

*Thought.* O Sir, this is the Friend I want, and Blessed be God I have found him, I am resolved to make use of his help and assistance continually. Now *Old-man* look to your self, *Laborious* I hope, will do your Business, and I shall quickly prevail, and open the Door to true Godliness.

Vpon this he became very diligent in attending upon all the means of Grace. Moreover, by the help of *Endeavour* he cut of some one or two of the Members of *Old-man*, that Cursed Body of Sin, and prayed Morning and Evening, eschewing all open Prophaneness and Scandalous Sins, and would not speak at random with his Tongue, nor neglect to hear one good Sermon, if possible he could get an opportunity, and became mighty just in all his Dealings and Commerce with Men. But soon upon this, *Apollyon*, by the treachery of *Old-man*, raised up an other Enemy which had almost insensible undone him; his Name was *Self-Righteousness*, a very great Enemy to true Godliness, which Godliness soon perceived; and called upon him to open the Door, for it appeared he had not received him yet.

*Godli. Thoughtful.* What is the cause of this great neglect? What shall I not yet be received? O What a long time have I stood at your Door? what is the matter now?

*Thought.* Truly Sir, I concluded now the Door had been open, by the help of my good Friend *Laborious*, for I have done what he required of me.

*Godli.* No, no, *Thoughtful*, I am still kept out, *Wilsul-will* and *Old-man* have beguiled you, and have let in another dangerous Enemy,

whose name is *Self-Righteousness*; this was he that quite undid poor *Legalist*, and will ruine you too, if you take not heed, I would not have you to slight *Endeavour*, but not to make an Idol of *Endeavour*. If you be found in your own Righteousness, you will be lost by your own Unrighteousness, Duties can never have too much of your diligence, nor too little of your dependance; 'tis not the salt Seas of thy own Tears, but the red Sea of Christ's Blood must wash away thy Sins. You owe the Life of your Soul to the Death of your Saviour.

If you have no better Righteousness than what is of your providing, you will meet with no higher happiness than what is of your own deserving, you must take up Duties in point of performance, but lay them all down again in point of dependance. There is as much cause to fear you now as ever there was before; what will you do?

*Thought.* Lord help me, what shall I do indeed?

O how are many deceived, who think it is an easie thing to be saved; sure I shall never obtain to a state of Grace and true Conversion.

Upon this a melancholy and very dangerous Fellow (called *Despond*) fell upon him, and almost knock'd him down; nay, I perceive he broke some of his Bones, wounding him so grievously, that he was left Bleeding in such a sort, that he concluded there was no hope of Life. Indeed he was wonderfully overwhelmed with trouble, and that which grieved him most of all, was, to think, that all this time, not only true *Godliness*, but Christ himself also waited at his Door. *Godliness* perceiving what

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what a sad Condition he was in, spake to him after this manner.

*Godli. Poor Thoughtful*, do not give way to *Apollyon*, that cursed Prince of Darknes, for 'tis he who hath stirred up that cruel Enemy *Despond* to take away thy Life; that Bloody Villain hath sent many Thousand Souls to Hell. Come, though thy own Righteousness is worth nothing, being but like filthy Rags, yet Christs Righteousness is sufficient to cover thee, and his Blood to heal all thy Wounds. Your great business is to believe, *viz.* Wholly to get out of your self, and rely upon Christs Blessed Merits; and know assuredly, that that very moment you cast your self, by a lively act of Faith upon Jesus Christ, I shall come into your House.

O know *Poor Thoughtful*, that Christs Righteousness hath more worth in it to save you, and raise you up to Heaven, than your own Unrighteousness has weight to cast you down to Hell. you say you are a great, a black and bloody Sinner, but you can be but a Sinner, and Christ Died for Sinners, and never any threw themselves by an Act of true Faith upon him, but were saved by him; alas, he Died for the chiefest of Sinners; and do you not hear him say, *Come unto me all ye that labour and are heavy laden, and I will give you rest*, Mat. 11. 28, 29. Sir, *He that believes not, makes God a Liar*, for he hath said in his Son, *There is Life and Salvation for you*, and all that come to God by him.

*Thoughtful*, O that I could believe! my Sins! my Sins.

No sooner had *Godliness* shewed him what

it was to open the Door, and laid before him the necessity of Union with Christ, and of Faith in him, but *Apollyon*, with the *Old-man*, and other Cursed Enemies, began to cause dreadful Combustions in his House, for nothing doth the Devil fear more than true Faith; and *Thoughtful* found it very hard to believe, *Willful-will* being such a stubborn, crooked and perverse Fellow; also *Apollyon* tryed his Skill many other ways to undo him, so that he was hard beset; but when *Apollyon* saw none of those ways were like to do, he laid before him the outward danger he would be in, if true *Godliness* was embraced, he told him, he was like to suffer great Persecution, it being the Portion of all who entertained true *Godliness*, insomuch that his very Life might be in danger; but *Godliness* comforted him sweetly, with many precious Promises, telling him also he had such a Glorious Retinue to attend him, which he would bring into his House with him, that he need not to fear any Difficulty, provided that he would but let him in; but he seeing he was not able to open the Door, his Enemies being too strong for him, notwithstanding his own Strength. To his Joy he told him, there was one Friend of his, whom, if he could prevail with to come unto his Assistance, he would soon make the way clear, and open the Door. Who is that, said *Thoughtful*? *Godliness* then discovered immediately the Excellency of his Person, and the Nature of his Operation, by which he soon understood it was the *Holy Ghost*; upon this he was not a little glad, but presently cryed out as one whose Life is in danger, to God to send the *Holy Spirit* to assist him.

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him, O Lord, the Spirit, the *Holy Spirit*, now Lord ! Thus he cry'd, and presently there was strange Struglings indeed, (the *Holy Spirit* working upon all the Faculties of his Soul) yea, such a Conflict that he never met with in all his Life, *Judgment*, in the Combat behaved himself bravely ; *Consideration* was not wanting, *Conscience* laid on home Blows, being back'd with *Endeavour*, alias *Laborious* : in the beginning of the Battel, the *Holy Spirit* came in, and with him *Faith*, and other of *Godliness's* Attendants, and the Door flew open, and *Old-man* immediately went to the Wall, crying out Quarter, pleading his great Age, but had no Mercy shewed him. *Wilful-will* strait-way subjected himself (that Scripture being made good, *My People shall be willing in the day of my Power*) and became *Thoughtful's* very good Servant ; *Carnal-affections* changed their Minds, and were made *Heavenly*, and so they abode, to his great Joy, untill his Dying day.

*True Godliness* being now entred into his House, with his Attendance, *Thoughtful* was not a little comforted. Now, *Godliness's* Retinue, who came in with him, were these following, (some of which. you had an account of before) viz. *Heavenly*, *New-man*, *True-love*, *Innocency*, *Humility*, *Sobriety*, *Sincerity*, *Temperance*, *Self-clearing*, *Faithful*, *Excellent-knowledge*, *Blessed Experience*, *Godly-zeal*, *Filial-fear*, *Precious-promises*, *Holy-revenge*, *Vehement-desire*, *Constant-Supplication*, *Spiritual-indignation*, *Christian-courage*, *Sincere Alms and Ends*, *Careful*, *Patience*, *Hospitality*, *Stability*, *Charity*, *Liberality*, *Chastity*, *Purity*, *Holy-sympathy*, *Wake-man*, *Watch-well*, *Peaceable*, *Harmeless*, *Gentleness*,  
H 4      *Brotherly-*

*Brotherly-kindness* and *Love-all* ; besides several others of like Quality, and by reason these, as I formerly told you, were all great Nobles, or Persons highly decended, being the Off-spring of Heaven ; they had I perceiv'd also a most glorious Attendance to accompany them ; and to the end you may know what a happy Man poor *Thoughtful* is now become, and with him every true Christian, I shall let you know who they were.

The first I saw was the Father of *true Godliness*, for he always dwells where he dwells, and abides with this his glorious and heavenly Attendance.

*Secondly*, The Lord Jesus Christ, which brought that word to my Remembrance, *If any Man loves me, he will keep my Words, and my Father will love him, and we will come unto him, and make our abode with him*, John 14 23. Also the other Words, *I will come in to him, and sup with him, and he with me*, Rom. 3. 20. 2 Tim. 1. 14.

*Thirdly*, the Holy Spirit, for he also is said to dwell in us ; and besides these, there was, *Fourthly*, Union. *Fifthly*, Reconciliation. *Sixthly*, Justification. *Seventhly*, Acceptation, *Eighthly*, Communion with the Father and Son. *Ninthly*, Adoption. *Tenthly*, Pardon of Sin. *Eleventhly*, The Image of God. *Twelfthly*, Peace of Conscience. *Thirteenthly*, And Joy in the Holy Ghost, *Fourteenthly*, Free access to the Throne of Grace. *Fifteenthly*, A place in the Heavenly Family. *Sixteenthly*, Fellowship with Saints. *Seventeenthly*, The earnest and sealing of the Spirit. *Eighteenthly* Encrease of Grace. *Nineteenthly*, The Attendance of an innumerable Company of Angels.

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*Twentiethly*, Divine Protection, or sure Refuge in God. *One and twentiethly*, A full Assurance of Heaven, but 'twas a great while before they could see him, he lay hid, it appears, tho' he came in with the rest. And *lastly*, Final Perseverance. But lo, I look'd, and behold a good way off, I espy'd another glorious Train followed, in the midst of which I plainly discern'd, amongst others (whose glory was so great, I could not behold them) these following, Immortality, Incorruption, Perfection, Glorious Victory, Heavenly Triumph, the Beatifical Vision, Rivers of Pleasures, the Tree of Life, the King in his Beauty, a white Throne, Mansions of Glory, the Holy City *New Jerusalem*, the Streets whereof were pav'd with pure Gold, a *Crown of righteousness*, which so glister'd, that it dazled mine Eyes in such a sort, that I could not look downwards, like some Men, ever since; Moreover I saw *Millions of Millions of Glorified Saints*, (coming amongst the *Holy Cherubims and Seraphims*, and all the *Host of Heaven*) with *Palms and Harps in their Hands*, singing *Allelujah to God and the Lamb*; they made such Melody, and that it was enough to ravish ones Soul in such a manner, as to leave no Heart nor Spirit in us to the empty things of this World.

Now, the two first glorious Companies, who attend *true Godliness* here, these entred in with him immediately, and the other Glories, *Thoughtful* was sure of possessing after a few days; so that he was wonderfully fortified against all Domestick Commotions, for Foreign approaching Dangers whatsoever; for he could not but expect new Troubles would be raised

against him, both from within and without : And so indeed it suddenly came to pass ; for *Apollyon*, the cursed Prince of Darkness, first raised up all his scattered Forces, which still remained within, who lurk'd in Holes and secure corners of his House ; for particularly *Old-man*, though he was dangerously Wounded, his Head broke, and laid a Bleeding, yet it appears. he was not quite Dead, yet was committed close *Prisoner* under the charge of one of *Godliness's* Servants, called *Holy Revenge* ; and tho' he had a strict command to Kill him, yet he saw he could not presently do it ; by which means it fell out, that in a little time he seem'd to revive again ; and poor *Thoughtful* thereby was continually plagu'd with indwelling Sin to his Dying-day, which was a great grief to him, and an hindrance also to *true Godliness* at all times ; and the worst of all was, this inward *Corruption*, alias *Old-man*, alias *Body of Sin*, getting too great Power by the treachery of *Mrs. Heart*, and *Apollyon* the Prince of Darkness ; they laying before him his manifold Evils, and Remifness in Holy Duties, perswaded him, that he harboured in his House an Enemy of *true Godliness*, called *Hypocrisy*, and that he was like, upon that account, to lose all his Hopes here, and that Happiness which *Godliness* assured him of hereafter ; and had not *Sincerity* came in with *Godliness*, he had been utterly undone ; but, as God would have it, *Self-clearing*, by the help of poor *Conscience*, made it appear to him, that *Hypocrisy* was not hid in his House, nor in the least countenanced by him ; for, *First*, They made it out he had a general hatred of all

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all Iniquity, and did not allow of, nor connive at any Sin whatsoever, by the aid of Spiritual Indignation: And *Secondly*, That there was no one Duty which he was convinc'd of, but he readily subjected to it by the help of *New Obedience*. *Thirdly*, That he was mighty carefull of, and had always ( by the help of *Christian Watch-well* ) kept a strict Eye over *Mrs. Heart*, whom he most of all mistrusted, and had a great Jealousy of. *Fourthly*, That he rested not upon the external Preformance of any Duty, but did all he did to the Praise and Glory of God, by the help of *true Love*. *Fifthly*, That he was the same continually in private which he was in publick, by the assistance of *filial Fear*. *Sixthly*, And that also he gave according to his Ability at all times to Theology ( *Christ's Minister* ) and to the Poor Saints; the one by the aid of *New-Obedience*, *Bounty*, *Liberality* and *Godly-zeal*, and the other by the help of *Christian-charity*. *Seventhly*, That he did nothing to be seen of Men, or for *Vain-glory* sake, by the Directions of *Holy-ends* and *Aims*, and by the power of *Heavenly New-man*. *Ninthly*, And that he was always constant in his Love to and his esteem of *true Godliness*, being as much for the Work of *Godliness* as for the Wages by the assistance of *Faithful*. *Tenthly*, That he did not inordinately love, nor set his affections upon the things of this Life, by the help of *Temperance* and *Sobriety*. *Eleventhly*, That he laboured to live a Spotless Life, being taught so to do by sweet *Purity* and harmless *Innocency*. *Twelfthly*, That he bore up bravely, in the Profession of the Gospel, not being ashamed nor afraid to own *Jesus Christ* before

Men, by the means of *Stability* and *Christian-Courage*. *Thirteenthly*, And that he did not faint under Afflictions and Tryals, by the help of *Blessed experience*, *Patience*, and *Precious-promises*. *Fourteenthly*. That he was not corrupt in Principle, nor led into Error, by the means of *Excellent knowledge*.

Now *Conscience* and *Self-clearing* having thus freed *Thoughtful* from the false Charge about harbouring *Hypocrisy*, he came to perceive what excellent Advantage he had, and should receive by *Godliness's* noble and heavenly Retinue; and hereupon he fell so in Love with them, that he never would go any where, nor do any Work without their Company, which *Apollyon* perceiving, knew it was in vain to assault him any more in that sort, but being filled with hellish Rage and Malice against him, he raised up mighty Forces and Powers upon him, from without; for, first he stirr'd up abundance of base Fellows of the worse sort, to abuse him, amongst which were these following: *Hate-good*, *Time-server*, *Pride*, *Toss-pot*, *Out-side*, *Riot*, *Ignorance*, *Belly-god*, *Hard-heart*, *Scoffer*, *Please-all*, *Love-lust*, *Make-bate*, *Giddy-head*, *Pick-thank*, *Rob-saint*, *Temporizer*, *Idolater*, *Opposer*, *Avarice*, *Shameless*, *Rash*, *High-minded*, *Lofty*, *Sear'd-conscience*, and many more of like sort, like Bees, compass'd him about, mis-called and abused him in a cruel and unmerciful manner; which made him wonder what the Cause should be, but at last he perceived the Ground and Reason of it was only because he had received *true Godliness*.

Remembring that word of Jesus Christ *Marvel not if the World hateth you*. And that word,



word, *They shall say all manner of Evil against you falsely for my Names sake*: With the Saying, of the Apostle, *And all that will live godly in Christ Jesus, shall suffer Persecution*. At this he was somewhat troubled and cast down in his Spirits, seeing nothing could be expected, but that these Fellows would plague him, if not utterly undo him; as touching the things of this World, and tho' by the help he had by *Godliness's* glorious Retinue, he was supported and established in the ways, of Grace and True Holiness, yet he he was somewhat disquieted in his Mind; which *Godliness* soon perceiving, begun to Consider what the Cause of it should be; but he quickly found out the Reason of it; for upon enquiry, he understood amongst all the good Company *Thoughtful* had got in his House, yet there wanted one (whom *Godliness* dearly loved, and *Thoughtful* could not be without) whose Name, it seems, was *Christian Contentment*, and also it appeared that this noble and high-born *Hero Content*, had been a long time wandering about in the Wilderness of this World, and to seek a fit Companion to co-habit or dwell with, but could find not one.

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## C H A P. XIII.

*Shewing how Thoughtful meeting with his dear Friend Contentment, finding now nothing wanting in order to the making his Life sweet and comfortable here, and eternally happy hereafter, fell a Singing Allelujah, Hymns, of Praise and Thanksgiving, to God and the Lamb.*

**T**Thoughtful Christian, for so now we must call him, notwithstanding all the high and unutterable Blessing Riches and Honour he had arrived at, by his late embracing true *Godliness*, remained very sad and melancholy, being attended with many disponding Cogitations, by perceiving not only the great Distresses and Troubles which his Wife and Children wherelike to meet with in this World, but also what sad, unsettled and unhappy days he was fallen into, and of the abounding Evils and horrible Blasphemies which star'd him in the Face where-ever he came; together with the low and deplorable Condition the Church of Christ and true Religion was in, in this dismal Hour; which *Godliness* perceiving, told him of one *Contentment*, whom he saw he had not yet found; and that if he could but obtain that Favour, to perswade him to dwell with him, his Mind would remain sweetly settled and composed, and that he would enjoy all Calmness and Serenity of Soul imaginable; being delivered from all *Anxious Thoughts* about all present and future Events of things, and undergo all Crosses and harshest

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Accidents with *Equanimity* and *Acquiescence* of Spirit, wholly submitting unto, and being fully satisfied with the Divine Disposal. Now, this glorious, noble and renown'd Prince *Contentment* had been, it seems, travelling from place to place like a poor Pilgrim, as *true Godliness* had done, seeking a fit resting place, but could find none; for he had been to Visit *Riches*, but no dwelling there; and *Poverty* also, but found no Lodging there; with *Youth* he could find no abode; and *Old Age* was a Stranger to him, *Pleasure* could give him no Entertainment; *Honours* were forced to say, I know thee not; he was not Lodged in the Prince's Palace, nor in the Peasant's Cottage; the Unmarried sought him, but could not find him, and the Married wisht for him, but there was no abiding for him neither; for none of all these *States* and *simple Conditions* of Men could yeild perfect *Peace*, *Content*, and *Serenity of Mind*; but *Thoughtful* hearing *Godliness* speaking of him, that he was used to dwell with him or where he took up his Lodging, sent presently his Old Friend *Consideration* to seek out for him, and by the Providence of God it was not long before he found him; yet for the Information of my thinking Reader, I shall shew thee a way how *Consideration*, by the assistance of *Faith*, met with him, and brought him home to his dear Master, *Thoughtful Christian*, and made him his *sixt Companion*.

*First*, *Consideration* led him forth to ponder upon the *Divine Attributes*, *Providences*, and *Promises* of God, he caused him to consult Infinite Power, Wisdom, Omniscience, Holiness, Mercy, Goodness, Truth and Faithfulness, &c.

*Secondly*,

Secondly, He also stirred him up to seek for Contentment, by pondering upon his present state and condition. *What* (saith he) *hath God done for thee?* Thou wast in the gall of bitterness, and bond of Iniquity, and God hath brought thee out, and yet not Content! Thou wast a Child of Wrath, and now art a Child of God, yet not Content! Hast thou God for thy God, Christ for thy Saviour, the Holy Spirit for thy Comforter, and yet not Content! Nay, doth God, Christ, and the Holy Spirit dwell with thee, and yet not Content! Hast thou received true Godliness's glorious Retinue into thy House, to abide, with thee, to enrich thee, to strenghten thee, to comfort thee, and make thy Life sweet to thee, and yet not Content! Are thy Sins pardoned, thy Soul justified, hast thou Union and Communion with the Father and Son, and yet not Content! Is thy Name writ in the Book of Life? shalt thou dwell with God and Christ for ever? Is Heaven thy Inheritance? art thou an Heir of a Crown and Kingdom that fadeth not away, and yet not Content! Nay, let me tell thee, all these things, and many more are absolutely thine with Contentment. Come art thou willing to possess them, to make them thine owu, and enjoy them for ever, yea or no? if thou wouldest be sure of them, then get Contentment to dwell with thee; for Godliness with Contentment is great gain, 1 Tim. 6.6. It doth not say Godliness without Contentment, but with Contentment. 'Tis this glorious Prince it appears, who puts thee into the present possession of all true Happiness and yet not Content.

Thirdly, Ponder, saith Consideration upon the excellency of Contentment; for a Saint  
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never looks like himself, acts like himself, acts like a person of such Rank and Quality, a Person who hath received so many Glorious and Excellent Graces and Priviledges, but when in all Conditions he is therewith *Contented*,

*Fourthly*, Ponder saith Consideration, upon the Evils of Discontent; Oh what Dishonour doth it bring unto God! What Reproach to *true Godliness*? and what great Wrong to thy own Soul?

*Fifthly*, 'Tis below thy Christian Relation saith Consideration, to be discontent: It was the Speech of *Jonadab* to *Amon*, *Why art thou, being a Kings Son, lean from day to day?* But that was (as one observes) for a wicked Cause? he saw his Spirit was troubled, for otherwise he was Fat enough. 'Tis below thy Relation to God, who is thy Portion, thy Shield, thy Sanctuary, thy Father. *David* thought it no small matter to be a Son-in-Law to an Earthly King; and art thou the Kings Son of Heaven and Earth, and yet not Content? 'Tis below thy Relation to Jesus Christ: What art thou the Spouse of Christ, a Member of Christ, the Brother and Friend of Christ, an Heir with Christ, and yet not Content? 'Tis below thy Relation to the *Holy Ghost*, Is he thy Comforter, Guide, Witness, Strength, and art not Content! 'Tis below thy Relation to the Holy Angels, who are thy Guard, thy Attendance, thy Friends, thy Watchmen; hast thou Millions of those Glorious Spirits to minister to thee, to Fight for thee, keep thee in all thy ways, and yet not Content? 'Tis below thy Relation to the Saints and Heavenly Family: Art thou brought home to sit down with

with them, to partake of all the sacred Privileges of God's House with them, and to have a share in all their Prayers, and yet not Content? 'tis below the High and Sovereign Dignity thou art raised to: Art thou born from above, a Prince, a Favourite of Heaven, an Heir of both Worlds, and yet not Content?

*Sixthly*, 'Tis below those Graces, Divine Helps and Endowments thou hast received. Art thou in the Covenant of Grace? Has God tyed and bound himself by Promises and Holy Oaths to help thee, uphold thee and keep thee from falling, and yet not Content? Is thy Eternal Estate secur'd, art thou made sure of Heaven, and yet Discontented?

*Lastly*, Consider, all thy Afflictions Troubles and Sorrows are nothing, in comparison of what other Saints have met with, nay, to those Jesus Christ met with himself for thy sake, and art not Content? besides, are they not less than thy Sins deserve? and yet not Content? nay and all those hard things thou meetest with, God will cause to work for thy good, and yet not Content? all the bitter things thou art ever like to meet with, will be in this World nothing but sweet hereafter, and yet not Content? all thy Troubles will be soon gone, they are but for a moment; besides, they are intermixt with much sweet, and yet not Content? nay and all thy Sorrows will be turned into Joy, and all Tears will be wiped off from thine Eyes, and yet not Content? No sooner had *Consideration* laid all these things and many other of like nature before him, but lo, to his Eternal Joy *Contentment* came in, and was immediately Gloriously



riously Welcomed by *Godliness's Heavenly Retinue*; yea, it cannot be imagined what Rejoycing now there was in poor *Thoughtfuls House*; it would do also ones Heart good to see how the scattered Powers of the Enemy were forced to fly into Holes. *Apollyon* himself was fain to pull in his Horn, *Despond* was vanished, Cursed *Disquiet* and *Murmur* could find no more place in his House: O this to him was the day of days.

Upon this, perceiving *Glorious Content* with Triumph was entred into his House, to dwell with the rest of *true Godliness's Heavenly Retinue*, and that there was now nothing wanting to make his Life comfortable here, and happy hereafter, he fell a Singing of sweet Hymns of Praise and Thanksgiving to God.



## A Sweet Hymn of Praise.

1. True Godliness is come to me,  
And with him also lo I see,  
His Glorious Train who will attend,  
My precious Soul unto the End.  
No Day like this hath ever bin,  
Content with Triumph's enter'd in.
2. I love thee and admire thee too,  
What Work remains thou'lt help me do.  
My chiefest Business it is done,  
Possess the House which thou hast won.  
The Fruits of Conquest now begin,  
Content with Triumph's enter'd in.
3. What's this! \* don't boast what can it be?  
Remains there still an Enemy? \* In-dwel-  
Have I o'ercome all deadly Foes, ling Sin  
And shall this Old-man me oppose? moves a-  
The fruits of Conquest now begin, gain.  
Content with Triumph's enter'd in.
4. I shall I'm sure be rid of thee,  
And then how happy shall I be?  
When Godliness in me doth Reign,  
Alone with his most Glorious Train.  
And not a Foe dares once appear,  
O then what Triumphs I shall hear!
5. Can Man on Earth more happy be?  
I Peace possess, I Glory see.  
God and Christ with me do dwell,  
I am sure of Heaven, saved from Hell.  
The fruits, of Conquest now begin,  
Content with Triumph's enter'd in.

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