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Firth f. 26

















*The Effigies of* B. KEACH.

The Progreſs of *SIN*,  
OR THE  
TRAVELS  
OF  
Ungodlineſs.

Wherein the *Pedigree, Riſe, (or Original) Antiquity, Subtilty, Evil Nature,* and prevailing Power of *SIN* is fully diſcover'd ; In an *Apt and Pleaſant*

ALLEGORY:

Together with the great *Victories* he hath obtained, and abominable *Evils* he hath done to Mankind by the Help of the *DEVIL*, in all his *Travels*, from the beginning of the World, to this very Day.

As alſo the Manner of his *Apprehenſion, Arraiſement, Tryal, Condemnation, and Execution.*

By BEN. KEACH, *Author of The Travels of True Godlineſs. War with the Devil; And Sion in Diſtreſs.*

The Fifth Edition, *Corrected: With ſome Additions by the Author.*

London: Printed by *A. W.* for *J. Clarke*, at the *Golden-Ball* in *Duck-Lane*, 1736.



THE

# PREFACE.

Christian READER,

**I** Having written a small Treatise, entitled *The Travels of True Godliness which (as I hear) hath found a kind Acceptance amongst all sorts of Protestants, whether Conformists, or Nonconformists, so I hear this hath met with the like; the sole or main Design of it being to beat down Sin, by setting forth the abominable Nature and Evil thereof; together with the Wiles and subtil Stratagems of the Devil, to deceive the Souls of Men. I have in it made use of the same Method I did before, viz. Presenting all I have said Allegorically; which way (I find) the Holy Ghost by the Prophets, and the Lord Jesus Himself much delighted in, and made use of: for all he spoke unto the Multitude, was by Parables, &c. And indeed had I not Warrant from God's Word thus to write* *voured (as much as possible) to avoid all*



## THE PREFACE.

*Occasion of Offence to all sorts of people; not reflecting on any Man's Person, whether High or Low, &c. And therefore I hope none will be offended with me though all kind of Sins are justly exposed, and Sinners reprehended though, (may be) some will quarrel with my very Title, and object, How can Sin be said to Travel to and fro? &c. To which I answer, Notwithstanding Sin be a Domestick Enemy; yet as Satan is said to go to and fro in the Earth, &c. to tempt, intice, and draw Men into Sin, being a cunning Observer of every Man's Temper, Calling and Inclinations; so Sin, upon this Account, we presume may be presented as a Traveller also.*

*I shall say no more, but leave it to the Blessing of G O D, whose Glory I seek, and desire to promot in all Things.*

*Reader, Tho' 'tis true, there are Books (thou may'st say) enough already; yet some say they would not be without this, and it being out of Print, it is once more presented to thee by him who only desires an interest in thy Prayers, at the Throne of Grace;*

April 28.

1644.

B. KEACH.



The Deuile giueing Sin his full Commission  
sensuality



Tyrant sin

Apollyon

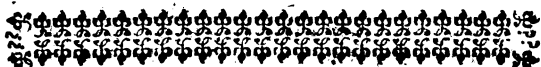
He is pursued in his travels by an hules cry  
sion



He is taken. Tryed. condemn'd & Executed  
Babylon



( 1 )



THE  
P R O G R E S S  
O F

S I N :

O R T H E  
T R A V E L S  
O F

Ungodliness.

---

C H A P. I.

*Shewing the Pedigree, Rise, Antiquity  
and Original of S I N.*

**A** Lthough Sin, in a proper Sense, is a Non-Entity ; rather the Depravation of a Being, than a Being at all : Yet it would be well for Thousands, yea Millions of Thousands, if there were no such Being for Sin in their Hearts, nor in the World as there is. What Sin is, the Holy Apostle shews, viz. *The Transgression of the Law, &c.* Doing what God forbids.

forbids, or not doing what God requires; or doing of it in another Manner than he in his holy Word directs, is alike Evil. And in these three Things doth *Sin* consist : These are the principal Parts of the Ugly Body, or Hateful Monster, who is the Subject of this ensuing History. And we hope none will be offended with us because in this Allegorical Discourse *Sin* is represented as a Person ; since the Aypostle himself gives it the Name of Body, and also attributes the Members of a Body to it : *Who shall deliver me from the Body of this Death; &c.* And in another Place he positively calls *Fornication, Uncleanneſs, inordinate Affections, evil Concupiſcence, and Covetouſneſs, &c.* Members of this Body : Besides, what is that *Old Man* which he speaks of elsewhere, and stirs up the Godly to put off, but *Sin*, or the evil Habits thereof, which are corrupt, according to the detestful Lusts.

Now, that we may the better perform this great and profitable Work we have taken in hand, it will be needful, first of all, to discover the Pedigree, Rise, Antiquity, and Original of this abominable Enemy of all Mankind.

First, *Negatively* ; 'tis evident *Sin* is not of nor from God : He that is Holiness and Goodness it self cannot be the Auther directly, nor indirectly of *Sen* or *Ungodlineſs*. A good Tree cannot bring forth evil Fruit ; much less can any Evil proceed from the holy God ; from whomsoever therefore *sin* derived his first Being, or had his

## The Trabels of Ungodliness. 3

his Original, it is impossible he should be from the Glorious Creator of Heaven and Earth ; for whatsoever God Created was Good : Every thing that had its Being from him hath some Good originally in it ; but *Sin* hath not, nor never had any Good in it ; but is altogether Evil ; the Evil of Evils, and therefore not from God.

Yet we must grant that *Sin* is of great *Antiquity*, and hath been a long time in the World ; yea, some there be who think it had his Conception or Original before Man was Created, because some of the Angels fell by *Sin* before that time ; but how, when, and by what Means *Sin* entred into them, who were such Holy and Glorious Creatures consider'd in their first Estate is as I judge beyond what any Mortal is able to demonstrate, therefore we shall state his Original where the Apostle doth : *By one Man Sin entered into the World*, Rom. 5. 12. that is to say, *Sin* was Conceived, and had his Birth or Entrance into this World by Means of our first Parents ; but if it be ask'd by whom he was begotten, I answer, By *Apollyon*, King of the Bottomless Pit, called the *Old Serpent*, the *Devil* and *Satan* ; it was by his Subtilty they were Beguil'd, who whilst they stood in the State of Innocency, were as a most chaste, beautiful, and undefiled Virgin, whom because he could not force, he cunningly enticed to his foul and unclean Embraces : yea, and upon their first yielding to this Cursed *Serpent*, was begotten this vile and evil Enemy ; Hence the Devil is said to be a *Liar*, and the Father of it ; and up

#### 4 The Progress of Sin : Or,

on this Account, *Sin* maybe fitly called *the Spawn of the Devil* ; 'tis Originally his Offspring, a *Brat* of his Begetting, and also bears a lively Image and Representation of him.

*Obj.* But this you will say was the original or first Sin.

*Ans.* 'Tis true, and must also be granted, That *Original Sin*, was the Original of all *Sin* ; for from that first *Sin*, by the help of the Devil, and Man's evil Heart, doth all manner of *Sin* proceed.

*Original Sin* hath been prodigious fruitful ; for it would make a Man admire to consider, what a multitude of filthy *Brats*, or spurious *Off-spring* have proceeded from that First born of the Devil ; yet all are but as it were Members or Parts of, and tend to make up the said Body and evil Monster ; and this truly, of the Production of *Sin*, was *Apollyon's* Master piece ; for by the help and means thereof, he hop'd and resolv'd to erect his Kingdom ; for since he could not be a Ruler (nor in a higher State than a Servant) in the Upper World ; (no, nor remain an Angel any longer there) he was resolved to be a King and Ruler in these lower Regions ; and to set up a mighty Kingdom in this World in despite of God himself ; whom he sought thereby to be revenged upon, for that great Affront and Indignity cast upon him (as 'tis thought) he conceived, who being Created, in a higher and more glorious State than Man, should be commanded to be a Servant or Ministering Spirit to Man ; and he was doubtless moved

moved also, with Malice and Rage against the Creature ; Man ; whom he saw God had lately formed and placed in Paradise, and made Lord and chief Ruler of the whole Universe ; and to the end that he might, I say, effect or bring this his Grand Plot or Enterprize about, which was to Eclipse God's Glory, and utterly ruin Mankind : He saw there was noother way to accomplish it, but by the Production of this cruel and merciless Enemy, *Sin* ; and having craftily obtained his devilish Design, so far that the hellish Monster was conceived and brought forth ; immediately, as soon as ever he entred into the World, even before he was one Hour old, he began to act his Diabolical, Cursed, and Damnable Pranks : so that by his first Essay or Entrance on his fearful Work or Enterprize, he gave sufficient Proof to all that should ever live on Earth, of his strength and Cruelty, and what all Mortals must expect from him. 'Tis strange to consider, That a *Brat* just born, and as one would think, wholly unexperienced, should be clothed with so much Power, and be fill'd with so great Malice ; for just as *Apollyon* Midwiv'd him into the World, he let fly his *String*, and thereby at once gave a Mortal Wound to the whole Lump of Mankind ; not only all that then lived, but also all such who should in After-times live upon the Earth: The Nature of that woeful blow, it may not be amiss if I farther open and explain, before I proceed, since we all, to this Day, feel it, and groan under the sad Misery and dismal Effects thereof :



## 6 The Progress of Sin : Or,

But e'er I do this, let it be obser'vd, that *Sin* at once, in a great Measure, did effect what *Apollyon* craftily, in both Respects, had purposed before to bring about : For, hereby he caused Man to cast off his ever Blessed and Glorious Sovereign, from whom he had his Breath and Being ; nay, not only so, but he begat a Strangeness, and irreconcilable Enmity in the Heart of Man to the ever Blessed God, which is a most dismal thing to consider of ; neither could any other Enemy ever have done this Evil and Cursed Deed, but *Sin* only. Nay, and as he made Man to become God's Enemy, so he also caused God to become an Enemy to Man ; (there being nothing so hateful and contrary to his Pure and Holy Nature than *Sin*), inasmuch, that now that Blessed Union that was between God, the Holy Creator, and Man his once happy Creature, is broke.

So that from hence you may see, This Enemy flew, as soon as ever he was born, into the very Face of God himself : This was his great Cry then, and is still to this Day, *God shall not Reign, but I will Reign ; and Apollyon King of Darkness, he shall Reign and Rule in the Hearts of all Men on Earth.* Moreover, that by that one Act he most wickedly defac'd God's Glorious Image, which was graciously stamped upon the Soul of Man ; and basely corrupted those Noble Faculties, who, as I may say, were the Attendants, Bosom-Friends, and continual Companions of this high-born Soul, whose Names were) if I mistake not) these following, viz.

I Judg-

1. *Judgment*; alias *Understanding*, a very grave and wise Counsellor; but now become *Blind*, and filled with *Ignorance* and *Darkness*.

2. *Will*, a Free and Loyal Friend to the King of Heaven and Earth; and one always ready to stir up this precious Soul to that which was for her Good, and her Sovereign's Interest; untill he was by this Enemy depraved, and wretchedly corrupted, being wholly brought over to promote the Interest of *Apollyon*: For now in the *Will* there is a vile and total Averseness to the Will of God; for being filled with *Pride*, he never seeks to exalt himself, and all who adhere to him, above God, his Holy Word and glorious Sovereignty.

3. *Memory*, who before continually put the Soul in mind of all things God had commanded her to do; and whosoever he had prohibited or enjoined her not to do; but now so corrupted by his Enemy, and made so vile, that what she should remember she forgets, and what she should forget, that she remembers.

4. *Affections*, and indeed there were none more basely corrupted and drawn away from God, than these, before *Sin* prevailed, or entered into the World: They were like a most Chaste and Undeiled Virgin; but now so corrupted and carnal, that they are more discorded than any of the rest: Before they were always set upon God, and took Delight and Complacency in him he being their only Object, But now the *World*, the *Flesh*, nay, this Hell-bred Tyrant, & *Sin*, is sweeter, more precious and lovely to them than he.

5. *Con-*

## 8      The Progress of Sin : Or,

5. *Conscience*, one who kept the *Records*, was always faithful to the Soul before the unhappy Production of this Enemy of God, and made all the House to rejoice, and break forth into singing, by the Nature of his sweet Testimony, or Witness he always gave in, for, and in behalf of the Soul; but now so vile and depraved, that when he should reprove and charge the Soul with its Evils, he is asleep; sometimes he condemns for want of good Eye-sight when he should justify; and at another time justifies when he should reprove and condemn. Nay, he is so far drawn aside to the Interest of the Prince of Darkness, that when some Men persecute, and put the Saints of God to Death, he tells them they do God Service. These are some of those things that this vile Enemy did in part effect, by that one Blow he struck our first Parents, tho' not at all; for he brought in, or did beget another most cruel Tyrant, who had Reigned ever since with great Force and Rigor, subduing all under his Feet; his Name is *Death*. This King of Terror had never been, had not *Sin* given his Being to him; in a Word. you may perceive, he became an immediate Plague to the Soul of Man, a Depriver of every Faculty, and a Destroyer of the Body, as well as of the Soul: For it was he also who let in Sicknes, and all manner of Diseases, which the Bodies of human Creatures are subject to, with Spiritual Death, and Curse of God.

Lastly, *Hell*, or the *Lake of fire*, comes to be prepared by his means: 'Tis he I mean, who

## The Travels of Ungodliness. 9

who brings in *Eternal Death*. There had been no *Hell*, had it not been for *Sin*.

*Sin's worse than Hell; I digg'd that horrid Pit,  
'Tis Sin that casts poor Sinners into it;  
No Lake of Fire, no Tophet had there been  
For Souls of Men; no Death but thorough Sin.*

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### CHAP. II.

*Shewing how Apollyon, Prince of Darkness, having a Design to send Tyrant Sin, as his Grand Agent, to Travel into all Quarters of the Earth; he (First), Gave him his Commission. Secondly, Warning of his Enemies. Thirdly, Directions how to overcome and destroy them.*

**T**HE Pedigree, Rise, Original and Antiquity of this cruel and Hell-bred Enemy, *Sin*, having briefly been open'd to you: *Apollyon* having now nourished and brought him up fit for his Turn, Work and Service; and finding he had already so wonderfully succeeded in his first and main Enterprize, he saw he would be a true and faithful Friend to him, and a rare Foot stool or Stirrup for him, to mount or raise him up to his long'd-for Sovereignty; and finding him, by this time, grown to some considerable *Maturity*, resolved to send him abroad, to Travel into all Quarters of the Earth, to manage the Affairs of his *Infernal Kingdom*, greater his Power, and actually subdue all Enemies under his

10      **The Progress of Sin : Or,**  
his Feet, in all Nations, Countries, and Kingdoms of the World. But before the *Tyrant* enter'd upon this woful Journey, we will suppose the Devil gave him his Commission, and Instructions, how to proceed in all his Achievements ; to whom he address'd himself after this manner :

*Sin's Commission, received from the Devil.*

**M**Y most dear and beloved Child, the true Image of thy Father, and choice Darling of Hell, and the only Hope of this Infernal Lake, whom my my Lord *Lucifer, Belzebub*, and other inferiour Princes, as *Belial, Satan, &c.* do adore : Harken to thy Father who begat thee, and gave thy being to thee : Thou art my Creature : What care I, though the Powers of Heaven hate thee ; I will, in despite of all thy mortal Enemies, make thee Great, raise thy Honours, and Crown thee as King and chief Ruler throughout the whole Universe ; and all who will not obey thee, and yield Subjection to thee, I will raise all manner of Mischief upon, make them miserable, and tread them under thy Feet, Thou seest how successful already thou hast been, and what a mighty Conqueror thou art become in thy very *Non-age* : Thou hast, at one Blow, defeated all the Hopes of this new-born Mortal, and crushed him to pieces in the very Bud. He that was, the other Day, the Darling of Heaven, who swam in Pleasures, and was mounted so high  
in

## The Trabels of Ungodliness, 11

in Sovereignty, Glory and inconceivable Grandeur; shining as a Star of the first Magnitude; possessing perfect Union and Communion with his Creator, is now by thee, by the Power of thy Hand, and Success of thy Arms, made miserable, and become so hateful to him whose Delight he was that he hath cast him off, and turned him out of *Paradise*.

Ah, how I laugh to see it! How is he become the Reproach and Scorn of all the, Princes, and mighty Host of this unconquer'd Lake? What care I, though there is much bitter Enmity put between me, and the *Woman's Seed*? Do I fear what Hurt any one, that shall proceed from her can do to me? If thou in thy *Non-age* hast done such mighty things, and overcome this excellent Creature, when all his Internal Powers were utterly averse to us and no ways inclined to favour our Interest; What can any of her Off-spring do to our hurt, much less *break my Head*, or destroy thy Sovereignty, since now we have got so strong a Party to our side, in their own House? Thou hast been so happy in this late mighty Victory, that the Powers of that Noble Soul, possessed by this Creature, are at once brought over to us.

I have a Purpose to send thee to *Travel* to and fro in the Earth, until thou hast gone thro' the whole Universe: And to my Joy, I find all People are prepared by thee, and made willing to entertain thee; so that I have no cause to doubt of an happy *Progress*. I am sure thou

12      **The Progress of Sin : Or,**  
thou wilt find a ready Welcome in all Places,  
not only amongst the poor, and baser sort ; but  
amongst the mighty and noble Ones of the  
Earth.

And now therefore know, that I am thy Prince  
and only Sovereign ; and I do here give thee  
a *Commission*, a *Passport* ready drawn, and sign-  
ed for thee by all the high and mighty Lords of  
*these dark and vast Regions* ; with certain In-  
structions how to carry thy self in all thy *Travels*.  
I have also prepared for thee two great Wings,  
that sometimes (as need, shall require) thou  
my't fly to and fro, and be as swift as Thought.  
The vast Deep shall be no Lett to thee : Thou  
shalt pass from Port to Port, from Place to Place,  
from one Land and Kingdom to another with-  
out Ship or Gally, and shalt never need to stay  
for Wind nor Tide. I will also teach thee to  
transform thy self into any Form or Shape, at  
my Pleasure : And to hide thy Spring, and ugly  
Visage, I have provided thee a Cloak, which  
thou shalt have Power and Skill to alter, or  
change the Fashion of, as will best suit thy Oc-  
casion at any time. Be thou sometimes a *Dog*,  
to fawn ; a *Dragon*, to devour ; a *Dove*, to seem  
innocent ; be a *Serpent* or *Fox*, for Subtily ; a  
*Lion*, for Strength ; and in all thy Travels, ob-  
serve the Constitutions, and natural Inclinations  
of all People. Build rather thy Nest among  
*Willows* that bend every way than on *Tops of*  
*Oaks* whose Heads are fixed to the Earth.  
Fly with the *swallow*, close to the Earth, when  
Storms are at hand ; but keep Company with  
*Birds*

*Birds* of greater Talons, when the Weather is clear ; and never leave them, till they look like *Ravens*, Creep into every Bosom : Fear not to approach the Courts of *Emperors, Kings, Princes* and *Noble Ones* of the Earth : For I will cause thee to find Favour amongst all Ranks, Degrees, and Conditions of Men, I will teach thee to get in at their Eyes, Ears, Mouth ; nay a Thousand Ways thou shalt have to invade them, and to spread the Wings of thy Infection over them. Make every Head thy Pillow to lean upon, and use it like a Mill, to grind Mischief. When thou meetest a *Dutchman*, teach him to Stab ; when a *Spaniard*, how to Betray ; present an *Italian* with a fair Damsel, and teach him to Poison ; when thou meetest a *Scot*, teach him False-heartedness ; when with an *Irishman*, teach him to Forswear himself ; great Men hard, they are my very good Benefactors ; and their Example hath commonly a when an *Englishman*, to do all this. Pursue great Influence upon those of a lower Rank, Haunt *Taverns*, there thou shalt find brave Youths easily overcome. Erect store of *Play-Houses*, for they tend greatly to the enlarging of my Principalities ; there I keep my Market, and vend my Ware more abundantly, or offer my rotten Goods to sale, burnished up bravely to the Eye, enough to bewitch all who lack Understanding, to doat upon them.

Be sure to beset (on every side) the younger sort ; for if thou canst get Possession of their Hearts



## 14      The Progress of Sin : Or,

Hearts timely : thou wilt find it easie to keep them safe enough, and make them thy constant Slaves and Vassals to the end. And when thou meetest with them afterwards, shew them the Glory of this World, allure them with thy Pleasures, and hold forth thy Golden Apples to them ; But if that sorry Fellow, *Conscience*, at any time, gets Power to frighten them, promise them late Repentance, and assure them of long Life ; and thereby thou wilt soon overcome them.

When thou meetest with the *Rich*, tempt them to trust in it, set their Hearts upon it, and to make their Bags of *Gold* and *Silver* their God ; and to grind the Face of the *Poor*, and force them to sell their Commodities cheaper than they can afford them, and not give them a Penny to relieve their Necessities : For thereby thou wilt subdue them both at once ; for the one I am sure of, and the other will be so hunted with one of thy Off-spring, called *Carping-Care* that if *Light-Finger* doth not overcome and tempt him to Steal, the other will break his Heart, and force him to take the Name of God in vain, and not think of any thing else, than what will tend to the strengthening of thy Hands, and conduce to my Interest in him.

When thou comest to meet with such, who are naturally inclin'd to Ambition, or have an eager Desire and Thirst after Honour, suit thy Bait accordingly ; teach them how to contemn their God, their Conscience, their good Name, the Law and Religion too, that so they may the better

better mount the Hill of *Ambition* and *Earthly Grandeur*.

When thou dost approach to a *melancholly Person*, entice him to be alone, and not to open his Mind to any Body, as he renders his Life ; also perswade him, No Body in the World can tell what his Distemper is, and make him believe he is damned : Nay tell him, there is no way, but to Hell he must go, and then we shall between us, perhaps, entice him to hang, drown, or poison himself, or cut his own Throat, and so we shall destroy many of these silly Souls and that way enlarge our Kingdom.

When thou meetest with an old Man make him conceited, vain-glorious, fretful, and very peevish ; fill his Head with Tales and old Stories ; and to put them off the better, tempt him to add to them.

When thou comest to married People make one jealous of the other : If a Man have a beautiful Woman to his Wife, trouble his Thoughts without just Cause ; because she is fair, make him conclude she is false. and every one that looks on her, perswade him he loves her. If she speaketh him fair, let him believe she feigneth ; if she behave her self dutiful, make him think she then doth counterfeit. When she goes abroad, fill his Head with Fear, and make his Heart pant. If she be neatly dressed, perswade him tis to allure and please others. If she be homely dressed, 'tis because she knows that he will keep House that Day.

II

If by any Means we can but kindle this Spark in either of them, to be jealous-headed, we shall do our Business effectually.

Be sure do what you can to make Discord between every Couple ; when one is hot, let not the other be cold ; suffer not one to throw Water upon the Fire which the other kindles ; for by this means we shall set the House on Fire, and then warm our selves with the Sparks and Heat thereof : Teach them to live either below what they have, or else above what they have ; and if they have Children, I will give thee Instructions about them hereafter, when thou enterest the Country of *Non-Age* : If they go behind-hand, thou must stir up the Husband to lay all the Cause thereof on his Wife, and let the Wife charge the Husband wholly with it ; do what thou canst, be sure, in the Morning and Evening, to prevent Prayer ; for that I fear more than all the *Pope's Holy Water*.

We must make the Fountain muddy, and then the Spring cannot be clear : Discords and Confusion in a Family, does as much strengthen my Kingdom as any thing in the World.

You cannot think, how I am pleased, how greatly it delights me to see Men and their Wives live at Strife and Variance.

When thou meetest with a single, or unmarried Person, perplex his Mind continually about a Wife, and render his Life not worth Regard without one : If thou canst tempt him to Uncleaness, do ; I will stand his Friend in the Matter : But if he will marry, let him more  
mind

# The Trabels of Ungoblinesse. 17

kind Portion than the Person; let his Inquiry be what Money she hath, not what Grace she hath, as you love me. We must also find out such a one for him as may be a Plague to him, as *Job's Wife* was to him: Never let him find the Temper of the Woman: Nor whether she will or no, be a suitable Help-meet, that she doth but please his Eye, and bring in of Gold and Silver into his Goffer.

When thou dost assault a cholerick, or passionate Man raise his Anger to Madness; if thou dost cause his Mind to swell high and so full that there may be no room left for any good Word or Motion: Make him in his Fits, like a *Spider* payson'd *Toad*; so that *Reason*, *Modesty*, *Love* and *Humanity* may fly from him, as *Peopel* from a House that is all on Fire; let it contumely, without any Distinction, or Respect, had to Friend or Foe, Aliant or Familiar; let him also add Violence of Hands, savage or furious Behaviour, like the troubled Sea when it cannot rest; *Whose Waters cast up Mire and Mud*, fuming and foaming like a muddy Chancery, a distorted Countenance, sparkling Eyes, a Language; and let him not come to him, nor speak a Word to his nearest Friends for two or three Days; pay, stir him up in a great Fit to run away, though there was no cause for the Fear, and if thou canst perswade him to throw the blame out of his Window; tear his fine Linnen, and fine Cloaths to pieces, or his China Ware. But know, we are but Observers of the Tempers and various

B

Passion

18      **The Progress of Sin : Or,**  
 Passions of Men ; in some Anger hath a quick  
 and sudden Motion, but presently ceases. This  
 they call *Choler* : And they think it is an Influ-  
 ence of some angry *Planet* ; let the Fools have  
 that in *Fancy* ; but I must tell thee, 'tis a Child  
 of thy begetting ; but this is like *Fire in Strubble*,  
 soon kindled, and soon goes out ; or like *Gum-*  
*powder*, which no sooner thou puttest Fire to it,  
 but flies in the Faces of their dearest Friends.  
 These they say are the best natur'd Men ; But  
 they may thank us for that Excuse.

There is another sort, whom thou canst not  
 so suddenly move ; but when Passion is raised, it  
 takes deeper hold in their Memory : And this  
 Fire is not so easily kindled, so neither is it  
 easily put out : If thou dost but do thy best,  
 'twill prove like Fire in Iron, which hardly  
 taketh, and long abideth.

A *Third sort* there be, in whom thou mayest  
 kindle this fiery Passion suddenly, and retain it  
 perpetually ; not desisting without Revenge.  
 These are like Fire which ceaseth not without  
 the Ruin and Waste of that Matter where  
 it hath caught. Mind thy Instructions ; for  
 this Engine thou mayest destroy Thousands.

There is yet another kind of People, whom  
 thou must attack, whom I perfectly hate, and  
 hold for my mortal Enemies ; and they are our  
*Saints*, about whom we have held diverse  
 Councils in *Hell*, how to destroy. These  
 they, who are also stiled the *Woman's Seed*,  
*Most Noble Prince*, If thou canst beguile  
 and subdue this sort, the Day is ours.

Thou must do it, or it never can be done. Therefore I conjure thee, in the Name of my Lord *Lucifer Belzebub*, and in the Name of all the mighty *Thrones, Dominions, Principalties, and Powers* of this *Burning Lake*, to use thy utmost Skill and Policy : For what thou dost upon these thou must do by craft, and after a more wary and clandestine Manner : For they have studied our *Politicks*, and are not ignorant of our *Devices*. Yet let me tell thee there are some who bear that Name and are accounted of their Company, who are our good Friends, and indeed, as serviceable to our Interest as most in the *World*.

But as touching *Advice* and *Counsel*, how thou should'st prey upon those my grand Enemies, I shall forbear at present, it being a Secret that ought not to be revealed : I shall give thee therefore Instructions hereafter, when thou meetest with them in the *Town of Religion*, how to betray and overcome them.

Moreover, there are divers other Ranks, Qualities and Conditions of People, with whom thou wilt meet in thy *Travels*, which I have not yet mentioned, *viz. Noblemen, Counsellors, Lawyers, Doctors, &c.* and all sorts of *Mechanicks*. But when thou enterest into the *Town of Commerce*, thou shalt have Advice and Directions how to handle them.

And now, because I am sensible of the great Weight and Importance of this grand Enterprise; and how by the *Travels* I am like to lose or win all, I am resolved to accompany thee

continually to the End of the World. I will go with thee, and be as a Servant to thee. And I must tell thee also, I have got the Skill to transform myself into any Shape : If need be, I can be an *Angel of Light*, and become devilish Godly : We must both sometimes be very Religious, for else, how should we set up our spiritual Kingdom ; for such a one I have, and shall have, as well as a fleshly : And the Advantage thereby to us is, and will be, very great ; otherwise we should never have spent so much Time, and held so many grand Cabals in Hell, about contriving, ushering in, and establishing this our Ecclesiastical State in the World.

Lastly, that we may not lose Time, I shall only admonish thee of divers grand Enemies, which thou must be aware of, and thoroughly be revenged upon, or all our Design will prove, in a great Measure, fruitless : I shall therefore, e'er thou begin thy *Travels*, give thee their Names.

The first is a *Paper Enemy*, a contemptible Face to look upon ; and yet I dread him more than all the Powers of Heaven and Earth. May it please your Greatness, use a *Book* ; not a *Play-Book*, no, no, that is an Engine of my own forging : Not a *Conjuring-Book* ; for that same thing hath often made me brave Sport : Nor is it a *Song-Book* ; no, nor a *Book of Philosophy*, nor *Physick* ; but, 'tis the *Bible*. I would wish all the Plagues of Hell to light upon it, if that would do : But I see all is in vain, for 'tis under the perpetual Care of Him, who

## The Trabels of Ungodliness. 12

who reigns Above, and cast me down into these lower Regions. We must do, therefore, what we can, to keep all Men ignorant of it; and not suffer them to have it in their *Mother-Tongue*: Or, if we cannot do that, then take off their Hearts from it so, that they may not read, meditate upon it, nor remember what is contained in it. For 'tis like a cruel Sword with two Edges; which, if they have got Skill to use it, it will destroy them utterly. Yet do not fear; for I can teach thee to use it so, as to turn the Edge of it against themselves, and wound them with their own Weapon. Besides, I will shew thee how to magnifie some other Books, and unwritten Verities, meer Inventions of our own devising, above it; and raise up others to cast it away as a dead Letter, and also to wrest it, and to make a Nose of wax of it, and cause Thousands to believe, that it both not belong to Lay-People to read it; and forewarn them not to study it, on their Peril.

The second Enemy I must advise thee of, is the *Theology*; a Holder-forth, a Preacher forth, that gives himself up wholly to study, to bring both thee and I to shame; nay, to destroy thee utterly. This Fellow pryes into our Secrets: But I will teach thee, how, any or another, to be revenged upon him. The third Adversary is a Spirit, some call him the *Holy Spirit*, I must confess, he is a powerful Enemy; and I cannot deny but he hath been sometimes too hard for all the mighty



## 22      *The Progress of Sin : Or,*

Powers of this burning Lake. Whensoever therefore he breaks in upon thee, with his Sword drawn in his hand, he will slay thee at once; nay, such cruel Hatred he hath to thee, that no other Death will satisfy him but to crucify thee, which grieves my Heart to think upon. Therefore, beware of him, and keep the Door shut (where thou hast Possession) against him. Moreover, I shall teach thee many other ways to quench his Heart, and hinder his prevailing Power upon Men's Hearts; yea tire his Patience, and grieve him so that he shall not strive against thee, nor appear for their Help any longer.

*The fourth* is a rare and beautiful Damsel, her Name is *Grace*, and she hath also several Sisters: as *Faith, Hope, Charity*, &c. It grieves me so to think, thou shouldst at any time be worsted, and utterly vanquished by any of the *Feminine Gender*. But thou wilt sustain great Loss, I perceive, by her Means; for she has a cruel Train of powerful Enemies to torment us continually, attending of her: Yet I shall teach thee how to marr her Beauty, and spoil her Growth.

*The fifth* Enemy is called *Knowledge of God*, but I think there is no great Fear of him: For the greatest parts of the World, I doubt not, but we shall keep in *Ignorance*, in *heathenish*, and *popish Darkness*: But if he gets in, he will do us great Hurt, by discovering all our Intrigues.

*The sixth* is only *Mortality*: I hate him, for Man hates a Toad. Yet, as we will, so shall we.

Matters, he shall do us a great Kindness; for he is not very well known, and so we will cause divers silly Creatures to trust in him for Life and Salvation. That way we shall bring some solid Blades to Hell, with mighty Hopes of Heaven in their Noddles.

The seventh is a scurvy, obstinate Fellow, called *Enlightened Conscience*; a meer Tell-tale, one that never will be bribed; nor doth he fear Frowns, nor regard Flatteries. I doubt he will prove a Plague to thee in all thy Travels; but I will shew thee hereafter how to deal with him.

The eighth, is an Engine of War; an Enemy that has made the very Foundations of Hell it self to shake: I think they call him *Prayer*; but he can do little Hurt without Faith: And I will teach thee many rare Devices to make him ineffectual: There are some Prayers thou needest not fear, viz. such that some use with *Heads*, &c. Prayer always prevails according to the Nature, Holiness, Truth, Sincerity, Power, Skill and Care of the Person who use, him. Besides I fear not the Prayers of unfaithful Persons.

The ninth is *Repentance*, but fear him not, if he comes not in timely, or approaches alone, without his dreadful Retinue, whom I tremble at the Thoughts of, which are these following, viz. *Godly Sorrow, Holy Revenge, Vehement Dey* *ing, Spiritual Indignation, Filial Fear, Heavenly* *Gift, Self Clearing, fiery Zeal, &c.*

The tenth Enemy is, *Consideration*, who is the Ringleader to all the *Mischiefs, Troubles,*

# 24 The Progress of Sin : Or,

*Wars and Disquietments* raised up in any Kingdom ; and were it not for him, I would not fear any Adversary on Earth ; therefore thou must prevent his coming to the Assistance of the Parties thou dost encounter with, which thou may'st do by filling their Minds with the Cares of this Life ; also render him odious ; make them believe he is a dangerous Fellow, have made many a brisk Youngster a meer Mope ; causing them to hang down their Heads like *Bull-rushes* ; to fold their Arms, and to spend their Days in Tears and Sighing ; and hath caused many to go besides themselves. Moreover, thou may'st drive him away, by sending the Party to some Play or Tavern, or such like Diversion.

The *Eleventh* are, *Truth* and *Justice*, both implacable Enemies to our Empire ; but I am resolved to do what I can to make them wander like *Vagabonds* in the open Air ; for *Truth* shall find no Lodging, unless it be with a *Mute* ; and *Justice*, thou shalt throw her down in the Street ; and *Equity* shall not enter. We will so handle her, that few or none shall know her when they see her ; they shall indeed have her bare Name, but not her Nature ; for I have ready at hand in every Kingdom, a Multitude of such base *Catchpoles*, that I hope they effectually will obstruct her Business : Let her fly to Heaven ; what hath she to do on Earth ? and as for who bear that Name, we will turn her Sword against our Enemies (and as much as in us lies) to spare our Friends.

The *twelfth* Enemy is one whom they call *True Godliness*, who hath been *travelling* up and down, a long time to undermine my Kingdom. He is made up, they say, with a *right Faith*, and *holy Life*; but I am glad he meets with no better Entertainment. Now, my grand Design by granting thee this Commission, is to spoil his Enterprize; and finally, to vanquish him out of these lower Regions. Ponder well what hath been said, and bestir your self: Fly to and fro, East, West, North and South, be- fore all Mortals; my Instructions will serve for every Age, and will suit with all Climates and Countries throughout the whole Universe; but chiefly I aim at the latter Times. Be gone and raise my Honour, and let my Renown break forth in all Quarters.

Clowd my ambitious Children with Ornaments of Gold, and crown them with Glory and Honour; fill the Voluptuous with Pleasure, and the Delights of this World. Let the Envious and Cholerick, have all the sweet Revenge their precious Hearts can desire; glut them with Rapine, Massacre, and Murder. Set one Man against another, Husband against the Wife, the Wife against the Husband; Parents against their Children, and Children against their Parents; and teach Masters to be cruel to their Servants, and Servants to rob and steal from their Masters; promoting *Lying*, *Swearing*, *Whoring*, *Blasphemy*, *Atheism*, *Flattery*, *Drunkennes*, *Cruelty*, *Pride*, *Hardheartedness*, and all manner of *Debauchery*. Raise up Wars and Commotions

in every Kingdom; let all before thee be put to Fire and Sword. Introduce Superstition, Heresie, false Doctrine, and gross Idolatry, Visit all in thy Journey; the Young, the Old, the High, the Low, the Rich, the Poor, the King on the Throne, the Beggar on the Dunghil. Let Truth, Righteousness, Justice and Equity, Conscience, Charity, Fidelity, Simplicity and Modesty be banished all the Regions of the Earth. Thou art my great Emissary, and hast thy Parent of Assignment and Grant, from me the great Prince of Darkness, whom thou must daily honour, and under whose Standard continually advance thy Colours, and spread the Flag of my Authority; by which, not only the Lodgings and outward Gates of all Courts and Cities of the World, but also the inward and inmost Chambers and Closets therein will soon fly open, and give way to this strong Commission. Thou hast the World, the Flesh, and me the Devil; Nay, all Devils and infernal Spirits for thee, to side with thee, and take thy part. All Men are ready to receive thee, no Tradesmen, nor others, can well live without thee; but be sure remember, that never be satisfied to take up thy Quarters in their Barns nor Stables, nor in their outward Courts nor Castle-Yards, but command the best Room they have, viz. their Hearts; and be sure where thou comest there sway the Scepter, and make them all subject to thee, and become thy Servants and Vassals for ever: Let me see thee bring Millions of Millions into these dark Regions, to dwell with usn everlasting Burnings.

C H A P.

CHAP. III.

*Shewing how the haughty Prince and bloody Tyrant Sin, the grand Agent of Apollyon, began his Travels: Also what a strange Retinue do accompany him; and his great Success in the beginning of his actual Enterprize.*

**T**HIS Hellish Monster, having thus receiv'd his Commission, immediately resolv'd (you may conclude) for his Journey.

But before we come to speak of his present Travels, it is necessary to give you a Description of his Person, and Retinue; together, with a brief History of his first setting out, and abominable Transactions in ancient Times.

First, as to his *Person*, he is the strangest Monster that ever you heard or read of, for he consists of a compleat Composition of all manner of *Sins* and *Ungodliness*; and though he be but one entire Body, yet he hath a multitude of Members, and lives separately in every one of them; so that each Member may properly be said to be him, as if he was solely or entirely there. 'Tis not proper to say he is a *Sinner*; for he is got into a higher Orb than that Phrase can reach; for he is *Sin*; not filthy, but Filthiness in the Abstract; not proud, but Pride; not covetous, but Covetousness, &c.

Secondly, He being in the Holy Scripture compared to a mighty King, though a cruel Tyrant, whose Power and Authority is very great

## 28. The Progress of Sin : Or,

great ; it will do well to shew you what a Retinue he always hath to accompany him in his Progress, for it cannot be supposed he travels alone. The 1st is *Apollyon* King of the Bottomless-Pit. The 2d *Intolerable-Guilt*. The 3d *Abominable Pollution*. 4 *Horrible Shame and Ignomy*. 5 *Deceitful-Heart*. 6. *A Defiled Conscience*. 7 *Famine*. 8. *The Sword*. 9. *The Pestilence*. 10. *Death*, who is always just at his Heels ; and *Hell*, with the dreadful Wrath and Curse of an angry God, pursues him very close from which there is no escaping,

Moreover, *The rich Presents the Traveller carries along with him, to allure, entice, or ensnare the Souls of Men, are chiefly sinful Pleasures, Riches, Honours, and Length of Days. But stop here ; Apollyon is near, and seems to be in a great Rage that his Emissary is not gone.*

*Apollyon*. Haste, haste, thou Mighty Champion, prepare for thy Journey ; subdue the World actually under thy Feet ; fear no Enemy that seeks to undermine or counterwork thee, I like not Delays ; lose no time ; put the Mandates of thy Sovereign into present Execution before I raise all the Power of this unconquer'd Lake to fall upon my Enemies ; and consume all Mortals at once.

Upon which the cruel Enemy set forth, *Apollyon* following him close at his Heels, to assist him in every Enterprize ; and so it fell out, just as he began his Journey, *Cain*, and *Able* were offering Sacrifices ; and having Intelligence of both their Dispositions, he made up

up to *Cain's* Door, and there lay *couching down*, like a hurtful Beast, ready to devour; and secretly whispered into his Ear, to spare the best of his Substance to enrich himself; and also intimated to him, that all that he offered to the Lord was lost, and would never be rewarded; and *Faith* not being in *Cain's* House, he hearkned to this cursed Stranger, and did accordingly; yet he brought his Offering, lest he should displease his Father *Adam*, who, it is thought at that time was High-Priest, which Office, afterwards, fell to the First-born in the Family. But when *Cain* saw his Offering was not accepted and his Brother's was, this Enemy being near, knocked at his Door,

*Cain*. Who is there?

*Sin*. Have you, Sir, any room for a Traveller.

*Cain*. What are you?

*Sin*. A Friend, one that loves you dearly, and am troubled to see how you are abused, and basely dealt with, by your younger Brother; Can you bear the Thoughts that he should be in the Favour of his Maker, and be the only Darling of his Father, and you slighted and contemned in this sort?

*Cain*. By this I cannot but think you are indeed a Friend, and dost bear good Will to me; pray come in:

And he presently lodg'd him in the best room he had: Neither do I read of any Opposition made against him, by any in the House.

He had no sooner receiv'd him but immediately (by secret Instigations and Instructions from *Apol-lyon*,



### 30 The Progress of Sin : Or,

*Iyon, who was glad to see him entertain'd) he apply'd himself to him after this manner.*

*Sin.* Let this Villain *Abel* be the Object of thy Hatred : Never speak friendly to him more in Love ; but let thy Wrath out against him to the uttermost : Shall he be accepted ? What's he ? Art not thou better than him ? He will e'er long (though thy younger Brother) become thy Lord and Master, and Ruler over thee ; and thou shalt be made a meer Underling.

*Cain.* I am truly of your Mind ; my Father and my Mother's Heart, I find are already taken from me, and set upon this cunning Supplanter.

I have him with a perfect Hatred ; neither can I endure to see him. *Thus Cain was fill'd with Wrath, and his Countenance fell, i. e. he shew'd himself full of Rage and Discontent.*

*Sin.* Most Noble *Cain*, Heir of the World ; I have a Business of great Importance to impart to thee.

*Cain.* Sir, What is it ?

*Sin.* I am a Servant to a mighty Prince, whose Power and Kingdom, 'tis like, thou hast not heard of : And he hath a dear and cordial Love for thee ; and hath sent me to thee, with certain Instructions, to put thee in a way to be rid of this your *Canting Brother* ; and I will assure you 'tis high time, for he is now at Prayer, and begins to grow more and more in favour, &c.

*Cain.* I am glad to hear this News, but which way can the thing be done ?

*Sin.*

*Sin.* Sir, you will never be at Peace, nor have any ground to conclude your Father will make you his Heir, or indeed, ever regard you; until he be rid out of the World: But if this be once done, all is your own.

*Cain.* But how shall I do to get rid of him?

*Sin.* Why, since there is none you can employ secretly to do it; do you kill him, and then declare he murder'd himself, being overcome with Melancholly, or blown up with Pride and Self-Conceit upon his late ambitious Thoughts, in aspiring after Rule and Government. I'll warrant you, Sir, this will hide the Fact, and you shall never be discovered.

*Presently, upon this Motion, Conscience stept in, and spoke after this manner.*

*Conscience.* Sir, do not this Evil Deed, he is your only Brother; and his Blood will cry for Vengeance.

*Sin.* What dost do my Cain? Why dost thou make a Pause?

*Cain.* I am hinder'd by a timorous Fellow in my house, whom I know not; some Body I think hath sent him hither, on purpose to be a Plague to me.

*Sin.* Regard him not, I will undertake to fiddle him, and spoil his telling Tales. Go call thy Brother forth, and walk together in the Fields. Be sure carry it lovingly to him, lest he mistrust thee; and I warrant you he will talk with you about Religion, and condemn your way of Worship and though he be your younger Brother, yet I will undertake

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to teach thee ; and if thou wilt be a Fool, and  
suffer it, do.

*Cain.* I will try that, so far I am resolv'd to  
take thy Counsel.

*Immediately, away he went and called his Brother  
forth ; and they walked together in the Field.*

*Cain.* Brother, what a vast Fabrick is here ?  
This World, in which we are placed, is full  
of great Wonders, and excellent Rarities ;  
and all after our Father *Adam* is dead, will be  
ours ; all the Riches, I mean, and Glory there-  
of, and my Heart, Brother, is wonderfully  
pleas'd with the Thoughts of it ; I desire no  
greater Glory, nor Happiness, though I have  
heard my Father talk of a future State beyond  
the Grave, that exceeds all things here below.

*Abel.* Brother, this World, and all the  
Wonders we do behold, doth shew forth the  
Glory and handy Works of *Jehovah*, our  
blessed God and Creator, whose we are, and  
whom we should serve ; for he is a jealous God,  
and executes Righteousness and Justice in the  
Earth ; and is a Rewarder of all those who dili-  
gently seek him.

*Cain.* You are a Fool, I do not believe there  
is any Reward for Justice and Righteousness,  
nor Vengeance for Ungodliness.

*Abel.* Brother, It grieves me to hear you  
speak after this manner ; for I have had Evi-  
dence of his Mercy, and favourable Acceptance  
already. I am afraid, truly, you are misled  
by some Enemy ; the way you go in Brother,  
is not good ; think upon the world to come,

*Cain*

Cain & Abel Conversing to Gather



Cain Slaying Abel his Brother



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*Cain.* Wisdom is only with you; I see now you are sworn up with Pride; leave off your talking of a World to come, for I believe none.

*Abel.* Brother, you shew a very wicked, naughty, and unbelieving Heart; I am ashamed to hear your Discourse.

*Some Things of this Nature, we may suppose they might discourse of: And Cain being affected, moved to Wrath thereby, took the Devil's Counsel, and rose up and murdered him.*

See the Reverend Mr. Ainsworth upon this Matter. \*

\* *Cain spake unto Abel his Brother; but what they said, is not set down. The Hebrew Text hath here a Pause (or) a ordinary; implying (saith he) further Matter. The Greek Version addeth, Let us go out into the Fields: And Thargum Jerusalemy addeth the same, and much more; viz. How Cain, when they were in the Field, should say, There was no Judgment, nor Judge, nor other World to come, nor*

*Thus this Enemy prevailed; and, in a second Attempt, overcame the Fourth Part of the World. But see how Sin and the Devil deceived Cain: The Murder was soon discovered; for lo, on a sudden a mighty Cry was heard, Vengeance! Vengeance! Who is the Searcher out of Blood, cries, Where is Abel thy Brother? Nothing can be hid from his Eye. Neither shall not go unpunished: The Voice of thy Brother's Blood cries to me from the Ground. Guilt follows his Sin with the dreadful Wrath of God: And*

that are cursed from the Face of the Earth, &c. Behold the venomous Nature of this Tyrant / Seven Abominations he let into Cain's Heart at once: 1. To Save himself without Faith. 2. And to be displeased, that he was respected him not. 3. To hearken to God's Punishment. 4. To speak untruthfully, when *Misfortune* was in his Heart, to kill his own and only Brother, and that for Righteousness sake; and thereby

to destroy, as much as lay in him, all the good that might have proceeded from him. 6. To deny the Fact, by saying, *I know not where he was*. 7. And after all, to trust not for Mercy, but rather despaireth under the Sense of the Punishment, than convinc'd of the heinous Nature of his Sin: And so fell under the Condemnation of the Devil.

He to still, or rather stifle his Conscience (if there was any left in him) Sin and the Devil led him away from the Presence of God, from *Ainsworth* hath it) from God's Word, from publick Worship, to dwell in the Land of Idleness, and to divert his Thoughts, married a Wife, and built a City; which might also be his better Security from his Fears, &c.

Reward of Justice, nor Vengeance for Wickedness, &c. All which Abel gain-say'd, and then his Brother slew him. It seems to (say) he) to imply a Dissimulation of Cain's Hatred in that friendly Converse with his Brother. 'till he found Opportunity to kill him, &c. Ainsworth on Gen. 4, 5, 6, 7. pag. 22.

After

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After this, *Sin* proceeds farther on his Progress; and, as he subdued all *Cain's Seed* in general, so more-especially, he overcame *Lamech*. First, By violating the *Law of Marriage*: Secondly; In committing of *Murder*: And thirdly, In glorying in it: *I have killed a Man, &c.* If he that killeth *Cain*, shall be punished seven fold; then he that killeth Me, seventy seven fold. *It seemeth* (saith an eminent Writer) to be a insolent Contempt of God's Judgment, and abuse of his Patience towards *Cain*; &c.

Time would fail me, to shew distinctly, how *Sin*, by his Subtily, generally prevailed in those Days, by alluring the Hearts of Men and Women with *Miscellaneous*, and other Pleasures and sensual Delights and Profits of this World. Yet God to preserve a godly Seed, that he might have a Church in all Ages, and fulfil his Promise to *Adam*, gave *Eve* another Son instead of *Abel*, whom *Cain* slew, whom she called *Seth*, who was born (saith *Ainsworth*) not till One hundred and thirty Years after the Creation.

This *Seth* begat *Enos*, so he is called in Greek; in Hebrew, *Enosh*; that is by Interpretation, sorrowful, sick, miserable; so named, as is thought, from the Consideration of the woful State of those Days. For, it seems, the *Sin* prevailed wonderfully (as worthy Historians make report) by prophane calling the Almighty, and by calling Idols by the Name of the Lord, and by making Images and presentations of Him. So high had *Sin* raised his Throne, in those Times that it

one in a Thousand ('tis thought) but were subdued under his Feet, and became mere Vassals and Slaves to him. Yet *Godliness*, soon after, had one most choice and renowned *Champion*, who bravely overcame this *bellish Enemy*, and walked with God three hundred Years. But the *Lord*, seeing how *Ungodliness* every where abounded, took this *holy Person* from these *Lower Regions*, to dwell with Him *Above*. But *Sin*, at on *Eagle's Wings*, pursu'd his *Progress*, and like a devouring and unsatisfied *Monster*, resolved to destroy the whole World again at once, or provoke the *dreadful God of Heaven* to do it; which, in a short Space after, he almost effected, by corrupting the Earth, *i.e.* the Inhabitants of the Earth; nay, and the Earth itself, (saith *Ainsworth*) with the abominable *Pollution* of that *Generation*, was defiled; which agrees with another Text, *Isa. 24.* (*Sin* is of an *infectious* and *poisonous Nature*, fully compared to the *Plague* of the *Leprosie*) the *Earth* was defiled under the *Inhabitants* thereof. And this *Corruption* is especially applied to *Idolatry*, and depraving of *God's true Worship*, as appears by other *Scriptures*; *Exod. 52. 7.* *Deut. 32. 5.* *Judg. 2. 19.* which was the grand Design *Apollyon* labour'd to effect by this his *Hell-bred Agent*. Nay, and the *Disease* was *Epidemical*: All *Flesh* was defiled, and their *Way* corrupted; that is, their *Faith* and *Religion*, and their *Manners*, *Works*, and *Course of Life* also, &c. Every *Imagination*, and *Thought* of their *Hearts*, were only *Evil*, and that

conti-



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*continually*, all were in love with, receiv'd and harbour'd this cursed *Enemy*: Every Door was open, and all Hearts prepar'd to embrace him, and bid him welcome: Every *Faculty* of their *Souls* being depraved, and overcome by him, so that none but *Sin* and the *Devil* was regarded and subjected to by them of that Congregation: *God* and *Godliness* were had in great Contempt. The whole *World* is become but a Mass of *Filth* and detestable *Corruption*. The Sons of *God*, i. e. Men of the *Church*, or Children of *Truth* were, by the Power of this *Enemy*, brought to mix or mingle themselves by unlawful *Marriages*; &c. with the *Daughters* of *Men*, viz. The Off-spring of *Cain*, the cursed Seed. Nothing but *Violence*, *Oppression*, *injurious* and *cruel Dealing* over-spread the whole *World*. No Fear of *God*, nor *Regard* of *Man*; *Rapine*, *Spoil* and *Murder* abounded in all Places; and yet they seem'd to live free from Fear, and in the greatest *Security* imaginable; *Buying* and *Selling*, *Building* and *Planting*, *Marrying*, and being given in *Marriage*.

But now see what followeth: The *Vengeance* of *God* pursues the *Traveller*: *Heaven* could not bear longer with such *prodigious Wickedness*; and therefore, that *God* might shew his *Wrath* upon those who had cast him off; from whom they had their *Breath* and *Being*: Behold! what a mighty *Flood* of  *Wrath* approaches! Now, nothing but *Death*! Their *Joy* is turn'd to *Sorrow*, and their *Feasting* into *Mourning*. Now, the *Heavens* weep,

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their Eyes pour forth Showers too: But their Cries and Tears will not atone for their Sins; for the Flood came and took them all away.

*Alas, false World, see, see, thy fearful Fate.  
How, thou would'st not see it, 'till too late!  
What hast thou got (come speak) by letting in,  
And entertaining of that Monster Sin?  
Behold thy Enemy, and Hellish Foe,  
Who laugh at this thy fatal Overthrow:  
Vengeance pursues, and will o'erake all those,  
Whom God despise, and with the Devil close.*

But all were not destroyed: For Noah before this Time, had entertain'd True Godliness, and hereby was delivered from the Flood. *Then the Lord* only have I found Righteous before Me, in this Generation: Come Thou, and thy wife, into the Ark. And by this Means was he spared, who was of the Seed of the Serpent. And hereby Apollyon had the better Opportunity to save the Cursed Traveller, who brought that fearful Overthrow upon the Old World, the Effect of God's Wrath; but the Cause was not removed: The Sinner was drown'd, but not Sin; but contrariwise, he got fresh Strength and Power, and pursued his Progress with as great Rage as ever; and like another Flood, and overflowing Deluge, threatned spirits to drown and destroy the World again in this sort, as if that Flood was but a Type or Figure of this.

40.     *The progress of Sin : Or,  
 Two Floods I read of ; one was caus'd by Sin,  
 That was external, the Other flows within.  
 Noah, escap'd the First, such Favour found ;  
 But afterwards, by This, was almost drown'd.  
 The former Flood of Water did extend  
 But some few Days : When will the other end ?  
 They both destroyed ; But Sin is far the worst :  
 And 'tis more general too than was the First,  
 Waters shall drown no more, a Sign God hath giv'n  
 When shall we see a Rainbow after Sin ?*

After this, as the *World* multiply'd, and increas'd in Number ; so did *Sin* grow in Strength and Policy. And the Children of Men went to build great *Babel*, which was a crafty Device, of *Apollyon* : But God defeated that Counsel, and confounded their Language, and then were they forced into all the Quarters of the *Earth* : But this Traveller pursu'd them all, where ever they went, and made them generally subject to his Authority, and become Servants to *Lucifer*, &c. for he drew them to Idolatry, and delisted them with all manner of gross Pollution and Sensualities. Inasmuch, that four great Cities, viz. *Sodom*, *Gomorrab*, *Admah*, and *Zebodm*, were utterly laid waste by him, and became an eternal monument of God's fearful Wrath : For as the Enemy filled their Hearts, and set them on fire with Unnatural Lusts ; (viz. Whoredoms, Sodomy, and Buggery) it self, the Men took the Natural Use of the Women, burn'd in Lust towards another, even Men with Men, [so that that which is unseemly and abominable] so God destroy'd

# The Travels of Ungodliness. 41

destroy'd them with Fire and Brimstone] from Heaven; which made them, at last, when it was too late, cry out:

*Curs'd be the Day, that we let in  
This Cruel Enemy:*

*O woe be, this Monster SIN,  
That makes us thus to fry!*

*Those Flames are sad, which on us strike:*

*But we, too late, do Cry:*

*For we shall bear worse Pains than these,*

*To all E T E R N I T Y.*



Yet God raised up a few in every Age, to witness against Sin, and undermine his Kingdom, as *Abraham* and *Lot*; but *Lot* in one Encounter was worsted (tho' a brave Champion in his Days for True Godliness) afterwards *Isaac*, and then *Jacob*, who was a Prince with God. But that which proved effectual for the weakening of Sin's Power, was the Covenant concerning the *Woman's Seed*; which was a fresh renewal to these *Patriarchs*, After this God raised up *Joseph*, and his Brethren. This *Joseph* proved a mighty Man of Valour: For notwithstanding the Power and Policy of *Apollyon*; and all the whole *Infernal Lake*; this *Heavenly Warrior* could not be made to yeild: He neither regarded Frowns nor Flatteries; and the main Ground of his constant Resistance was because he saw what a hateful Enemy Sin was in God's sight: *How shall I do this great Wickedness and sin against God?* That was the Weapon by

## 42 The Progress of Sin: Or,

by which he overcame; yet nevertheless, his Brethren, tho' they took up Arms against Sin, were sorely worsted by him, and particularly, being moved with Envy, sold poor Joseph into Egypt, but God was with him: and he came off, at last a Glorious Conqueror: (tho' the Enemy, by Policy, once put him to flight: when he lived in Pomp, and Glory, in Pharaoh's Court, he learned to Swear, *By the Life of Pharaoh;*) but by Means of Conscience, a Noble Officer for the Prince of Light, Joseph's Brethren did recover the Fall Sin gave them, for he made them cry out, *We were verily guilty concerning our Brother, &c.* From these Mens Loins, afterwards, a great Army arose or sprung up; who did wonderful Exploits against this malicious Traveller and Champion of Hell; they having at first, upon the Death of Joseph and his Brethren, a brave and Victorious Captain to Command them, called Moses; yet these possessed but a small Spot of Ground, in comparison of the whole Universe: And as touching the greatest part of the world, Sin wholly Ruled and Tyranized over them, and they became meer Slaves and Drudges to the Devil; so that of them we shall take but little Notice, but speak somewhat of Moses that Man of God, the Prince and Chief Leader of Israel.

This Man, at first was under dangerous Circumstances; being brought up among the Friends and Servants of Apollyon: who to entice him to his Party, offered him all the Pleasures and Honours of Pharaoh's Court; and

thought

## The Trabels of Ungodliness. 43

thought, if he had deserted his *Prince*, and took up *Arms* for the *Enemy*, he might at *Pharaoh's* Death have been Crown'd King of *Egypt*: But he having a mighty *Shield* in his Hand, and being also otherwise compleatly armed; put the *Enemy* to flight, and chose rather to suffer affliction with the People of God, than to enjoy the Pleasure that this cunning Deceiver offer'd him for a Season. But upon this, a sore and grievous War fell out between the two Seeds: For *Pharaoh* by no Means would tolerate or give Liberty to True Godliness to live amongst them. But, for this their Wrath and Enmity, he with the *Egyptians*, paid dear; for Sin, with implacable Malice, so hardened his Heart, that notwithstanding Ten terrible Plagues, he would not suffer the Children of *Israel* to go and worship the Lord their God: Therefore *Jehovah* at last destroyed them all in the *Red-sea*.

Now after the Overthrow of the *Egyptians*, Sin stirred up all his Powers to corrupt the *Holy Seed*, and prevailed also exceedingly; in so much that many of them turned Idolaters, and forsok the True God. Now, some time before this, *Jehovah*, to convince them of the miserable Condition they were in, by entertaining this *Enemy*, he gave forth a holy and severe Law in a burning and fiery Mountain; but by reason of the Depravity of their Hearts, and Weakness of their Hands thro' the *Flesh*, that Law greatly strengthened Sin and laid them and the whole World under Guilt, and the heavy Wrath of an angry God; and many

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#### 44 The Progress of Sin: Or,

were cut off by the hand of Justice. For Temporal Death, as was Eternal, was denounced as the Punishment of every Transgression and Disobedience thereof.) Yet God, that Sin might not thereby triumph and vaunt himself above measure, graciously added another Law; that by the *Types, Shadows, and Sacrifices* of it, they might, by the Help of *Faith*, see a Remedy; which was by the Death of the *Messiah*, who was promised long before.

And now from that Time, until the coming of Christ, 'tis needless for me to speak further of *The Progress of Sin*, or, *The Travels of Ungodliness*; the fearful Exploits he did to the seven Nations of the Land of *Canaan*, whom he utterly destroy'd and gave up to God's *Sin-revenging* hand; and also how by his Subtilty he overcame the Children of *Israel* in the *Wilderness*, and when they came into the *Land of Promise*, of which you read at last in the *Sacred History*; and Time would fail me to run through.

Moreover, he laid all Kingdoms of the Earth weltring in their Blood, and to groan under his heavy *Yoke and Tyranny*. In a word, many Millions of Souls fell by his Hands, and divers grievous *Plagues and Judgments*, for his sake, were inflicted upon poor *Mortals*, almost every where. Some who were his Enemies, and Lovers of *Godliness*, he stirr'd up his *Enemies* to starve to death, to burn alive, saw *after*, and throw into *Lions Dens* to be torn in pieces, and others to be stoned: So that all that opposed

opposed him, or would not give him Entertainment, were forc'd to wander about in Sheep-skins, and Goat-skins, being destitute, afflicted and tormented : and that which was most lamentable, was to find many Thousands of them who professed themselves to be God's People, nay, and Leaders amongst them (so grievously deceived by him that they became his meer Vassals, and Acted much of the sad Tragedy upon the Holy Seed ; in-  
 somuch, that Abab, who was a Prince in Israel, sold himself to him to work Wickedness.

Neither did those who were his professed Friends, and Servants, speed much better in this World : For he caused many of his Admirers to Sacrifice their poor Children to Moloch, which was to throw them into a fierce Fire, and burn them to Death : They burnt their Sons and Daughters, saith sacred Writ, and Sacrificed them unto Devils, and shed Innocent blood, &c, and others he stirr'd up with Wrath and Malice to fight against, and destroy one another ; that so every part of God's Law might be violated and trodden under his Feet ; and Jehovah, to revenge himself upon them, for the Love and Kindness they shewed to his Murderer, 'brought the Sword, Famine and Pestilence, and other amazing Judgments upon them : So, that by this Tyrant's Means, were many made Fatherless and others Widows : Nay, no Misery, that Man's Heart can imagine, or moral-Creatures be capable to suffer, but he with Vengeance brought in upon Adam's Seed, throughout the whole Universe. Nay, and he so blinded their  
 C 3 Eyes,



## 46      The Progress of Sin : Or

Eyes, that, in some Nations, he caused many People to worship the *Sun, Moon, and Stars* ; and at last, the *Devil* himself; whom they called an *Evil Good*, because he tormented them : and they durst do no less than adore him, for fear he otherwise, would destroy them.

Thus did this *Enemy* Tyrannize after a most lamentable manner : Neither was there any able (finally) to overcome him, but the *Man Christ* ; by which Means he did even almost what he pleased, destroying *Body and Soul* too ; and none could get out of his Hands, but they who look'd unto *Jesus* ; who was Promised, and long look'd and waited for. Now, these things considered, the Coming of the *Messiah* must needs be acknowledged an inconceivable Blessing to Mankind ; who were thus spoiled, torn in Pieces, and fearfully tormented by this cruel *Enemy*. And indeed, great was the Expectation and Breathings that were amongst those, who were sensible of that dismal State the *World* and their own *Souls*, were in.

But hold ! I must stop again ; for I hear the *Saviour* and *Glorious Messiah*, and *Prince of Righteousness* is come ! Blessed News indeed ! Sing, O Heaven ; and Rejoice, O Earth ! Glory to God in the Highest, and on Earth Peace and good Will to Men !

But what Provision is made to entertain Him ? Do they not look out some stately Palace for Him ? And do not Thousands and Ten thousands swarm about him, to congratulate his Arrival, with all the Expressions of Joy imaginable ?

nable? For, O the Worth of his *Person*, the greatness of his *Glory*, and the Nature of that *Work*, he is come to! Never before appeared such a *Saviour* and *Deliverer*! Now the *Destroyer* of *Tyrant Sin*, with the *Devil* and all the *Powers of Hell*, is come! He is come! Ay, but where doth he lodge the first Night? Is the best *Chamber* shewed Him, and a *Down-Bed* ready made and prepared for him?

No, no, *Sin* hath got the chief Room in the *Inn*; I mean the *Heart*; and the *Heavenly Prince* is forced to go into the *Stable*, and take up his Lodging in the *Manger*. Oh! do not they deserve to be deceived and ruined for ever, who hug, delight in and kindly entertain their *Enemy*, he that seeks to destroy them: (who, whilst he smiles in their Faces, secretly designs to cut their Throat:) and slight after this sort, their only *Friend*; nay their *Right* and *Lawful Prince* and *Soverign*, whom all their *Fathers*, *Holy Men*, and *Blessed Prophets* prophesied of, rejoicing to think of this Day? And shall He be turned into the *Stable*? What He, who hath Millions of *Holy Angels* to attend Him; whom the *Glorious Seraphims*, and *Cherubims* do adore and fall down before. Is this the *Welcome* and *Entertainment*, which poor *Mankind* do allot Him who was the *Joy*, and the *Delight* of his *Heart*? And for whose sake, He is come to revenge Himself, and utterly overcome *Sin*, and so destroy the *Works* of the *Devil*?

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Moreover, after this, the glorious Prince was most basely and evilly entreated by *Appollyon* and his *Emissaries* : For this crafty *Enemy* blinded the Eyes of the poor *Jews*, in such sort, that they would not know him, nor believe he was the *Messiah*, and Mighty *Saviour*, promised to their *Fathers* ; and hereby *Sin* got such hold of them as to stir them up to load him with all manner of *Infamy* ; calling him a *Wine-bibber* a *gluttonous Person*, &c. a *Fiend to Publicans and Sinners* ; nay, caused some of them to cry out, *He had a Devil and is Mad* ; and that *He cast out Devils by Beelzebub the Prince of the Devils* : And all this they did and much more, to make him odious in the Eyes of the People, that so none might fly to him for *Help* and *Salvation* from this bloody and devouring *Enemy*. And at last the whole *Infernal Lake* consulted together to stir up the *High Priest and Chief Rulers* ; (having filled their Hearts with *Envy* and curled *Hatred*) to accuse him with *Blasphemy*, *Sedition* and *Treason* ; that so he might as a *Notorious Criminal* or *Malefactor* be put to *Death* ; which thing indeed he came on purpose to do, viz. to *Die*, tho' it was hid from them ; for had *Appollyon* known that the *Death* of *Christ* was the only way to destroy the *Power of Sin*, *Death* and the *Grave*, and utterly spoil and bring down his own *Kingdom*, he doubtless would never have promoted that *Work*.

But so it was, that Creature *Man* being, by the *Power* and *Subtilty* of *Sin*, brought under the *Breach* of *God's Holy Law*, which denou-

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ceh *Death* upon every *Transgressor* thereof; by which Means *the whole World* became guilty before God of the highest *Treason*, &c. owing more than *Ten Thousand Talents* to Divine Justice, and had nothing to pay : Now, the Lord *Jesus*, out of *Infinite Love*, offered himself as the *Creature's Surety*, to undertake and answer all the just *Demands* of the Law, and make a compleat *Compensation* to Justice for all the *Wrong* Man had done, by yeilding to this *hellish Tyrant*, to the manifest *Violation* of the Law, &c. And since, without shedding of blood there could be no *Remission* of the *horrible Crimes* they stood charged with, he laid down his own *Life*, that so by *Death* he might make an end of *Sin*, as to his condemning *Quality*, and destroy him who had the *Power of Death*, which is the *Devil* ; and deliver them, who through the fear of *Death*, were all their *Life-Time* subject to *Bondage* Heb. 2.

That *Work* must needs be carry'd on indeed,  
When *Heaven* and *Hell* about it are agreed :  
Tho' different *Ends* in those great *Agents* are,  
Yet in the thing they both agreed were :  
That *Christ* should be of his dear *Life* depriv'd,  
Tho' *Hell* alone the guilty *Act* contriv'd,  
Yet *God* indeed from all *Eternity*,  
Knowing what *Rage* and curs'd *Malignity*  
Would be in their base *Hearts*, resolved then  
He would permit, and suffer those vile *Men*  
To bring his *Purpose* and *Decree* to pass,  
Which for our *Good* and his own *Glory* was

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How wonderful was the grand Enemy by this mischievous Design baffled and overcome. For that very way that *Sin* and the *Devil* thought utterly to destroy the Hopes and Help of *po* *Mortals*, God took to save and deliver them for lo, after three Days, the glorious Prince arose again from the Dead, to the great Terror and Consternation of all the Powers of *Darkness*; but after this, *Sin* mightily prevailed, and but a very few Persons obtained Deliverance for he caused the *Jews* to require a Sign, and the Learned *Greeks* to seek after *Wisdom* (for Natural and Mortal *Philosophy*, about that Time seemed to be the great Idol of the *World*, it being in the top of its *Glory*): and by these Means the Gospel became a Stumbling-block to the one and Foolishness to the other; and such who did receive the *Truth*, by the Rage and Subtlety of *Apollyon* were expos'd to sore and grievous Persecutions: For now, nothing but Blood and Slaughters, the *Enemy* raised upon all those who lifted themselves under *Christ's Banner*; so that in the space of Three Hundred Years, Millions of *Christians* were tortured and barbarously murdered, and all by the Means and Infigurations of this Cruel *Enemy*.

Nay, and should we proceed to shew, before and after these Times, the many Ways, and cunning Stratagems the Wicked devised to continue, enlarge and establish *Apollyon's Hellish Kingdom*, it would fill great Volumes.

1. They endeavoured to blacken the Followers of *Godliness* with all manner of horrid Crimes.

## The Trabels of Ungodliness. 51

*Crimes* imaginable, to the end, that all ignorant People might not be won, or brought over to close with them; but contrariwise loath and hate them, and be moved without Remorse or Pity, to reproach, persecute and inflict all manner of Cruelties upon their poor frail and innocent Bodies; for they put the Christians, as some observ, into *Bearskins*, and then set on the Dogs for to worry them.

2. He caused many, who seem'd Lovers of the *Gospel*, and Professors of it, to cast it off, and embrace the Vanities of the World; nay, to Worship *Idols*, and Sacrifice to them.

3. He raised up Multitudes to foment most abominable Errors and Heresies in the Church: By which Means the Truth suffered greatly, and the Devil got much Ground, and strengthened his Kingdom, which is signified, in part, by that great Flood the *Dragon* cast out of his Mouth to drown the *Woman* and her Seed who kept the Comandments of God, and had the Testimony of *Jesus Christ*. But this was not all, for *Apollyon* had a greater Design in this Age of the World on foot, which was twofold: One was to introduce *Mahomet*, and compile the *Turkish Alcoran*, by which Means Millions of Millions have been deceived to this Day; a strange Hodgpodge, ridiculous and flesh-pleasing Religion, (if it may be called a Religion.) This began about the Year Six Hundred.

4. To usher in, and set up, a more Visible, Spiritual or Ecclesiastical State upon Earth, than ever

ever he had before since the Beginning of the World; attended with external Glory, and outward Grandeur, which in the Apostles Days, he had laid the Foundation of; but till the Sixth Head or Imperial Power was removed, he could not thoroughly effect nor establish (which fell out between Four Hundred, and Five Hundred Years after Christ): And to the End he might accomplish it, Apollyon saw it would, be necessary, to get the bellish Enemy to do his Work for him; who in the Scripture is called *The Man of sin*. And though I represent him here as a Servant, yet the Devil thought to make of him a Lord, yea, a Lord of Lords nay, not less than a God; and to exalt him far above all that are called Gods; yea, above the God of Gods; and to set him in the Temple, viz. the Church, to shew himself to be God, that is to assume that to himself, which only belongs to the ever Blessed God. This is he who hath been brought in after the Working of Satan with all Power, Signs and Lying Wonders; and with all Deceivableness of Unrighteousness in them that Perish, &c. This is he whom they call Head and Husband of the Church, the Vicar of Christ over the whole World; God's Vicegerent; Peter's Successor; the Head and Centre of Unity; but, in Scripture called Antichrist, the Man of Sin; the Son of Perdition; the Beast that came out of the Earth with seven Horns like a Lamb, but a Voice like a Dragon; the False Prophet; the Idle Shepherd, an Evil Servant: and indeed the only Universal Head

of this False Church, or Ecclesiastical State, that Apollyon hath introduced, or set up, by the Help of Sin, in the world, to deceive, ruin, and destroy the Souls of Men,

Sin now begun to brandish his Victorious sword, and vaunt himself in his Diabolical Sovereignty. If you are for Religion, or will be Religious you shall have one that shall suit your Sensual Appetites, and will agree with your Worldly Interest. For when Apollyon saw that the inward Life, Power, and Efficacy of the Christian Religion, was generally gone; and yet the People affected the Name of Christ, and would not be satisfied without some Way, Mode, or Manner of Worship, then he began to erect this false Form and Image of Christianity, or set up Counterfeit Godliness; And since Men knew not what belonged to the inward Beauty and Glory of Grace and True Godliness, he was resolved to make it up in an Outward and External Manner, that it might appear amiable to all such that had no more than Fleishly Eyes to see with.

The Enemy at this Time roared like a mighty and over grown Monster, and sent out Bulls threatening to destroy, and devour all, who would not worship the Beast, and his Image or receive his Mark in their Foreheads: Nay, in good earnest those who would not sacrifice their Reason Conscience and Religion, to the Lust and Ambition of this Tyrant, and adore his Golden Image, were not to be suffered to Buy nor Sell, nor indeed to Live, and therefore he devised,



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devised, by the Help of *Apollyon*, all sort of cruel Tortures and Torments, to be inflicted on all manner of People, both Young and Old, High and Low, Rich and Poor, Bond and Free, who refused to Worship Gods of *Gold, Silver, Brass, Iron*; nay, and a *strange Idol*, he had made of a *Wafer-cake*, by which Means, they murdered many Thousands, if not Millions of Thousands, of the poor, innocent *Saints* and *Servants* of God, in such sort, that every Street of the great City *Babylon*, became like a meer *bambles*, to quarter out the Limbs of *Men, Women* and *Children*; Ten, Twenty, Thirty, Forty, an Hundred, nay, two Hundred Thousand Souls have been *sacrificed* at one time; I mean, before they did give over; as witness the *Irish Massacre*, &c. Some he caused to be *burned*, some to be *roasted alive*, some their *Skins* *skinned off*, others *hanged by the Hairs of their Heads*, *Poisoning*, *starving* *drowning*; and any other kind of *Death* *Apollyon* could devise, were the poor *Saints* and *Lovers* of *True Godliness* put to, and that by such who called themselves *Christians*.

But, since we have brought him down very near to the Days wherein we live; and also, hear he is still upon his *Progress*, wandering up and down in as eager Pursuit of his *Hellish Enterprize* as ever; let us now give over, and treat of his *Present Travels* in this and other *Nations*.

C H A P.

## CHAP. IV.

*Shewing how Peccatum, alias Sin, came into a Country called Non-age: And of the strange Projects he played there.*

**WE** having brought down our *History* of this *Cruel Enemy*, to these latter *Times*, 'tis very necessary to give you some Account of his *present Travels*, and shew what *Progress* he makes among the *People* of this *Generation*: And that we may do it the better, we shall begin with his *Ent'ring* into a great, though weak Country, called *Non-age*; (he having *Intelligence* from *Apollyon*, that a great Number of feeble *People*, of a small *Statue*, were two or three Years ago, by common *Fate*, though through much *Difficulty*, come into this *Kingdom*, and for a short time were to abide in the said *Country*; he was resolved to visit them): But the *Prince of Darkness*, understanding that this *Enterprize* was of great *Importance*, and might tend very much, if well managed, to the *encreasing*, *strengthening*, and *enlarging* of his *Kingdom*; or otherwise prove to the great *Hurt* and *Detriment* thereof; first called a *Council* in *Hell*, to advise what was fittest to be done at this *Juncture*: And having held their *treacherous consultations*, and come to *Agreement*, *Apollyon*, with winged *Speed*, repairs to *Peccatum*, alias *Sin*, to suggest, by secret *Suggestions* to him, what was agreed upon, and

to

to instruct him how to proceed and manage his *Affairs* in the *Country* of *Nonage*, &c. whom he addressed himself to, after this manner :

Most Dear and Mighty *Peccatum*, the great Lord and Conqueror of the *World*, and Maul of all *Mortals*; the *Envy* of *Heaven*, and Chief Darling of *Hell*; seeing thou hast been always true to our *Interest*, and has raised up our *Kingdom* above all *Kingdoms* of the *Earth*; and made my *Glory*, *Fame* and *Grandeur* to spread abroad far and near; I have some few *Instructions* to impart to thee, of great *Importance*, upon thy entering into this *Country*; to the end thou mayest prepare or make ready a great *People*, for my *Service*, and to fight under my *Benner*: For those whom I now send thee to, thou must Train up from the cradle (as my great *Servant* and beloved *Emperor Mahomet* doth his *Janizaries*) that they may be well instructed in our *Politicks*, and skilful in all *Stratagems* of *War* against *God*, *Christ*, and *True Godliness*; with all this *Retinue*. This is the *Time* for thee to work, and the best *Age* of *Mankind* to work upon: 'Tis good to sow our *Seed* timely, and to take Possession, before we are supplanted by our *Enemy*; for it is easier to prevent a *Disease* than to Cure it; or to keep an *Adversary* out, than when he is in, to get rid of him. And one thing to my *Joy*, I will tell thee, between thee and I: A long time ago, before any of this *Army* entered into these *Parts*, thou in a good measure didst their *Business* for them; for as they come into these *Regions*,

Regions, they bring with them *Trophies* of thy Conquest over them: For thou didst indeed originally season and leaven their *Natures* for me in such sort, that they resolve to take, and under whose Banner they are inclin'd to fight. Yet nevertheless there is much *Work* for us to do; lest in their tender Age, by Means of that they call *godly Education*, their Hearts secretly should be drawn away from us, or prepared to receive contrary Seed, (to the overpowering of the *Leaven* thou hast infused into their *Natures*) by seasoning their Hearts with *Grace* of such *Principles*, that will prove very destructive to our *Interest*. Therefore to prevent all the Danger that may arise, thou must chuse *Tutors* for all this young and hopeful *Progeny*, & have a great hand in the *Education* of them; which if we can work about, we shall do our *Business* Effectually: Neither is there any Ground to question the *Accomplishment* hereof if thou takest these *Directions* and rare *Prescriptions*, devised and forged for thee: But considering the divers Ranks, Degrees, Qualities, Descent, or Pedigree of them, thou must find out suitable *Tutors* accordingly, but all of thine own Off-spring.

Now no sooner had *Sin* received his *Instructions*, but he hied away as on Eagle's Wings, and suddenly invaded the whole Country of *Non-Age*. And to the End he might fully effect his belish Intrigue, he was resolved to work Matters so about, that a great Part of the Weak and

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and Feeble Inhabitants might be Tutor'd by  
Mrs. *Ignorance*, to whom *Apollyon* directed his  
*Speech* after this sort :

*Apol.* My dear Cousin and Friend, I have a  
great Number of pretty Boys and Girls for you  
to Tutor, and bring up for me in the Country  
of *Nor-ſage* : Will you undertake the Charge ?

*Ignor.* Most Dread and Mighty *Apollyon* ! You  
know I never yet declined any *Drudgery* for  
you, which lay in my Power : My Lord, I am  
ready to obey you.

*Apol.* I assure you *Madam*, I kindly accept  
of all your former and latter *Services*, and can-  
not but acknowledge you have done strange  
Things for the Advancement of my Kingdom,  
and greatning of my Power in the World.

And now *Noble Peccatum*, this Gentlewo-  
man, *Madam Ignorance*, is your Child, your  
Natural Off-spring, your own Flesh and Blood,  
nay a Limb or Member of your Body : There-  
fore I charge you to help and assist her in this  
Great *Work* ; for I should be glad, if she had  
the *Education* of all the Children in the whole  
World, I have such a Veneration for her.

*Peccatum* upon this immediately laid about  
him, and indeed wonderfully succeeded in this  
his first *Attempt*, by the Help of the *Prince of*  
*Darkness* : Insomuch, that abundance of those  
poor Souls, whereof none were above the Age  
of Twelve or Fourteen Years, were trained up  
in gross *Ignorance*, and *Blindness of Mind* ;  
understanding little or nothing of God, *Christ*,  
or the *Gospel* ; no, nor of their own woful *State*  
and

and Condition (the Enemy both formerly and latterly had brought them into) and this he effected many Ways.

First, by keeping their Parents, and such who were to instruct them, under the Power of *stupid Ignorance*; so that they who should be as Eyes to the Blind, and Feet to the Lamé, had no Eyes to see, nor Feet to go themselves.

2. He presented to many Parents the great Charge of putting their *Offspring* to School; perswading them (they being poor, and low in the *World*) they could not be at the Cost, that they bestowed a great deal more needlessly upon cloathing and feeding of them, than their *Learning* would come to,

Now, the Reason why the *Enemy* is so greatly set against *Learning*, is this, *viz.* lest by their attaining to the *Knowledge* of Letters, they should take to read the *Holy Bible*, which he dreads exceedingly; because when understood, it vanquisheth (at once) his *Darling Ignorance*.

3. He endeavours to prevent their Learning any Pious and Orthodox *Catechism*, that is wholly taken out of, and grounded upon the Authority of the *Holy Scripture*.

4. By hindering them, as much as possible, from discoursing; or asking Questions about God, Christ, and Religion, &c. Also by causing Parents to be careless about, or rather against their going to the Church, where the Word of God is truly and powerfully Preached and the Sacrament duly and truly Administred.

5. by

60      **The Progress of Sin : Or,**

5. By taking off the Childrens Hearts from any thing that concerns their Souls, or a Future State, by filling their Heads with the Vanities Toys, and Trifles of a Childhood's State.

6. By presenting to Parents (who understand more than they intend to practise) the Knowledge of God a dangerous thing ; and that they who are most Spiritually Wise, were like to be most Miserable in the World.

7. By perswading some, that the Matters of God, and Religion, only belonged to Ministers, &c. and that others should only mind their Trades, &c. as if the Trade or Calling of Godliness did not belong to all Parents and Children ; to endeavour to learn and understand them ; it being the main business that all Mortals were sent into this World, to practise and follow.

8. By presenting the Example of all generally, within Doors and without, abroad and at home before their Eyes ; and there being little or nothing minded (as the poor Children could see by any, either Parents or Companions) of a Sublime or Heavenly Nature : but contrariwise, the Evil Motions and Lusts of this Enemy was wholly followed ; who having subdued the Strong, or conquered the *Chivalry* (by the powerful Hand of his *Darling Ignorance* (might and doth hereby easily invade and overcome the poor and feeble *Infantry* ; and that, partly by the Means of that Evil Example they have continually before their Eyes.

9. By

## The Trabels of Ungodliness. 61

9. By tempting them (and others much older than they) to conclude, That they shall have Time and Opportunity hereafter, and better Advantages to learn those great Things, which the Enemy tells them are too high and sublime for their tender Age to pry into, understand or make Judgment of. And thus the *Devilish Enemy* keeps some, nay, a great part of the poor Inhabitants of the Country, or Town of *N. . .*, wholly Ignorant of those Things, which chiefly concerns them; and in their Childhood-Score ought to look after; lest Satan by fortifying himself, or taking Possession so early in their Hearts, makes them afterwards with much Ease, to become his meer Slaves and Vassals. And sad it is, to see what Work *Sin* makes on Little Ones.

10. And lastly, *Sin* and the *Devil* keeps them in ignorance, by causing many of them to be Trained up under a Blind, Erroneous, and, Soul-deceiving Ministry, and many in Popery; and in some Nations the Children of Godly Parents taken away to train them up in that Idolatry.

But, Alas *Sin* hath not only this Blind Tutor to instruct the poor beguiled Progeny, but another as bad as she (and as you heard, of *Apollyon's* ownchoosing too (*viz.* One *Pride*, to whom he also gave Instructions of a pernicious Nature; whereby some Thousands of them are wholly overcome, brought under the Power of this Deceiver, and undone for ever. This *Varlet*, it seems, is the Natural Offspring of



62      **The Progress of Sin : Or,**  
of *Lucifer*, and doth not a little resemble him ;  
and sad it is, That any *Little Ones*, of humane  
Race should be brought up and tutor'd by her ;  
she being one that the Lord greatly hateth, and  
will destroy at last, all such who give them-  
selves up to learn of her.

Now the way that *Sin* takes to effect his  
Design, by this hellish *Incendiary*, is, first To  
stir up poor *Little Ones*, according as he finds  
their Inclinations, before Ten Years are gone  
over their heads, to delight in fine Cloaths,  
and get into the newest Fashion, though never  
so Foolish and Antick. And secondly, By flie  
Suggestions to allure their Parents to please their  
Children, and seed their Natural (though un-  
lawful and pernicious) Appetites herein : And  
that they may fully declare they are the  
real Slaves to *Lucifer*, and this his Darling,  
they betimes send their little Daughters to  
School to learn to Dance, as *Herodias* did ;  
and to teach them the rare Art of Naked Breasts  
and Soulders, Antick and Fantastick Garbs,  
Spottings, Patchings and Paintings, Towers,  
Bells, Shades, Curlings and Crispings, and  
other *Curiosities* of *Hell's* devising ; as to deck  
their Fingers with Rings, their Ears with  
Jewels, and their Necks with rich Bracelets  
or Necklaces of Gold and Pearl ; whereby they  
seem rather like little *Morrice-Dancers* than the  
young Off-spring of Christian People. And  
thus being bravely drest up, and the Sparks of  
Pride kindled in them, they go with stretched-  
out Necks, and haughty Hearts, that in a short  
time

## The Crabets of Ungodliness. 63

time they are too high and proud to know (almost) any Body; and no marvel, when they were never taught to know themselves.

And then, presently upon this, in comes *Marian Wanton*, to teach them other rare *Inventions*, viz. How to make Set-Faces, to Cringe *Admired de France*, the sober Smile, the quaintest *Dialect*; to humour *Discourse* well; to get *Rowling Eyes*, and cast *Amorous Glances*, to read *Love Romances*, and frequent *Play Houses*; and also to provide store of rare, though obscene, *Drawings*, or *Pictures*, decorated with all sorts of *Allurements* for the better Execution of *After-Actions*, and the secret Discharge of *Venus's* lascivious Mysteries, painted with the true Colours of *Ovid's Works*; as the Disguising of *Naked Gods*, and *Venus* dallying with *Adonis*, *Tarquin* at *Strife* with *Lucretia*, *Hero* sporting with *Leander*, and such like wanton Objects; with pretty Conceits to encourage the Unwilling, and warm the cold Humour of their raw Age.

But to proceed: *Indulgence* and *Fond Love*, as it appears, have their *Charge* and *Instructions* from the *Prince of Darkness*, to Tutor divers of them; and this the Enemy effects thro' great Subtilty, by infusing the base Seed into their Parents Hearts; Of which those two Varlets, *Indulgence* and *Fond-Love* were gendered. Now those Parents in whom they bear sway, are taught to indulge their Children in all manner of Vices and evil Courses. Such dear and tender Love, (or rather Hatred) they have

have towards their poor Off-spring, that great Faults and filthy Enormities and wink'd and conniv'd at; and they must not be struck, nor hardly frown'd on, by any Means, lest discouraged and made Moans of: Besides, should they whip, or severely chastise them, and they die soon after, how would it wound their Conscience? ('Tis no Matter what becomes of their Souls,) they are not troubled about such Matters: Their great care is to see they are well fed (though it be like *Lambs* for the *Slaughter*) and bravely clothed and cocker'd up in these Ways they naturally Love. And though they should Lie, Curse, Swear, or break the Lord's Day, and play when they should attend upon

\* *Some Parents (saith One) are like Apes, which kill their young Ones, by their too much bug-ging and straining them between their Arms. And this is the Cause that so many fall into the*

*Hands of the Hang-man; who are to them Reformers and Correctors. The Ancient Romans had these Parents in great Detestation, which did not correct their Children;*

God's Word, or read the Holy Bible; it must with a gentle Reproof, or none at all, be pass'd by; remembering when they were at their Age they did the like themselves. The fond Father dares not tell the Child's Fault to the Mother, if she has any Breasts; nor the fond Mother the Father, lest he be angry; and to save his Child's Soul from Hell, sends his Head to the Wall; or rather with Discretion, wisely chastiseth him with a smacking Rod, till the Blood comes.

Alas!

# The Trabels of Ungodliness. 65

Alas ! these seem to me to be the worst Tutors of all because they lay in Fuel for every hurtful and devouring Fire ; or prompt on, and nourish every cursed and hateful Vice, and so open'd a Door for whole Legions of Devils to enter together, and make miserable Slaughter of the poor undone Progeny. These bring the Parents to Shame, the Family to Beggery, the Child to the Gallows and his Soul to Hell. Have not some nay, many, cry'd out at Tyburn against their Parents, for their Indulging them in their Sins, and Cockering them up in evil Ways

is to let him do what he pleased (with us Correction.) but afterwards this Cocker'd Son, in a fit Drunkenness, offers Violence to his Mother, killed his Father, wounded mortally two of his Sisters ; and would have ravish'd another. Well, said Solomon, These Things considered ; He that spareth the Rod, hateth his son ; but he that loveth him, chastiseth him beloveth him. Prov. 29, 7. Withhold not Correction from the Child ; for if thou beatest him with a Rod, he shall not die, Prov. 23, 13.

inasmuch, that they made, and established a Law, which was called Falcida : By which it was ordain'd, That for the first Fault the Law should be shew'd the Child and be admonish'd ; for the Second, he should be corrected ; and for the Third Hanged, and the Father banish'd for not chastising him ; neither through Negligence, or over kindness of Affection.

Austin tells a sad Story of one Cyrillus, who loved his only Son so immoderately

D

Nay,

## £6 The progress of Sin : Or,

Nay, these two bloody Monsters, *Indulgence* and *Fond Love*, let in another destructive Tutor ; who taught them to *Lye*, *Dissemble*, and *Equivocate* : So, that in a short time, there was no believing hardly a Word the poor Children spoke. For, having told two or three notorious Lies, and escaped with a little Chiding, without Correction, they grew very Impudent and Vile, not caring what they said to excuse themselves, when taken in other Faults. And not only *Hate-Truth*, but *Stubborn*, and *Self-Will* also, by this very Means came to be their Tutors ; also to help *Apollyon* (the sooner) to make a perfect Conquest over them, and give *Sin* full Possession : For hereby they became very Rebellious, contradicting their Parents, making Mouths at them, not regarding what they commanded them to do ; unless in a good Mood ; but would pout and be sullen, or else crossly answer again, and strive to have the last Word.

And thus, by the Temptations of *Sin*, together with the Natural Evil Disposition of their own Hearts, and Assistance of these Cursed Tutors, *Apollyon* gave them Wings to fly whither-soever their unbounded, stubborn, and self-pleasing Wills led them ; till they became fit Inhabitants for the City *Sensuality*.

But the Enemy seeing many of the Young Progeny in the Country of *Non-Age*, were of base, poor, and ignoble Race and Pedigree ; their Parents not knowing well how to live themselves, without Pilfering and Stealing ;  
one

## The Travels of Ungodliness. 67

one *Light-Fingers* was let in, who became Tutor to this sort, and some others also, who were sent to her from *Pride, Wanton, Indulgence* and *And-Love* : whom she taught the rare Art of Thievery. First. How to rob Orchards, to pull Quills out of the Wings of poor Geese, to milk Cows, &c. and then for Poultry, to rob Hen-roosts, and to do it neatly, that their Keckling might not Alarm the rest : And afterwards, when they became good Proficients in their Alphabet, they learn'd harder Lessons, viz. How to rob their Parents, Masters, and Mistresses : And at last, The curious Art of Cheating, and Picking of Pockets ; yea and Locks too : And to the end they may perform this with the more Dexterity, they are quickly brought acquainted with the chief Masters of that Society, and learn the Canting Names used by the whole Corporation of Thieves and Beggars ; as *Mumpers, Minkins, Pads, and Rum-Padders, Clapperdungeons, Bulk and File, &c.* Now these being little of Stature, are useful to the Company, because they can get in at Windows, and at other Places, where the older Thieves cannot enter : And also, because of their tender Age they are not suspected ; or if taken, are like upon that account to have more Pity shew'd them. So that having great Encouragement, in a little time, they become perfect Masters of their Hellish Craft, and thereby are quite overcome by this bloody Enemy.

The last Tutor *Apollyon* chuses for the young Progeny, in the State or Country of *Non-Age*,

is his Beloved (though Erroneous and Blasphemous) Daughter, *Misbelief*, alias *False-Faith*: And indeed they are not a few of them, that are educated by her: For by Reason their Parents were utterly drawn aside from the true Orthodox and Apostolical Faith, or Ancient Religion, and led into the By-ways of Schism, Heresie. and Error, their poor Off-Spring are trained up in the same Destructive and Pernicious Ways: So that they hardly hold, or are established, in one Fundamental Principle of true Religion: by which means they became Papists, Atheists, Ranters, Arians, Socinians, Quakers, Shakers, Muggletonians, and the Lord knows what: And of late, many of them have sucked in Pastorism, and the hellish Notion of the Deists, denying all revealed Religion. Thus, and by divers other Ways and forbidden Devices, doth *Spellyon* and *Sin* invade with their mighty Force and Militia of Hell, the Poor, Weak and Feeble Inhabitants of the Country of *Non-Age*; till at last, they come generally under the Education and Tutoring one of *Hate-good*, who teaches them all their hellish Mysteries; as to condemn all Godly Counsel and Instructions; nay, and to scoff, reproach, and jeer all that are truly Religious; and not only to deride, and flout at them; but to loll out their Tongues and point at them; and also to make and sing prophane and filthy Songs of them. But by the Providence of God, two great Matrons of good Parentage, being cast in amongst them, one called *Civility*, and the other *Modesty*; both of the Town of *Morality*, who took the Charge and Care of Tutoring some few

of

## The Trabels of Ungodliness. 69

of them ; brought them up under very good Discipline, according to their Light and Knowledge. But these I hear to, when they came into *Youth*, were utterly corrupted, spoiled, and overcome by the Power and Policy of this bloody Monster

Yet, as God would have it, there were a few Honorable and High-born Worthies, who were sent on purpose by the Prince of Light, to Tutor some few of this young Progeny ; or else the Enemy had made a perfect and compleat Conquest of them All. Their Names were these, *viz* *Christiana*, *True-Zeal*, *Good-Fear*, *Special-Grace*, *Sobriety*, *Temperance*, *Prudence*, &c.

But *Sin* had got Tutors for most of them soon, and so corrupted them, that they were gone out of the Country of *New-Age* ; and had took up Arms for *Apolylon* before these good and Virtuous Ladies came. I think it may not be amiss here, to give you two or three Instances of some that worsted, and overcame this hellish Tyrant,

One *Mary Warren*, born in *May*, 1651. aged Ten Years, had a blessed Work of Grace began upon her, and gave clear Evidence of a Victory she had got over *Sin* and *Satan*. Some ask'd her whether she was willing to die ? She replied, *Ay, very willing, for then I shall sin no more : For I know that Christ's Blood hath made Satisfaction for my sins*, &c.



## 70 The Progress of Sin : Or,

At another time, in her Sickness she said, That Satan stood at her left Side, and God was on her right, and opened the Gates of Heaven for her ; and Satan (saith she) shall not hurt me, though he sought to devour me,, like a Roaring Lyon ; whether I live or Die, it will be well with me ; God is satisfied though his Son Jesu Christ, for he hath washed my Sins away in his Blood, or to that effect At another time she said, Tho' the Lord is pleased to let me lie under many Pains, --- Yet will I wait upon him ; for he is my Stay, and the Hope of my Salvation : My Pains are nothing to the Pains of Hell, which will never end : And Christ, he suffered a great deal more for me than all this is : He was buffed, buffeted, and spit upon ; and they placed a Crown of Thorns, and put upon his Head, and gave him Vinegar to drink. (But I have several things to take, though I cannot relish them) They came out against Christ, with Swords and Staves, and he did not open his Mouth against them, but rebuked Peter for cutting off the High Priest's Servant's Ear, and bid him put up his Sword into his Scabbard, (and said) Shall I not drink of the Cup my Father hath prepared for me, &c. Though my Pain are very great, yet I am full of Joy and Comfort : I was full of Comfort before, but I am fuller of Joy this Hour than I have been yet : It is better to live Lazarus's Life, and to die Lazarus's Death, than to live Dives's Life. He had all Delicates, and afterwards would have been glad to have had Lazarus dip'd his Finger in a little Water, and cool his Tongue.

Though

## The Trabels of Ungodliness. 71

*Though the Lord gives Satan Power over my Body, yet he hath promised he shall not hurt my Soul, (The Devils could not enter into the Herd of Swine, till Christ had given them Leave.) And though he stood at my left Hand. and saith, I was in filthy Rags; yet the Lord stands at my right Hand and saith, I am as a Brand plucked out of the Fire, and he will put on me his Robes of Righteousness.*

Another Child, about Eleven Years Old, as she was praying, to this Effect, *That she might not look for any thing to rest on, or trust upon for Justification, whereby to stand Righteous before God, but only in Jesus Christ alone, who died for her at Jerusalem, and rose again the Third Day for her Justification.*

When Prayer was ended, she told her Father, *Now I believe in Christ and am not afraid of Death.* Behold, Faith in a Babe, makes the Enemy fly.

Another poor Child, that went a begging from door to door, who lived in the Parish of *Newington-Butts*: The Boy was a very Monster of Wickedness (saith my Author) for he would call filthy Names, Curse, and Swear, &c. yet a gracious Man, out of Pity, took him as his own, and put him to be educated by Mrs. *Christiana*; and it is wonderful to hear what Power that poor Child got over Sin and his Master *Apollyon*; for in a little time she taught him to pray fervently, and to seek after the Knowledge of Jesus Christ: And he proved so good a Proseient, that he, with much Abhorrence, cried

out of himself, not only for his Swearing, Lying, and other evil Vices he had been guilty of, but also was in great Horror for the Sin of his Nature, and Vileness of his Heart, and Original Corruption. And he did not only pray much himself, with strong Cries and Tears, but begged the Prayers of others for him, whom he knew feared the Lord. And at last (though filled full of Doubts, about his Eternal State) he came to take a little hold of that Promise, *Come unto me all ye that are weary and heavy laden and I will give you rest.* But O ! How did this poor Boy admire and bless God, for the least Hopes, &c. and at last came to great Satisfaction of his Interest in Christ, and Victory over his cursed Enemies, Sin and Satan; and remained in a Holy and pious Frame, being filled with inward Joy until he died.

Moreover, I could give you a certain Account of one *Caleb Vernon* and divers more that were in their *Non age*, perfect Conquerors over the Powers of Darkness, and one or two of them not above three or four Years old ; but because some are not easily brought to believe such things, I will say no more,

Yet, notwithstanding, though some few of this poor Progeny, in the State of *Non age*, were thus enabled by good Education, and the Grace of God, to vanish the cursed Enemy ; yet Oh what fearful Slaughter and Spoil did he make of the rest, raging raving, and roaring about like like a hungry greedy Lyon, rending and tearing them in pieces, not shewing any  
Pity,

## The Trials of Ungodliness. 73

Pity, nor in the least regarding their tender Age : So that in every Town and City may be seen the said Examples of his Conquest and Merciless Cruelty ; by their Ignorance, Pride, Lying, Swearing, Stubbornness, Rebellion, and all other Evil Habits, Sin has infused into them, besides many evil, dangerous and pernicious Heresies ; so that we may, say, with sorrowful Hearts, That the Country of *Non-Age* is subdued and brought under the Power and Kingdom of the Prince of Darkness : Most Parents bring up their Children to enlarge his Territories.

*O Vile and Cursed Monster wilt not spare  
The poor and little Babes, who newly are  
Arriv'd into these dismal Shades of Night ?  
Must they first be the Prey of Hellish Spight ?  
What never satisfied ? Is this thy Rage ?  
Destroy whole Millions in th. tender Age ?  
Look so't, ye Parents, who these Stories hear ?  
And let your Soul dissolve into a Tear,  
That bring up Children for th. Hellish Friend ;  
And never seek their Souls for to defend  
From Sin, which will destroy 'em in the End.*



## C H A P. V.

*Shewing how Tyrant Sin, in his Progress, travell'd into Youthshire; and of the fearful Conquest and Slaughter he made there.*

**A**FTER *Peccatum* had actually subdued the Country of *Non Age*, like a cruel and Blood-thirsty Tyrant, that delights in nothing but Rapine and Murder, he greedily follows his Prey; and therefore with great Speed, and no less Fury (*Apollyon* being enraged at the Loss he sustained, in not having made a perfect Conquest in the said Country) but contrai-wise basely worsted a few weak, contemptible Soldiers;

He in the next Place came into, and invaded the whole Country of *Youthshire*; where dwelt abundance of young Men and Maidens, some of which had cruel Marks on them of his former Conquest, when they remained in Country of *Non-Age*; but by reason of those reverend and grave Matrons before-mentioned, divers of them being in this, as well as in those Regions, he was afraid of being supplanted, and therefore resolved not to lose those by Negligence, that he had beguil'd and overcome by Craft and Subtilty; nor was he quite without hopes of regaining some of them in *Youthshire*, which he lost in the Country aforesaid; and observing many of the Inhabitants together and

and perceiving their natural Inclinations (by the Instructions received) he salutes them after this manner:

Gentlemen, and you young Ladies, are you willing to entertain a Traveller, and walk a little way with me?

*Upon this they all seemed, at first, to make a Pause, till one (whose wanton Looks betray'd the Inclinations of his Heart) answered, Sir, What are you?*

*Sir, Sirs, I will assure you, no Enemy to those youthful and vernal Joys, Delight, and Pleasures, which your sweet and sprightly Nature is so much set upon; but I am he whom you stand in great want of, in order to the greatning, raising and increasing of your transcendent Felicity in this World, or making your Lives comfortable to you; for divers of you (I perceive) look sad and dejectedly, as if something troubled your Hearts, which I will teach you to cast at your Heels. If any of you will be Fools, and spend our Days in Sadness, who can help it? There is no need of it, if you will believe me; and I will assure you, Gentlemen, Millions in the World have, and still do, before such who talk of strange Joys and Delights, God knows where, which are only fond Conceits of melancholly Fools, who prate of things they never saw, and flatter themselves with a Crown of inconceivable Glory, that no mortal Creature ever enjoy'd: Those things are Fancies, besides, suit not with your Natures; nor are they now. (I mean)*

pre-

presently to be had : If you will embrace me, and make me your Friend, and Bosom-Companion, there's Nothing well which your Hearts can desire, but you shall have it ; you that are for Riches, shall have them ; I will teach you rare Devices to catch them ; tho' 'tis said, *They make themselves Wings, and fly away* ; yet, I can tell you how to clip their Wings , or if they ride like a *St. George* on Horseback, their Legs too rather than fail, and bring them with a Vengeance into your *Coffers* : So that you that are Gentlemen of mean Fortune, shall have no Cause to fear of wanting Money to spend at Taverns, at Games, and Whore-houses, for I am no Enemy to such fine Delights.

For you that are for Pleasures, shall have your fill ; my Revels are open to Chambering, Dancing and Wantonnefs ; Dice, Cards, and Chickens, and all manner of Night sports ; as Kissing, Toying, and Courting, Hawking and Hunting, or whatsoever your Flesh best approves of, Gentlemen, you are welcome.

You that are for Honour, and would leave your Names famous to Posterity, I will teach you the ready way to attain it : Who was it raised the Renown of *Nebuchadnezzar*, *Herod the Great*, the glorious *Cesar*, and mighty *Maximes* ? Did not I ? If you be for Temporal Grandeur, 'tis I must mount you ; and if for Spiritual Promotion, I can't fit you : For who caus'd *Diotrephes* to love Pre-eminence, and set the Triple Crown on *Peter's* Successor, but my self ? If you are not willing, without Advice,

to embrace me, go to able Counsel; or would you have Examples, I have both ready.

For Counsellors, go to Mr. *Carnal Reason*, *Flesh and Blood*, &c. whose Judgments are grave and solid, safe and harmless; if it was not so, do you, think so many Thousands, and them of all sorts, and some of the wisest, would so readily receive it?

Ask your Five Senses, and they will tell you, ye have enough to advise with: And then, for Examples, they are innumerable; but be sure, do not mistake me; I conclude not *Joseph*, *Moses*, *Obadiab*, *David*, *Daniel*, *John*, nor *Timothy*, whom I hope you will not be such Fools to follow: But not to keep you in the dark, there is all the Old World, and the greatest part of this, whom, if you imitate, I need proceed no further: If the Example of mighty Emperors, famous Heroes, and many noble Ones of the Earth, with the greatest part of the Residue of Mankind, will not affect you; then let the Pattern of some your Parents and Progenitors be your Copy; nay, and call to mind your own Experience: Have you not already had a Taste of my Dainties? Do they not please your curious Palates? Do I offer Things unpleasant? All the ways I lead in, are strew'd with Roses, and perfum'd with Myrrh, Frankincense, Aloes, and Cinnamon: What say you, Sirs?

Upon this, smiling one upon the other, one quickly broke Silence, and spoke to this Purpose; Faith, Lads, this seems a brave jolly Fellow, he'll make Mirth for us, and be a fit Comi-



# 78 The Progress of Sin : Or,

Companion for such gallant Youngsters as we: Come, let's embrace him, and close with these Suggestions. Let's lay the Reins loose upon the Neck of our Lusts, and make him to chuse our ways for us. But stay, saith another, I fear he will make us meer Spend-thrifts : for I assure you, I love not that wanton Fellow, *Prodigality*; though he be in high Esteem now adays, and beloved of many Ladies for his good Gifts, and followed by many rich Citizens Sons, who have raised his Grandeur by their Fathers Money, so as to purchase a Chariot for him; yet I have heard it is drawn by four base Horses, *viz* Rashness, Luxury, Spend all, and Folly; his Coachman being the Devil, and one (whom I hate) call'd Beggery, rides behind; and tho' his Chariot runs a thundring pace, and he seems secure, yet there's abundance of Folks, as Merchants, Mercers, Drapers, Silk-men, and Taylors, &c. pursues him with cruel long Bills, so that for his Fooling he is like to pay dearly.

*Apollyon* perceiving this Youth's Temper, whisper'd in *Peccatum's* Ear, and said, *This Fellow will make a good Niggard*. And presently he put the Tyrant into another Habit; who, at a convenient Time met him, to whom he did impart such rare Stratagems, how to grow rich, and keep that which he had already gotten; which so won the young Muck-worm's Heart, that he joyfully embraced him.

What the Counsel was, seemed at first a Secret, but by after Carriage and Behaviour, it was guess'd at; for he became a sneaking, lean,

lean, ill-fac'd, lank-belly'd Rascal, grudging himself every good Bit he eat, and fed much upon Bread and Cheese, and Red-Herrings, &c, and oftentimes was seen to go to the Pump to drink his Morning's Draught ; and in his Trading, he pinch'd every Body in his Weights and Measures ; and would not lend nor give a Penny scarcely, though it was to keep his own Father out of Prison, and in Process of time he became a Usurer, where with his Bags of Gold and Silver we will leave him, and return to the other Company ; who seeing which way their Fellow was gone, fell all a laughing, and with cursed Oaths, and taunting Expressions, reproached him, because he was not for Rioting and Drunkenness, Chambering and Wantonness ; and yet, poor Soul, as much in the Tyrant's Chains as they : But hark how they sing and Carouse it ; crying out to this deluding Traytor, *We are your Servants, Sir ; Hey Boys, One and All, One and All ; let us cast away Sorrow from us, and take our swing of Pleasure, and to Morrow shall be as this Day, and much more abundant.*

Stay, said one amongst them, I am taken with a strange trembling ; I doubt 'tis an Enemy that thus doth court us, and that the whole Country is invaded ; for some Body whispers strange things in my Ears, sad Wars doubtless in me are approaching ; for I was educated by a most noble, virtuous Tutor, in the Country of *Non-Age*, called *Civility* ; who Instructed me to fight against Vice, Rioting and Wantonness, and told

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told me of the Danger that was like to befall me as I passed through this Place; I must leave you, though it grieves me; my Conscience 'tis that gripes me: Hark (said one of the Jovial Company) what Fool have we here? *Conscience* a Fanatical Fancy? Why are you troubled? Because, said he, I fear this Traveller will debauch us; for I hear his Name is Sin, the Bloody Tyrant, who destroyed almost all the Country from whence we came.

*Apollyon* seeing this whispered one in the Ear whose Name was *Shameless*, and said, *Discourse with him; I will help thee to Arguments, lest you lose him.*

*Shameless*. His Name is *Sin*, you say; Is it an Evil to be merry; to drink a Glass or two of Wine with good Fellows, and court a fair Lady? Do not these things belong to our Age? And is it not the *Alamode* in all Countries amongst the greatest Gallants? But if you leave our Company, we will load you with Reproach and Infamy, that shall be harder for you to bear, than the Name of Young *Huff*, or *Spendshrift*: With that a wanton Lass amongst them, started up, and shamefully abused him, calling him, Clown, Goodman Shameface, and Timorous, &c. And another took him about the Neck and kissed him; and with an impudent Face, said unto him, *Come, my Boy, stollen Water is sweet, and Bread eaten in secret is pleasant, &c.* I have deck'd my Bed for thee with Coverings of Tapestry, with carved Works and fine Linens of *Egypt*; and have perfumed it too with Myrrh

Myrrh, Aloes and Cinnamon : Come, go along with me, and let us take our Fills of Love until Morning, &c. The poor Soul being not able longer to resist such powerful Temptations, nor endure their base Reproaches, was overcome by Sin, and straitway followed her, *As an Ox goes to the Slaughter, or as a Fool to the Correction of the Stocks, till a Dart struck through his Liver; as a Bird hasteth to the Snare, and knows not it is for his Life.* The jolly Company perceiving they had gained the Field, fell into a Laughter; triumphing in such sort, with fearful Damnings and Carousings, as if the Day was their own, and in a little time they should subdue all under *Apollyon's* Scepter; so that, for a pretty while, nothing was heard but Oaths and Blasphemy; nor durst any gainsay them for fear of being knock'd down or stab'd; and upon this, Sin being flush'd with Victory, ravaged all the County of *Youth-shire*, Town and Family, Male and Female and those he could not overcome by Pleasure, he overcame by Profit; and those that fell not by the Lust of the Flesh, fell by the Pride of Life; so that it would even melt a Heart of Stone to see what Defolation was made in every Corner, Lust prevailing and enlarging her Territories; Youth being so generally blinded by the Deceit of this Enemy and Impostor, who vauntingly displayed the Flag and Banner of *Levity, Luxury* and *Looseness* thro' the whole World; daily sending Millions out of this and other Places to inhabit the Country of *Sensuality*: Here you might see the Table of the Drunkards sit now, but

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but will scarce stand without holding anon ; do but view with what Delight and Greediness of Appetite he infuseth and exfuseth, pours out, and pour in; empties and fills to the surfeiting of his Body, and Beggary of his Purse, blotting his Name, and damning his Soul ; but since he is casting up of his Accounts under the Table, let us be gone, lest our Stomachs turn within us ; but lo, at the very Door of our Exit, see what a Sight is here The Monster hath brought in as Trophies of another Conquest, a Troop of Incestuous and Libidinous Persons, who consume the Day in contriving of their Lusts, and the Night in the Performance of the same ; who have their Plots and Ambushes, their Circumventions and Deceits to entangle and draw in the Foot of the Innocent ; the Rules of Reason, and the Laws of Nature and Nations being wholly set aside, obliterated, and unregarded by them in the Pursuit of their bestial, exorbitant and unbounded Desire. Thus, by all manner of Debauchery is the Country of *Youths* spoil'd by this cursed Enemy ; and many Thousands of young Men and Virgins made his professed Vassals, by being prostrated as a Prey to Lust and Rapine : And how grievous is it to see such Stars of this low Globe ; and those the most sprang'd, bright and fulgent above many, as Roses among Lillies, or the Quintessence of Beauty obscured, shadowed, eclipsed and utterly stained and darkned, being led to Dishonour, ransacked of the richest Dowry of Nature, or robbed of the  
inva.

invaluable Jewel (I mean) their Chastity ; even as a Bee of her Sting, left to bewail their Misery, and to curse those Tongues who drew them in, or beguiled them with their golden Words, which gilded over those bitter Pills they have swallowed, and must vomit up again by Repentance, or perish for ever ;

*Apollyon* and his Agent, beholding the Victory they had made in *Touthshire*, being fill'd with Triumph, though not having made a perfect Conquest, fell a singing, to allure and secretly overcome the rest.

*Come, come brave Gallants, be-l'd by one who will  
Ravish each Sense ; your Souls with Laughter fill.  
Come listen u to me ; I'll have y u know,  
The Paths are pleasant in which I do go :  
No Cross, n Crook, no foul nor dirty Ways  
You need to fear ; why do you make D-lays ?  
But lovely Vall-ys, hill'd on every Side ;  
Where Meadows lie adorn'd with Nature Pride ;  
As Primrose, Cowslip and the Violet :  
Nay, Flowers of all sorts most rar-ly set :  
Where Birds of ev-ry sort do sweetly sing,  
And warble forth their Notes as in the Spring.  
Come whiff the Dainties of these fragrant Fields ;  
And see the Nest the Nightingale h-re builds.  
Lascivious Wantons in whole Swarms you see,  
E'ave to my Sides like to a Prodigy.  
Your Venus Sports are lovely in mine Eye,  
And so indeed is all Debauchery.  
I do allow each one to get a Bride,  
If they'll but keep their Concubine side.*

For

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*For Cards and Dice, and for your Wenches call,  
 For I know how, my Lads to please you all.  
 To get the Art of Swearing, pray devise  
 More new coin'd Oaths; these are the Toubts I prize;  
 This is the Way, 'tis here my Journey lies.*

The song being ended, the Enemy thought now  
 he should soon get his Regiments full, and so per-  
 fect what was wanting in those Parts, in order to  
 a total Conquest; and indeed many Volunteers  
 daily list'd themselves to fight under the Prince  
 of Darkness; some being allured by one Means,  
 and some by another. But on a sudden the Lead-  
 ers observed one throwing down his Arms, and  
 running away, which caus'd a great Combustion:  
 One cry'd, *Knock him down*, others, *Stab him*; and  
 indeed, he was on a sudden sadly wounded in his  
 Name, being rendred as the vilest Wretch on  
 Earth; but at last one of the Jovial Boys, call'd  
*Impudence*, being stirr'd up by *Peccatum*, spok'to  
 him to this Effect:

*Impudence.* Friend, What is the Cause you de-  
 sert us, and have thrown down your Arms

*Convert.* (For that, it seems, was his Name).  
 I am convinc'd, That the Ways you go in are  
 Evil, and very dangerous; and that this is your  
 veller, whom you have entertain'd is the King's  
 Enemy; nay, a most bloody and cruel Tor-  
 tor; and therefore, I am resolv'd to be good,  
 and obtain a Pardon, if possible, for what is  
 past.

*Impudence.* Sirrah, Who is your Tutor?

*Convert.*

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*Convert.* A very vertuous Lady, whose Name is *Christiana*.

*Impudence.* What Lessons hath she taught you?

*Convert.* Very good ones, 1. To find more Sweetness in leaving of *Sin*, than ever I found in the committing of it.

2. To leave and loath every *Sin*, because 'tis so hateful to God, and contrary to his Nature and holy Law.

3. To live a holy Life, and do much good: and to make but little Noise of it.

4. To prefer the Duty I owe, above the Danger I fear.

5. How to sacrifice a stout and stubborn Will for God's Honour, rather than to do the Devil a Pleasure.

6. To bring up the bottom of my Life to the top of my Light, and that I should not Sin against my Light, lest I Sin away my Light.

7. To chuse rather to be saved in a rough Sea, than to be drowned in a calm River.

8. To bear the Cross for Christ in suffering, lest I lose the Crown of Christ by sinning.

9 Likewise, to chuse rather to be afflicted with *Lazars* on Earth, than to be tormented with *Dives* in Hell.

10. And to leave that Company here, that would bring my Soul to Destruction hereafter.

11. Also to chuse the worst of Sorrow, before the least Sin; because there is more Evil in that, than there is in the greatest Affliction.

15. To



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12. To mourn most for those *Sins* before God, that appear least before Men ; for the outward Acts are more scandalous, yet inward-Lusts are more dangerous.

13. Hereby she taught me to be better inwardly in Substance, than outwardly in Appearance ; for those who deceive others, with the false Shews of Holiness, deceive themselves with the false Hopes of Happiness.

14. To desire Grace not only to be saved but also to be sanctified; and to endeavour to have *Sin* crucified, as well as pardoned ; and to be made holy on Earth as well as happy in Heaven.

15. To undertake all Christian Duties; yet wholly to rely upon God's Mercies ; or to be much for doing, and yet seek to be saved only, in a way of Believing.

16. To speak well of what God is, and to think well of what God does; and never to complain of the Badness of the Times and Seasons, if I can but get God to be my Portion.

17. To be more in love with the God of the Altar, than with the Gold of the Altar ; or to covet as much the God of Mercies, as the Mercies of God.

18. To look more at home than abroad, how 'tis with me, than how 'tis with others; and that the readiest way to know whether or no I am in Christ, is to see whether Christ is in me; because the Fruit is more visible than the Root

19 To

19. To set out for God in my Beginning, and to hold out with God unto my Ending; and that the best way to have the whole Harvest of our Lives sanctified by him, is to have the First of our Lives dedicated to him; who prizes more the Blossoms of Youth, than the Sheddings of old Age

20. To value the Joys of Heaven, above the Vanities of the Earth.

21. She taught me also to remember, That whatsoever I do on Earth, 'tis eyed by the God of Heaven; and that after all my present Receiving, there will come a Time of future Reckonings. Besides that, there is no obtaining what is promised, without believing in Christ the Promiser; and that Inward Purity is the ready way to Eternal Plenty.

22. Moreover, that all the Time that God allows us on Earth, is little enough to do that Work God allots us: And that 'tis my chiefest Business to make sure of Future Blessedness.

Lastly, That I should sow such Seed whilst I live, as I would be glad to eat the Fruit of when I die.

Upon this, *Impudence* swore he would tread him and his Tutor under his Feet, if he would not return back.

But *Apollyon* seeing that Force would do no good, rais'd up another, whose Name was *Self-Conceit*, to dispute and reason out the Case with him.

*Self-Conceit*. Brother, What is the Cause you are so strangely alter'd of late, and have forsaken our Company?

*Convert.*

*Convert.* Because I see the Way is dangerous in which you go; you are all blinded, in taking this Traveller, *Peccatum*, for a Friend; for he secretly designs (I hear) to murder you all. Do you not read in the Bible, what Work *Sin* has made in the World?

*Self-Conceit.* You mistake your self, and think that is *Sin* which is not: Don't think the golden Cup of Profit, Pleasures, and Honours, are such frightful things?

*Convert.* Friend, You see the Bait, but not the Hook; the Golden cup, but not the Poyson in it: You taste the Sweet of *Sin* now, but see not the bitter Wrath and Misery that follows, it. You are like our First Parents, that this Enemy cheated, who took App'le in Exchange for a Paradise. For my part, I will not any longer Play like a silly Fish, with this Angler's Bait. What is the Pleasure of *Sin* here, when weighed against the pain for it hereafter, The Sweet will soon be gone; but the Bitter will last for ever. This Enemy is a Deceiver; whilst he kisses the Lips, he betrays the Soul into the Hands of the Devil.

*Self-Conceit.* Say what you will, that which you call pride, is Neatness. Would you not have young people to be clean and comely? and that which you call Covetousness, is but good Husbandry; and Drunkenness, but good Fellowship; and what is Wantonness, but a Trick of Youth?

*Convert.* You deserve to be cheated, that put a Vizard your selves upon the Thief, that he might

might not be known, nor taken. *Sin* is never the whit the less, odious, vile, and abominable, because thus bravely drest up in fine and clean Linnen, and curiously painted. You do but strive to gild over the Poisonous Pills, or put on the Sheep's Cloathing upon the Wolf's Back. Friend, the foulest Hand may have on it the fairest Glove ; and the richest Robes are sometimes put upon the filthiest Bodies.

*Self-Conceit*, Well, Friend, I see you can talk : But since you are frightned from that Excess that we run to, pray abide with us ; and take, now and then a little Liberty, a Sip or two with us, and don't leave us quite. A little *Sin* you may commit, without any Danger to your Soul.

*Convert*. The least-*Sin* is a Breach of the Law, that lays You and I, and all the World, under the Wrath and Curse of God. What did *Adam's* Apple cost him? And what befel him that gather'd Sticks on the Sabbath Day? And *Ananias*, for telling of a Lye? The least *Sin* can't be atoned for, without Christ's Precious Blood. The smallest *Sin* is against an Infinite God, and therefore deserves an Infinite Punishment. Nay, and let me tell you, Little *Sins* make way for greater ; neither is there any *Sin* properly little, in its own Nature : Besides, the smallest *Sin*, without Repentance, will damn the Soul. And since I have forsaken, by the Grace of God, my great *Sins* ; I will never lose the Love of God for a Trifle ; if it be a little thing, it is the easier left. If I should

E

yield

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yield to him, that sets you upon me to do this,  
or that thing, because 'tis but a small Matter,  
I should, in so doing, shew the greatest Un-  
kindness to Christ imaginable, viz. in wound-  
ing and pierching his Heart, and grieving his  
Spirit on such slight Occasions.

Besides, *A little Leaven leaveneth the whole Lump.* And if the Serpent can get in his Tail,  
he'll soon get in his whole Body. God's Peo-  
ple have suffer'd great Torments, before they  
would commit the least Sin. And therefore,  
tempt me not; for I cannot stand under the  
• Guilt of the least Iniquity.

*Presumption.* Come Brother, God is made  
up with Mercy, though, I do think, we may  
exceed, yet there is no Reason for you to be in  
this Heat : For God is a gracious and merciful  
God, and ready to pardon us at any time,  
when we confess our Sins to him. You see,  
God lets us alone in our Ways: He is not so  
severe, as you suppose.

*Convert.* Sir, God is as Just as he is Gracious  
witness, his casting down the Angels that sinned,  
and in-turning our first Parents out of Paradise,  
and drowning the old World. Also, he hath  
declared positively, He will not clear the guilty  
and Impenitent Person. And let me tell you  
Mercy and Patience abused, will at last turn to  
Fury. When Mercy is despised, Justice takes  
the Throne. If God be Gracious and full of  
Goodness, Shall I sin against him? Shall I  
because Grace hath abounded? No, I must  
with Joseph, *How can I do this thing, and  
sin against God?*

## The Trabels of Ungodliness. 91

*Vvin-Hope.* Friend, Repentance will cure all at last, and that is no hard Work: And therefore, you need not keep such ado, and thus villifie this jolly Company. Is it such a hard thing to return and confels our Faults, in entertaining him? Alas, 'is but to beg Pardon, and cry, *Lord have Mercy upon me*; and God will quit the Score, and forgive us, no doubt on it.

*Convert.* Is it an easie thing for the Black-moor to change his Skin, or the Leopard his Spots, or for thee to raise the Dead? You talk vainly, and understand not what Repentance is. What is more difficult, alas! than Repentance? For, let me tell you, It is a Change, and calls for the Creating Power of God to work it: We must leave *Sin*; yea every *Sin*; nay, hate and loath it. This Tyrant which you plead for, must be trod down under your Feet and look'd upon (as indeed he is) the most vile and abominable Villain under the Heavens; And is it an easie thing (think you) to have those evil that which how you love?

Habits, he has infused into you, changed so as to love that which now you hate; and hate

Nay, and it must now be set about: Now, God calls us to repent, 'tis not for us to say To Morrow. Are we certain God will give us Grace hereafter to leave that *Sin* which we new resolve to live in? Remember how many have cryed out under the Power and Guilt of *Sin* and yet coule find no Room for Repentance. That Devil that tells you, It is an easie thing to repent to Day, will to Morrow assure

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you, There is no Repentance for you, but you must be damned without Remedy,

*Presumption.* But still, for all this you may venture a little way with us : Come, go with us to the Harlot's Door, though you will not go into her Bed. You may sit with us Drunkards and take a Sip or two, tho' you will not be Drunk. You may handle the Golden Wedge though you do not steal it. You may wear Antick Garbs, and not be proud of them. Come, Boy, prithee gang along——

*Convert.* Stay, Sir, I am forbid to come near the very Door of the Harlot's House ; and to *Abstain from all Appearance of Evil.* I am taught to pray, *Lead us not into Temptation : And shall I thrust my self into it :* Besides, I remember how many have smarted by this Means. Alas, my Heart is deceitful, and I dare not trust it upon the Devil's Ground.

*David* said, *He had not sate with vain Persons, neither would he go with Dissemblers ;* and God has given me such Light and Grace, that your Company is hateful to me.

Then another spake, whose Name was *Ignorance.*

*Ignor.* Sir, God loves us, say what you will, though we take the Liberty of Youth ; for we have many good Things in Possession, above what those have who follow your Ways : And if it was a dangerous thing to be led by the Traveller, sure so many Thousands would never be so blind as to follow him ; and some of great Name, Wisdom and Learning.

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*Convert.* Do you think that God loves the Great Turk, because he hath given him such vast Dominions, and lets him have all manner of outward Glory and Pleasure. Those of old, who burned *Incense to the Queen of Heaven*, said, *Then they had store of all good things, and saw no Evil.* Dives had a great Portion of worldly Blessings: But was that a Sign God loved him? And *Lazarus* was seemingly miserable; And was that a Sign God hated him? Think of these Things.

Do you not see, That Men let their Oxen feed in fat Pastures? But tis to fit them for the Day of Slaughter. God's Ways are not understood by your shallow Head. He punishes his own Children, whom he loves, with many Crosses and Afflictions here, on their outward Man; and plagues the Ungodly with spiritual Judgments; as Hardness of Heart, Unbelief, Blindness of Mind, and with a seared Conscience; and which is the worst of these *'Tis better to suffer here, than to suffer in Hell.* And then to what you said last, Do you not read, *The Way is broad, and the Gate wide, that leads to Destruction, and many go in thereat,* Matt. 7. 13 14

*Vain Hope.* Well for all this, you are but a Fool, to trouble your Head about such Matters so soon; it may be time enough hereafter, when we are old, and have sucked in the sweet Profits, Pleasures, and Honours of this World.

*Convert.* Sir, Doth not God command us, now in the Days of our Youth to remember Him; and promise also, that *They who seek him early*



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*shall find him*, Prov. 8. 17. 'Tis, Friend, the greatest Madness and Folly in the World, to put off God, and the great Things of Eternity, with *May be's*. We are call'd Now, and shall we say, To Morrow? This is God's Time, and shall it not be Ours? Shall *Tyrant Sin* have our Best, and put off God with Dregs of our Days? Can we think, He will accept of such hereafter, when we are Old; who resolve to serve the Devil while they are Young? Is it not Now the Time to Sow? What will you perswade me to defer it to that Time, when we should Reap? Will Tradesmen, or others, neglect their Markets and Fairs, and say, They may provide themselves with such and such Commodities at any time; and yet cannot tell whether or no they may ever have the like Advantages and Opportunities, to store themselves with such things as they need? Sir How many Thousands hath this Murderer deceived by the specious Pretence and Promises of Long Life, and Late Repentance? Nay, How many Thousands hath he thrown into Hell, who lie burning in unquenchable Fire, by this Device? If I neglect this Time, I know not whether I may ever have another. Shall I be led away by a cursed Traytor, and flie in my Sovereign's Face, with Hopes he'll pardon me hereafter, when he hath made me no such Promise, but contrariwise, declares positively, if I do so, I shall die, and perish eternally?

*Fearful.* You'll lose, I will assure you, your Friends Favour, as well as Ours, who have been your sweet Companions.

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*Convert.* It's better to please God than Man. If I lose my earthly Friends, I shall have heavenly Ones. God is the best Friend, Sir. Is it not better to have the Love of the Prince than the Love of his Page? Friend, I had rather a Thousand Times lose your Favour, than the Favour of God and Christ.

The Company seeing they could not prevail with him to return, abused him fearfully, calling him at their Pleasure: But one of the Youths observing that the Convert had clearly worsted them, was mightily wrought upon, and he was resolv'd to leave them too: Which made *Apol-lyon* grind his Teeth, and foam dreadfully, But 'twas all in vain: For God open'd his Eyes and Mouth, to speak to this Purpose.

*Illuminatus.* (For so was he called) Good Brother, How did you come to get Power over this cursed *Pecatum*, and the *Prince of Darkness*? I am perswaded, you are that young Man that I have read of in a little Book, call'd *War with the Devil*.

*Convert.* Thou say'st right; I am the very same Person.

*Illumi.* Why then, I understand by that, the Course you took; and by the Help of God I will go on in the same way. I perceive, *Conscience* was a great Friend to you.

*Convert.* Yes, when he was rightly inform'd, or had his Eyes enlightned by God's Word, he proved useful to me: But he could do nothing to the Purpose, till the Spirit and Grace of God was infused into my Soul.---Then said

E. S.

*Illumi.*

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*Illumi.* I have had great Sorrow upon my Heart for my abominable Sin, since I have read concerning your Conversion. But I cannot believe.

*Convert.* You must cry to God as I did, for Faith, and ponder well the Promises of God ; for I am perswaded thou wilt meet with a sharp Conflict : And indeed so it fell out. For,

*Apollyon* set upon him most furiously : And not knowing but it may be of use to some, we will give you an Account of his Combate with him.

*Apol.* You have been a very great Sinner in entertaining this Traveller, who is a cruel Enemy to God ; and now there is no ground to think God will forgive you, for his Wrath will overtake you suddenly.

*Illumi.* The Storm of God's Wrath, (Satan) is over in Christ ; he declares, *He is merciful, and will not keep his Anger for ever, Jer. 3. 12.*

*Apol.* But alas you are ignorant of God and Christ, and he will take Vengeance on all such ; doth not the Scripture say so ?

*Illumi.* But, Satan, God has promised to Lead the Blind, &c. And in another Place, *He calls simple Ones, and those that have no Understanding, Prov. 1. 21, 22.*

*Apol.* But your Heart is hard and obdurate, you know not the Vileness of it, there is none filthier Creature under the Heavens ; and therefore, you are certainly an undone Man.

*Illumi.* But God has promised to give me a Heart of Flesh, and take away my Stone ;

Heart : and if I loath my self for mo Vileness he hath promised to wash and cleanse me from all my Sins, Ezek. 20 43. 36. 26.

*Apol.* But you have been as wicked as you could well be, and therefore art a damned Creature.

*Illumi.* Ay Satan, I cannot deny that, but yet God hath promised Mercy and Pardon to such who have spoken and done as evil Things as they could ; and therefore there is Hope for me, Jer. 3. 4.

*Apol.* But all this while you do but compliment with me : You do not think indeed, there is Mercy for you in God's Heart.

*Illumi.* I do not compliment, thou liest in that ; though I cannot deny but I have, thro thy Temptations, been so foolish to to think so indeed. But God says, His Thoughts are not my Thoughts, and hath also said, He will abundantly pardon me, if I will turn from my evil Ways, 55. 6. 7. 8. therefore 'tis no Matter what my Thoughts have been.

*Apol.* But, for all this, I shall be too hard for thee, and break thy Head e'er I have done.

*Illumi.* No, the Promise runs, You shall but bruise my Head.

*Apol.* Ay, but you forgot your abominable Sins ; remember the fearful lewd Life you have lived.

*Illumi.* Christ died for Sinners, and I flee to him.

*Apol.* But you have sinned against Light and Knowledge.

E s.

*Illum*

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*Illumi.* What, though I am but a Sinner, Satan? notwithstanding, and Christ died for Sinners.

*Apel.* But you cannot believe you are guilty of that Sin; and he hath said, *Such who believe not shall be damned.*

*Illumi.* But, Satan, if I cannot believe, yet I may believe God can give me Faith, and though I am now an Unbeliever, and so the worst of Sinners, yet I am but a Sinner, and Christ died for Sinners, nay Satan, for the chiefest of Sinners; and therefore I will not give up my Hope yet.

*Apel.* Hope! You have no Ground for Hope,

*Illumi.* No, Satan, that is false, I am sure: Is not Christ's Death a Ground, nay, a good Ground for Hope? *Who shall condemn? It is Christ that died, Rom. 8. 34.* On his Blood and Merits will I rely.

*Apoll.* What good can his Death do thee? How can he save thee, who could not save himself? I brought him to the Grave.

*Illumi.* Thou cursed Blasphemer! He laid down his Life freely, (none took it from him) to satisfy God's Justice, and rose again from the Dead the Third Day; and thereby triumphed over thee, and all the Powers of Darkness. And is not his Resurrection a good Ground of Hope?

*Apel.* But I do accuse thee, and will plead against thee: because thou hast been so long my Servant, and an Enemy to him.

*Illumi.*

*Illumi.* I matter not that, thou art a vile Deceiver: The other Day thou didst endeavour to perswade me, my Sins were small, and that God would Pardon them at any time: And are they now so great and foul, that Christ's Blood cannot wash them away? What care I, though thou dost plead against me, since Jesus Christ pleads for me? Is not the Intercession of Christ for Transgressors, a good Ground of Hope.

*Apol.* Thou hast no Grace, or not enough to bear you up in the Day of Trial; and therefore thy State is very sad.

*Illumi.* Christ hath Grace enough; and I depend not upon the Grace that is in me; but on that Grace, which is in Him: He is full of Grace, and 'tis in Him, that it might be communicated to all such as I am. And is not here a good Ground of Hope?

*Apol.* Thou wilt fall into Sin again, at some time or another, and I shall devour thee.

*Illumi.* God has promised in his Blessed Covenant, That Sin shall not have Dominion over us, Rom. 6. 14: and, That he will put his Fear into our Hearts, that we shall not depart from him, Jer. 31. 39. And is not his Covenant a good Ground for Hope? Nay, and he hath said, That he will bruise thee under my Feet shortly.

Moreover, He has promised, He will uphold me; And Christ hath prayed, That my faith fail not; and I am sure, He was heard; because, he has confirmed all his Promises by an Oath: And is not here good Ground for me to

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to Hope, he that hath begun a *Good Work* in  
me, will perform it to the *Day of Christ*? Phil  
1. 6.

*Apol.* Thou art an Hypocrite.

*Illumi.* 'Tis the *Father of Lies*, that says in  
Is there any Sin, that I have not been humbled  
for, and forsaken? Do I not desire to be Holy  
as well as Happy? Satan, I fear, nor have  
nothing more than Hypocrisie, and therefore  
am no Hypocrite: But if I am an Hypocrite,  
I am but a Sinner; and *Christ died for Sinners*,  
and all *Sins against Father, and Son, shall be for-*  
*given to Men.* But I am no Hypocrite, because  
all the Faculties of my Soul are in Arms against  
*Sin*, and against it universally; against the  
least, as well as the greatest.

*Apol.* I will cause strange Evils to befall thee.

*Illumi.* All Things shall work together for my  
good, if I love God, Rom. 3, 28. And though I  
lose my Life for Christ's sake, I shall find it:  
When the Storm comes, I will fly to Him.

*Apol.* Thou canst not go to God as a Saint,  
for thou art none.

*Illumi.* I will go to him then, as a Sinner;  
for that I am, thou say'st; and there are  
many Promises of Mercy and Pardon made to  
Sinners, as Sinners, as are made to Saints,  
such.

*Apol.* Would I could tear thee in Pieces, and  
devour thee, at once, thou vile Enemy. Thou  
hast done, and wilt do me a great Mischief. All  
my Plagues light upon thee.

*Illumi.*

*Illumi.* What, Satan, are you angry? Alas for! you 'tis not *All you would*; but *All you may*, devour: Blessed be God, you cannot prevail against me.

By this time by the Shield of Faith, he so stoutly resisted *Apollyon*, that he suddenly fled, and left the Young Man Master of the Field.

But this so enraged the Enemy, that he made fearful Work amongst the rest of the poor Inhabitants.

Yet there was another Youth, that God graciously was pleased to work upon; who, in a little time, was filled with much Joy. But the Enemy perceiving he exceeded therein, set upon him with so much Fury, that he was puffed up with spiritual Pride in such a sort, that he was taken with a Phrensie, and for some time distracted: Which made many vain Persons to open their Mouths against the Ways of Godliness. But God, in a short time was gracious to him, and brought him into a sweet State of Peace, and Settlement of Mind: And so he continues, to the Praise of Infinite Grace.

Also, another, that lived not far off, who had been a grievous Sinner, was by the Word and Spirit of God, brought under a gracious Work; but, for want of Faith, was for some time under sad Despair: And Satan got such Power over him, that one while he was perswaded he had no Grace; another while, that he had sinned against the Holy Ghost: And sometimes, he thought every thing he did was Sin; insomuch, that he was afraid to Eat or  
Drin



## 102 The Progress of Sin : Or,

Drink. But except these, and a few more, all generally in *Truthshire*, were put, as it were, to the Sword. So that all the Country lay a Bleeding, or Weltring in their Blood, being fearfully mangled by the Hands of this merciless Monster, and cursed Traveller, Sin. So that, come where you would, in City and Country, you could hear of nothing hardly but horrid Oaths, cursing and swearing, whoring and damning, as if hell had been broke loose: Also, in most Places, and Company, where they came, those who would not run with them to the same Excess of Riot, were their meer Sport and Song, every one striving to out-do his Fellow; and so be, as it were, the Captain-General under *Apollyon*, prince of Darkness: Who was not content to fight with one Weapon only, by which he slew most, viz. by *Fleshly Lusts* and *Debauchery*; but also introduced many abominable Errors and pernicious Heresies; which destroyed divers others, who had escaped the gross Pollutions of the World.

*Fond Youths, be wise! How sad it is to see  
You carry'd thus away by Luxury;  
And strive to list your selves, with speed, to fight  
Under Hell's Power? O'tis a grievous Sight.  
Why will you thus subject to Sins Commands,  
As if your Lease of Life were in your Hands?  
What, do you think Death will not come at all,  
That you no more regard your fearfull Fall?  
Or, do you think God will defer the Day,  
That, by your Lusts, you thus are led astray?*

*You*

You proud, lascivious Lads, that sport and spend ;  
Who know no Measure, that regard no End :  
For whose Luxurious Dyes and Array,  
Do sell your Souls, and all you have away:  
You little think, your Bodies soon shall feed  
The crawling Worms, which, in the Dust do breed.  
Dart down your Eyes, & pierce but two Yards deep  
Into the Grave, where you, e'er long, must sleep:  
Behold, the Corps, and Skulls of those young Men,  
That once walk'd here, and must arise agen.  
Come, cast an Eye, you Lads and Ladies Gay,  
Upon the loathsome Filth, the Worms and Clay.  
Your Eyes that are so curious to behold  
The Body deck'd in Ornaments of Gold :  
That, like two Orient Crystals gave their Light,  
To look on Vanity both Day and Night :  
Cast one Look down : Oh here's for you a Sight  
Behold, I pray, your ancient reiving Mother,  
For all the World do's not know such another ;  
Whose royal, burden'd, honourable Womb,  
So many Noble Heroes doth intomb :  
Where all the famous Heros do remain,  
Who conquer'd many, but by Death were slain,  
Whose glittering Swords Ambition kept from Rust :  
Their Glory ended here ; they're turn'd to Dust.  
O ponder well ! Alas, your Time is short ;  
When Death will put a period to your Sport.  
But that's not all ; I've worser News to tell ;  
For sake your Sins, or else you'll go to Hell.  
The Wages of Sin, is Eternal Death ;  
Unless you do experience a New Birth.

## CHAP. IV.

*Shewing how Tyrant Sin travelled into the vast Country, called Sensuality; wherein is discovered the Nature, Manners, and strange Customs of the Inhabitants; together with the Strength, Government, Trade and other Rarities found in a great City, situated in the same Regions: And of the prodigious and shameful Pranks he plaid there. As also, shewing the manner how three of the Inhabitants thereof made their Escape out of the said City and Country.*

THE Unweary Traveller, and Curled Enemy, Sin, (having past through, and near quite overcome and laid waste, the Country of *Non-age*, and *Youth-shire*) thought now he had sufficiently stored the Country of *Sensuality* with Inhabitants, and therefore was resolved to travel again into those Parts, and give them a fresh Visit; but before we relate any thing concerning his Projects here, it may not be amiss to give you a Description of the Country, with the Nature, Manners, and Customs of the Inhabitants.

First, Then you must know, that this Country is very large, (it is indeed, the biggest Continent in the whole World) the Latitude, Longitude, and whole Circumference thereof is wonderful, and amazing to think upon: For in this Country lies the greatest part of *Muscovy*

vy, Tartary, with the vast Empire of Mahomet, or Kingdom of Turkey, *Prestor John's Land*, with the biggest part of *America*; and the *East* and *West-Indies*, and almost all *Europe*. Also in some Parts and Confines thereof, lies the great City *Babylon* containing divers mighty Streets; with spiritual *Sodom* and *Egypt*, where our Lord was Crucified. Moreover, there is also a City, which bears the same Name the Country doth; of which we shall hereafter speak more particularly.

Now as touching the Inhabitants, the like you have hardly heard of: For this bloody Tyrant, *Sin*, it seems, had formerly been amongst them; and by his devilish Art and Subtily, had so strangely metamorphosed the People, that they are not at all (in many Respects) like rational Creatures; for they appear to have no more Reason than the Beasts that perish; nay, and are, for certain, so far degenerated from what once they were, for some of them (I find in *Holy Writ*) look like Lions, others like Dragons, Dogs, Tygers, Bulls, Wolves, Swine, Serpents, Foxes, &c. and many of them like Asses; and also as the parts of all these sorts of Animals.

There is one thing more to be noted (which is sad, respecting the People of this vast Country) viz. They are so mangled, and slaughtered by *Sin*, that some have no Eyes to see (he has put them out) not Ears to hear, what God by his Word or Works declares; nay, all their spiritual Senses, in many them, are quite lost;

lost ; and their very Hearts and Consciences are defiled, so that from the Crown of their Heads, to the Soles of their Feet, there is nothing but Wounds and Bruises, and putrifying Sores. Moreover, the Enemy hath stript them of all Soul-Raiment and Garments ; that in the sight of him who hath Internal Eyes, they appear as Naked as ever a Child did new born : And yet they are so deluded, that there is not one in twenty of them ashamed ; what Cover any have, is but like unto filthy Rags, or a Menstruous Cloth, or those Cloths that are taken off of old Ulcers, or filthy running and stinking Sores ; and yet some of them vanat themselves in Pride, and spot their Faces, as if they were peerless for Beauty.

But possibly some may enquire, What Food the Country does afford ; I cannot, alas, but pity them, upon that very Account ; for the Soil is very barren ; for the Native Growth or Product of the Country is such, that it yields no Food for their Souls, but Ashes, Husks, Chaff, and Gravel-stones, only some of the Asses feed upon the Wind, and snuff up the East Wind.

If you search Sacred Records, you will find 'tis really so : Doth not the Scripture say, *The Wicked feed on Ashes, Chaff, and the Wind* ? What far Country was it, that the Prodigal Son went into ? And what Citizen was that, but Sodom, whose Swine he fed with, and fain would have filled his Belly with the Husks they did eat ? What are all the Pleasures, Honours and Riches

Of the World, but as Chaff, &c. compared with the Dainties of our Father's House?

Thus I have given you a brief Account of the monstrous Dispositions and Customs of the People of this great Country, where many live in Honour, and understand not; and therefore, are said to be *Like the Beasts that perish*: And I am sure you cannot go amongst them, but you will find (if you have not lost your Reason with them) these things so. Alas, how like fat and pamper'd Horses do some of them appear, every one (as the Prophet says) *Neighing after his Neighbour's Wife*.

But, since I told you of the City Sensuality that lies just as you enter into the Country, it is needful to speak first of the Gate; which is so exceeding wide, that Ten Thousand may go in together, with much ease: Yet 'tis divided into five Divisions, (*viz*). The Five Senses; and the Way to it seems (to Fools) to be strew'd with Roses: And before the great Gate, is all manner of Fleshly Allurements, to entice Travellers; for there stands a multitude of fair Ladies; some with spotted Faces, naked Breasts and Shoulders, rowling their wanton Eyes; so that the Simple cannot but be taken with the Sight. And then to please another of the Five Senses, they are very Gentle, and as willing to come to Hand and be play'd with as ever was Joseph's Mistress.

Also there stands continually at the Gate, the Weights of the City, with all sorts of rare and Flesh-ravishing Musick; that makes such a melodious

ludicrous Sound, that the Ears engaged presently.

And then, for the Sense of Smelling; there are the rare Perfumes of the East, Myrrh, Aloes, and Frankincense.

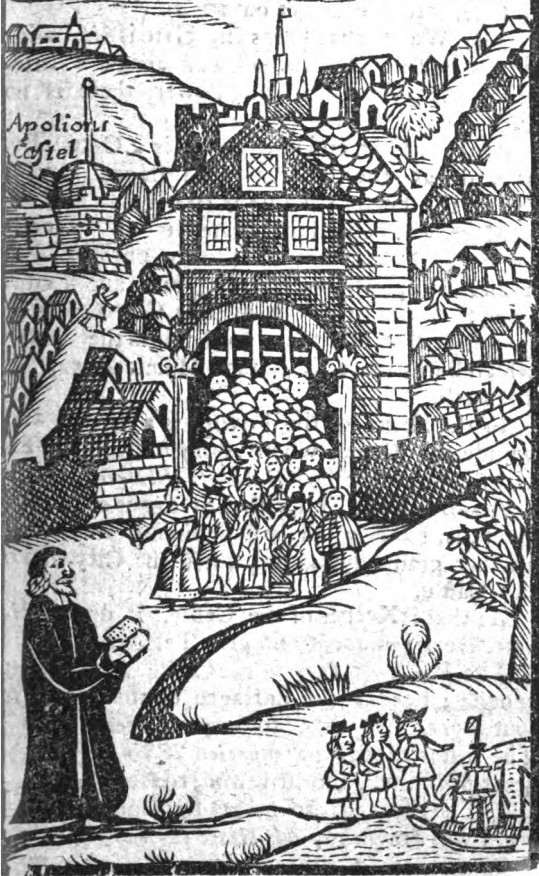
For Tasting; you have a Company of good Fellows standing with Bottles of the best spiced Wine, Brandy, and Tankards of Ale and Beer in their Hands, saying, *Here is your rare Bubbler, come let us Drink, Carouse and be Merry.* You may have also, for your Money, the most delicious Food that the World affords: A Banquet of the best sort is dear; but according to your Purse or Pocker, and gluttonous Appetite, you may be accommodated, provided you will eat and drink to Excess: For otherwise, there is no Entrance for you at this Gate, (from whence you may gather the Inhabitants that have not lost the Senses of the Body, though they have the Spiritual Senses of the Soul).

But to Proceed: The Gate that lets into the City, hath three Steps ascending: The first is the Conception of Lust; the second is a sweet and Flesh pleasing Contemplation of the Third is, *Free Consent*, and yielding to it, which no sooner you get upon, but you are in the City.

Also, you must know the Strength of the Place is very great: It hath three Walls, the first is *Blindness of Mind*; the second is *Pride*; the Third *Unbelief*.

Under the Wall lies a wonderful and dangerous Ditch, or Moat; which is

*The vast City of Sensuality*





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the Inhabitants, who by striving to get out of  
the City, chance to fall into, 'tis a Thousand  
to One, if they ever get out again.

The Watch that keeps the Gate is *Sin*, with  
divers infernal Spirits, all well armed : Inso-  
much, that, without infinite Power, there is no  
Escaping.

At the farther end of the City, is a Gate also,  
as wide as the other, which stands always  
open ; the Porter's Name is *Death*.

Moreover, behind that Gate, is an exceed-  
ing deep Lake, that sends forth nothing but  
a black sulphurous Smoak of Fire and Brim-  
stone : And all that die in this City *Sensuality*  
go out at that Gate, and so fall into the Lake  
which burns more fierce than Mount *Atna*, or  
*Strombolo*.

In the Heart of the Town, is a strong and  
wonderful Castle, where *Apollyon* keeps his  
Court, which is called *Hardness of Heart*.

And one great Thing Tyrant *Sin* is employed  
about, is, to bring all the Inhabitants, one after  
another gradually, as they enter the City, into  
this Castle.

He that is Keeper of the Castle, is one *Ordi-  
nate*, a very impudent and grim Fellow.

The Walk or Path to the Castle is pleasant  
enough ; but at the Entrance of the Gate is  
four Steps, very fair, to set your Feet upon.  
The first is called, *Extenuation of Sin*, to make  
great *Sins* small, and little *Sin* ; to seem small  
all. The second, to make Excuses, *viz*, I was drawn in, *My Heart is good*, &c.

## The Trabels of Ungodliness. 111

The third Step is called, *Delight in Sin*; and from hence 'tis defended, and pleaded for by such who get up thus high.

The fourth and last Step is, final *Impenitency*, then you are in the Castle, and are made Free-Citizens, having a Right to all the Privileges and Immunities, Trade and Traffick thereof.

On one side of the City, towards a Town called *Religion*, is a little Gate so straight that but a very few can get through: It is called *Regeneration*, and he that opens it, hardly One in a Thousand who dwells in the City, knows; whose Name is *Faith*, of the Operation of God.

Moreover, You must know, that in this City *Sin* keeps every Day a great Market, where he exposeth to Sale divers rich Commodities, on easie Terms.

For, first, Here you may buy Modesty of some, which is a choice thing for a Toy or two: The same Commodity you may have of others for a rare Antick Fashion, which, like Shop-windows, make a Shew of a richer Jewel to be had upon reasonable Rates within.

2. Say what you will, *Chastity* is sold at this Market very cheap,

3. There is to be sold those excellent Pearls of *Temperance* and *Sobriety*, for the value of one quart of good Canary, or rather than fail for a dozen of Beer, or Ale, or for a

*How many, says worthy Downham, do openly profess their inward Uncleaness, by laying open to the common View their naked Breasts as tho' it were a Bill affixed to the Dorr-Posts, to signify to the Passers by, that a*

*within that Place dwells an unclean Heart; and that who soever will, may buy Honesty and Chastity at an easie rate.*

*Whores, says another, use to discover their Filthiness much in their Breasts; either in the Nakedness of them, or in those Ornaments they hang here. To what purpose*

*are those Garments so pompous; those Stuffs so costly; those Guizes so sought after; these Colours so Famastick, so Shameless; those extravagant Patches so abominable; unless it be to cut the Throat of Chastity?* says another.

5. And a Good Conscience, if there is any such Commodity in the whole Town, is to be sold at the very same Price. *The Love of money is the Root of all Evil.*

6. *Peace and inward Tranquility of Mind on easie Terms, if it be possible to find it amongst them.*

7. Which is more than all the rest (God Christ, and all the Blessings purchased by the Price of) his most precious Blood, with all the Inconceivable Privileges of the Gospel, are esteemed by most of the Inhabitants of the City. *Sensuality, worth one Lust; and therefore they add let who will take all such Things. Heaven is self sold.*

Pint of Brandy; and the Person so well contented, that he matters not, though he spue and wallow in his Filth, like a drunken Swine, to confirm the Bargain.

4. Here is also to be sold a Thing called *Youth or Honest Dealing*, or the gain of a Penny, if not a Farthing. Such is their Love of Money.

*pompous; those Stuffs so costly; those Guizes so sought after; these Colours so Famastick, so Shameless; those extravagant Patches so abominable; unless it be to cut the Throat of Chastity?* says another.

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But to proceed, in this City *Sin* also keeps a School: (you must needs think the People are educated with a Vengeance who have such a Tutor) but pray be pleased to hear what rare Arts they are, which he instructs them in.

1. He teaches all that are willing to learn of him, that deep Art of Witchcraft and Conjur-ation, but that is upon dear Terms.

2. He teaches the Art of Swearing, with all its Attendants.

3. The Art of Drunkenness and Gluttony; viz. how to drink Wine and strong Liquors abundantly; and to dress Meat, on purpōs to provoke and make Provision for the Flesh.

4. The Art of ambition or sinful Grandeur

5. The Art of Covetousness, a great Mystery; for if well learned thou may'st be as greedy a Curmudgeon as any lives, and yet go for a liberal Person.

6. Here is taught also the curious Art of Bravery, viz. all the newest, nearest, and most rare Fashions, that can be had for Love or Money; but chiefly those which tend to stir up to Wantonness, Lust and lascivious Embraces; some of which you have heard already; but not only for the Body, but for your Houses and all things else.

7. The delicate Art of Painting, or beautifying the Skin, Face, Hands, and Hair, &c. as the colouring the Eye-brows, clapping on a false and

*St. Cyprian saith  
The Devil first taught  
the Art of Painting the  
Face, &c. and Jerome  
as I find him quoted,  
was of the same mind,  
lying*



# 114 The progress of Sin: Or,

What, saith he, makes lying Blush on the  
the White and Reddish Cheeks; and to change  
nife, and Paint for the the very natural Colour  
Face --- whereof one of the Hair; nay, and to  
sets as a so Die and ly- adulterate the true and  
ing Tincture on the naked Complexion of the  
Cheeks and Lips, and whole Head and Face.

other an Hypocritical  
Fairness on the Neck and Breasts; and all this is to  
enflame young, wanton Affections; to blow up the  
Sparks of Lust; and to show what a whorish and impen-  
itent Heart dwells within those painted walls. How can  
such an one weep for her Sins, when the Tears would  
wash away the Colours; and so discover the Cheat  
--- The Painting the Face (saith he) is the Deform-  
ing God's Image and Workmanship, and is most  
Damnable.

8. The Mysterious Art of Perfuming, not  
only the Hair, but the Skin, Cloaths, bedding  
Linnen, and Wollen, &c. on purpose to flatter  
Lust, and to keep up the Trade of the City.

9, The Art of Whoring; and the Trade  
this being a great part of the City Trade, and  
honour, seems, takes great care to instruct and  
sort of Dealers, that they might be better in-  
ficients, if possible, than many others: Some  
directs to stand with Impudent Faces at  
Doors, in the Twilight, bravely garnish'd  
in Gowns, &c. and tho' it is known  
they are, yet they are here but laugh'd at.  
Tradesmen in other Cities, at Night shut  
their Shops; but these then open theirs, and  
other Persons Trade is over, the Street

Trade begins : She is set on Work, and maintained perhaps, by those that undo the other. Give Thanks, O wide mouth'd Hell ; Laugh Lucifer at this ; and Dance for Joy, all ye Devils.

But this sort, likely, take up their Dwelling in the Out-Parts ; but there are others who are taught to Trade more secretly ; and for fear, lest some People, who like not this Vice should have them in Derision ; Apollyon, to prevent their being discovered, teaches them to manage their being discovered, teaches them to manage their Works of Darkness subtilly, after this manner.

If Gallants haunt the House, where she is, then she is taught to say, She is a Captain's Wife or such like, that is gone into the Wars in another Country ; and they come with Letters from her Husband, and if Merchants resort to her, then to hoise up these Sails, i.e. She is a Wife to a Master of a Ship, and they bring News, That her Husband put in at the Straits, or Venice, or Constantinople, or at Alexandria, or Scanderoon, &c. If Shoopkeepers come to her, why, Then she has bought some Goods newly of them, and they come for their Money ; but if the Stream runs low, that none but Apron Lads, and Journey-men launch forth, then she keeps a politick Seamstress Shop ; and she sells or starches their Linen ; and a multitude of such Devices it is reported they have.

10. Here is taught also the Art of Cheating, Picking and Stealing.

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11. The Craft of Lying, Dissembling, and Equivocating.

12. To omit many more ; as the Art of Scoffing, Reproaching, and Villifying Vertue, here is taught the mysterious Art of Atheism ; and if you please to read that most excellent Book, writ by Sir Charles Woolsey, well worthy of perusing, you may see what a kind of Caterchism the Atheists teach.

13. Here is also taught the black and hellish Art of Incest, Sodomy, Buggery, and all manner of beastly and unnatural Lusts.

14. The Art of Sports ; or all manner of unlawful Games.

15. The Art of Mirth, Musick, and all kind of Flesh-ravishing Melodies, with filthy Songs and abominable Romances taught by ingenious Lads of Peccatum's own tutoring.

*That so be might their precious Time abuse,  
He doth assist and guide the wanton Muse,  
Which doth each day bring forth Romances vain,  
The poison'd Froth of their infected Brain,  
Which only tend to nourish rampant Vice ;  
And to Prophaneness ease Youth entice.*

First, their Statutes are very easie to the Flesh, being wholly under the Law of Sin, Looseness, and Sensuality, and how should it be otherwise, when Sin bears the only Rule and Sway ; for 'tis he that reigns in mortal Bodies, whom they obey in every Motion and Lust whatsoever.

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The chief Judge that hears and determines all, Cases of Doubt and Controversie that may arise is *Depraved Judgment*; the other Magistrates are *Wilful-Will*, *Deceitful-Memory*, and *Carnal-Affections*; the Recorder is, *Misled*, *Blind*, and *Evil Conscience*.

As touching the Privileges of the City *Sensuality*, they are very many; though I shall mention but two or three.

1. The Inhabitants have free Liberty to trade in any Merchandize the City affords, and learn all the Arts thereof, if they please.

2. To break the Sabbath Day, and play at what Sports or Games they like best; or carouse it at Taverns, Ale-Houses, or Bawdy-Houses, &c.

3. To violate all the good Laws of God, Nature and Nations.

4. To bring up their Children in the same Craft.

5. To reproach and villifie all that are godly or civilly Honest, &c.

Lastly, to enter in at the wide Gate (whenever they die) and go into the Lake that burns with Fire and Brimstone, it being always open for them; but you must know, 'tis he that built this City: and is the chief Governor thereof who grants all these Privileges; and that is the Devil.

Now, as every City hath (likely) a Stock or Treasure belong to it; so hath this also, *viz*

1. A Stock of Infamy, that can never be exhausted.



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1. A Stock of Filth and horrid Pollution.
3. A Stock of Guilt, more than they can stand under.
4. The Treasure of a rotten, diseased, and loathsome Carkcase.
5. A Stock of all the Threats, Plagues, and fearful Curses and Cominations, that are contained in the *Old and New Testament*.

Lastly, A whole heap of *Wrath treasured up against the Day of Wrath, and Revelation of the Righteous Judgments of God, &c.*

There is yet one thing more, that I shall note as touching the Inhabitants of this City, viz. They are all Soldiers, being Trained up from their Childhood in all Arts of War, to fight under the Banner of the Prince of Darkness, against the great God of Heaven and Earth, Jesus Christ, and the Holy Ghost; whose Motions they are taught continually to resist also, against the Light of Nature. And lastly against all good Counsel, Reproofs or Exhortations, that any, in love to their Souls, do at any Time give them.

Yet, nevertheless, a poor Reader adventured so come to the Gate of the City to say Prayer, and give them good Instructions; and as it appeared, a great Number seemed to attend upon what he said; but some good Fellows (who were Students in the Art of Drunkenness) observing his Nose, when he had done, enticed him into the City, and got him to a Tavern, and made him beastly drunk, which one of the Sensual Ladies observing allured him by, and bewitch-

bewitching Stratagems to commit Folly with her ; and I do not hear he has deserted the City ever since.

But at last, one Theologue, a godly Divine, was sent by his Blessed Master Jesus Christ to the City-Gate to preach the Gospel to them, *Who cried without, and uttered his voice in the Streets, in the chief Place of Concourse, in the opening of the Gates, &c. How long ye simple Ones will ye love Simplicity? and Scorners delight in Scorning, and Fools hate Knowledge? Turn ye at my Reproof, Prov. 1. 20. 21. 22. 23. &c. Unto you, O Men I call, &c. Oh, Therefore leave your Folly, and forsake your evil Ways ; for that God whom you every day provoke, is like to a Consuming Fire, and his Wrath is kindled against you ; therefore, if you do not acquit this Place, and flee to the City of Refuge,, even now whilst it is called to Day, he will bring his Plagues and fearful Judgments upon you.*

But if any one of you bless himself in his Heart saying, *I shall have Peace, though I walk in the Image of my own Heart ; to add Drunkenness to Thirst: The Lord will not spare him; but then the Anger of Jehovah, and his Jealousie shall smite against that Man ; and all the Curses that are written in this Book, shall lie upon him: And the Lord will blot out his Name from under Heaven.*

Oh ! You Monster of Wickedness ; will you dare the Almighty? Can you prevail against the Bosses of the Buckler? Are you a Match for him? Can you stand before his Indignation? *Ham*

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come to call you out of this Hellish City; *i.e.* to leave your sensual and beastly Lives, and accept of Pardon through Jesus Christ. Oh! is there none that will lay down their Arms, and close in with the Tenders of Grace: For though you are thus wicked, and have done as many *evil things as you could*, Jer. 3. 5. yet there is Mercy for you, if ye repent and believe in Jesus Christ.

Look about you, for the Lord's sake Fire ! Fire ! Behold the City is on Fire at one End ; also besieged by the Wrath of God : You are all undone Men and Women, if you do not speedily flie out, save your Lives You must turn, or die. How doth my Soul tremble to behold what is coming upon you? *for a Fire is kindled (saith God) in my Anger ; which shall burn unto the lowest Hell ; and shall consume the Earth, with her Increase ; and set on fire the foundations of the Mountains*, Deut. 32. 92. And he spake to the same Purpose, with great Zeal, Courage, and Compassion ; Tears standing in his Eyes, beholding their woful Condition: But most of them did but laugh at him ; and many abused him with shameful Speeches : Yet some few were wrought upon, and two or three, more especially, drew near to him, bewailing their perishing State. But withal told him, the City was so strong, they knew not which way to escape.

Now, when the rest were gone, he told them there was a little Gate, called *Regeneration* ; which if they could but find, they might get out : But they said, it was like, that Gate was

lock'd

lock'd. *Well* (said he) *though it be, yet there is a Key which will open it, and that is Prayer.*

Then they, with many Tears, and bitter Sobs, cry'd to the Lord; and at last they found the Gate, but it was a great while before they could find the Porter who is appointed to open the Gate, whose Name is Faith in Christ: But yet their Eyes being enlightned by the Spirit of Grace, they got through the first Wall, which you heard is *Blindness of Men*; then they came to the Second Wall, call'd *Presumption*, and looking about them, they saw divers other poor People just at their Heels, thinking to get away also: But when they beheld this Wall, they stood still; for between these two Gates lies a large green Field; (these green Fields are the Pleasures and Honours of the World) and those People were resolv'd to abide there, concluding now they are safe enough; resting wholly upon the Mercy of God; and so were kept in the City, under some common Illuminations of the Spirit, which is the Ruine of many thousands. For when their Consciences are awakened, and they begin to be sensible, in some measure, of the woful State of Fallen Man; yet, hereing of the infinite Grace and Mercy of God in Christ, they go no farther, but remain in their Sins, and never strive after the Gate of *Regeneration*, and yet hope to be saved. But those three poor Souls (before mentioned) were under a more special and thorough Work; for they call'd to mind how *Theologus* had open'd to them the Nature of

God's justice, as well as his Mercy; and that He would, in no wise, clear the Guilty; (and that they must therefore believe in Christ, and utterly forsake Sin; and be born again, or else could not see the Kingdom of God.) Therefore, they durst not presume, upon God's Mercy, whilst they remain'd in their Sins; nor trust to latter Repentance, (which seldom proves true.)

Then they came along, with the Porter, to the third and last Wall, call'd *Unbelief*; which they no sooner beheld, but their Hearts fail'd them: Wherefore they here stood still, and knew not what to do, fearing *Apollyon* would come out against them, and swallow them up quick (for his Eye was fix'd upon them all the while). And now he bestir'd himself to the Purpose; and indeed, threatned them, that if they endeavour'd to go further, he would throw them over that Wall into the Moat; out of which few ever escaped with their Lives.

Upon this they trembled: Yet looking back, they saw several Persons were coming up to them; having also got over the Wall of *Presumption*. But lo on a sudden, they perceived *Apollyon* coming out upon those poor Creatures, and threw one, or two of them into the Moat, or *Sea* of *Despair*; and Others he forc'd to retreat back again: But these three, who having heard of the Virtue of Christ, and the Nature of Gospel-Promises, took Courage: So that the Gate that leads through this Wall, was open also. Yet they had no Power to venture through; for one of the

more particularly, calling to mind his notorious, Evil and debauch'd Life, he having liv'd a long time in the City of *Sensuality*; perceiv'd the deep and dangerous Moat, (through the Gate) which, he concluded, he should fall into, and be undone for ever. But the other two encourag'd and strengthen'd him as much as they could. But alas all would not do: And indeed they themselves were full of Fears and Doubtings. But it was not long before a most sweet and lovely Lady, with her several Daughters, (whom they had met with sometimes before, and receiv'd Help from) appear'd to them, whose Name was *Grace*; who bid them not fear: For (saith she) *here is my eldest Daughter, Faith; if you can prevail with her, she will soon help you all through the Gate of Unbelief and over the Moat of Despair too: And indeed, none else can do it.*

But *Apollyon* understanding this immediately most furiously assaulted them; yet *Faith* by turning her Shield against him, made him quickly fly away, and at last they were resolved to throw themselves upon the Mercy of God, through the Blood of Jesus Christ and adventure over: And if (saith one to the other) *we perish, we perish; there is nothing but Death, if we go back, or remain here.*

And thus they encouraged one another, and ventur'd in.

And *Faith*, that most noble Off-spring of God through the holy Spirit kept them from sinking; so that they all three escap'd.

And

And just as they got over the Moat, they espied a clear and lovely Fountain set wide open; *Zech. 14. 1.* and *Faith* help'd them to wash, and bathe themselves therein; for they saw they were exceedingly polluted.

After this, they hasted away, as fast as they could go, towards a little Town call'd *Religion* (which lies in the direct way to *New Jerusalem*). But, Oh! with what Difficulty did they pass along the Country? For the Enemy pursu'd them close; so that the First Day they escaped the Moat, they were forc'd to mount a mighty Hill, call'd *Opposition*. And here they were stop'd not only by Sin and Hellish Temptation, but the Country People also, were stirred up by the Enemy to turn them back, or hinder them in their Flight. Yet they got up the Mountain; and the next Day they fell down into a Deep Valley call'd *Self Denial*: So difficult a Passage it is, that but few are able to pass along: And yet there is no other way to *New Jerusalem*. And presently, upon this they came to a certain Stile,) which they perceiv'd would also put them hard to't, to get over, it being call'd, the *Stile of Carnal Reason*. Yet they not consulting with Flesh and Blood, made little of it.

But, Alas! They were not gone much further, before they came into an howling Wilderness: And here they seem'd for a while to be at a stand; there being so many Turnings, and By-ways: And the Enemy, to amuse them, rais'd up several subtil Impostors, to put them out of the right Path; one crying, *This is the*

Way ; and another, *That*. Besides, they were assur'd, the Wilderness had many deep and dangerous Pits in it; and 'twas also very dark and dolesome; so that if they had not met some time before, with an able and sure Guide, doubtless, they had had perish'd in this Place But Truth was their only Conductor ; whose Counsel always (as 'tis contained in the *Holy Bible*) they resolved to take. So that they missed not their Way. But it seems, two or three Days after, they met with many Lions, and other Evils Beasts ; yet they past securely along, they having no Power to hurt them; tho' (poor Souls) they were possess'd with great Fear: But Faith vanquish'd their Doubts, and desponding Thoughts.

But yet , the worst was not over : For lo on a sudden, they were beset with Thieves ; who threatned to knock them on the Head, but were restrained. Yet they robb'd them of their Cloaths, and part of their Money. But they , calling to mind how wonderfully God had delivered them from Sin and Satan, mattered none of all these Things : For now, to their inconceivable Joy and Comfort they came into the *Sweet and pleasant way of the New Covenant*. And at last, getting up upon the Top of an high Rock, called the *Rock of Ages*, they, were safe enough; where they had a full View (when they look'd downwards) of the miserable Country *Sensuality*, from whence they came and when they look'd upwards, they saw (to the ravishing of their Hearts) the Glory of the Heavenly



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Heavenly Country they were going to, and  
where they will arrive in due time.

But here, at present, we must leave them;  
and pursue our History of the Travels of bloody  
*Pecotum*.

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## CH A P. VII.

*Shewing how Tyrant Sin came, in his Travels, in-  
to the great Country of Commerce; where for-  
merly stood a famous Town called Morality: And  
what fearful Work he made there.*

**S**IN, that cruel Enemy, and Destroyer of  
Souls, having thus enlarged his Territories,  
and settled all things in the great City of *Sensa-  
bility*, and set Part of his Retinue and Attendance  
with many infernal Spirits, to watch Night and  
Day, to keep all in Carnal Security there; was  
resolved (in Company with *Apollyon*) to travel  
further: And, in a short time, he came into  
the Country of *Commerce*; where stood, in for-  
mer Times, that famous and honest Town,  
call'd *Morality*: Which he took up a Resolu-  
tion to ruine, and lay flat to the Ground; or,  
otherwise, by secret Policy, undo, or utterly  
beguile, or deceive all the Inhabitants. Now  
this Town (as I said) hath formerly been in  
great Esteem, being a Place of good Trade,  
and many honest and well-meaning People  
dwelt in it: But this cursed Traveller, it ap-  
pears, had been in it of latter Times, before  
now; and by his Subtilty, had made it a poor  
and

and despis'd Village, and very thin also of Inhabitants. Yet was not satisfied, but designs to raze it, if possible, to the very Foundation thereof.

But since he is got into the Country, and hath also entered the Town; let us observe his present Enterprize.

First, He meets with one Person that is very rich; and him he entices to augment his Substance, to grind the Face of the Poor, by forcing them to sell the Commodities under the Market; he understanding their Necessities.

And then he stirred up another not to lend Money to any, though in never such Distress, without Extortion, or unconscionable Interest. Nay, and will have a Pawn too, or else not a Penny to be had.

Moreover, some he enticeth to monopolize, or engross Commodities so into their own Hands, that none might sell of that sort, to gain any thing by them, but themselves.

Divers others, who, for a while, seem'd sober Persons, and might have liv'd still in the Town of Morality, in good Credit; he assur'd to Lusts and Wantonness: By which Means he sent them to dwell in the City Sensuality.

Likewise many that were poor, he teaches to break their Word and Promises; and, at last, their Bonds and Covenants; nay, and Oaths too; and never left them, until he by the Aid of the Devil, had made Thieves of them, and sent them to stand upon the High-way.

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And how he caus'd, in several Kingdoms  
to be unrighteously, and subvert Law and  
Justice, by which Means sad Havock is made  
in the Country of Commerce, and Town of Mo-  
naco, throughout the World; which caus'd  
the Prophet to cry out of Old;

For our Terrors are multiplied before  
Thee, and our Sins sit against us: For our  
Terrors are within us; and as for our Iniqui-  
ties, we know them.

In transgressing and lying against the Lord, and  
departing from him our God; speaking Osceffon  
and Revolt; conceiving and uttering from the  
Heart, Words of Falshood.

And Judgment is turned away backward and  
Justice standeth afar off; For Truth is fallen in  
the Streets, and Equity cannot enter.

Yea, Truth faileth; and he that departeth  
from Evil, maketh himself a Prey: And the Lord  
saw it and it displeas'd Him, that there was no  
Judgment.

Many be provoked to borrow Money, and  
live high, when they know in their Conscience  
they are not able to pay it: and after they have  
run into many Mens Debts, they make a Break  
of it; when they have not Five Shillings in the  
Pound, perhaps, to offer their Creditors.

Some others he causes, when far in Debt to  
confess Judgments, on purpose to cheat their  
Neighbours.

And that which is the worst of all he hath  
enticed many of latter times to shut up their  
shops, to make People think they were undone

by the badness of the Times, and Trade ; and so were forc'd to call their Creditors together, being willing, forsooth, to pay as far as they have ; and that not above Eight or Ten Shillings in the Pound : When, in Truth, at the same Time, they were worth some Hundreds. Alas the whole Design was but to cheat others, that they might enrich themselves.

But by this Device, many honest People have been undone ; and by such too, whom they little suspected, would ever have been led by the Devil, to become the worst of Thieves and Robbers : For they out-do those who stand on the High-Way ; for these more secretly and insensibly, rob and undo the People they trade with. The common Thief Men provide for ; being aware of him, they know the better how to secure themselves.

Now, these are some of those Projects *Sin* plays in these Parts ; whereby the Country of *Commerce* is strangely spoiled, there being hardly an honest Man in it. For now a-days, no Man knows who to trust, nor trade with.

But, should I open all the Ways, Tricks, and Inventions of *Sin* and *Satan*, by which the Town of *Morality* is invaded, and like utterly to be spoiled ; it would fill a great Volume. The Truth is, 'tis sadly batter'd down ; and the Streets are thin of People, as in a Plague-Time. Old Father *Honesty*, and Goodman *Just Dealing*, are both dead : So, that if you ask for either of that Name, no Body knows how to direct you. Commodities are prais'd

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by the Seller, when he knows they are naught; and disprais'd by the Buyer, when he sees they are good. Unlawful Profit is took; and yet cries the Shop-keeper, *I cannot afford it cheaper*. And another, he cries, (nay and swears too, may be) *He will not bate a Farthing*: And yet, perhaps, rather than lose his Customer, he takes many Pence, if not Shillings, less: And all the time they perceive not the Traveller, nor Satan neither, standing at their Elbow, prompting them thus to do; and laughing to see what a number of true Slaves and Vassals he has got in this Country: For every one seeks to supplant his Brother.

I might further proceed, and shew, how Sin corrupts and preys upon most Tradesman and others, in City and Country; and what subtil ways he hath found out to cover all their Cheats. But that my Bookseller hath limited my Number of Sheets: Otherwise, I had furnish'd my self with the Knowledge of such things, that might be very acceptable to many; though possible, offensive to some, who would not have their hellish Contrivances, in their Trades, detected. But however, I shall, at present, forbear.

Moreover this hellish Traveller hath got another way to ruin such that dwell in the Country of *Morality*, viz. by making them think when they dwell here, they dwell in the Town call'd Religion; nay, they call it Christianity, and contemn all revealed or supernatural Religion, or any point of Faith that lies above Reason: So that The Gospel and Doctrine of Christ crucified,

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ified, and imputed Righteousness is divided, and accounted Foolishness, by those deluded Morals, who wholly build their Hopes of Heaven upon the Discharge of the Duties of natural Religion ; some of these are called Deists, and others of them Quakers ; both these are of one Opinion, and basely wrong and mis-call Morality, and make a Christ of it.

Now Sin having done his worst in this Place, and almost quite ruin'd the Inhabitants, and left few of the ancient Houses standing ( and them so defac'd too, that now it may rather be call'd Immorality, than by the Name it was formerly known by) travel'd farther.

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## C H A P. VIII.

*Shewing how Sin, alias Ungodliness, came into the great City Babylon, and of the mysterious Exploits and mischievous Work he made there.*

**T**H E Tyrannical Traveller, Sin, alias, Ungodliness, came at last to visit an ancient City, which above Twelve hundred Years ago he had erected, after a new and mysterious Fashion, in the Confines of the west Country Sensuality, and 'tis called *Great Babylon*.

Indeed, it was high time for him to haste to this City, it [being the only Place of Security for him ; for he may have a Pardon (they say) on easie Terms, for all the Villany that he has done,

But

But before I proceed to speak to the Trade, Customs, and Privileges of this great City, it may not be amiss to speak a little concerning the Situation of the Place, &c.

Know then, that the Palace, or chief Seat of the King of *Babylon*, is built upon seven Hills; where also hath been seven sorts of Governments.

Also by another Mark the City is distinguished from all other Cities in the World, viz. 'Tis said to reign over the Kings of the Earth.

'Tis also called, *The Mother-City*, or *Mother-Church*; for you must know 'tis a spiritual City.

Moreover 'tis adorned with all manner of outward Pomp and Glory; so to that there is not the like splendid mystical City in the world; and yet it is the City of *Confusion*; (as the Name of it signifies :) and also called, *A great City*.

'Tis in this City, that the Blood of the Saints and Martyrs of Jesus is found (which was in former and latter times) shed in great abundance; so that in every Street thereof the Blood hath run down like a great Stream.

As to its Foundation, it is (as they say) built upon St. Peter, not upon Christ; and yet Saint Paul saith, *Another Foundation can no Man lay than that which is laid, which is Jesus Christ*, 1 Cor. 3. 11.

But is this City *Babylon* indeed built upon Peter? Upon his Person it cannot; that is ridiculous to suppose: Upon his Doctrine, Confession of Christ, and holy Example, it is not; for it must be upon his Defection: You know he denied his Master. Oh! there the Foundation

was laid ; for the truth is, *Apollyon* and *Sin* raised this strange and mysterious Structure in the Ruins of the outward Court of the holy City, and built upon *Apostacy, Heresy, Blasphemy, Usurpation, Judaism, Paganism, Imperious Decrees, Decretals, Canons, Ceremonies, Traditions, Superstitions, and Unwritten Verities, or rather, very Lies.*

Moreover, the Walls of this City are strong, which are these following, *viz.* 1. *Ignorance,* 2. *Atheism.* 3. *Sensual Pleasures, Honours, Riches,* 4. *Pardons, Absolutions, Indulgence, Inquisition.* 5. *Blood, Massacres, Persecution, Cruelties, Fire and Sword, &c.* 6. *Civil, Ecclesiastical and Universal Power, or pretended Supremacy over Emperors, Kings, Princes, Nobles, Churches, and all Nations and People of the Earth.* 7. *Infallibility.*

It is needful also for you to know, that *Pecatum* hath much work to do in this Place; for as he (by subtil and mysterious working and Aid he had from *Appollyon*) did first erect it ; so doth he still uphold, strengthen, and repair it ; for it hath in these latter times gone somewhat to decay, by means of the great Wars that have been made against it by the Lamb and his Followers.

Now, that which *Sin* by Craft and Subtilty, hath done to raise its Fame, and enlarge its Borders, was partly the great Miracles (it is said) he wrought in midst of it, to deceive the poor ignorant, and Blind Inhabitants, which indeed were the strangest that ever were heard of in the World.

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But that which spoils all, is the *Epithet* the holy Apostle gives them, viz. by calling them *Lying Signs and Wonders*; what kind of Miracles they are, you have them recorded in divers *Treatises*; to which we shall refer you.

But this is not all his Business in this Place: for he is employ'd by *Apollyon* to teach and instruct the People in many strange Articles of Faith, that so he may appear a compleat *Mystery of Iniquity*; Some of which here follow.

1. That the Inhabitants may swear, lie; say, and forswear themselves (if it be to promote the good of *Holy Church*) and yet be *true Men*.

2. They may contrive Rebellions, Murders, and Treasons, and yet be *as innocent as the Child unborn*.

3. They may be filled with, and take a Trade of Excess and Drunkenness; and yet be the Patterns of Sobriety and Temperance.

4. To commit gross Idolatry, and yet be the true Worshippers of God.

5. To commit Fornication and Adultery, and yet be spotless and pure in Heart, and good Catholics.

6. He teaches the King of *Babylon* to elevate himself to the highest Principle of Pride, even above Emperors, Kings, and Princes; nay, above Jesus Christ, and God the Father, and yet to be so humble, meek, and lowly minded, as to be content to be called, *The Servant of Servants*.

7. To slaughter, kill, and barbarously murder Men, Women, and Children, that dare not be so wicked and blasphemous as themselves, and yet

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full of Mercy, tender Pity and Compassion, as an Apostle, Shepherd, Vicar, and Successor of the meek and lamb-like Jesus.

8. To cast the Truth to the Ground, deface God's Law, and burn the Holy Bible, and yet be the True Witnesses to it, and Maintainers of it.

9. To foment Wars and Broils in many Nations, and contrive the Ruin of many Kingdoms by Fire, Sword, and cruel Devastations, and yet be as harmless as Doves to all Mankind.

10. For a People to be confederate, and join in with, and be guilty of all these unparalleled Villanies and rapacious Murders, and yet be the Holy Catholick Church of God, the pure and spotless Spouse of Christ, his harmless Lambs, the only Orthodox Christians, and true Followers of the Primitive Saints.

11. To say the Church cannot err, though God and all the World knows there are not such great Errors in Principles, nor like Enormities, cursed Actions, cruel and immoral Practices in the World.

12. But the greatest Mystery of all, *Pecatum* teaches their Priest, (*uia*) by a strange Charm of five Latin Words, i. e. *Hoc est enim Corpus meum*, to transubstantiate a Wafer-Cake into the real Body and Blood of Jesus Christ, and this Bread God the Inhabitants eat, even Flesh Blood, and Bones, and so like strange Canibals, devour their Maker; and though it be utterly against Reason, and contradicted by all the five Senses, as well as Scripture, yet it must be acknowledged to be nothing else than what we before

fore asserted; and those who will not believe it so to be, and adore it with the highest Degree of divine Worship, which is proper to God only, must be anathematized, if not burnt at a Stake.

You must know, that here is also a Market kept every day in the Week; where there are many choice Commodities sold.

The Merchandise of this City are very rich; as you have them laid down in holy Scripture; viz. *The Merchandise of Gold and Silver, precious Stones, Pearls, fine Linen, Purple, Silk, Scarlet and all sweet Wood, with all manner of Vessels of Ivory, and all manner of Vessels of precious Wood, and of Brass, Iron and Marble, and Cinamon, Odors, Ointments, Frankincense, Wine, fine Flower, Wheat, Beasts, Sheep, Horses, Chariots, Staves, and Souls of Men, &c.* Rev. 8 18.

If you do but observe the last Commodity, you cannot but say they trade in things of great worth; for what is more precious than the *Souls of Men*.

Also here is to be had that staple Commodity of the whole City Babylon, viz. Pardons, and Indulgences of all sorts and sizes, for all, and all manner of Sins of whatsoever Shape, Sex, Age, or Complexion they be (on easie Terms) whether past, present, or to come; also a certain Release for Souls that have lain long in the searaching Flames of Purgatory.

Moreover at this Fair, or Market, are to be shewn or Sights to be seen; yea, such that the World cannot afford the like, viz. the Cross on which our Saviour was crucified.

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*the Tail of the Ass on which he Rode to Jerusalem ;  
great store of the Virgin Mary's Milk, also the  
very Thread, Work-Basket, Scissars and Needles,  
which she used in making Christ's Seamless  
Coat, &c,*

*If Rome can pardon Sin, as Romans hold ;  
And if these Pardons can be bought and sold,  
Were it a Sin to adore and worship Gold ?  
If they can purchase Pardons with a Sum,  
For Sins they may commit in time to come  
And for Sins past, who would not hast to Rome ?*

*But Oh, the plaguy thing of being Poor,  
For is it not a lamentable Story,*

*For want of Gold, to lie for evermore  
In Hell, or at the least in Purgatory  
Out of which Place can never come the Poor ;  
No nor the Rich, without they'll waste their Store.*

*Lastly, The Enemy teaches the Inhabitants,  
of this great City the rare Art and Mystery of  
Equivocation ; by which he is had in great Ve-  
neration amongst them*

*Besides, he is you must know, a rare Poli-  
tician, being the chief Agent to carry on, and  
contrive all the dark and bloody Intrigues, of  
State amongst them.*

*But since I hear he is very busie to stir up  
and push on another great War against the  
Holy-Seed, and City of God, we will at present  
say no more of his Wonders and strange Pro-  
jects here ; but follow him in his Travels, in  
carrying on his next grand Enterprize.*

*But to the Hearts of such who love Zion ;  
this let me note by the way (i.e.) is not doubted*

**The Progress of Sin : Or,**  
 by most of the Faithful, but that the Fall and  
 utter Overthrow of this great *Babylon* is at hand  
 and then shall *Zion* be delivered : *And the same*  
*Hour there was a great Earthquake and the tenth*  
*part of the City fell ; Rev. 11. 13. when she saith*  
*in her Heart, I sit a Queen and shall see no sorrow,*  
*nor have loss of Children any more ; then in an*  
*Hour shall her Judgments come upon her.*

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## C H A P. IX.

*Shewing how Peccatum alias Ungodliness came*  
*against the Town of Religion (otherwise called*  
*Sion or the City of God) with a great Army*  
*of a mixt People and besieged it : Moreover,*  
*how he met with True Godliness, and a Noble*  
*Citizen of Mount Zion, called Thoughtful ;*  
*and what Discourse passed between them with*  
*the strange politick and bloody Stratagems the*  
*Tyrant used to destroy the Holy City : Together*  
*with a Compendious Description of the Situa-*  
*tion, Foundation, Trade and Privileges there-*  
*of, and by what Means it holds out against all*  
*the Powers of Darknes.*

**U**ngodliness having not yet done his *Evils*,  
 though he had settled Matters pretty well in  
*Great Babylon* ranges about, and destroys won-  
 derfully in every Kingdom and Nation, whi-  
 ther doth he spare any, where, either by Force  
 or Fraud he can prevail, prying no sort, nor  
 Degree of People, High nor Low, Noble nor  
 Ignoble Rich nor Poor, Old nor Young, for such

is his Impudence, that he assaunks the Prince upon the Throne, as well as the Beggar on the Dung-hil; insomuch that he (as it is said) hath got strange Footing or Entertainment in the Courts of Emperors, Kings, and many other mighty Ones of the Earth alluring them by his Policy, to take up Arms for him; and having by this Means gathered together a vast and prodigious Army resolved to enter upon his last grand and main Enterprize, which was to besiege, attack, utterly raze, and lay desolate the Holy City; which, by gracious Providence, hath in these latter Times been rebuilt, &c. And now you must know, Tartars, Mahometans, Babylonians, Atheists, and a Multitude besides, brought out of the great Country and City *Sensuality*, with another sort of dangerous Enemies; of which we shall speak more hereafter.

Never was *Sin* and *Ungodliness* raised up to higher Pomp and Grandeur than he seems at this time; for lo, now he is mounted on Horseback as a glorious Conqueror, leading the numerous Hosts like a victorious General or Commander in Cheif, under *Apollyon*, King of the bottomless Pit; having Thousands of Thousands following him with great Shouts, Musick of all sorts, and loud Acclamations crying *Great is Diana of the whole World*.

Astouching the martial or warlike Order they march in against Mount *Sion*; take this briefly

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*Peccatum* leads the *Van* (being himself more than an hundred-thousand strong)

Next to him marches *Apollyon*, mighty *Belzebub*, and *Lucifer*, heading three great Armies, compos'd of different Kinds ; yet all cruel Enemies to this City

The first consisteth of the Riches of his World by which Thousands have fallen.

The Second of Honours and sinful Preferments

The third is filled up with vain delights and Pleasures.

They are called by three other Names, viz. The Lust of the Eyes; the Lust of the Flesh ; and the Pride of Life.

After these a Man adorned in Cloth of Gold with a Tripple Crown on his Head, and for a Scepter a Brace of Keys in his hand ; who I take to be the great King of *Babylon* with a glorious Retinue of Cardinals, Patriarchs, Bishops, Abbots, Friars, Monks, Nuns, Seminaries, Jesuits, and a Number more following him with a great Train of Artillery ; as Masses of Works Limbus, Purgatory, Pardons, Indulgences, Vows, Prayers to and for the Dead, Penance, Holy-water, Pilgrims, Auricular Confessions, Extreame Unction, Lamps, Candles, Torches, Tapers, Relicks, Oil, Salt, Spice, Crucifix, Beads, Holy Garments, and Gestures, Canons, Customs, and the like ; knows what besides ; as Blood, Slaves, Massacres, Stake, Fire, and Sword,

Then comes the Grand Seignior, or the great and blasphemous Emperor of *Turkey*, attended





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with his chief *Mufti* and a multitude of other inferiour Priests with their *Acoran* in their Hands and a great Army at their Heels, with Swords and other slaughtering Weapons, swearing by their Beards what they will do to such that oppose them; being all true Sons and Vassals to *Apollyon*, and this dreadful Enemy *Peccatum*.

And then after these, an Army of Fair Ladies dress'd up in sumptuous Apparell, and in the newest Mode the City *Sensuality* hath of late found out; as spotted Faces, naked Breasts and Shoulders.

And with them a number of debauched Lads out of *Youth-shire*, armed Cap & pe; being as true as Steel to the Interest of their beloved Leader, and very expert in all Stratagems of War against God, Christ, and true Godliness.

Moreover besides these a bloody and treacherous Brigade who lie in secret Ambuscado, who are as dangerous as any of the rest, called *inbred Corruption*.

In the Rear marches two Regiments; the first being made up of a base sort of Varlets called Renegodoes, (*i. e.*) being such who have deserted the Lord Jesus Christ, and the holy City, and joined in with the Enemy who are become as cruel Adversaries as any in the World.

The last was a Regiment of strange People, hardly two of them being alike, and their Manners and Customs were as various: They came out of a Town which lies on one side of the City of God, called *Herésie*, being rotten at Heart.

and corrupt in the Fundamentals of the true Christian Religion ; holding almost every abominable Principle that hath been broached by the Devil in any Age of the Church, &c.

This War being proclaimed, and all the Forces of Hell and Darkness mustred, a Council was called to consult about the best Expedients to carry it on : And there being neither Power nor Policy wanting, what can we think should be the Issue of it, but Ruin and Slaughter to the Holy Seed ?

Now the great Design on Foot, 'tis thought is how to kill the Witnesses: But *Apollyon* judg'd it fit at this Juncture, to send *Peccatum*, as a subtil Spy into the City. First to see if he could by Treachery get the Gats open to his Armies, &c.

*The Instructions he received were as follow :*

*Apollyon.* Dear *Peccatum*, tho' our Armies are ready and all things promise fair, yet great part of the Work will lie upon thee and I ; and indeed thou must now bestir thee, for the inhabitants of this City are many of them expert in War and are not ignorant of our Devices ; therefore this must be done :

*First*, Let's chuse advantageous Seasons to assault them.

*Secondly*, Manage our Arms in such Methods that suit best with our Craft and Policy.

*Thirdly*, Pitch on fit Instruments to carry on our Design.

I. As to proper and advantageous Seasons ; this is that which gives Facility and speedy Dispatch to a Business. I have often took Men

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here because they knew not their Time ; A small Strength will do at one time that a far greater cannot at another.

1. Therefore when any are newly wrought upon by the Grace of God, or a new Convert is made, then bestir thy self ; for indeed the Cry of the new Creatures gives whole Legions of us Devils an Alarm : Alas their Strength then is weak ; see if you can lead them into Error, or puff them up with Pride or drive them into Despair, by laying before them their former evil Lives.

2. When we see any attended with great Afflictions ; this is like a blind solitary Lane, where we as Thieves may easily beset them ; and when they are robb'd of all their worldly Comforts, let's tempt them to Impatience, and to conclude God hath forsaken them, and then their Business is done : When the City wants Provision, or is greatly straitned, then let us sound a Parley.

3. When they are about some notable Enterprize, for God's Glory then thou must be as an *Adder in the Path that biteth the Horse heels, so that the Rider shall fall backward.* Thus I hinderd *Joshua*, by holding his right Hand, which is the working Hand : We must prevent that Enterprize, by raising up some Difficulty or another.

4. When they are in the Presence of some fit Object, to enforce our Temptation that's our Time : Thus I caught *Eve* when she was near the Tree, and had the Fruit thereof before her Eyes.

5. When

5. When they are asleep, idle, or off their Watch, doubt not but this way we may surprize the City, and their Souls too with much ease; for thus Thou and I overcame *David* and the *foolish Virgins*, &c.

6. We must beset them after great Manifestation of God's Love to them; for they shall neither be able to bear well his Frowns, nor his Smiles if we can help it; for we may make the one like to warm Gleams, to bring up the Weeds of Corruption, and the other like sharp Frost, to nip and kill the Bud of their Hopes of Grace, and great expectation.

7. Let us come upon them when they seem secure, flourishing in the midst of Peace, Plenty and Prosperity; for that way we destroy'd the Children of *Israel* when they came into the Land of *Canaan*, and Thousands more in every Nation.

8. 'Tis good to assault them before they have learnt the crafty use of their Arms; an unexperienced Soldier is soon brought under.

9. We must be sure to come upon them in the Night of God's Withdrawings: When their General is absent, let us be present; when he hides his face, we will soon shew our Heads.

10. Lastly At their dying Hour; for if we cannot do our work before, let us strive to do, it then for this is the last Cast for the Game: Now, or ever.

II. We must use our utmost Craft in managing our Assaults: Therefore,

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1. Let us find out their Natural Inclinations and Dispositions: there's one Sin or another that easily besets them; and where the Walls of the City are weakest we must raise our Batteries: Thou may'st get in at one place when thou canst not at another. I need say no more; observe this well.

2. As need shall require hang our false Colours and pretend to be as much for real Sanctity, as best of them; but when all's done, cause them to rely upon it; for this way they'll become over-rigorous, and so destroy themselves.

3. We must continually get Intelligence of their Affairs: Let our Eyes be upon them at home or abroad; so that nothing may be wanting on our Parts at any Occasion, to help on their Commission of Evil or Omission of Good; That which seems a Mole-hill in the way of their Duty let us make a Mountain; if we can keep them from their Temple, we may soon bring them to our Synagogue.

4. Let us make our Approaches gradually; we must not ask too much at first; a few may be let into the City when a great Army cannot; thou may'st persuade them to go with thee a Mile or two though not to the End of thy Journey; shew them first the Object, and afterwards tempt them to Desire; thou may'st get in thy Foot where thou canst not get in thy Horse.

5. We must (if possible) unarm them however; take away their Sword, though we cannot their Sheild that they may not wound our Friends, tho' we cannot slay 'em Our Babylonian

Armed

Armies are excellent Artists at this sort of Fighting; if they can but enter the City, they'll soon rid their Hands of this Weapon, so that they shall never cut their Fingers more with it; in the mean time, we must render it insufficient, or blunt the Edge as much as may be, and magnify the Light within, or unwritten Traditions above it, that it may do the less Mischief.

6. Let us sometimes retreat in policy, when we are in a fair way to get the Victory. We unclean Spirits sometimes seem to go out of Men, when our Design is to return seven times stronger than before; if thou canst but persuade them to love thee, I am content they should in part leave thee; for I had rather see thee in their Affections, than in their Conversations.

7. We must never raise our present Siege, till we have starved them: No better way in the World to deal with these Enemies, than to cut off Provisions, and other Recruits from coming to them.

8. Let us destroy (if possible) their bold Leaders who so oft sally out of the City upon us and either by Force or Flattery bring them to lay down their Arms, and then the rest will be afraid; when the Pillars fall, the House will follow.

9. 'Tis one great part of thy Work to endeavour to break their Ranks, and put them into Disorder; for then thou wilt with ease conquer.

10. Also cause some of them to lagg behind or straggle from their Colours, and not regard the sound of the Trumpet, neither call nor alarm for such will quickly become a Prey to us.

11. But

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11. But above a'l things (if possible) spoil that plaguy Engine that mauls us so fearfully) I mean Prayer and Fasting) Let's do what we can to make that of little Use, or keep them ignorant of the damnable Hurt it hath done us ; or blind their Eyes, that they may not know how to mount it upon the Wheels of Faith ; or else quench the Spirit, which should give Fire to it.

12. Do all thou canst to force them to Mutiny ; if we can divide them we shall soon devour them ; and indeed, we have pretty well herein succeeded already.

III. We must make use of fit Instruments to carry on our Design against them.

1. We must employ Men of Parts and Policy, who have depth of Reason to argue them out of their Religion. A bad Cause needs a smooth Orator. *Alexander the Copper-smith* (of old) did me much good ; I matter not what harm a *Paul* sustaineth.

2. Let us set some grave, wise, and old Apostates to attack them ; for hardly better Champions, nor truer Drudges have we to do this Service for us in all our Armies.

3. We must look out some rare Wits, that are well skill'd in the Art of Calumniation, to lead them with Reproach and Infamy, to render them odious to the Vulgar, and thereby hinder others from siding with them ; we have whole Regiments of these Boys at hand.

4. Make use of a Husband, a Wife, Lord, or such like Persons, to allure them to our Party : for they (doubtless) will have the greatest Influence upon them, &c.

The hellish Lecture being ended, the Tyrant hastened towards the City ; but lo before he came

very near, he chanced to hear one c y, *Which is the way?* and another. *O how may I find the City of God?*

At last this cursed Traveller told them he could direct them; For (*said he*) I often have been at this City, and know the way very well. But, instead of directing them into the right way, he set them in a broad Road, which at last brought them into the great City *Babylon*.

After him came another: but *Apollyon* cry'd, Let him go into the Town also; for I perceive he bears the World on his back, and hath a secret Love and Liking to thee too; 'tis only a troublesome Fellow, (*one Conscience*) that scar'd him to fly from the *Wrath to come*, or else the Fool would have a Name. &c. 'Tis somewhat of such a Nature that causes him to seek a Dwelling here; for his Will and Affections stands true and firm to us; and let me tell thee, he will e'er long, haste as fast out of this City, as now he seems to hasten into it; and then we shall gain by this Means exceedingly

1. For if he deserts Religion, and lies out of the City of God, he will rejoice all our good Friends, and open their Mouths wide against all the Inhabitants of this Place: For he will make them conclude, and swear too, that all the rest are like him, *viz.* Carnal and covetous Persons, and such who love the World above Christ.

2. If he returns back into the City *Sensuality*, he will thereby declare, That the Pleasures, Honours and Riches of this World are better things, and rather to be chosen, than whatsoever he could find in the City of God, or if he go into the City *Babylon*, it will be of like Importance to us and as much for our Advantage every way.

3. Moreover, by this Act of his we shall stumble divers Souls who have thoughts to go thither, and  
utterly



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ly Risse their Convictions in respect of Duty and Obedience to the Laws and Statutes of that Place.

4. It will wound and grieve the Hearts of our Enemies, the Inhabitants I mean of Mount Zion.

5. It will also weaken their Hands too, and so make the Place the more easie to be taken for there is, (I must tell thee) Multitudes of this sort got in among them, that I shall make the City too hot for, e'er I have done.

6. This will cause Religion also it self, to become very contemptible.

7. Hereby he will (which is more than all.) dishonour God, and cause him to cast him off for ever.

8. And so we shall devour him, and all such at our Pleasure.

9. Also hereby he will wound his own Soul, and be set in the ready Road to *sin*, the unpardonable *sin*, which we cannot cause every one to commit.

10. And lastly, it will also greatly rejoice all us Devils, for we love to see Mankind guilty of our *sin*, which was *Apostacy*, and so fall under our Condemnation: And indeed, there is nothing like this, makes them more conformable to our Image. At the hearing of these things, the treacherous Monster let the Man go quietly in.

But behold, on a sudden, came another, who had an honest Heart, whose Name was *Nephtali* (a young Christian). But O how did he bestir himself to block up his way, so that he was in a maze, and greatly feared he should never find the City, but whilst he was looking this way, and that way, seeing many cross Turnings, he saw too, three Men coming towards him. Now who should those be, but *True Godliness*, *Theologus*, with most noble and renowned *Thoughtful*, who were come, it seems, to direct poor Strangers the ready way.

to the City of God? Now *Godliness* perceiving the poor young Christian amazed, asked him what he ailed? Ah, Sir said he, I would fain go to Mount Zion, that holy City; and here is a Traveller that has so confounded me, that I cannot find the way to it; with that the heavenly Prince being full of holy Zeal, cast an angry Look upon the Enemy, and spoke to this Purpose: O, full of all Subtility and all Mischief; thou Child of the Devil; thou Enemy of all Righteousness, wilt thou not cease to pervert the right Ways of God? I have heard of you in my Travels, and have I now met with you? I shall tell you News will make you tremble before I leave you.

*Ungodli* Sir, you, seem very hot, and have not lost your Spirit I perceive; though you have met with no better Entertainment abroad where you have been.

*Godli*. I thought how you would insult over me; you shew from whence you proceed: Sir, it has been through your deluding and ensnaring Wiles, that I have been so slighted: You and your hellish Master, have put me into such a Disguise, that most of the Inhabitants of the Earth do not know me; besides, you have put out all their Eyes, and fill'd their Hearts with bitter Enmity against me; but do not suppose I am therefore discouraged, or think the worse of my self; for I have met with as good Usage as my Master Christ did, when he lived here on the Earth. I do not doubt but you have met with Entertainment to your Master's Content.

*Ungodli*. 'Tis true, Friend, thou say'st right, all the World is in love with me; and their Doors are wide open to me where-ever I come; and doth this grieve you?

*Godli*.

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*Godli.* It would be strange, should I rebuke you for swearing, and vain glorying; but do not wonder if I am troubled to hear of your great Success in your Soul-undoing Travels.

*Ungodli.* You want a Cordial; the News I tell you, makes you Sick; but why should not I be as true to the Interest of my great Master, as you are to yours? Sir, I cannot do otherwise.

*Godli.* I know indeed, your Nature is such that if you should cease serving *Apollyon*, your hellish Prince and Sovereign, you would lose your very Beings: But this will not serve your Turn.

*Ungodli.* I know not what you mean; but if you please, let us discourse a little about our Travels: What's the Reason I am so generally embraced, and you slighted?

*Godli.* I have given two Reasons of it already; and for the sake of this poor young Christian that is by, I will discover other Causes and Grounds of it.

First, 'Tis because you seek in all your Travels how to please and gratifie the Flesh, and I contrariwise teach them to crucifie the Flesh and keep it under, and make no Provision for it to fulfil the Lusts thereof.

2. You Teach Men to mind the good only of their Bodies, and never regard their Souls; But I tell them they must prefer the good and well being of their Souls, a thousand times above any thing they judge may be for the Delight or Profit of the outward Man; because 'tis worth more than all the World.

3. 'Tis because you, by the Help from your Master and their own deceitful Hearts, have made meer Brutes of Millions of them, as if they were created for no other End, than to please their sensual Appetites.

4. 'Tis

4. 'Tis because the Presents you offer to them, agree and suit so well with their evil and depraved Natures, which can only savour such things. but my Dainties none can relish but by Faith, which only belongs to the New Creature.

4. 'Tis because your things are present things to be had and enjoyed now ; but the best things that I offer them are not to be had till hereafter.

6. In a word, 'tis because you have so hardened their Hearts. and blinded their Minds by appearing to them in a Disguise, that they (Poor Creatures) generally take you to be a Friend, though the worst Enemy to them under the Heavens, designing nothing less than to destroy and damn their Souls for ever

7. Lastly. 'Tis because the Blessed Sovereign, hath for Reasons best known to himself hid the things of which I speak, from the greatest part of Mankind, and only revealed them to a few, *Mat. 11. 25.*

*Ungodli.* I am glad you have no more to say, you Enemy of Hell ; I see how odious you render me ; what I have done, I will still do, and under the same Disguise I have appeared, I will appear ; and I have put you into Disguise too and could tell you, 'Fool', that this is one Reason you are entertained by no more ; I have put you into a seditious, factious, ignominious, contemptible and melancholly One ; and in it I will keep you in spite of your Teeth, do your worst, Sir I regard you not since I am beloved by Emperors and mighty Potentates of the Earth ; I shall never be without Credit, and whilst I have so many wise and learned ones to plead for me and take my part, I warrant you I shall make your Company thin enough ; if that won't do, you know I have another way

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to deal with your Favourites; my slaughtering Boys and Weapons are ready for them; and tho' you think 'tis like to get this Younger out of my Clutches, you will find your self mistaken; for I, in the Face of you and your two Champions, will shew you some of my Skill.

*Godli.* Silence your blasphemous Tongue, I will try a Bout with you, and it shal cost me my Life, and the Life of my two Servants, but we will safely conduct this honest Soul to the City of God.

*Urgodli.* Hey Boys up go We, By mighty B-l-zebub I'll to't then; come doubtful Soul, be wise and venture no farther: do not you see how many cross Ways and Turnings there be? &c.

*Nep.* I am at a Loss indeed; but I hate you, for what I have heard now from you.

*Godli.* Child, here is a blessed Directory for thee that shews thee the way plainly; (with that he put a Bible into his Hand) and Thol, opened the Meaning, and gave him the true Sense of it, so that he plain'y saw, that the way more generally, was Christ himself as Mediator. 1. As a Priest to die for him, to appease the Wrath of God, and satisfy Justice. 2. As a King, to subdue this Tyrant Sin, and to rule in him, and reign over him according to those holy and wholesome Laws and Ordinances contained in that Book, (which he held in his Hand) 3. As a Prophet, to teach and instruct him. 4. As a holy Example or Pattern to imitate and follow. But more particularly, he shew'd the way into the City was by Faith alone; then he rejoiced, and praised God.

*Urgodli.* Do you rejoice, Friend? I will tell you, your Danger is great, if you go further, for there are mighty Armies coming against you.

City. Though you think all your Danger are over in your Isle ; alas I have many Thousands of Brave Romish Boys ready, my Popish Schools and Seminaries are not few ; swarms of Priests and Jesuits are now in London, waiting the good hour, nor do they fear, though they are discovered and threatned ; for they have more mighty Lords on their Side than most dream of, you know not what is near.

Godli. Regard not what he says, we have a good God on our Side, and a gracious King, and a watchful Parliament : Besides, their fresh Designs are discovered, and the Time of *Babylon's* Fall is at the Door ; they and such that-side with them are but digging a Pit into which they shall suddenly fall, but let it go as it will.

Godli. Do not regard him in this thing. Who, can harm thee, if thou be a Follower of that which is Good ? They cannot take away thy God, thy Christ, nor thy Peace from thee. Do not fear ; for God hath promised to be a *Wall of Fire* round about it, *Zech. 2. 5.*

Neop. Come Sir, let's go.

Ungodli. Go ? you are now mad. are you. Some Thousands of People have deserted the City ; and is this a Time to go thither ?

Godli. It was so because they were never quite out of Love with this vile Enemy : nor throughly converted ; but heark because *Donas* leaves this City, must *St. Paul* do so too ? Or because many forsook Christ, and walked no more with him shall his holy Apostles forsake him ? Or because the greatest part of the World go in at the broad Gate, wilt not thou go in at the Straight ?

Neop. God forbid, Sir, this Traveller is, I see, a Deceiver.

Ungodli.

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*Ungodli.* Do not abuse me. I am thy Friend, and would have thee pity thy self ; for this City no man regardeth.

*Godli.* You are his Enemy and a Murderer, Poor Soul, this is the same that was said of Zion of old Time.

*Ungodli.* Thy Laws and Ordinances, Friend, are very hard and difficult to keep.

*Godli.* They are hard indeed to the Flesh, yet to the Spirit very sweet and easy, and not grievous, as the Apostle testifies ; not to the Flesh so hard neither, as was the Service and Work Jesus Christ performed for thy sake, for, by them is thy Servant warned, and in keeping of them there's great Reward.

*Ungodli.* There is Salvation to be had, Sir without the Walls of this City.

*Godli.* There is no promise of Salvation made to those who sin against their Light, willingly refuse to follow Christ : The Promise runs to the obedient Soul, to them that obey him, to them that keep his Commandments ; besides, without are Dogs, Sorcerers, Whoremongers, Murderers, and whosoever loveth and maketh a Lye, Rev. 22.

*Ungodli.* Come, say what you will, they are poor mean, and despicable people who are within the City ; how many noble, wise, and mighty men after the Flesh have their Habitations there ?

*Godli.* Thus the Jews said of old, Have ye of the Rulers or the Pharisees believed on him, but this People, who know not the Law, are cursed, John 7. 47 48 49.

Tho' they are outwardly poor, many of them they are inwardly rich ; poor in Temporals, but rich in Spirituals ; but heark, hath not God sent be poor of this World rich in Faith, Heb. 11.

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the Kingdom, which he hath promised to them that love him? *James* 2. 5. Besides, there are some rich and honourable, and have been in all Ages, who dwell in this City: *St. Paul* doth not say, Not any mighty or noble are called, 'tho' he says, Not many. &c. *1 Cor.* 1, 26.

*Ungodli.* The greatest part of the World value other Cities far above it.

*Godli.* The whole World is said to live in Wickedness, and the greatest part of it are deceived by this cunning Imposter, and hence it is they love Darkness rather than Light; 'The Way is Narrow, and the Gate Straight that leadeth unto Life, and few there be that find it.

*Ungodli.* Alas, the Inhabitants are at Variance, the City is divided, and they love not one another.

*Godli.* I must confess, now thou hast hit it; this is too true, but what tho', When was the true Church without Divisions? Was it not so with the Corinthians?

*Ungodli.* Say what you please, they are all but a Company of Schismatics and vile Hereticks.

*Godli.* Soul, regard him not; the Papists always after this manner charged the Saints and Servants of God, because they left their polluted Synagogue: 'Tis one thing to be accused thus, for leaving the True Religion, and Church of God; and another thing, to bear this Brand, for forsaking and seperating from a false Faith and Church; so all true Protestants ever affirm'd and maintained the Church of *Rome* to be. After that way you call Heresie, so I teach Men to worship the God of their Fathers, &c.

*Ungodli.* Come, come Friend, if you will be so venturous to go to this City, you will not be able to abide there long; and if you subject to  
Gospel



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Gospel Ordinances, and become a Citizen of Zion, and afterwards fall away, and desert the Place, your State will be sad ; for then you will not only bring up an evil Report upon the City, but also must perish for ever ; for there will remain for you no more Sacrifices for Sin.

*Godli.* Let not this frighten thee, poor Soul, for God hath promised to put his Fear so into the Heart, that thou shalt not depart from him ; his Covenant is an everlasting one, ordered in all Things, and sure, and whom he loves, he loves to the end, &c. The very same whom he calls, he also justifies, and them whom he justifies, them he also glorifies. Christ gives to all his Sheep eternal Life, and none of them shall perish, nor can any pluck them out of his Hand.

*Ungodli.* Friend, you are a vile Sinner, and not worthy to have a Dwelling in the City of God, for the Truth is, 'tis a lovely Place, and too good and honourable for such as you are.

*Godli.* What a Serpent is here ? One while it is a bad City, and not worth Regard, and now not ; and now 'tis so good, he would persuade thee thou art not worthy to have a Dwelling in it, suppose it should be so, wilt thou therefore refuse to go thither ?

*Ungodli.* If thou step'st one Step further, I will raise all the Forces of Hell upon thee, my Armies are approaching to my Assistance : What sayest thou, wilt thou submit thy self to my Mercy, and be subject to my Authority ?

*Now.* Blessed be God, I fear thee not, I have found out this Day mine Enemy ; Thou, O Lord, the Devil, dost begin to threaten me ? I fight, but I am self conquered, but not by the Force of the Devil. Come, holy Prince and Brethren, let us go on.

Mount Zion, 'tis the City of my Father, of whom glorious things are spoken. O how I long to be there. Pray let us be gone. Then they all four fell a singing of Psalms of Praise and Thanksgiving to God, which the grim Monster perceiving: began to rage fearfully, but *True Godliness* seeing what Rage he was in, called to him, and told him he had sad News to acquaint him with.

*Ungodliness*. What is that?

*Godli*. What? for certain there is a Warrant sign'd and seal'd, and already gone out against you to apprehend you, and bring you to the Judgment Seat.

*Ungodli*. Who shall try me?

*Godli*. You shall hear that e'er long.

*Ungodli*. A pretty Story

Immediately all the Powers of Hell vanished, in great Disorder; and the three Noble Worthies with the Heavenly Prince (*True Godliness*) went on with much Joy, and got all safe into the holy City of which I shall give you a brief Description.

## CHAP. X.

*A Compendious Description of Mount Zion; the City of God, that is besieged by the Powers of Darkness; together with the Reasons why it holds out still.*

**F**IRST, as to its Situation, 'tis very beautiful, being built upon that firm and everlasting Rock, Jesus Christ.

As to the Laws and Statutes of it they are all contained in Christ's New Testament; the Holy Scripture being the great *Magna Charta* of the Church.

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As touching the Government of it, the Lord Jesus is the Chief or Supreme Ruler, Judge, and Law-giver, of this Spiritual Corporation, and under him are Bishops and Deacons, &c. who are appointed by him to administer Justice and Righteousness to all its Inhabitants.

The Trade or Merchandise of it is better than the Merchandise of Gold, &c. They deal in one and the same Commodities, fetching their Riches from afar, where their blessed Correspondent Jesus Christ is, and makes them glorious and quick Returns. They deal not in any prohibited, counterfeit, nor corruptible Goods.

As to the Nature of this City's Commodities, They are of a Soul-enriching Nature, therefore worth not to be valued.

1. The Truth, which is the first that is offered to Sale whilst the Marketh lasteth which therefore fear indeed will end e'er long. Buy the Truth therefore, and sell it not.

2. The second Commodity is, 'The Gifts and Graces of the Spirit.

3. The Pearl of great Price, 'worth ten Thousand Worlds.

4. Now, as the Trade and Commerce of this City lies principally in Merchandise fetch'd from afar, so there is also a glorious River which runneth through every Street, which is Navigable, by means of which all those glorious Commodities are conveyed to it, whereby the City is wonderfully enriched: Now this River proceeds from the Throne of God and the Lamb, and is as clear as Crystal; the Nature also of the Water of this River is ever inadmiration.

As touching the Privileges, Franchises, and Immunities of this Spiritual City, as they are many, so they are good.

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1. Freedom from Sin, i. e. from the Guilt, Filth, Power, and Punishment thereof, which comprehends Pardon of all Iniquity. This Freedom cost dear; no less than the Price of Christ's most precious Blood. Also, 'tis a sealed Freedom, sealed by the holy Spirit. Thirdly, 'tis a lasting Freedom, never to be revoked by the Giver, nor forfeited by the Receiver; *I will remember y<sup>r</sup> Sins no more.*  
 2. Priviledge, is Union with God. 3. Justification. 4. Sanctification. 5. Adoption. 6. Acceptation, 7 Free Access to the Throne of Grace. 8. Communion with the Father and the S<sup>n</sup>. 9 Fellowship with Saints. 10 Peace of Conscience, 11. Joy in the Holy Ghost. 12. A glorious Habitation in this City. 13. Divine Protection or sure Refuge in God. 14. A Right to the City Stock, which is the the unsearchable Riches of Christ. 15. Among many other things respecting the City Stock, these three are comprehended. 1. A Right to all the Prayers made there. 2. To the Promises that belong to it. 3. The Stock or Store of spiritual Provision, laid up in it, God having said, *He will satisfie his Poor with Bread.* 16. Liberty, or a proper Right to come and drink of, and wash in, and have all other Blessings of the River mentioned before. 17. A right of Voice in chusing all sorts of Offices. 18. The benefit of the City-Guard, which are an innumerable Host of Angels. 19. An Assurance of Eternal Life. 20. Lastly, When they die, to go to Christ, or to have a dwelling Place with the Glorified Saints above.

But let this be premised, That none but true Citizens are to have these Priviledges. If any get in by Policy, whose Hearts are not right with God, yet such know, they have no right in these Matters. Now, the Reason why this City holds out, notwithstanding 'tis, and has been long besieged by these

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these mighty Armies, who seem to come up on the breadth of the Earth against it, is,

1. Because, though it be but a little City (comparatively to the City *Sensuality* and *Great Babylon*) yet 'tis a strong City, being (as you have heard) built upon a Rock, and the Throne of God, and the Lamb is in it, God dwelleth in *Zion*, sing praises ; 'tis the Habitation of his Holiness.

2. Also, in it is a strong Tower, which is the *Name of the Lord* ; and this Tower is furnished with glorious Artillery, and other Military Engines of War, to keep off and destroy the Assailants ; for from hence the Almighty distributes Death, Pestilence and Famine, by which he makes dreadful Desolation and Havock amongst the proud Enemies, and all graceless Rebels that come against it ; the murdering Cannon never roar'd out more Horror and Amazement to Mortals, than doth the Wrath and Vengeance of an incensed God from hence, upon all the Powers of Darkness ; he has his Hailstones, and amazing Thunder, with Coals of Fire and dreadful Arrows, which he now and then lets fly like Lightning, to make the Inhabitants of the Earth to tremble Oh, this is the place of Security in the Day of Trouble, and Woe to all them that fight against Mount *Sion* : Doth *Apollyon* think to prevail against this Place ; he may indeed tread down the outwards Courts ; but the Promise is The gates of hell shall never prevail against the Church Yet nevertheless, *Sin*, that bloody Traveller, tho' he lately received a great Blow by *True Godliness*, and lost his Prey, being forc'd to retreat in much disorder, did not desist his hellish Enterprize against this Town *Religion*, or the City of God ; but was resolved to try what he could do in a *Cloud* way, in order to the Spoiling and ruining of the Inhabitants thereof ; which to effect, he forc'd

makes up to the Walls, and having Information from his Master *Apollyon*, that the Porter, who had the Charge of one of the Gates, was off his Watch, he hasted up too see if he could not get in thereat; the Name of the Porter, is *the Fear of God*; and by Means he got in part of those Armies that were headed by *Lucifer*, *Belzebub* and *Apollyon*, which were made up (as you heard) of the Lust of the Flesh, the Lusts of the Eyes, and Pride of Life; by which Means many within the Town were overcome by Covetousness, Pride, Vain-Glory, and Sensual Pleasures; and these being overcome by Surfeiting and Drunkenness, greatly weakened the Place, and brought it into contempt abroad, opening the Mouths of the Ungodly wide against it; who positively asserted, the Inhabitants were as worldly, proud, and carnal, as those of other Cities.

2. He also prevailed another way, through the Treachery of one Mrs. *Heart*, who, like a cursed Incendiary, wrought much Mischief amongst them, and basely corrupted Multitudes of them, by lodging one *Hypocrite* in their Houses, a notorious Villain, as most in the World.

3. He got also into the City by the Means of a beggarly Rascal, called *Slesh*, alias *Security*, alias *Idleness*, who took many of them off from their Duty; these much pleased themselves with the bare Name of Religion and Christianity, crying out, *The Temple of the Lord, the Temple of the Lord*, &c. and yet were great Strangers to the Life and Power of Godliness, having Lamps, and but little Oil. Alas how should it be otherwise? For they were so basely drawn aside, and deceived by Sin, that they neglected their Business, and not with that Care and Diligence, as became them, followed their Trade; and hereby they grew very poor and low in Grace and spiritual Experiences

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And I think it may not be amiss to shew you here, how *Sloth, Security, and Idleness, &c.* brought this Poverty upon them.

1. It was by causing them to be much abroad finding Faults in others, when they should have been at home.

2. By causing them to neglect attending the Exchange-time, I mean the solemn Meetings of the Citizens in the temple where God is worshiped, and Knowledge may be had how their Affairs go in Heaven, and also how by putting off (in a lively and cheerful manner) their Duties, so that they might have glorious Returns of God's Mercies.

3. By not keeping their Books or Accounts carefully, that so they might know whether they got or lost; and hence many of them were ignorant how things stood between God and their poor Souls.

Nay, and *Peccatum* found out other ways to plague and spoil the City, by enticing Mrs. *Heart* to let in amongst them one *Unbelief*, alias, *Distrust*; who perswaded many not to venture much Goods on Shipboard, sailing being formerly dangerous, and many still drive a poor, petty, private Trade.

Moreover, this homebred Enemy *Unbelief*, caused some of them to depart from God, and to doubt of his Faithfulness; by which Means, their hands were greatly weakened, and the Enemy prevailed exceedingly.

Also, he surprised some of the Watchmen, filling their hearts with many sad Thoughts, by bringing one upon them, called *Slavish Fear*; who made them too much neglect their Duties, and not maintain their Ground, nor give warning of the approaching Danger the City was in.

He did much Mischief to the City, by distilling the Inhabitants, or causing of sad Animosity.

Divisions amongst them, and thereby alienated their Affections one from another ; nay, and some of them were prevailed with to Trade with the City *Babylon* for a parcel of her detestable Traditions ; and some others were enticed by the Lust of the Eyes, to deal with the City *Sensually* for some of her abominable Fashions

Also, divers, who were look'd upon as brave Champions, were secretly and cowardly slain by him ; and others were seized and carried away Captive, who sallied out upon the Enemy.

So that (in a Word) by one means or another (by the Help of *Apolhon*) he greatly succeeded in his Design upon the Holy City : But nothing injures the City more than those pernicious Principles, Errors, and Heresies which now too much abound ; the true ancient Orthodox Doctrine about Justification being sadly corrupted by *Banckrian* Notions on the one hand, and *Antinomian* Notions on the other Hand, together with the sad Decay of the Life and Power of Religion and true Practical Godliness. Besides the Death of many of the most Pious and Renowned Ministers, whose Deaths 'tis feared is a sad Presage of approaching Miseries, and but little laid to Heart.

## C H A P. XI.

*Shewing how Ungodliness took a Voyage to Sea, and of the Danger he had like to have sustained.*

**T**HIS Evil Enemy of Mankind, and restless Traveller, having strangely prevailed both upon the Saint and Sinner, and almost ruined every City and Kingdom of the Earth ; was at last resolved to take a Voyage to Sea, and endeavour to conquer



all those who do Business in the mighty Deep : And no sooner he desired to enter himself a Shipboard, but all were ready to receive him ; the Captain or Master of the Ship embraced him, and let him lie in his Bosom, who learned of him to Tyrannize over the poor Seamen, and pinch them of their Allowance, and abate them of their Wages, by pretending Damage sustained, when indeed there was none through them ; and yet every Seaman hugged him also, who taught them to curse, swear, drink, whore, and what not ; so that he soon almost obtain'd a perfect Conquest over them all, whether Men of War, or Merchants Ships. But lo on a sudden, a mighty Storm arose, and the Mariners were sore afraid, fearing this Traveller was the Cause of it ; upon which poor *Conscience* began to cry out ; for he lay very heavy in the midst of this great Danger upon him, so that they resolved to cast him overboard, though Affections would not yeild to it, for they loved him dearly : But the storm increasing, out they cast him, and now poor *Godliness* was praised as the only Companion : But it seems, over a little time the Sea became very calm, which they no sooner perceived, but left off praying, and took up *Ungodliness* again, and entertained him with as much Joy as ever ; insomuch, that he now saw he had succeeded in every Enterprize, both by Sea and Land, which so heightened and raised his Spirit, that he broke forth into an amazing haughty and Soul frightening Triumph, to the Effect following.

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## C H A P. XII

*Sin, or Ungodliness's haughty Triumph.*

**P***eccatum*, alias, *Ungodliness*, by this time receiving how wonderfully he had prevailed, that there was no Place where-ever he came, but

one meanser other he got Entertainment, being made the only Joy and Darling of the greatest part of the whole World, all bowing and bending to him, and willingly becoming his Slaves and Vassals, brake forth into a Vain-glorious Triumph, after this manner :

O how I am exalted, who is like unto me or may be compared with me in the whole Universe How like a low Shrub and contemptible Fellow doth *True Godliness* look, he is glad to trudge on Foot, when I am mounted on Horseback, whilst Thousands sound their Trumpets before me and behold what renowned Emperors and mighty Potentates do follow me in Chains and Fetters, as amazing Trophies of my All conquering Arm-*Godliness* rejoices when he can subdue here and there two or three Souls and they too are but part of the Refuse of the Earth ; but I, mighty I, overcome Millions, nay subdue Thousands in an hour, and those of all sorts : And tho' I use them at my pleasure, put out their Eyes, and make them grind at my Mill, and do the Devil's Drudgery ; yet behold, how contented and well-pleased the Fools are, they hang upon me hug me, cleave to me, and by no means can the powers above allure them to leave me ; the Thoughts of forsaking me, and losing my sweet Company, is as bad, nay worse, than Death to them ; do you think they have no more Wit, than for the Vanity of a Pardon, or Trifle of inward Peace, or Joys of Heaven, to forgoe the wonderful Glories, Riches, and Pleasures I offer them on Earth.

But alas, why talk I thus ? I do not only make them happy here, as far as the Flesh, World, and Devil can do it ; but promise them Bliss also to Eternity, whenever they die ; on easier Terms to o than any Body else will, I am sure. If they will believe me, let them be as wicked as I or Hell can make them, and continue so too untill Death seiz

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them ; yet with a *Lord have mercy upon us*, they all go to Heaven : And what would they have I trow ? I teach them to live viriously, and yet die happily ; and that's the thing I find they so greatly desire.

And upon this, there was a dreadful Noise heard and terrible Lightning flash forth in his very Face. Also, the Rocks, and Mountains seemed to shake, and cleave asunder ; so that the Monster began to tremble and cry out, *Lord Belzebub, what's the Matter ?*

*Belzebub.* I cannot tell ; something more than usual.

With that, he suddenly heard one cry like God's Vengeance ; Seize him ; seize him ! Lay hold on the Monster of Pollution, cursed Sin, and bring him to the Judgment Seat ?

Upon this, all were silent, and the Devils whisper'd *Peccatum* in the Ear, to be gone with all speed ; and on a sudden, he fled away so swiftly, that before the Officers came to apprehend him, he hid himself.

## C H A P. XIII.

*Wherein you have a Hue and Cry after Tyrant Sin Also, who they are that pursue him : Together, with the manner of his Apprehension, Arraignment, Tryal, Sentence, and Condemnation.*

**N**OW we shall proceed with what speed we can towards his Tryal : But he, being already alarm'd with the News of it, got away, and hid himself, in some or all those Houses where he had been entertained. Therefore, the great and mighty Jehovah (if I may with Reverence speak it) orders a *Hue-and Cry* to be issued out, to apprehend him ; to the end he may be brought to a legal Tryal.

Now the High-Constable, that hath received the *Hue-and Cry*, is *Divine Providence*.

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And for the more easie finding him out, there were three other Worthies, in the King's Name, warn'd to assist him, *viz*

*Theologue, Christ's Minister, with his Sword drawn in his Hand.*

*The Operation of the Spirit: And, Enlightened Conscience.*

The Proclamation, or *Hue-and-Cry*, was to this Effect :

**T**HESE are to will and require, and strictly to command You, in the great and dreadful Name of the incensed Majesty of Heaven and Earth, King of Kings, and Lord of Lords, to search diligently, or find out, and forthwith seize and apprehend that notorious, traitorous and blasphemous Monster, called *Peccatum*, alias Sin, alias, Ungodliness, alias Iniquity, alias Transgression, &c. who who hath been travelling up and down from Place to Place, from Country to Country, from Town to Town, from Family to Family, and from one Person to another breaking all the good Laws of God, Nature and Nations, and by secret Wiles and diabolical Devices, and subtle Insinuations, hath deceived, undone, and eternally destroyed many Millions of Souls. As touching his Person, his Name sufficiently describes him : He is a strange Monster, transforming himself into almost what Shapes he pleases: Sometimes appearing like a Lion, sometimes like a Dove, &c. but most commonly like a Serpent, with a Sting at his Tail, and the Terrestrial Globe in his Hand ; which signifies the Pleasures, Honours, and Riches of the World, which he offers as a Bait, to catch or beguile his Prey.

Now, upon the *Hue-and-cry*, there are large and wonderful Promises made to all such that it could fully, readily, and heartily disco-*er* him ; and, on the other hand, there are most dreadful Threats of Wrath, and eternal Punishment denounced to all who shall willingly or wittingly hide him, or

not ingeniously confess him, and yield him up into the Hands of Justice.

Upon which, the High-Constable, *Divine Providence*, with his Attendants, went forth to search out, and apprehend the cursed Traveller, and implacable Enemy of God: But O the Subtility he used to blind the Eyes of poor Mortals; for lo, every suspicious House is now searched, where he had been entertained; some of which I shall here mention, with the strange Devices they used to conceal him: every one almost having got a Cloak ready to cover him.

The first Place they searched was *Youthshire*; and the Cry was, Is there none here have entertained *sin*, that horrid Enemy of God? Immediately *Theologues* knock'd at one Door, and at another Door, where hectoring Gallants lived, and demanded If they had not let him into their Houses, (*viz* their Hearts) and made him their Companions, hugging him in their Bosom, and letting him rule, and I swear the Scepter over them? No God forbid, said one, far be it from me, says another: What I harbour God's Enemy Do you think I am such a Villian?

Now *Conscience* being asleep in these Houses, or otherwise stifled, none of them would confess him; nor will they (tis fear'd) till *Divine Providence* comes to search for him on his black, pale or red Horse of Blood, Famine, Pestilence, and Death, and then they must expect no Mercy.

After this the *Hue and Cry* came into the Town of *Riches*, and the Traveller was searched for under the Name of *Covetousness*; but here was not one that knew him: Nay, so far they were from giving him Entertainment, that they cry'd out against him with open Mouth, calling him a vile and cursed Enemy; but in the mean time, they hid him under the Cloak of *Thriftiness* and good Husband.

The next Place they searched, was the House of Mrs *Gray-Cloaths*, alias, *Haughty-Heart*, for the cursed Traveller, under the Name of *Pride*; but she deny'd him, or that she had any Love for him; tho', (saith she) May be, sometimes he may like a bold Villian, rush into my Company. And farther, to hide and conceal him, and make Excuses for him, she said, That her new Fashions were very comely; and God having given her a fair and beautiful Skin Why might she not shew it by her Naked Breasts and Shoulders, &c And truly, for these Bulls; Towers, Shades, Curlings and Crispings, with rich Rings and Jewels, &c. we think they are very neat, handsome, and pretty Things, and harmless no doubt; for the *Pride* you speak of, lies not in the Mode or Fashion, but in the Heart. Besides, God (saith she) you cannot deny, doth allow many things for Ornament.

*Theol.* Madam, I fear, notwithstanding all your plausible Stories, and neat Allegations, we shall find the Traveller hid in your House, not only under the Name of *Pride* but by several Names besides.

For if *Pride*, *Impudence* and *Uncleanneſs* too, are not lurking within, you do very foolishly to hang out the Signs of them. *Tertullian* says, That Nakedness of the Breast is Adultery; and tho' it is possible such as go so, may be honest, yet but few that see them will believe it.

What have you, Madam, to say for your self? Is this the modest Apparel the Apostle willett Women that profess Godliness, to go in? Doth this Mode become Christians? *Conscience*, I will appeals to thee; is not *Pride* lodged in this Gentlewoman's House?

*Conscience.* Sir, Here he is also.

*Theologue*, Commit her, and the Tyrant with her that they may both appear at the Day of Tryal

After this, the House of one *Fair-Speech*, alias *False Tongue*, was searched for him, by the Name of Lying, and there he was found hid under the Cloak of *Equivocation*; he not remembering that Word, *Thou shalt speak the Truth unto thy Neighbour in thy Heart*.

The House of *Toss Pot*, they search'd for him by the Name of *Drunkenness*; but there he was found hid under the Cloak of *Good-Fellowship*.

The House of Mrs. *Superstitious* they search'd for him; there he was hid under the Cloak of good Order and Decency; and the Excuse they had for him was, 'tis no where forbid, &c. Forgetting *Nadab* and *Abihu*, Lev. 10. 1, 2.

The House of Mr. *Idolater* was search'd, and there he was hid under abundance of Images; the Cloak was, they help'd Devotion, and 'twas not the Image they worshiped, but God and Christ, in and by the Image.

Mount Sion was search'd, and there he was found in the House of Formality, hid under the Cloak of Religion and seeming Godliness, by the Name of Hypocrisie; but if you would know by what means he was discovered, read *Travels of True Godliness* chap. 9. page 121, 122, 123.

The back-slider's House they search'd for him, and there he was found hid under the Cloak of human Prudence, by the Name of Apostacy, tho' the Cause was slavish Fear, Self-Love, and Unbelief, &c.

The Houses of Presumptuous Sinners were search'd, and there Sin was found under the fair Mantle of Vain Hope in God's Mercy.

The House of Goodman Country they search'd for him, by the Names of Ignorance, alias Unbelief, Hardness of Heart, Sloth, Idleness, worldly Care. But here he was found hid under the Cloak of Self-conceit, with good Wishings and Wouldings, The Lord help me, I shall do better when God gives me his Grace; my heart is good; and 'tis well if you do no worse, are you wiser than your Fore-Fathers?

*Legalist's* House was search'd, and there he was hid under the plain Cloak of Self-righteousness,

*Mr. Erroneous's* House of the Town of *Heretic* was search'd, and there Sin was found hid under the plain Cloak of *Yes and Nay*, with pretended *Zeal* and seeming *Sanctity*.

Besides these, every Town, City, Village and House was search'd, where-ever he had been entertain'd.

But because I shall not have room, the Press calling upon me to abbreviate, I must say no more as to his *Apprehension* he being in the chief Constables' hands, we shall haste to his Tryal: For hark the Trumpets found a ready, and the Judge is just gone to the Bench.

The Jury summon'd were these following:

*New-Man*, *Sound Judgment*, *Divine Reason*, *Enlightened Understanding*, *Godly Fear*, *Holy Revenge*, *Spiritual Indignation*, *Urbement Desire*, *Fiery Zeal of the Town of Knowledge*, *Right Faith*, *True Love*, and *Impartiality*.

Immediately after the Jury was impannell'd and the Commission opened, the Charge given, &c. the Prisoner was call'd to the Bar, and his Indictment was Read; which run to this Effect.

**SIN**, Thou Monster of Iniquity, hold up thy Hand; thou art here indicted by the Name of *Peccatum*, alias *Sin*, *Transgression*, *Iniquity*, *Heretic*, *Idolatry*, *Unbelief*, *Adultery*, (and by a Multitude of Names besides) That thou being the Child of the Devil, an Enemy to all Righteousness, hast traitorously conspired with *Apollyon*, against the God of Heaven, and mortally wounded the whole Race of Mankind as soon as ever thou camest into the World; and since, like a most Barbarous and Bloody Tyrant, hast gone ranging and roaring up and down, committing all the horrid fearful Crimes and villainies that the Heart of Man can imagine; so that in a Word, thou art here indicted for, and charged with all, and all Sorts of Treasons, Murders, Massacres, Idolatries, Heresies, Incests, Sodomies, Adulteries, Perjuries, Blasphemies, Wars, Desolations, &c. to the utter



**Destruction of the Bodies and Souls of millions of Men, Women and Children, contrary to the Peace and great Dishonour of the Sacred Majesty of the King of Heaven and Earth, What's a'y'st thou Guilty or not?**

*Clerk Sin,* What do'st thou say Guilty or not Guilty?  
*Sin,* Not Guilty.

*Cryer.* Call Adam, late of Paradise.

Here he is, my Lord.

*Judge* Come, old Father, What can you say against Sin, the Prisoner at the Bar?

*Adam.* My Lord, I have this to say:

*First,* That he made me become a Rebel and Traitor to the Kings Majesty, my most glorious Sovereign, and ever-blessed Creator : For tho' it is true, *Apollion* did first entice me by his Subtilty to rebel; yea, had it not been for this foul Monster, he could have done me Hurt. 'Twas Sin, my Lord that overcame me, and caused me to break that Law of my Creator, and so to set up, believe, and subject to the Devil, rather than God; yea, it was for his sake that I was turn'd out of Paradise.

*Cryer.* Call Mrs. *Soul of Man-shire.*

*Soul.* Here my Lord.

*Judge* What can you say, most noble Lady, against Sin, the Prisoner at the Bar?

*Soul.* My Lord I was at first the fairest and beautifullest Virgin that ever had a Being on Earth, and was the praise of God's Creation, in whom his own Image most gloriously shone forth : But this hellish and bloody Villian the Prisoner at the Bar, secretly stole upon me and in a shameful manner defiled me, and not only so, but put out my Eyes, and wounded me in a barbarous manner in every Part, and making a rotten and filthy Monster, I was possessed by him; that I am now covered all over with Corruption. Nay my Lord, he deprived me of the Love and Light of God's sweet Countenance, which I enjoy'd ; so that I lie as one dead in the Arms of this polluted Monster.

Tirant Sin Brought Before y Iudg. &  
his enemyes Pleading Against him.



Tirant Sir. :

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*Cryer.* Mr. Body of Man-shire --- He appear'd.

*Judge.* What can you say, Mr. Body, against Sin, the Prisoner at the Bar?

*Body* I was once a very lovely Creature, none exceeded me in God's neither Creation, save that gracious Lady (and Companion of Mine) who spoke last ; I had no blemish in me, I was in a perfect State, and needed nothing to make me happy ; But lo on a sudden this Villain, the Prisoner at the Bar by his helish Subtility, overcame poor Lady Soul who dwelt with me ; and presently, next rober poor I went to the Wall : For he brought in upon me a whole Army of evil Humours, which so corrupted my Blood, &c that I am invaded, and continually plagued with all Manner of Diseases : as Convulsions, Small-Pox, &c.

*Cryer* Call *Whole Creation.* Here he is.

*Judge.* What can you say against Sin?

*Creation.* My Ground that was made good is now by him become barren and unfruitful : Nay for his sake, my great Creator hath cur'd me so, that I bring forth Briars and Thorns, and many other hurtful and venomous creatures.

*Judge* Alas, poor *Creation* I pity thee. O, cruel Tyrant ! But it will not be long ere thou art delivered from the Bondage of corruption, into the glorious Liberty of the children of God.

*Cryer* Call holy *Decalogue* of Mount Sinai. Here my Lord.

*Judge.* What can you say, renewed *Decalogue* against Sin, the Prisoner at the bar ?

*Decal.* Most sacred Judge, I am (as you know) that holy and just Law which *Jehovah* gave forth to restrain and curb this cursed Traytor ; but he hath in fearful manner torn, broke, and wickedly violated me in every Part and Branch of me. And that is short, is what (my Lord) I have to say.

*Cryer.* Call Mr. *Evangelist*.

*Mr. Evangelist.* What can you say, against Sin?

*Evan.* My Lord, my Heart-sinks in me, to see him; but I am glad he is brought to his Tryal.

*Judge.* Why, what's the matter; whathath hedone

*Evan.* Done! He hath by wicked Hands crucified and slain the Lord of Life and Glory.

Upon this, many were in amaze; Lord, says one, what a Malefactor have we here?

*Cryer.* Call in the Kings Daughter, the blessed Spouse of the Lamb: Come in o the Cour.

She appeared in her mournful Garments, yet all glorious within, and her Cloathing was wrought Gold

*Judge.* What can you say? most virtuous Lady, against Sin, the Prisoner at the Bar.

*King's Daughter.* My Lord, I have many things to witness against him. First, Hedid what lay in him to hinder my being espoused to Jesus Christ, my Lord and glorious Husband. Secondly No sooner, at any time, that I have brought forth any Child of the New Covenant, but he with an open Mouth seeks to devour it; and if he cannot do that, the helabours to spoil its Growth, and deface its Beauty.

But my Lord, 'tis impossible I should now recite the hundreth part of what I have to charge him with. But here is a credible Gentleman in the Court, call'd *Antient and modern Records*, who can make out much more against him, than what I have said.

*Judge.* Poor Zion, I pity thy Condition; but do not be discouraged, his Time is but short.

*Cryer.* Mr. *Antient and moderns Records*, of the Country of *Humane*. Here.

*Judge.* Come Sir, What is that you can testify against Sin, &c?

*Ancient Records.* Waggoners, whip on.

*Judge.* What do you mean; is this a fit Answer for one of your Years in such a Place?

*Ancient.* Most reverend Judge, I have here at hand more than a hundred Waggon loads of Books, which  
are

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are of good Credit : that are filled full of the horrid Deeds of this bloody Villian at the Bar, if you will be pleased to have them read.

*Judge.* That is impossible to be done now, tis a Work for many Years, and you must repeat some Particulars. *Mr. Ancient, &c.* My Reader can do it my Lord, whose Name is *Historian*.

*Cryer Historian*, Come into the Court. *Hiss Here*.

*Judge.* Whathave you to say against *Sin* the Prisoner at the Bar? Friend, you must be brief in your Evidence.

*Histor* My Lord, I have read much of Mr *Ancient* and *Modern's* Testimony ; I mean, the Writings of worthy Men, who lived in several Ages of the World, whose Credit and Authority is generally received by all ; and there I find such an Account given of the Acts, Deeds, and Cruelties of this Enemy at the Bar, that 'would make a Man tremble to think of : For he hath caused most horrid Treasons, Plots, Conspiracies, Rebellions, Wars, &c. Setting one Kingdom against another, Neighbour against Neighbour, the Father against the Son, and the Son against the Father ; yea he hath filled the whole Earth with all manner of filth, cursed debauchery, blood and violence, fighting, cheating, deceiving, and destroying both Body and Soul too, hath been I find, all his Practice ; so that he hath not only been a Plague to the Church, but also to the whole World. I could give you a more particular Account, if your Lordship please to hear it.

*Judge.* No Mr. *Historian*. you have said enough.

*Cryer.* Call *Theologue*. Christ's Minister.

Here my Lord

*Judge.* Sir, you are summon'd hither to give your Testimony against *Sin* ; pray therefore tell us what Evils you know he hath done, or is doing, whether they are Treasons, Murders, &c.

*Theol* My Lord, That I am ready to do.

First, I shall proceed in a different manner (in my Evidence against him) to those worthy men who have been already called,

**My Lord,** he is so vile and evil that there is no good in him; he is the Plague of Plagues; we had, or better God should let in upon us Famine, Pestilence and Sword, &c. than, to give us up to the Tyranny of Sin. *Judge.* I thank you good Mr. Theologue, you have said enough.

*Cryer.* Call Madam Grace, and all her Daughters Faith, Hope, Charity, Patience, Prudence, Temperance, Sobriety, Chastity, &c.

Here, my Lord, we are all

*Judge.* Come Virtuous Lady, what can you say against the Prisoner at the Bar?

*Grace.* My Lord, I am of a noble Descent and Parentage, being begotten and born from above; but this Villain, as much as lay in him, endeavoured to hinder both my Conception and Nativity.

*Cryer.* Call Mrs Grace's eldest Daughter, saving Faith. Here, my Lord, we are all.

*Judge.* Most Precious Faith, What have you to say?

*Faith.* This Villian, hath made me contemptible, as if I were of no higher Pedigree than of human Extraction, or begotten of refined Nature; and made me so feeble and weak, that I can scarce go alone; he lies so heavy upon me, that I can hardly look up. Moreover, he lets in upon me one Despond; who, like a Tyrant, knocks me down at one Blow. I pray call my Sister Hope.

*Judge.* Fair Damsel, What can you testify against Prisoner?

*Hope.* My Lord, he hath often forc'd me almost to let go my Anchor hold, by which Means the poor Ship Soul, hath been upon the rough Waves of tempestuous Sea, and in danger every hour of being broken in Pieces, and utterly lost upon Rocks. Neither Presumption or Despair.

*Judge.* Is this so Mrs. Patience?

*Patience.* Yes, my Lord, for in Times of Tribulation, this Enemy hath let in one Discontent, and his Brother

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**Frother Raps;** by which means I was turn'd out of Doors, and lost the Help of *Experience*, who is dear Friend to my Sister *Hope*.

*Judge.* Wherever Virtuous Damsel thus basely us'd  
Mrs. *Charity* What have you to say against the Prisoner at the Bar?

*Charity.* Most serene Judge, This cursed Tyrant *Iniquity*, hath so prevailed, that I am become as almost dead; whosoever feel me shall find me as Clay-cold. I am, my Lord, thro' his Means grown much out of Esteem; most being wearied of my Company. Nay, he hath forced poor *Hospitality* out of Doors, and set all People so against her, that none hardly will know her, or take her in.

*Judge.* Well, what you say. Beautiful *Virgin*, against *Sin*, the Prisoner at the Bar?

*Sobriety.* My Lord, and my Sister were impower'd to keep the House for every Christian Man, and moderate his Mind in all his Affairs: But in a sudden, this unruly Fellow, an Enemy of God and all Goodness, let in upon us a vile Wretch, call'd *Inordinate Desires*; who had no sooner got in his Foot, but poor We went to the Walls, and laid weltring in our Blood; for he led him to such Excess our Natures could never endure.

*Judge.* Come forth. (*Chastity*) Sweet heart, have you any thing to charge the Prisoner with?

*Chastity.* Alas! my Lord, my Heart is ready to break, to see him; for like a wicked Beast he would have committed a Rape upon me: but help me, my Spirits are almost gone.

*Judge.* Give her a Cordial. Come, Damsel, say that you say?

*Chastity.* My Beauty is (as you see) all ruin'd, and I have also as pure and spotless Lustre as a Monster, having knockt down my two Sisters *Sobriety* and *Temperance*, by Excess, let in the *Wantonness*: and they had almost ruin'd me, I hardly escap'd with my Life.

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**Judge.** Have you any other Sister that hath not been called?

**Chast.** Yes, my Lord, here is my Sister *Prudence*.

**Judge.** Come, Mrs. *Prudence*, pray declare what you have to say against the Prisoner.

**Prudence.** My Lord, he has done me as much wrong as any of my dear Sisters, 'tis I who teach Men and Women to make good use of their Seasons and Opportunities, for the good of their Souls and Bodies; but this cruel Tyrant hath often endeavoured to destroy me, by letting in two other Enemies, and base-bred Villians, Idleness and Vain Hope; so that the Ant, by a certain instinct of Nature, learns more Wisdom in providing her Fruit in the Summer, and gathering her Meat in harvest, that I can teach Mankind.

**Judge.** I know, *Prudence* thou art a painful Maiden. Many Women have done Vertuously, but thou and thy Sister have excelled them all. I accept of thy Evidence, and will see Justice done thee and them too, with a Vengeance.

**Crier.** Call Mr. *Conscience*. Here, my Lord.

**Judge.** Come, *Conscience*, What can you say for our Sovereign Lord the King against Sin, the Prisoner at the Bar?

**Conscience.** There hath, my Lord, been much said against him already; but I can charge him with such horrid Crimes that none knows of beside me, and the Majesty of Heaven. He is truly, a Monster of Vickedness, yet there are some of his Treasons, Murders, Incests, &c. that *Apollyon* himself is afraid should come to Light; he hath erected, my Lord, his Throne in the House of one Mrs. *Hears*, and there he contrives all manner of heinous Crimes. But much more I could say, my Lord, but that I am not willing to tire the Court.

**Judge.** You have performed your part in few Words.

**Clerk.** Here are many more Witnesses my Lord.

**J.** I can't hear 'em now; there hath been enough said against him already: Come vile traitor, and monster



of Wickedness, what hast thou to say for thy self? why Sentence of Death should not pass upon you,

*Sin.* My Lord, I have much to say : Is it not sad, I should be abused and belyed after this Rate ?

*Judge.* 'Bely'd, Vilain Wherein ?

*Sin.* My Lord, All manner of Evil that ever was committed under the Sun, is charged (by some of these Witnesses against me) whereas 'tis evident, the Devil hath been the chief Instrument that hath done great part of it.

*Judge.* But heark! How came he to be a Devil ? He was a good Angel at first, and therefore let us understand, by what means he is made so vile, as to act any of these horrible Deeds against the God of Heaven? Did not you at first deceive him ? All the Evil and Mischief he hath done, is justly to be charged upon you

*Sin.* Ay, But yet, if it please you, I am wronged ; forasmuch of the Wickedness that has been, and is in the World, has been occasioned by Man's own evil Heart.

*Judge.* 'Tis a vain Thing to use this serpentine Cunning here; pray, How came the Heart of Man to be so evil; was it not good before you entred into it? Have you any thing more to say ? If you have, speak now.

*Sin.* I have got a pardon here (from his Holiness) pray let me have the Benefit of a Counsel, to plead it for me.

*Judge.* Who would you trust your Cause with ?

*Sin.* Ignatius Loyola, Bellarmine, &c.

*Judge.* This Court cannot admit of Criminals to be Counsel for a Malefactor, who hath been cashiered and degraded long ago.

Yet we will give you all the fair play imaginable: Pray, How came his Holiness to have the Power to pardon you; since 'tis positively said, *None can forgive Sins but God*; tho' Man may forgive his Brother that

has trespassed against him, yet he can't forgive the Offence as 'tis against God.

*Sin.* Good my Lord pity me, 'a Psalm of Mercy Do not cast away an Old Man; 'tis near six Thousand Years ago since I was born.

*Judge.* 'Tis high time to rid the Soul of Man of you. I must proceed to your Sentence.

Upon this, the Attorney-General; *Divine Justice*, stood up, and spoke to this Purpose: My Lord, I require Judgment not only to pass against the Prisoner, *Sin*, but also against the Sinner too; for they are guilty of his Crimes before God, and it stands not consistent with his Glory and Holiness, that they should be acquitted; therefore I in his Name will and command, That the Sentence of Eternal Death do forthwith pass upon them, and every of them; for the Wages of Sin is no less Punishment, since they have all broke that just Law that lays them under God's Curse, and the Damnation of Hell; neither can I acquit one Soul of them: The Jury presently found him guilty and the *Sinner* too: Upon this, O the lamentable Cry that was amongst those Mortals, whose *Consciences* were awakened Who stood trembling at the Bar, wringing their Hands; and Tears, like a River, gush'd from their Eyes, begging upon their Knees for Pardon and Forgiveness in entertaining the Traveller.

At last the King's Solicitor, *Divine Mercy* stood up for the Prisoners, but spoke not a Word in behalf of *Sin*, the grand Criminal; and spoke to this Purpose Most serene Lord, I am order'd, by his most sacred and eternal Majesty, to plead for these Self-condemned Malefactors; for tho' Divine Justice can shew no Favour, yet is God Gracious as well as Just, and hath promised Forgiveness to all such Souls who repent unfeignedly, and forsake this cursed *Tyranny*; therefore I cannot suffer such Souls to perish.

*Judge.* Well, to reconcile you both, and greater your Glory equally alike, *Divine Wisdom* in God hath

found out a happy and blessed Medium, that so he may appear as Just as Justice can require, and yet as Gracious as the Sinner can desire; this it is, the Lord Jesus Christ hath in the Sinners stead laid down a sufficient Price to make a Compensation for all the Wrong these Transgressors have done to the Law, to Justice and infinite Holiness.

Therefore the Sentence is this : Sin, thou hast been arraigned, tryed, and found guilty of all those bloody, amazing, and abominable Crimes, as Treason, Murder, &c. charged against thee, therefore every soul who is thoroughly convinced of his notorious Evils, in owing, liking, and entertaining of thee ; and doth heartily confess and forsake thee, &c. and apply the Virtue of Christ's Blood as the only Remedy, he shall live and be forgiven ; but thou shalt die without Mercy ; and they by the Help of God's Spirit, shall crucifie thee : neither shall they have their Lives and Pardons upon any other Terms ; for either they must die, or thou must be slain.

But all you who do not this shall every one of you remain in the hands of Divine Wrath until you die ; and then your Souls shall go to Torments, and in the dreadful Day of Judgment, Bodies and Souls too, with Sin, whom you have so dearly loved, shall be cast into the Lake that burneth with Fire and Brimstone, there to remain in inconceivable torment for ever and ever. Upon this, with such joy, that no tongue is able to conceive, some poor Souls took hold of God's gracious Mercy, and were pardoned ; but the greatest part made light of all that was said, and seemed to set the Court at nought, being hardened in their Sins, because the Sentence against their evil Deeds was not presently executed, so that they fell into the Hands of Divine Wrath and Vengeance ; and are like to perish for ever and ever : And thus the Tryal ended.

**FINIS.**



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