or if you should, that God will send me then to knock at your Door? nay, and let me tell you, if I should then Visit you, I fear it will be to no purpose, because, Sir, you ripen apace already in Wickedness, and Sin is of an hardening Nature, evil Habits are not easily changed, the Blackamore may as soon change his Skin, or the Leopard his Spots; as you may learn to do well, *Jer. 13. 23.* and open to me when you have been a long time accustomed to do evil: Therefore open to me now.

Youth. Sir, you will raise my Spirits anon, if you leave not off your Canting the sooner; you are a Gentleman, I am sure, few or none cares for. Have any of the Rulers and Nobles of the Nations embraced you, I mean strict *Godliness*? *John 7. 48.* Why do you not see if they will entertain you?

Godli. Nay, pray be not offended with me, I seek your Profit, I will do you no wrong; you shall not lose any thing by me, if you will let me have a Lodging with you, though possibly you may lose something for my sake, but if you do, I will repay you again an hundred fold in this World, *Mat. 19. 29.* and in the World to come you shall have Life everlasting. And what though not many Mighty, and not many Noble Ones do love me, or will entertain me, *1 Cor. 1. 26.* 'Tis not because I do

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do not deserve Esteem from them, but because they are incensed against me by the Devil, and are so in love with *Vice*, my mortal Enemy. Sir, I am abused, and rendred very odious by wicked Men, as if I were a Factious, restless and seditious Fellow, *Acts* 24. 25. and this is one Reason why I am so slighted and contemned.

Youth. I, (and to speak the truth) I cannot believe but you are the cause of all the present Discord, Animosities and Confusions that are amongst us, for since you came into this Country, what Disputes, Contentions and Distractions hath here been? when *Poperie* and *Formality* was generally received in this Land, it was not thus.

Godli. I and my Children ever, I must confess, were thus censured and falsely accused, though never so Stigmatized, as now of late, *Isa.* 8. 18. *Jerusalem* of old was called a Rebellious and bad City, because I dwelt in it; and my Enemies said of old Time, Sedition had been there, and that it was a great Enemy to Kings and Governments, *Ezra* 4. 12, 15. But it is no marvel I am thus abused, considering my Lord and Master himself was loaded with like Calumnies, *John* 10. 20. being accused with Sedition, and called an Enemy to *Cesar* likewise. But let not this discourage you from receiving me into your House, for all these things are utterly contrary to my Nature, and abhorred by me and all my good Friends, and therefore pray let me come in.

Youth. It will not be for my Honour, I shall be derided and scoffed at, should I do it, and be looked upon as a foolish Person

son: Therefore pray be gone from my Door.

Godli. What if you lose the Honour of this World, I will raise you to far greater; For Honour and Riches are with Christ! yea, durable Riches and Righteousness, Prov. 8. 18. John 12. 26. They that receive me, and serve Christ, God will Honour.

Youth, Pray let me alone till another time, until I am a little Older.

Godli. Sir, my master commands you to remember him now in the days of your Youth, Eccles. 12. 1. and to remember him, is to embrace me: And let me tell you, to reject me, is Rebellion against him, who is the King of Kings, and Lord of Lords, John 12. 48. shall not what he requires you to do, be done?

Youth, I have other Business at present of greater concern, than to attend on such a Guest, take an Answer therefore, and be gone.

Godli. Nay, do not mistake your self, for to receive me, and to lead a godly Life, is Business of the greatest Concernment in the World: Were you not made and sent hither on purpose, to serve and honour your Creator? and not to live like a Bruit, to satisfy your Lust, and serve the Devil, as heretofore you have done, Isa. 43. 21. Acts 17. 27. and if you do persist in these Courses, be sure you will perish in Hell at last for evermore.

Upon this the Young Gallant was in a great Rage, and Swore *Dam him he would be revenged on him, and on all his Friends,* and never endure true Godliness more: Nay, and presently all his Companions and Attendants, who were in his House, (mentioned before) stirred him up to fall upon Godliness immedi-

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ately, and force him away. *Pride* swelled like a Toad, *Vain-glory* vaunted himself, and both bid him disdain the very Motion *Godliness* had made. *Time-server* and *Please-Friends* bid him mind what was the *A-la-mode* of the Times, and do as other Young Gallants did. *Scornful* looked with contempt upon *True Godliness*. *Toss-pot* had the Young Man away to the Tavern; and *Gamester*, after he came there, set him to play at Cards, Dice, &c. *Love-lust* enticed him to a Whore-house. *Scoffer* and *Scornful* loll'd out their Tongues at *Godliness*, jeering and deriding him shamefully: Nay, and not only so, but also made base Songs of him, crying, *Hey Boys, up go we!* And *Hate-good* commanded them all to fall upon him, and rid him out of the World; and had it not been for fear of some Neighbours, (who though they were but Moral People) he had doubtless been utterly trod under their Feet: But, blessed be God, he escaped this time also, and got away, leaving the poor Debauched Youth to himself, to gratify his own Sensual and Luxurious Appetite.

*O how perverse is Flesh and-Blood, in whom
All Vice abounds, and blossoms from the Womb:
What God commands, Youth is averse unto;
But what Hell bids, O that! 'tis that he'll do.
The Rich, the Poor, with Youth I do espy,
Acting their Parts in Life's short Tragedy:
But are they Men, or Beasts? see, view them well;
Souls they have, but what in them does dwell?
You may perceive, if you do cast your Eyes,
Or what they choose and love, and what despise.*

C H A P. VI.

Shewing how Godliness came to knock at the Door of one Old Age; as also the Cause and Reasons why he refused to entertain him.

Godliness being rejected both by *Riches, Poverty* and *Youth*, resolved to see whether he might not be entertained by a certain decrepid and feeble Person, called *Old Age*, concluding within himself, that 'twas very probable his dear Friend *Consideration* (whom he had a long time sought for) might lodge in his House; for, said he, surely *Wisdom*, though he dwell not with *Riches, Poverty*, nor *Youth*, yet doubtless he doth with the *Aged*, Job 32. 7. and therefore made up directly to his Door, where he knocked and called a considerable time, without any Answer; but at last *Old Age* enquired who was at his Door?

Old Age. Who are you?

Godli. Your real Friend, *true Godliness*, who would fain have a Lodging with you now at last?

Old Age. *Godliness*, I have heard, I think, of you, but I do not know you. Besides, I am not able to rise up from my Chair, to let you in, I have such a weak and crazy Carcase, and so full of Pain and Aches, that I have enough to do to sustain my own Infirmities: pray come another time, don't trouble me.

Godli. Alas, Father, you may not live another Day, Death may seize you before to morrow Morning, *Prov. 27. 1.* why should you put me off, I was formerly at your Door, when
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you was Young, and then you told me you could not open to me, because you had not sowed all your wild Oats, and you were too Young, and I was not a fit Companion for Youth. Moreover, you then said, when you were Old you would let me in; and will you put me off now too? pray rise and open to me.

But all the ways and means *Godliness* could use, signified nothing, he was settled on his Lees, and had such abundance of stubborn and rebellious Servants and Children, that they would not suffer him to shew *Godliness* the least Favour, *Jer. 48. 11. Zeph. 1. 12*, the Names of some of them were, besides *Weary-Limbs, Dim-Eyes* and *Peevish Hard-Heart, Impenitency, Self-conceit, Enmity, Unbelief* and *Ignorance*, with many more of the like sort; the first I named were his own *natural Off-spring*, and somewhat younger than the rest; *Hard-Heart* he had nourished and fed continually from his *Youth*, for *Godliness* found him at his House when he gave him a Visit in the prime of his days. But now he was grown a very stout, stubborn and obdurate Piece; this Fellow made *Old Age* not to regard at all, nor fear the Threats of God. And he was so void of Pity, that he stirred *Old Age* up to stifle poor *Conscience*, who kept his Accounts, and at every turn, to tread him under foot, if he had at any time so much light and power as to tell him of his Debts, *viz.* What abundance of abominable Sins he had committed against God; nay not only so, but not to regard nor pity the sad estate of his own Soul; nor did he concern himself with the low Condition of God's Church, and the Protestant Religion in this

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this dismal Hour, but would Curse and Swear, and tell many Stories and filthy Lies, and now and then be Drunk, notwithstanding he was even ready to drop into Hell, and but seldom cry *God forgive me!* and all this comes to pass thro' the evil Nature of his cursed *Hard-Heart*, and his Companions *Enmity* and *Unbelief*.

These three had also bred up another graceless *Villain* as bad as themselves, one *Impenitency*, so that all that could be said to him by *Godliness* and his Servant *Theology*, concerning the detestable Nature of Sin, and his miserable Condition, yet he could not be brought to Repent, nor to let one Tear fall for his Sins, so that that word of the blessed Apostle was made good in him, *But after thy hard and impenitent Heart, treasurest up unto thy self Wrath against the day of Wrath, and Revelation of the righteous Judgments of God; who will render to every Man according to his Deeds,* Rom. 2. 5, 6.

Ignorance was in *Young-man's* House, and in *Poverty's* House, but not such a sottish *Ignorance* as seemed to be with this *Father Old-Age*, for he told him God did not mind nor trouble himself to take notice of what Men did here below, but was taken up about high Matters in Heaven; neither indeed could he believe he saw through the thick Clouds; *Is not God (saith he) in the height of Heaven, and behold the height of the Stars, how high they are! And How doth God know? can he judge through the dark Clouds? thick Clouds are a covering to him, that he seeth not; and he walketh in the Circuit of Heaven,* Job 22. 12, 13, 14.

Moreover, he and *Unbelief* told him, though he was a notorious Swearer, Liar, and a very Drunk-

drunken Sot, that he had as good a Heart as the best, and that to hear and read some good Prayers, and to mean well, was *Godliness* enough for him. Besides, they would not suffer him to believe that God would ever cast any of his Creatures, whom he had made, into a Lake of Fire and Brimstone, for such a small frivolous thing as Sin was; nay, he was persuaded by them to believe there was no Hell at all. And as touching Heaven, they told him, there might be some such thing, and that though he might not have so good a place there as some Men, yet he should get in amongst the Croud, and find some corner or other, for Heaven was a very large place.

Self-conceit caused him to think so highly of himself, that notwithstanding all that *Godliness* could say to confute *Ignorance* and *Unbelief*, he did not mind it at all, for he said they were all Fools who troubled themselves about Sin and another World, and that he who had lived so many Years, understood better, and he knew what he had to do, and bid *Godliness* (in conclusion) hold his Prating, For (saith he) *every Tub must stand upon his own bottom*, and sure I am, God will not cast away an Old Man; I was Born a Christian, and made a Child of God, a Member of Christ, an Heir of the Kingdom of Heaven by my Baptism, (our Minister told me so) and would you persuade me to think my Condition is bad at last; no, Sir, I understand what Religion is very well: do not mistake your self, for I do not see I am much pressed by my Ordinary to strict *Godliness*. But to come now and then to hear Prayers, and receive the Sacrament, and

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and this I resolve do do; and though my Condition is rendred so bad by you, I am sure there are many in our Parish, yet good Church-Men, as bad, nay far worse than I.

Godliness by this time perceived *Old Age* was so hardened in his Sins, and trained up by *Ignorance* so long a time, that t'was next to an *Impossibility* ever to think the evil Habits he had got by being accustomed so long to those ways of *Vice* and *Ungodliness*, should ever be changed, considering he was become so *Un-teachable* and *Self-conceited*, was resolved to leave him, not thinking it was worth his time to wait longer at his Door, nor give any reply to those base-bred Children and Servants he kept in his House; for *Peevish* made him so froppish, that there was no speaking to him; remembering that word of the Prophet, *Can the Ethiopian change his Skin, or the Leopard his Spots? then may you, who are accustomed to do evil, learn to do well,* Jer. 13. 23. Yet he could not but take pity on him, considering his Age, therefore gave him this following general Reply, and departed.

Godli. Father *Old-Age*, it grieves me to find you thus blind, and hardened in your evil ways; and the rather, because I see your Enemy *Death* also standing with his Sword drawn here at your Door, ready to enter in, and Hell is at his heels. Alas, *Death*, who now shakes his Sword over your Head, will soon sheath it in your Heart. What will you do, who condemn *true Godliness* through *Ignorance*, when you come to stand before God in Judgment, there is but a little airy Breathing between you and eternal Burnings; it's better to have
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your Eyes open on Earth, to bewail your Sins, than to have your Eyes open in Hell, to bewail your Suffering, though you will not let me in now, who would make you Happy, yet you will not be able ere long to keep *Death* out, who will make you eternally Miserable.

Psalms 89. 84. 'Tis sad you will not see your Danger, till you cannot escape your Danger.

As I now stand at your Door, saying, *Open to me*, but am not let in; so you ere long will say, *Lord, Lord, open to me*, but you shall be kept out, for none but those who receive me into their Hearts on Earth, shall be received by Christ hereafter into Heaven. Those who contemn *Godliness* here, shall be condemned for their *Ungodliness* hereafter. Your poor deluded Soul, who thinks its state so good without Grace and Regeneration, will find it bad ere long under Wrath and Condemnation; *For except a Man be Born again, he cannot enter into the Kingdom of God*, John 3. 3.

This is the Day of God's long Suffering, but quickly will come the Day of your long Suffering; for he, whose Mercy you have abused while you live, will let out his Vengeance against you to Eternity when you die, *Thes. 1. 8, 9.* much to the same purpose he spoke to him, and with abundance of Sorrow, left him to perish in his Sins.

*How sad's the Case of Frail and Mortal Man,
Whose time is short, its length is but a Span!
In Youth he's Proud, Ambition then so reigns,
That he true Grace and Godliness disdains.
Virtue is then contemn'd, 'tis Vice which he
Doth make his choice, but yet does hope to be*

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When Old Age comes, another Man, for know,
 He would have Heaven, but not let the Earth go;
 But when he's Old, Sin in him's grown so strong,
 He's more averse to Grace than are the Young.
 Take heed you don't upon Old Age depend,
 Least he deals by you like a traiterous Friend.

C H A P. VII.

Shewing how true Godliness, in his fresh and
 late Travels, came into a certain Island, where
 he met with a great number of cursed Ene-
 mies; shewing the present State of the Church
 among us, and abroad in neighbouring Nations
 at this present time 1688.

TTrue Godliness having Travelled (as you have
 heard) up and down in the World for
 many Years, and suffered divers Hardships,
 and grand Affronts and Abuses, at last came,
 by the gracious Providence of God, into a
 small Isle, neither did he Travel alone, but
 like a High-born Prince, (tho' in a state of
 Exile for many years past) he had some Ser-
 vants to attend and wait upon him, who lo-
 ved him and his great Master as their own
 Souls; and above their natural Lives, their
 Names were True-faith, Heavenly-new-man, In-
 nocency, Humility, Sincerity, Temperance, Sobri-
 ety, Faithful, New-obedience, Hope-well, True-
 love, Blessed-experience, Excellent-knowledge, Chri-
 stian-courage, Vehement-desire, Godly-zeal, &c.
 with many more. Now, after he had been
 there, and was in great Esteem and Honour
 for divers Years, yet about 40 Years ago, lo

on a sudden a black Cloud came over him, and a *new War* was raised upon him, and upon all his real Friends, Servants and Favourites, which God permitted, to fulfil an *ancient Prophecy*, for the Slaughter of the two *Witnesses*, *Rev. 11.* and so, if possible, utterly suppress, root out, and destroy *true Godliness*; and in order to the accomplishing of this, there were let into the said *Isle* a multitude of Outlandish Men, called *Babylonians*, being Natives of a great City, called by that Name; so that the said *Island*, by this means, was called *Sodom*, and *Egypt*, where also our Lord was Spiritually Crucified.

Now these Enemies had divers strange and ridiculous *Orders* of Men amongst them, and all cruel Enemies to *true Godliness*, but one *Order* proved more subtle and *Implacable* than all the rest (called by some) *Loyalites*, being, as 'tis said, the *Spurious* Off-spring of one *Ignatius Loyola*, who were Men of such base Spirits, that they were content to become meer *Pimps* and *Panders* to the *great Whore*, endeavouring all ways to allure Kings, Princes and mighty Men to commit Fornication with her; and if they could not effect that, then they perswade Subjects to cast off their Allegiance to their Temporal Sovereigns, and to own the Usurp'd Power and Jurisdiction of their great Master the

*The Pope.
*King of Babylon.

Now, these Men remembering what a great Enemy *true Godliness* had been to them in the same *Isle* in former times, and how he had forced them to pack up their Trumpery and be gone; nay, and not only so, but also they

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found that he had got a great Number of the Inhabitants of the said *Isle* to side with him, against their *beloved Mistress* and great Goddess *Diana*, which they feared might stand in the way of her mounting the Saddle once again; they fought out many ways to root out and utterly destroy *true Godliness*; and this they did, by contriving divers *Plots* and *Sham-Plots*; the *first* was in the Year 1661, when they craftily ensnaring a Company of poor mis-led, Men, called *Fifth Monarchy Men*, who thought in their own time, and by their own strength, by outward force, to have erected *true Godliness* a most glorious visible Kingdom; and by this means the common Enemy took an occasion to call all the Friends and Favourites of *true Godliness*, *Traitors* and utter Enemies to Kings and civil Magistracy, which he and they ever abhorr'd: But upon this a great Persecution was raised, and many of the chiefeft Friends to *true Godliness* were Imprisoned, and some Executed, and divers Died in filthy Prisons; but after this they raised a worse Persecution, and another after that, and at last they *maliciously* and *traiterously* resolved, by a devilish Conspiracy to destroy *true Godliness* and all that favoured him, and to set up *false* and *counterfeit Godliness* in his stead; and indeed they so far proceeded, that the Friends of *true Godliness*, *viz* The two Witnesses of *Jesus* were brought under a *civil Death*, being divested of all power, Help, or Hope, and like *dead Men* were cast out by the Walls, yet God defeated their Conspiracy so far as to discover the Conspirators, (or else doubtless *true Godliness* and all his Favourites had received the

most

most fatal Blow as ever was known) but God would not have the *Dead Bodies* of his Witnesses to be put into Graves, yet divers Holy Persons were cut off by their bloody and traitorous Hands in the *West*, and also in the chief *City* of the *Isle*, but God foresaw their crafty Design, and turned their Wisdom into Foolishness, in that he made the Men of *Names*, Enemies to their treacherous *Prince*, and them also; who laboured to violate the *Laws* and *Constitution* of the *Isle*.

But lo upon this most joyful News arrived the *Lyon of the North*, whom God raised up with a mighty Spirit, and with like Success, to attempt the Deliverance of the whole *Isle*, and *True Godliness* also; which Tidings frightened the *Babylonians* and their *Prince* also, that on a sudden they all fled; and by this means (and by virtue of a Law made in favour of *True Godliness*) the Witnesses of Christ were set upon their Feet, and stood on firmer Ground than perhaps they had for a Thousand Years before, which caused no small Joy to all that feared God, and were Lovers of *True Godliness* in the Land.

And now, one would think, the Sorrows, Troubles and Sufferings of *True Godliness* were near ended, and Joy fill'd the Hearts of all that loved him: But, alas, alas, it appeared otherwise, for this glorious *Deliverance* and *Revolution* hath not had those desired Effects as might have been hoped, for altho' outward Peace and Prosperity seemed to favour the *Isle*, and *True Godliness* also, yet there were (and still continue) many causes of great Sorrow and Grief to *True Godliness* and all Godly Persons,

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so that at this very time behold and see *true Godliness* hath put on Mourning Garments, and is in a withering and declining Condition, and crys out, *O it was better with me and my Children in times past when in Egypt, under Servitude and Bondage.* The causes of this Lamentation you will have an account of by and by.

1. It rises from that gross Ignorance, Blindness and Superstition that still covers great part of the *Isle*. 2. By reason of the substituting Holy *Writ* to serve a *Secular Design*. 3. From the Consideration of the Prevalency of almost all manner of Heresies and detestable Errors. 4. Particulary by reason of that great Corruption in, and about one main pillar that upholds *true Godliness*, viz. That of Justification, and Errors in this Sense hath crept in amongst some, who pretend great Love to him; but stay, did I call this a *main Pillar of true Godliness*? I must say it is an essential part of which he doth consist; so that this one, and some other Errors, seem to strike at the very Life and Being of *true Godliness*; so that the free Grace of God, that first shone forth in the beginning of the *Reformation*, seems to be contemn'd, and a sad Cloud hath spread over this *poor Isle*, and *Popery* creeps in under a new Disguise; the internal Acts and inherent Righteousness of Man is join'd to, or mixt with the perfect Righteousness of Christ, to justify a Sinner before God; the Gospel and *free Promise* is turned into a *meer Law*, and that we are no farther Justified than we are inherently Sanctified. Now, this is to stab *true Godliness*, as it were, at the very Heart,

Heart, or it is to cut off a Limb of him.

And as these lay him a Bleeding on the one hand, so others expose him to Reproach and Shame on the other hand; some affirm that the Persons of the Elect, were actually justified from Eternity, even before they did personally Exist, and as much beloved with a Love of Complacency, before they obtain a vital Union with Christ; yea, whilst Swearers, Drunkards, Whore-mongers, Thieves, &c. as when they are Renewed, Regenerated and Sanctified Persons, and that the Holy Spirit, that unites the Soul to Christ, makes only a real, and not a relative Change, so that Justification by Faith, is only Declarative to a Man's own Conscience.

Now, it is evident, that this is directly contrary to *true Godliness*, and the Rule thereof, *i. e.* the Word of God, that says all Men fell in the first *Adam* by his Disobedience, and are all alike naturally under Sin, Death, Wrath, and the Curse of the Law or first Covenant, *Rom. 5. 12.* all being called *Ungodly, Sinners, Enemies, Servants of Sin, Dead in Sin and Trespases, Children of Wrath, without God, Strangers from the Life of God, without Christ under Condemnation, the Wrath of God abiding on them* (and on all them) *that believe not?* *John 3. 36.*

Can these things be said of Justified and Pardoned Persons? and is not Christ to be offered to Sinners, to Ungodly Persons, condemned Persons as such? or are justified and pardoned Men and Women without God, without Christ, condemn'd or ungodly, and unbelieving Persons? and because the Elect, were representatively, virtually justified in the *actual Justification of Christ*, when he was raised from the

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the Dead, were they therefore then all personally and really justified, even before they personally did Exist? Such Notions as these are raised and cried up, which cast great Contempt upon *true Godliness*.

Others also deny the *Deity of Christ* and his Satisfaction, seeking hereby utterly to eclipse his Glory; and others deny his Humanity: Some, who pretend to love *true Godliness*, affirm he is not God of the Essence of the Father, nor Man of the Substance of the blessed Virgin, being worse Hereticks than the *Arrians*; others affirm, that the *true Christ* is nothing else but that inward Quality or Light that is in the Hearts of all Men, and these *Hereticks* (as one that is come off from them, says) have deluded one hundred thousand of Souls in this *Ile*, who hardly hold one sound Principle of *true Christianity*.

Some also deny all revealed or super-natural Knowledge of God and Jesus Christ, and so would *Paganize* the whole Land, and Magnify the natural Religion of Heathen Philosophers above *true Godliness*, and the saving Knowledge of a Crucified Jesus.

4. Moreover, besides all these Abominations that respect the Principles of Religion, *true Godliness* in the fourth place is brought to a low State, by means of open Wickedness, gross Prophaneness and Immorality, which never hardly more abounded, tho' some good Men have Preached against those Evils; and others have undertaken to endeavour a *Reformation*, but to very little Success; one reason thereof being thro' the neglect of such, who are put into places of Trust, to see *Vice* and

and *Ungodliness* suppress'd, tho' the *Renowned and most Serene Prince* of the Isle hath commanded (by severe and strict Proclamation) the Laws to be put in Execution against all prophane Persons: But alas, these Evils will never be prevented until *two things* are done, (1.) Not till such Men are in *commission of the Peace*, or made Officers to do Justice, that truly fear God, and are lovers of *true Godliness*. (2.) not until the Sanguine Laws are repealed, that have long continued against several Actors of Wickedness, who are not guilty of *Treason* nor *Murder*, and other Laws are made in their room, for severe Corporal Punishment, and Work-houses erected to keep them to hard Labour, for so many Years as the nature of their Crimes may be, for this Punishment Atheistical Wretches will dread more than a Swing at *Tyburn*.

5. Another Cause is from that great Decay of the Power of Religion and strange Witherings, and want of Love one to another, amongst them that pretend to be the chief Lovers of *true Godliness*; together with those sad Contentions, Strife and Divisions that are among them; for instead of loving, they do even seem to hate and reproach one another, and because they are not all of one Judgment in some lesser points of Religion, they are strangely alienated from each other in their Love and Affections.

6. *Lastly*, The disorderly walking of Church-Members, as in not keeping their places in those respective Congregations to whom they belong, is also no small *Injury, Reproach* and *Scandal* to *true Godliness*: Members act as if they

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they were under no Government nor Covenant to God one to another, and unto the Church, but go astray from the *Fold*, by which they cast Contempt upon the Ministry where they are Members, and seem to charge God with Cruelty to them, in bringing them into a Church where they can't profit, whereas the Cause may lie in themselves, and by reason of an evil Itch they have upon them; and by this means God, no Lord's day, hath a compleat Church Sacrifice or Oblation, but a part, or but a few Persons; and that which adds to his Reproach, is that unaccountable Practice of one or two Congregations, in the great City, who countenance Rents and Schism, and contemn the Authority of other Churches, by an irregular Reception of their Members.

Now from the sense of these things, *true Godliness* broke forth into this *bitter Lamentation* here following.

Godliness's Lamentation.

HOW shall I express my Grief, or utter my Complaint? Oh, the Sorrow that seizes on my Soul! I that am the Noble Off-spring of the Universal Monarch of the whole World, the true Favourite of Heaven, the true Interest of all Nations, Kingdoms and Commonwealths; a fit Companion for Princes, and all the noble Ones of the Earth; the only Benefactor of all Mortals, that continually seek the good and eternal Felicity of their Souls, who strive to deliver them from Wrath and Judgment, and to stop the destroying Angel,

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from executing Vengeance: Should this day be thus slighted, villified, censured and stigmatized, and have all manner of cursed and detestable Evils and Abominations laid to my Charge. For,

First, I am charged with *Heresy*, an horrible Crime indeed, but 'tis no other than I was of old times accused with. But what is the *Heresy*? What my Doctrine is, is shewed in the first Chapter of this Book, to which I refer the Reader; but I may say with St. Paul, *After that way which they call Heresy, so I teach Men to Worship the God of the Fathers*, Acts 24. 14. and not to believe any thing but what is written in the *Old and New Testament*. *Counterfeit Godliness*, 'tis true, may be justly charged upon this account, whose Errors are capital, as hath been evinced again and again, by many worthy Protestants.

Secondly, I am accused to be a common *Disturber*, a meer *Make-bate*, setting one Man against another, the Father against the Son, and the Son against the Father; the Mother-in-law against the Daughter-in-law, and the Daughter-in-law against the Mother-in-law; dividing Cities, Towns and Villages, setting Neighbour against Neighbour. O, how doth this Wound my Heart! was ever any dealt with as I am? shall such things as these be fathered upon me? I do this day protest and declare before God and all the World, I am abused and unjustly charged; for I am for Peace, Unity and Concord, and always do teach it; I abhor Strife and Contention, and every evil Work, and have endeavoured to bring all Men to live in Love one with another;

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ther; but if it fall out at any time where I am received, that the Father is set against the Son, and the Son against the Father, or one Neighbour against another, 'tis not I that am the cause of it, but that cursed Enemy *Pride*, *Unbelief* and *Sensuality*, that is in the Hearts of the adverse Party, they having espoused the Interest of *Apollyon*, my grand Enemy; and alas, it will be so, unless I could connive at, or bear with those cursed Evils which are in the Hearts of Men. But can it be supposed, that *Virtue* should wink at, or side with filthy *Vice*, or true *Godliness* allow of and indulge Men in *Ungodliness*, or *Youth* join or close in with *Error*? Alas! should I do this, I should lose my very Being, and be no more what I am? For as 'tis impossible for Light to have Fellowship with Darkness, or Christ to have Concord with *Belial*, so it is for me to allow of or bear with any of the evil Enormities of the Children of Men; should my Children do it, they would at that very instant cease to be my Children; therefore let all the World bear me witness this day, that I clear my self of those foul Crimes and Calumnies that I am charg'd with. And farther, to vindicate my self, I call in my old Friend *St. James*, pray hear what he hath to say about the horrible Charge brought against me. *St. James*, pray speak to this great Case, from whence comes that Strife, Wars and Contention that is in the World? am I the cause of it? not but no

James, From whence come Wars and Fighting among Men, come they not hence, even of their Lusts that War in their Members, ye Lust and have not, ye kill and desire to have, and can not

obtain, &c. Jam. 4. 1. *If you have bitter Envyings and Strife in your Hearts, glory not, lie not against the Truth; (mark that) this Wisdom descendeth not from above, but is earthly, sensual, devilish, Jam. 3. 14, 15.*

O blessed St. James, thou hast cleared me, for I true Godliness, am the Truth, whosoever receives me, receives the Truth, the Doctrine of Truth, and the truth of Grace. But pray St. James go on.

James. *Where Envyng and Strife is, there is Confusion, and every evil Work. But the Wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of Mercy and good Fruits, without Wrangling, and without Hypocrisy.*

Godli. It is enough, I always teach Men and Women, who embrace me, to be holy, peaceable, gentle and easy to be intreated, full of Mercy, to hate Hypocrisy, and all the Deeds of the Flesh. Therefore take notice, if any, who are called by my Name, or profess Love to me, are unholy, quarrellsome, given to Strife Debate and Contention, falling out with their Neighbours, making causeless Disturbance in the Town, Place or House where they dwell, and Churches also, I do this day disown them; and indeed, 'tis they, who have in part exposed me to Reproach and Contempt in these evil days.

I am accused also with Sedition and Faction, and for being the chief Ring-leader of Sects, &c. But I may well say, with my old Friend St. Paul, (who was accused by Tertullus in like sort) being called a pestilent Fellow, and a mover of Seditions, &c. Acts 24. 5. I am clear

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clear from this evil Charge, neither can they prove this Accusation against me, I have been travelling up and down in most parts of the Earth, for almost 6000 Years, and 'tis strange, were I really guilty, that none should come forth and prove it against me. Therefore know ye, that the Doctrine of *true Godliness* the Offspring of *Jehovah*, the Darling of Heaven, do, and ever did teach upon this Account, is this, *viz.* That Husbands ought to love their Wives, Wives to obey their Husbands, Children to Honour their Parents, and Parents to carry it wisely towards their Children, and to bring them up in the fear and nurture of the Lord. Servants to obey their Masters, and Masters to carry it well towards their Servants; and Neighbours to live in love one with another, Church-Members to love one another as their own Souls, and obey their Rulers; and Subjects to obey their Prince. Did I not ever teach this Doctrine, *viz.* That all Men ought to be Subject to Principallites, to obey Magistrates, and to be ready to every good work? Tit. 3. 1. And if Christians, at any time, are, by their Superiors, required to do such things, that they conceive are contrary to the Word and Will of God, then I bid them patiently to Suffer, and not to resist, but to learn of my blessed Master, who when he was reviled, reviled not again, and when he suffered, he threatned not. But palpable 'tis, if men are bound to submit to their Superiors in all things, in Divine Matters whatsoever, then the Apostles were faulty, who in Spiritual things cry'd out, *Whether it be right in the sight of God, to hearken to you rather than God, judge ye,* Acts 4. 19. Besides,

this would cause Persecution for ever to cease, and charge all the Martyrs in every Age of the World, not only with Disobedience, but also with Folly; and then also it would follow, whatsoever Religion in any Nation, the chief Magistrate thereof does set up, must be subjected to, which sure no wise Man will say ought to be done; therefore I am for *rendring to Cæsar the things which are Cæsar's, and unto God the things that are God's*, Mat. 12. 17.

But these things are not the whole cause of my Lamentation, but there are many other Reasons. For,

1. Alas, alas, what *Ignorance, Blindness* and *Superstition* is in the Land? the *Isle* was once famous, and spewed out those *nautions Abominations*, which too many have lick'd up again: Some say there is no great difference between the Service of *great Babylon*, and that which is in this *Isle*; and that which troubles me most, is this, 'tis called by my Name, as if it appertained to my *antient Form*, which is a great Abuse of me.

2. What pestilent and poisonous *Errors* and *Heresies* are here, the *great City* seems like a *Pest-House*, where many have not only the *Plague-Sores* upon them, but also are full of the *Tokens*, sad Presages of eternal Death and Wrath in Hell.

3. How is the Glory of my great Prince eclipsed, and the Light of the Gospel darkned? how is Light taken for Darknes, and Darknes for Light, Truth called Error, and Error called Truth?

4. How doth *Ungodliness* vaunt himself, and *Prophaneness* ride rampant? what multitudes

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titudes stand ready to receive my Enemy *Un-godliness* in all his *Travels*, wheresoever he comes? the Mighty bow down unto him, and Nobles kindly Salute him, both *Old* and *Young*, *Rich* and *Poor* adore and hug him in their Bosoms, and make him their Love and chiefest Delight; no Laws of Nature, Nations, nor of Grace, will or can deter them, nor the hopes of Heaven, nor fear of Hell, whilst I am contemn'd, slighted, and trodden under their feet.

4. And O how are my Friends and dear Favourites oppressed and persecuted abroad? Alas, alas, how low is my *Prince's Interest*, brought in *France*, in the *Vallies* of *Piedmont*, in the *Palatinate* and *Saxony*, and almost throughout all Nations of *Europe*? What dismal Sufferings do my Friends endure under the last great *Nimrod* and *bloody Pharaoh*, and none say, *Deliver them*? nor can they see an end of their Sorrows.

5. But this is not all in this *Isle*, where most think the bitterness of Death is over, as to me and mine; yet, alas, what Danger am I and they in? what multitudes of *Babylonian Priests* swarm in the *Western* part of the *great City*, and throughout the Land? and what hopes have they of getting the day again? and many fear they will obtain their desire? for God is provoked by most People of this present Age, even both by Professors and the *Prophane*: A dismal Hour (my enlightned Friends foresee) is very near, but none lay it to Heart! What a multitude of my choice Friends and chiefest Preachers of the Gospel are taken away by Death in two or three Years last past? and