

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

how few raised up in their stead? certainly God will suddenly proclaim War, since he has called so many of his cheifest Ambassadors home; tremble, *O Island*, thy sortowful hour approacheth, because thou hast contemn'd me! yea, and other causes still I have of Lamentation also.

Alas, I am not only abused and laid under Reproach by my open Enemies, but also basely slighted by many of those who pretend Love and Respect to me; most indeed do but Compliment me, they speak me fair to my Face, but their hearts are not with me: Was there ever more *Godliness* professed, and less practised, and more without Doors, and less within? Did ever *Pride*, *Covetousness*, *Vain-glory*, *Self-love*, *Worldly-mindedness*, *Carnality* and *Lukewarmness*, attend any People, who called themselves Christians, Saints, and Members of Christ, as in these days? There are some, who profess Love to me, that I am ashamed of, they do me more wrong than the open Prophane. I may cry, alas, and call long enough upon many in these days; nay, beg, as it were, upon my bare Knees, to be entertained by them, and all in vain, for they will not mind me, nor take me in; I meet indeed with nothing but feigned Promises from the most of People; *I will open to you, Sir, I intend to let you in, I am resolved to embrace you hereafter, &c.* And thus I am put off and slighted from day to day. O, how long have I waited at the Doors of some of these deceived Souls, even till they are grown Old, and all to no purpose, for I have seen Death often seize and carry them away before I could get into their Houses, that

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so I might save them from Hell, (where now 'tis to be feared they are :) O, with what unkind Dealings do I meet withal ! is it not sad, that *Vice* and *Ungodliness* should be, by many, so countenanced, and I hated, resisted and contemn'd in every place, almost by every Body ? for *Riches* contemns me, *Poverty* dislikes me, *Youth* derides me, *Old Age* will not know me, *Legalist* miscalls me, *Formality* plays the Hypocrite with me, and the *Babylonians* seek to take away my Life ; I have a multitude of Enemies, and but a few Friends.

But in the midst of my *Lamentation*, the thoughts of those glorious Promises of God, concerning what he hath said of me in the latter days, does receive my Heart ; for though I have few to plead my Cause, or to clear my Innocency, and am like to be run down by *Apollyon* and his spurious Off-spring ; *Lust* and *Ungodliness*, yet I see my day is a coming, when *Sin* shall be ashamed, and *Iniquity* stop her mouth, *Psal.* 107. 42. *When the Holy of the Lord shall be esteemed honourable*, and it shall be a Reproach to the wicked. Though I am now slighted, I shall then be prized ; *Jehovah* will make my Glory to shine forth in the midst of all Nations, and my Children shall flourish in every place ; and in that day none shall dare to open their ungodly Mouths against me, nor shall I need to travel up and down to seek for Entertainment. For the knowledge of the glory of the Lord shall cover the Earth, as the Waters do the Sea. In that day there shall be upon the Bells of the Horses, Holiness unto the Lord ; and the Pots in the Lord's House shall be like the Bowls before the Altar. Yea, every Pot in Jeru-

Salem and Judah shall be Holiness unto the Lord of Hosts, and all they that Sacrifice shall come and take of them, and seeth therein; and in that day there shall be no more a Canaanite in the House of the Lord of Hosts, Zach. 14. 20. 21 Nay, and this also adds to my Joy in the midst of my Sorrow, this longed-for-day is near, and hastens greatly; 'tis but a little while, and there will be a great Alteration in the World, the Angel who enlightens the Earth with Glory, will suddenly cry, *Babylon the Great is fallen, is fallen*, Rev. 18. 2, 13.

C H A P. VIII.

Shewing how true Godliness after this, Travelled towards the City of Jerusalem, near to which was a small Village, called Religion, in which dwelt one Mr. Legalist, at whose Door he knocked shewing the Cause also why he did not entertain him.

Godliness having hitherto happily escaped with his Life thought it now full time to leave those Parts, where he had Travelled up and down a great while, and suffered many Hardships, (being generally basely slighted and contemn'd by all wheresoever he came) and to Travel into some other Country, amongst People, (if he could find such) who were not so abominable wicked; however, not such visible and open Enemies to him, as others were: And he thought within himself, it might be his best way to bend his Course towards Jerusalem, for hitherto he had wandred

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up and down in the Confines of *Affyria*, *Eduma*, *Spiritual Sodom* and *Egypt*, but so it fell out, before he entred into *Salem*, he perceived a Village lying near the City, and the Name of that town he understood was *Religon*, a Place much frequented by all true *Sioners* (for so the Inhabitants of the City of *Jerusalem* are called.) Now, he presently made up thither, and being informed, that one Mr. *Legalist* lived at the Towns end, near Mount *Sinai*, he resolved to give him a Visit, and immediately came to his Door, where with great earnestness, he knock'd, and he being within, spoke to this purpose.

Legal. Who is at my Door?

Godli. Sir, a Stranger to you, though your very good Friend, and one who would gladly have a Lodging in your House.

Legal. What is your Name?

Godli. Sir, my Name is *true Godliness*.

Legal. I wonder much you should say you are a Stranger to me, whereas I have been so long a time acquainted with you, and know you so well.

Godli. Sir, 'tis your great mistake, for I am sure you know me not, nor were you ever yet acquainted with me.

Legal. What, do I not know *true Godliness*? this is strange! do not you and I converse together every day?

Godli. Sir, I am not the Person you take me for, there is one or two more who go sometimes by my Name, and 'tis very probable you may be acquainted with them, pray what are his manners? what Doctrine I mean, doth he teach you? for by that I shall know who it is.

Legal. Why Sir, he teaches me to keep the Commandments of God, to lead a righteous Life, to do unto all Men as I would they should do unto me.

Godli. O, Sir, that is my Friend and honest Neighbour *Morality*, one that I love very well, and I am sure 'tis your great Ignorance to take him for me, he will not say his Name is *true Godliness*, for though in some things we are a little alike, I teaching the same Doctrine you mention, yet we differ exceedingly in many things. *First*, We herein agree; he says you must keep God's Commands I say so too. *Secondly*, He says you must be Righteous, I say the like. And *Thirdly*, That you must do unto all Men as you would they should do to you, I say the very same, it being my Master's own Doctrine.

Legal. Why, wherein then, Sir, pray do you differ?

Godli. He teaches you to seek Justification by doing, but I only by believing: He by keeping the Law, or by living a sober and honest Life, I by God's free Grace, through the Merits of Christ.

Legal. What is that Friend you say, are we not required to keep the Law of God?

Godli. No, Sir, you ought to keep it as far as you are able, though not as it is the Law of Works, but as 'tis the Law of Christ; but you must not Look for Righteousness and Justification by your keeping the Law in any sence, (it was on this very Block the Jews of old stumbled and were broken in pieces) because you have sinned, and daily do break the Law; and the Least Transgression thereof exposeth

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Legal. I know I cannot perfectly keep the Law, but I will do (by the help of God) what I can, and wherein I, through weakness do transgress the Law, God is merciful; and I trust he will forgive me.

Godli. Forgive you! why, he hath said he will *in no wise clear the Guilty*; moreover *what the Law saith, it saith to them that are under the Law, that all Mouths may be stopped, and the whole World become guilty before God, Rom. 3. 19.*

Legal. What do you say? will not God forgive me, who am a Penitent Person? O what a horrible Doctrine is this! I believe he will not forgive the Impenitent, and they are such guilty ones only that the Scripture speaks of.

Godli. Mistake not, Sir, all are guilty, all have broke the Law or first Covenant, all are under Sin and Wrath; 'tis not your Repentance will do; God will not forgive any Man, let him be who he will, except he believes in Jesus Christ, and takes hold of the Merits of his Blood, *for as by the Deeds of the Law no Flesh shall be justified*, so God will not pardon your Sins, notwithstanding your Repentance, as a simple act of his mercy, unless you fly to him through Christ, who hath satisfied his Justice; for what you say renders Christ's glorious Undertakings void and unnecessary; and so does cast a great Reflexion upon the Wisdom of God, in sending his Son into the World.

Legal. How do you make that appear?

Godli. Do you not say you will do what you can to keep the Law; and wherein you transgress, God will, through his Mercy forgive you? Now, if God doth accept of your Obedience in

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keeping the Law, and forgive all your Deviations, as a simple act of his Mercy, and that hereby you are justified and accepted by him, why then did he send Jesus Christ into the World, to die the cursed Death of the Cross? For if by this way Righteousness and Salvation is attainable, it is evident Christ is Dead in vain; for could not God have done all this if Christ had never come? Thou art a wretched Creature, and therefore look to Christ, or thou art undone.

Legal. Why do you tell me of Christ? do you take me to be a Sinner like

A great Legalist spake thus not long since.

other Men? *Am I as this Publican?* I have all my days lived a holy and blameless Life, and therefore shall be justified.

Godli. I am ashamed of you; you have, 'tis evident, a slight Esteem of Christ.

Legal. Nay, Sir, do not mistake me neither; I do not think my Righteousness justifies me any otherwise, than thro' the Merits of Christ.

Godli. Sir, you err exceedingly; 'tis not your personal Righteousness, no, not thro' Christ's Merits, that does justify, but the personal Righteousness of Christ, received by Faith alone. Alas now you discover indeed what a great Stranger you are to me; you are one of those just Men, it seems, that never went astray; or righteous ones, that Christ came not to call. Alas, I always do declare and testify, that all Men must perish without Faith in Christ. Doth not the Text positively say, *He that believeth not shall be damn'd*, Mark 16. 16. *He that hath the Son, hath Life; and he that hath not the Son, shall not see Life, but the Wrath of God abides upon him*, John

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3. 36. Sir, *There is no other Name given under Heaven, whereby Men can be saved, Acts 4. 12. Another Foundation can no Man lay, than that which is laid, which is Jesus Christ, 1. Cor. 3.*

Come, let me into your House, and I will expel these dark Clouds, and teach you another kind of Doctrine; I will help you to be holy, and not to depend upon it; to be righteous, but not to trust in it; I will lead you to say, *In the Lord have I Righteousness*; and that he is made of God Righteousness, &c. I tell you plainly, I cannot speak Peace to you; but if I come into you, you must turn out of your House those helpless and unprofitable Servants you have got.

Legal. What Servants would you have me turn out?

Godli. Why, you must turn *Moses* out. Do you not read, he was not to abide in the House for ever? *Mr. Misbelief*, and *Good-opinion* and *Self-righteousness* you must turn out. Nay, in a word, you must also remove your Dwelling farther off from Mount *Sinai*: for look about you, be gone quickly, for I see dreadful Flashings of Lightning, the Mountain seems to be all on Fire: And heark! dont you hear it Thunder, *Legalist*? God is Angry with you, Sir, there is no seeing of his Face, but through a Mediator.

Legal. What! must I turn holy *Moses* out of Doors?

Godli. Aye, Sir, that you must: dont you remember, that those who said they were *Moses's* Disciples, cast out the poor Blind Man that received my dear Master? 'Tis not *Moses* nor *Elias*, but Jesus only, that must dwell with you: Nay, and you must cast out *Blind-zeal*, *Ignorance* and *Legal-heart* too, for these are dange-

dangerous *Fellows*; and in their room I will place *True-zeal, Right-faith, Broken-heart* and *Good-understanding*. Nay, Sir, and let me tell you, if you do not, and that quickly, expel these out of your *Tabernacle*, you will be undone, and perish in your *Sins*; for notwithstanding your great hopes of *Heaven*, they will soon thrust you down into *Hell*; for *Publicans* and *Harlots* go into *Heaven* before you.

upon this he began to be very angry, and gave *true Godliness*, hard words, calling him *Libertine* and *Antinomian*, one that *true Godliness* does as little love as he: Moreover, *Mr. Legalist* told him, that he was sure, that he whom he had already received into his *House* was *true Godliness*; and, faith he, you are but an *Impostor*, and in a great *Rage* bid him be gone from his *Door*.

Upon this, *Godliness* perceiving *Mr. Legalist* was so wedded to his own *Opinion*, that there was no hopes of getting *Entertainment* in his *House*, he left him, and travelled a little farther into the *Town*; being told one *Mr. Baxterian* lived not far off, with several others, thought to be sound *Christians*.

*Sad case, most Noble Prince! what travel stik
From Place to Place, and yet is there none will
Thee embrace? what, not in such a town?
Doth Legalist thus basely tread thee down?
Nay, of all Men, I see there's cause to fear,
He never will, bless'd Prince! to thee adhere:
What, slighted by Professor and Propbane!
Where's then the Man who will thee entertain?
Some Men are blind, and therefore perish do:
And those who think they see, these perish to.*

C H A P.

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C H A P. IX.

Godliness no sooner saw Legalist leave him, but to another Man, of a strange Countenance, came up to him, and it appears he was a Baxterian.

Godliness, What are you, Sir?
Baxterian, Why do you ask me such a Question? do not you know me? this is strange, when indeed I and you have been so long acquainted!

Godli. 'Tis your mistake, Sir, I am sure you are a Stranger to me; I will not, nor cannot own you to be a Friend of mine.

Baxt. Why? not own me, who am the only Man for *Godliness* and *Righteousness* perhaps of all you have ever met with in all your Travels!

Godli. What *Righteousness*, Sir, are you for?

Baxt. I am not for *Legal Righteousness*, but for *Evangelical Righteousness*.

Godli. What is that *Evangelical Righteousness* you speak of?

Baxt. Faith and sincere Obedience to the Gospel, by which, thro' Christ's Merits, I expect to be justified, so far as I am enabled to walk up to the *Rule of the Promise*, God having received a full Recompence by his Son's Obedience, for the breach of the severe Law of perfect Obedience; he has removed that Law, and our dear Saviour has merited a *mild Law of Faith and sincere Obedience*; and now, if we obey this *new Law* and sincerely serve the Lord, we shall be justified in his sight, and eternally be saved.

Godli. I thought I was not mistaken in you,
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I concluded, that this is that you call Evangelical Gospel or the only justifying Righteousness, which shews what a dark Cloud you are in, and how Erroneous you are, whilst you go about to establish your own inherent Righteousness.

Baxt. It is the Righteousness of God, viz. That Righteousness he hath chose, and will accept of, instead of a perfect Righteousness to the Law of works.

Godli. You err exceedingly, and are ignorant of the Righteousness of God, and go about to establish your own Righteousness as the Jews did, *Rom.* 10. 3. 'Tis Christ's Righteousness, or his Perfect Obedience only, that justifies a believing Sinner, exclusively of all his own inherent Righteousness, *Rom.* 4. 5, 6. *Rom.* 3. 27. And 1. 'tis called the Righteousness of God, because Christ is God. 2. As well as that Righteousness that answers the Rectitude of God's Holy Nature and Holy Law. And 3. Also because God only found it out, and will accept of no other Righteousness to justify a Sinner, but this only.

Baxt. I expect to be justified by the *new Law of Grace*, or Gospel Righteousness; my Hope and title to Heaven is my Obedience to this *mild Law*, which Christ hath purchased, that is his Merits, and my sincere Obedience, is the matter of my Justification.

Godli. Your Gospel is none of the Gospel of Christ, nor can you be justified by such a Righteousness; for if your Righteousness be mix'd with the Righteousness of Christ, it renders the very Righteousness of Christ imperfect, and full of spots, as an *old piece of Cloth*

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Moreover, the Law of perfect Obedience, resulted from God's pure Nature, and not only from his Sovereign Will and Pleasure, and remains also the same for ever; Christ has not removed it, tho' he has removed it as a Covenant of Works, yet not as a Rule of Obedience. Friend, this Doctrine of yours is against my very Being, and it has almost ruined me, putting me to Shame and Contempt: And, Sir, know, if God's Holy Nature is such, that he could accept of imperfect Obedience sincerely performed, why he did not give such a Law at first? and so have saved the Life of his own Son whom he sent to satisfy for Man's Disobedience to his Holy Law, to shew his Nature, *i. e.* that he is *Just*, as well as *Gracious*. Sinners are justified with out Works done by them, or Righteousness wrought in them.

Baxt. I approve not of you nor of your Travels; Does not St. *James* say we are justified by Works? that Justification that *Paul* speaks of, and *James* speaks of, I affirm is one and the same, and to be justified by Faith, according to St. *Paul*, and by Works, according to St. *James*, is all one; for Justification by Works, springing from Faith, is Justification by Faith.

Godli. Sir, the *Popish Doctrine of Justification* is as good as yours; *Paul* speaks of the Justification

See Mr. Clark of Wickham's late Book of Justification, pa. 71. these are his words.

fication of a Sinner at God's Bar, thro' or by Christ's Righteousness; *James* speaks of the Declaration and Manifestation of the Justification of a Man to his own Conscience, or *Paul* speaks of the Justification of a Person before God; *James* of the Justification of the Faith of that Person; and is this all one?

I will not, Friend, argue with you any longer, for you are one of the Persons that cause great Sorrow and Lamentation to me; but lo I see another Man here, who also Smiles, I perceive, while we talk together. Friend, why do you smile? this is no laughing Matter, I do not like your Countenance.

Antinomian, (for so he is called, it appears) Sir, I do not smile at you, I greatly approve of what you speak, but I smile at the Ignorance of these *Baxterians*, they are very Erroneous about Justification, and darken the Doctrine of Free Grace.

Godli. I am afraid you are not found in this point as well as he is not; pray, Friend, what do you believe about Justification?

Antino. I believe all the Elect are personally and actually justified from Eternity, and beloved by the Lord, with a love of Complacency, before they believe, even when Swearers, Drunkards, Whore-mongers, &c. as they are after called and sanctified.

Godli. You certainly are a Person very corrupt in your Judgment, whose Doctrine Jesus Christ loaths; besides, you talk as if you understand not common Sense; can any be actually and personally justified before they actually and personally be or do exist? I grant, Friend, that all God's Elect decretively were justified from
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Everlasting, that is, God did decree to declare and pronounce all his Elect, when they came into the World, and were united to Christ, just or justified Persons, acquitted free, and ever discharged from Sin, and Condemnation.

2. Also they were all representatively justified, as considered in Christ from Eternity, by him *who calls things that are not, as if they were*, but actually and personally, they could not be: Nay, Friend, did not all the Elect fall under Condemnation, and the Wrath of God, and Curse of the Law in the first *Adam*, and also personally and actually when they personally did exist.

Antino. Yes, I cannot deny that, yet the Elect were all actually justified from Eternity.

Godli. What, actually and personally justified, and yet actually and personally condemned at one and the same time! this is strange! and now, that *Adam*, for his first Sin, fell under Wrath and Condemnation, is evident; and he being a *Publick person*, all the Elect were brought under the same Condemnation, and that Sin is charged upon, and imputed to all Persons, as they come into the World, and partake of his corrupt Nature, and so are Children of Wrath, as well as all others are one, so by their own actual Transgressions, and so abide until they are transplanted out of that dead Root, and are implanted into Jesus Christ, and partake of a virtual Union with him, *John 3. 18, 36.*

Can Sin and Righteousness be imputed and charged upon a Person at the same time? or are Unbelievers justified Persons? tho' God justifies the Ungodly, yet do they remain ungodly

godly when justified before God, who are now sanctified, tho' they may in order of Nature yet not in order of Time.

Antino. The words in the *Old* and *New Testament*, whereby Imputation is signified do both of them signify an *Act* of the *Mind* and *Will*, an *immanent Act*.

Godli Friend, 'tis true, sometimes when they are spoken as they relate to Men, they do so signify; but they are not so taken when attributed unto God, but do always hold forth a transient *Act*, and not an *immanent Act*, as *Gen. 15. 6. Gen. 38. 15. Numb. 18. 27. Psal. 32. 1. Psal. 106. 31. Rom. 4. 6, 8. 2 Cor 5. 19.* nor can any place be produced, relating to God as his *Act*, where it is so taken; for it will otherwise ascribe a fallible Judgment unto God, to say that he imputeth not Sin to a justified Person; that is to say, he judgeth and esteemeth them not to have sinned, for God's Judgment is according to Truth; and therefore such as have sinned; he looks upon them as such as have sinned, and he cannot esteem them such as never did sin, tho' if he will justify and pardon them, and deal with them as with such as have not sinned; and in this sense he imputeth it not to them whom he justifies, and actually pardoneth; to justify or acquit a Sinner, implies he was before guilty, and condemned; and that thus it was with all the Elect, before they were united to Christ. The Word of God testifieth, and so doth the Holy Ghost, also by Convictions, when he first works upon the Hearts and Consciences of Sinners; therefore your Notion charges the Holy Ghost to be a Liar.

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Antino. *That which doth secure Men from Wrath, and whereby they are discharged and acquitted from their Sins is Justification; and by this immanent Act of God all the Elect are discharged and acquitted from their Sins, and secure from Wrath and Hell.*

Godli. You do not argue well, I shall distinguish upon your First Proposition, *i. e.* that which doth secure presently, actually, fully, and formally from Wrath, without any other cause *intervening*, is Justification; but I deny that Election doth presently, (as an immanent Act in God) actually, fully and formally discharge the Elect from Sin, Guilt and Wrath; no, it is but a purpose in God so to do, were they not really guilty or charged from Eternity, or did not God as much decree to charge his Elect with Sin, as he decreed also in and thro' Christ, to acquit, justify or pronounce them discharged and free from Guilt, Sin and Wrath. Sir, the Elect are *born in Sin, and Children of Wrath by Nature*, which they could not be, if their Persons were justified from Eternity, and so continue until effectually calling: Also was not the Death of Christ a necessary cause intervening between this Decree and their Discharge, for which they are discharged, and without which they could not so be? and doth not the Work of the Spirit, in uniting them to Christ, intervene also? You must therefore distinguish betwixt God's Decrees and Execution of them.

Election and the Death of Christ, 'tis true, secures them from the Execution of God's Wrath, but it did not secure them from falling under the Sentence of his vindictive Wrath and Justice

Justice, and 'tis true, Sin shall not be imputed to them, to their Damnation in Hell, Election secures them from that; therefore when Paul saith *Who shall lay any thing to the Charge of God's Elect?* Rom. 8. 34. he speaks of such of them that are in Christ, *vers.* 1. or are effectually called, *vers.* 29. 30. namely elect Believers; for you dare not deny but the Law of God doth lay heavy things to their Charge before, and what the Law of God doth, God himself doth.

Antino. You darken the free Grace of God, and make Faith a cause of our Justification, which I deny.

Godli. I will forbear to shew the great Absurdities of your Notion; 'tis well known what vile Effects it hath had on some Persons of late.

Friend. I deny Faith to be any Cause or Condition of Justification to be performed by the Creature, and such as do assert it is, I dislike as much as I dislike you.

Faith is the Instrument I do own, by which (when the Spirit is infused into the Soul) the Creature, receives Christ and his Righteousness, yet the Spirit (or rather Christ, by the Spirit) I affirm does apprehend the Sinner, before the Sinner can, by Faith apprehend Christ, tho' the Union is not mutual or compleat, until the Soul is reconciled to God, as well as God is reconciled unto the Soul. Friend, dare you say, that actual Justification of a person is without Faith? you may (should you so say) affirm Men have Life in them who never eat Christ's flesh, nor drank his Blood, which the Lord Christ says positively they have not, nor can have. Friend, were the *Israelites*, who were *Stung with firey Serpents*, heal'd before they look'd

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up to the *Brazen Serpent*, and were they to look up unto it only, to know they were healed, for so your Notion teacheth Men to believe.

Moreover, doth not a vital Union with Christ make a *relative Change*, as well as a *real Change*?

Or, are the Elect no otherwise *dead in Sin* and Trespases by Nature, and Children of Wrath, but in their own Consciences? how then is it said, they were so as others are, by *Nature Children of Wrath*? and must not Ministers Preach the *Gospel* to all as undone, naked and miserable Sinners, and affirm they are condemn'd, and that the *Wrath* of God abides upon them, and on all that believe not in Christ: Or, Sir, are justified Persons naked? or do you see your Error?

Antino. I tell you, I like you not, nor do I regard what you say; I am for *free Grace*, *God sees no Sin, nor ever did in his Elect*, nor need they mourn for Sin, nor doubt, nay, tho' they are ungodly, their State is good, say what you will?

Godli. You are such, who expose me and my Friends to Reproach, your *Doctrine*, alas, tends to *Looseness* and *Ungodliness*. I also hear, that your *Preachers* never *Pray* for Pardon of Sin, and also tolerate ignorant People to rend themselves from the true Churches of Christ, and will hardly allow any to be true Ministers but themselves.

Those of your Communion I see are just like the *Church of Laodicea*, i. e. *encreased in Goods*, and have need of *nothing* in their own sight, *not poor in Spirit*; for doth it not appear 'tis so, when your *haughty Preachers* are so full, that

they need not confess their Sins, nor ask Pardon of God? for it seems some of them never doth this.

What, tho' Believers, as to Vindictive Wrath and Justice, are Pardoned for ever, as to all Sins past, present and to come, must they not therefore beg Forgiveness? may they not desire God to impute Christ's Righteousness to them, because they believe God doth do it? and may they not also Pray that God would pass by their common Infirmities, as a tender Father, and not chasten them.

Moreover Friend, is not that an *evil Notion*, that renders Sin in the Elect, a small and trivial thing in the sight of God? nay, that he sees no Sin in them, nor doth regard it at all; and this because he doth not so see it, as to let out his *vindictive Justice* against them for it, or doth not require Satisfaction for it at their hands, he beholding them in the Righteousness of his Son.

But doth it from hence follow he is not offended with them for their Sins, and as a displeas'd and griev'd Father, will not chastize them? Certainly your Notion opens a Door to *Looseness* and *Licentiousness*, which is against my Nature and very Being, *Friend*, I know what your Evasions are; but I will leave you, and at this time talk no more with you.

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Shewing how Godliness came to one Mr. Formalist's Door, who bid him very welcome; but he suspecting his Integrity, and that he harboured divers grand Enemies of his, particularly one Hypocrisy, refused to go in: Also how Hypocrisy came to be discovered; wherein you have his Character, or a clear and compendious Description of him; shewing likewise how Mr. Formalist at last refused to entertain true Godliness.

Godliness being (as I told you) inform'd, that there was another great Professor living in this Village or Town of Religion, he thought it was convenient for him to see whether he might not get a Lodging in his House, because he was a Man whom all the Neighbourhood said had a great Love to true Godliness; nay, many verily thought he had for a long time taken up his Lodging with him, and wondred when they heard him ask for his House, (for by that means they perceived he was a Stranger to him) but it was a considerable time before he could find where he dwelt. For it appeared he was called by another Name, viz. Devotion; but at last coming by one Man's Door, and by another, he heard a Man at Prayer, and he spoke so loud, that all who walked along the Street, with much ease might hear him; he then presently concluded, it was very probable he might dwell there; and to his Door he came, and knock'd as he used to do, and was soon heard.

Formal. Who's there?

Godii. My Name is true Godliness.

Formal. True Godliness, pray Sir, come in; there is none in all the World I love more dearly; the best Room in all my House is at your Service; pray where have you been, and what News do you hear? are the *Imperialists* and *Turks* at Peace, and all things adjusted? how goes things in the World? how doth it fare with our *poor Protestant Brethren* in France? what News from Scotland? when will the times be better? Many such Questions he asked, and professed abundance of respect to true Godliness, and (as you heard,) bid him come in, but never went about to open the Door. Godliness, was grieved to find him so full of words; but more especially because he took up his time, and troubled his Head so much to enquire after News, nay, and that too, when he should open to true Godliness; and just upon ending his Devotion, for it appears he had newly done Prayer; yet nevertheless Godliness very coldly answered him to this purpose.

Godli. Sir, as to your first Question, I answer, (being willing to enform you where I have been) I have wandred about from place to place, to seek Entertainment, I mean a fit and convenient Lodging for a little time, for it will not be long e're I have done travelling; but I am fallen into such an evil and perilous time, that scarcely any Body will shew me the favour as to take me in, and make me welcome: *Riches, Poverty, Youth and Old Age* have all refused me, and shut their Doors most basely upon me; and since I came into these Parts, and particularly to your Town, where every one concluded I should be most kindly embraced, the very first Man I came to hath denied

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denied me Entertainment, nay, and not only so, but also called me at his pleasure.

Formal. What Man's that, for God's sake?

Godli. Friend, don't take God's Name in vain, I cannot bear it: but to answer your Question, the Man is called *Legalist*.

Formal. O, Sir, there is not a Man in all this Town more haughty, proud and conceited than he; he concludes, I warrant you, that he hath *Godliness* enough already; he makes, in truth, the whole of *Religion* to consist in Principles of *Morality*: I have heard him say, That if a Man do lead or square his Life but as near as he can, according to the Law of the *Ten Commandments*, not being guilty of gross *Sins*, or wilfully breaks any Precepts of the *Two Tables*, he shall be saved: Now he never considers all the while the necessity of Faith and Regeneration; and although he trusted thus to his own *Righteousness*, yet I could pick many holes in his Coat, for he is a very worldly, proud and passionate Person, nay, and he himself confesseth he is a Sinner, and yet would be justified by the *Law*; whereas you know the least *Sins*, *Lusts* of the Heart, and *evil Thoughts*, are a breach of it, and the smallest breach is Death and eternal Wrath, without a Compensation made to offended Justice; and none was able to do this, but Jesus Christ, and none have the Blessing of his Undertaking, but such only who do believe.

Godli. You seem to have a good *Understanding*, and can talk well, but how comes it about you let me stand all this time at your Door? is this your Kindness to me? what signifies your *Knowledge* and *Parts*, except you entertain true *Godliness*?

Formal. I have opened (you may perceive) to you already, you are in my Affections, and I will farther open to you; pray come in.

Godli. Nay, do not mistake your self, you have opened to me in one respect, but not in another; you seem to like my Form but not my Power; my external Rites, but not my internal Life. I am indeed received into your Head, but not into your Heart; I may be, in your Judgment, worth imbracing, but your Will consents not to receive me; you like my Garb, but love not my Person; you are (I know) a Professer of me, but not a Possessor of me: The Truth is, I suspect you.

Formal. Suspect me, Sir! for what?

Godli. That you have one or two implacable Enemies of mine hid secretly in your House.

Formal. Who I, Sir! God forbid I should hide any cursed Enemies of *true Godliness*: Who are they? pray tell me their Names?

Godli. *Old-man, Carnal-affections* and *Hypocrisy*.

Formal. As touching the *Old-man*, there is no Christian (you know) can be quite rid of him; but God forbid I should shew him any Countenance: And as to *Carnal-affections*, in this you do Mistake, for my Affections are Spiritual. But why should you think I harbour *Hypocrisy* in my House? I will assure you there is none in all the World I hate more then that base Fellow, for I know God abhors him; and shall I shew Countenance to him? Lord, far be it far from me!

Godli. Nay, *Formalist*, be not too confident, 'tis not your bare denial of it which is sufficient to acquit you of the Suspicion I have of you upon this account; but since you deny it, I will

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Will see if I cannot find him out, for you have a certain *Officer* in your House, who I am sure can make a righteous Decision, if he be not basely corrupted and blinded by your pretending so much *Love* and *Zeal* to seeming *Holiness*. I know he will not flatter any Man, but speak according to his Light and Knowledge impartially at all times. Sir, I will appeal unto him.

Formal. What is his Name?

Godli. His Name is *Conscience*.

Upon this Conscience was called, and enquired of after this manner:

Godli. *Conscience*, I do require you in the fear of God, to answer me a Question or two concerning your Master; doth he not secretly lodge and hide one in his House called *Hypocrisy*? for I very much suspect him herein to be guilty; what do you say?

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Consci. Sir, if you please to give me his Character, or give me some certain Signs of his Behaviour and Properties, whereby I may know him, I will faithfully discover all that I understand as touching this matter.

Godli. *Conscience*, I thank you, you speak like an honest Man, and indeed I have always found you *Impartial* according to your Light: I will then give you such a Description of this subtil and deceitful *Enemy* of mine, that you cannot well mistake; and this I shall do by propounding a few Questions to you.

First, Sir, was he ever throughly wounded in the sense of Sin as 'tis Sin, being convinced of the ugly and abominable nature thereof, there being nothing in all the World more

hatefull to God than that, not only convinced of the Evil which does attend it, or is the Fruit of it, but also of that cursed Evil there is in it, it being utterly contrary to the holy and pure nature of God, a breach of his Law, and that which hath made a breach between *God* and *Man*, and basely defaced the Image of God in him, and is the absolute Cause of all that abominable Enmity that is in his Heart against *God* and *Me* his blessed Off-spring; and also makes Man in love with the ways of the *Devil*, nay, to be like the *Devil*, conformable to him, and to do his *Will*?

Secondly, Is there no one Sin that secretly he loves and lives in, (the evil Habits never being broken?) have you not found him now and then telling a Lie for his Advantage sake, or in telling of Tales or Stories, adding to them, to please the *Company*, or to excuse *himself* when accused of this or that, that so he may gain Credit? Is he not sometimes overtaken by Drunkenness? is he not Proud, minding more the Honour, Praise and Applause of Men in what he doth in Religion, than the Praise of God? is he not *Covetous*? doth he give according to his Ability to the *Poor*? doth he not Rob *God*, to serve the *World*? I mean neglect *Learning* of *God's Word*, and other indispensable Duties, for Worldly Profit sake, and so prefer the *World* above the *Word*? doth he never in Trading offend you, in speaking better of his Commodities than they deserve? is not the *World* more in his Love and Affections than *God* and *Jesus Christ*? does he always give good and just Weight and Measure, and not take unlawful Profit? doth he not make Gain of

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Godliness, and use Religion as a Cloak; to cover his secret Sins? doth he concern himself for the Interest of the Gospel, and by his Open-heartedness shew upon that account he loves Christ above Son or Daughter? is he resolved to part with all rather than to Sin against God, and to offend you his poor *Conscience*? doth he see more Evil in the least Sin, than in the greatest Suffering?

Thirdly, Doth he desire as much to have his Sins mortified as pardoned, to be made *Holy* here; as well as *Happy* hereafter? is he as much in love with the Work of Holiness, as with the Wages of Holiness? doth he love the Word of God because of the *Purity* of it? is he willing to bear the Cross as well as wear the Crown? to be with Christ in his Temptations here, as well as with Christ in his Exaltations hereafter? to live to God on Earth, as well as to live with God in Heaven?

Fourthly, Is he the same in private as in publick? doth he not rest satisfied upon the bare Performance of *Duty*, not minding whether he hath met with God or not? doth he pray in private, as if Men saw him, and in publick, as if God saw him? doth not his Satisfaction more lie in his asking of God; than in his receiving from God? does he not seek more for suitable Words in *Prayer*, than for a suitable Heart? doth he not study more for acute Expressions to affect the Hearts of others, than to meet with powerful Impressions upon his own? doth he not lengthen his *Prayers* before others, and hurry them over in private? doth he as much endeavour after what he needs from God, as that which he needs of God?

Fifthly, Can he bear Reproofs kindly for his Faults, and take them patiently? nay, and esteem him his greatest Friend, who deals most cordially with him? is he ready to take Shame to himself, and give glory to God? can he be contented in the ways of God, though he meets with little sensible Comfort from God, nor outward respect from Saints?

Sixthly, Doth he as much desire to have his Heart filled with Grace, as his Head with Knowledge? doth he take as much care to make the Glory of God his end in what he doth, as the Command of God his ground in what he doth?

Seventhly, Is he not more severe in pressing the lesser Concerns of Religion, than in urging the greater? doth he not require those Duties of others, which he himself is loth to practice? is he not more curious to know other Mens Conditions than his own?

Eighthly, Hath he received a whole Christ with a whole Heart? First, a whole Christ comprehends all his Offices, and a whole Heart comprehends all his *Faculties*? hath he received Christ, not only as a Priest, to Die for him, but also as a prince, to rule over him? doth he obey all Gods precepts, as well as believe all Gods Promises? secondly, as to his *Faculties*, his Understanding may be somewhat enlightened, but his Affections may be Carnal, and his Will oppose me, being averse to true *Godliness*? is not his *Heart divided*? Come *Conscience*, I do now command you, in the presence of the Great and Dreadful God, who searches all Hearts, to make a righteous Decision, tell me plainly, is my Enemy *Hypocrisy* here or no?

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By these brief Hints you may easily know him.

Conscience, Sir, I must confess *Hypocrisy* is here; now I have found him out; nay, Sir, and he hath hid him secretly in his House ever since he came to live in this Town *Religion*; he is seemingly Holy but really Wicked; he loves the *Face of Holiness*, but is without the *Grace of Holiness*; his greatest Care hath been to wash the out-side of his *Platter*; if he can but keep his Name from being reproached by Men, he cares not though his Heart be grievously defiled before God. Should I tell you of all those Lusts which he harbours in his Heart, and what favour he shews to that *Old Man*, (you mentioned before) I should quite shame him; he is a Saint indeed abroad, but a Heathen (to say no worse) at home, he prays, hears and reads, but 'tis to keep up his Credit, Name and Esteem amongst many Christian Men of this Town; for I have often found him very weary of these Duties, God knows it as well as I, nay, Sir, he would seldom pray at all, were it not to quiet me, for he doth not love my Lashes; besides, he performs them with a sad, cold, dead, carnal and lifeless Spirit; he is much for the lesser things, of Religion, (as you minded) he keeps a mighty stir about *Mint, Anise* and *Cummin*, but quite neglects the greater and more weighty things; nay, there is one thing more I will tell you, as he does not love *strict Godliness* himself, so his Heart is ready to rise against all such who out-do him. Sir, he is a meer *Dissembler*, yet he would be thought as Religious a Man as any in the Town: I find him also much abroad, finding of Faults in others, or espying the Mote that is in his Brothers

ther's Eye, but never minds the Beam that is in his own; nay, and he is ready to fall out with many good Christians, because they will not follow him in *Habit, Mode and Gesture, &c.* In a word, most of all those black marks of this *deceitful Villain Hypocrisy*, you hinted at, I find in him also.

Godli. Conscience, say no more, I see I was not mistaken; and now *Formalist*, are not you a Wretch, to pretend Kindness to me and secretly thus to entertain one of my worst Enemies? Sir, 'tis you who have brought so great a Reproach upon this poor *Town Religion*, and on all its Inhabitants; nay, and 'tis through your means I am so basely vilified and condemned by that blind Fellow *Ignorance*, for he is ready to conclude, that all my Friends and true Favourers are such as your self, *viz.* meer loose and *formal Hypocrites*: Besides, you are like to be undone, and perish for ever, unless you do the sooner turn this vile Enemy of mine out of Doors; for I expect no other but that you will in a little time fall into *Apostacy*: But should you Die first, yet assure your self you will be Damned; for Hell is indeed prepared for such as you are; you are, poor Creature! in the worst Condition of all Men; for the Wicked hate you because you pretend so much Love to *Religion and Godliness*; God also, because you are not real, but only pretend Love to them, being not sincere and upright in your Profession.

Formalist at this began to be very angry, being greatly offended at *true Godliness*, for he could not endure to see his State ript open, nor did he like to hear of his present nor future

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Misery; being perswaded by Mr. *Vain-hope* *Unbelief* and *Good-opinion*, to think his Condition, for all this, might be safe enough; however, *Vain hope* told him, though at present his State might be doubtful, yet he should have many days on Earth, and that he might Repent, and set all things at right before he Died; whose Word and Promise he Adventured to take; and so bid *true Godliness* adieu, and no Man's State in all his Travels, he did indeed more lament, and his Soul being almost overwhelmed with Sorrow, he broke out to this purpose, and departed.

*Passion o'erflows! why melt I thus with Grief,
For him, whose trait'rous Heart denys Relief?
But what could I expect, false Wretch! from thee,
Who harbour'st in thy House Hypocrisy?
A feigned Friend's worse than an open Foe,
And unto me oft times more wrong does do.
Of all, to whom I am by Jesus sent,
O'er thee, O Formalist! I do lament.
I know there's cause, were things consider'd well,
Thou suffer'st here, and yet must go to Hell.
Hated of God and Man, what can be worse
Than th'Wrath of Man, and great Jehovah's Curse?
Farewel, poor Soul! is this thy love to me?
Must I be gone? Adieu, adieu to thee.*



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C H A P. XI.

Shewing how Godliness travelling farther into the Town, (called Religion) saw abundance of People, who had been great Professors, getting away out of the Town as fast as they could. Shewing also what Discourse he had with one of them; wherein the Nature and Danger of Apostacy is plainly opened.

Godliness had no sooner left *Formalist's Door* and gone a little farther into the *Town Religion*, but he espy'd a great number of People hastening out as fast as they could go; nay, he observed some of them ran, though others of them went very softly: At first he wondred what the matter was, because the *Town* was a little before look'd upon to be a very safe and honourable Place to dwell in, as any in all the *Country*, and had as great and glorious Privileges belonging to it; but upon Enquiry, he was told there was a number of *Lions, Ravening-Wolves*, and other evil *Beasts*, (who had for a long time been shut up in their *Dens*) a getting out, and they having a great while been kept without Prey, they were afraid they should be torn in pieces: But he observing which way they went, was the more amazed; for he perceived plainly they all steer'd their Course directly towards the great City *Babylon*, *Babylon's Fall* which he saw likewise a falling, very nigh, and was sure would suddenly in one hour be utterly destroy'd.

True Godliness at this seemed so mightily concerned,

erned, that he could not let them all pass without speaking to them; and minding one of them to look like a *sober Man*, though he hung down his Head, as if he had been ashamed, resolved to have a little Discourse with him, to whom he spake after this manner.

Godli. Sir, what is the matter you leave this *Town*, and hast a way so fast? when you first took up your Dwelling here, did you not intend to abide in it as long as you liv'd?

Apostate, (for that it seems was his Name) Truly, Sir, I did intend it; I had a great love for this poor *Town*; but I must remove out, and be gone now.

Godli. Why must you? is there a necessity laid upon you to acquit this Place, this honourable *Town Religion*?

Apost. Sir, I shall be deffroy'd else, for the *Walls* of late are much gone to decay; I do not see that Safety to reside here as formerly: Besides, they say there is a great number of *Lions, Romish-Wolves* and other *Beasts of Prey* breaking out upon us; and I am afraid if I should escape with my life, yet having a few *Sheep* and *Lambs*, they will devour them: Truly, Sir, I do it to save what I have, yet I wish very well to the Place.

Godli. 'Tis very like you speak the Truth in this; but, Sir, pray whither are you going?

Apost. I am going towards the *Confines* of *Babylon*, that great *City*.

Godli. I am heartily sorry for you; let me perswade you to return back, and rest in this *Town*; Sir, do not fear those *Lions* you speak of; for God hath said he will break the *Teeth* of the *Lions*, the *old Lion* and the *Lions Whelps*,

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Job 4. 10. *Psal.* 56. 6. but what though they should destroy your Substance, is not your *Soul* worth more than all the *World*? *Matth.* 26. 26. Come, go back again with me, and I will dwell with you, and be a sure Defence to you, so that you will not be hurt, let *Lions, Wolves* and *Devils* too, do what you can: My Name is *true Godliness*. Sir, I have saved many Thousands from Ruine, in as great Danger as you can be in.

Apost. Sir, there will be no safe living for me, I must quit the Place, the Town is Besieged.

Godli. What though it is Besieged, God is able to defend it, and will be a Wall of Fire about it; but why, Sir, do you chuse that great *City* you speak of for your Habitation? I perceive you intend to go far enough.

Apost. Sir, don't mistake me, I do not intend to go so far, but to return again when the Danger is over, at present I will go but a little way out of Town.

Godli. Sir you shew your self to be a naughty, a traitorous, and hypocritical Person, will you leave this Town in its *Distress*? if the Danger be great which attends it, you had the more need to abide in it, to strengthen and encourage the poor Inhabitants. Pray, Sir, do not shew so *base* and *cowardly* a *Spirit*: What is this less, than to *betray* the Town to the Enemies? is not the Strength of any Place the *People*? Besides, your *flying* mightily encourages the Adversaries; for by this means they may think to frighten all out, and then with much ease take the Town, and utterly destroy it: Also you weaken the Hands, and sadly grieve the Hearts of all true *Protestants*, whose

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