

Godli. What a serpent is here! One while it is a bad city, and not worth regard, and what not, and now it is 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. Art thou worthy of the bread thou eatest, or of the drink thou drinkest, or of the clothes thou wearest. Why, yet thou dost not refuse these things because of thy own unworthiness; even so, do not hearken to this cursed impostor, and refuse Christ's merits and ordinances, and a place in this blessed city, because not worthy of any of them; the more unworthy thou seest thyself to be, the more welcome thou art there: Come along with us.

Ungodli. If thou steppest one step further I'll raise all the forces of hell upon thee: My armies are approaching to my assistance; therefore I conjure you in the name of Apollyon and Belzebub, and all the powers of the infernal lake, to desist your purpose. What sayest thou, wilt thou submit thyself to my mercy, and be subject to my authority?

Neop. Blessed be God, I fear thee not, I have found out this day mine enemy: Thou child of the devil, do'st begin to threaten me? I yield myself conquered, but not by the force of thy army. Come, holy prince and brethren,

let us go to Mount Zion, it is the city of my Father, of whom glorious things are spoken. O how I long to be there! Pray let us begone. Then they all four fell a singing of psalms of praise and thanksgiving to God; which the grim monster perceiving, began to foam and rage fearfully, and Apollyon grinned his teeth to see the combat end thus to his loss, and also cast a most terrible look upon poor Thoughtful, and could hardly forbear to revenge himself by falling upon him, but that he saw he was completely armed from head to foot, with the sword drawn in one hand, and his shield in the other, having all his glorious retinue with him. The tyrant hereupon began to slink away; but before he went, swore he would ere long blow up the whole city at once with gunpowder; but True Godliness seeing what a rage he was in, called to him, and told him that he had sad news to acquaint him with.

Ungodli. What is that?

Godli. What? For certain there is a warrant signed and sealed, 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 ere long.

Ungodli. A pretty story.

Immediately all the powers of hell vanished

in great disorder, the tyrant being somewhat startled at the news he heard; and the three noble worthies, with the heavenly prince, True Godliness, went on with much joy, and got all safe into the holy and beloved city; of which, in the next place, I shall give you a description.

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### CHAPTER 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.*

FIRST, As to its situation, it is 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.

As touching the government of it, the Lord Jesus is the chief or supreme ruler, judge, and lawgiver 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 all 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, their worth not to be valued enough.

1. The Truth, which is the first, is offered to sale whilst the market lasteth, which there is fear will end ere 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 fetched from afar, so there is also a glorious river which runs 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 admirable.

As touching the privileges, franchises, and

immunities of this spiritual city, as they are great, so are they good.

1. Freedom from sin ; that is, 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, it is a sealed freedom, sealed by the Holy Spirit. *Thirdly*, It is a lasting freedom, never to be revoked by the giver, nor forfeited by the receiver ; " I will remember their sins no more." 2. Privilege, that 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 Son. 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 unsearchable riches of Christ. 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 provision laid up in it : God having said, " He will satisfy his poor with bread." 15. Liberty, or a proper right to come and drink of, and wash in, and have all other blessings of, the river above-mentioned. 16. A right of voice in choosing all sorts of officers.

17. The benefit of the City-guard, which are an innumerable host of angels. 18. An assurance of eternal life. 19. *Lastly*, When they die, to go to Christ, or to have a dwelling-place with the glorified saints above.

But let this be observed, that none but true citizens are to have these privileges. If any get in by policy, whose hearts are not right with God, let such know they have no right in these matters.

Now, the reason why this city holds out, notwithstanding it is, and has been long besieged by these mighty armies, who seem to come up on the breadth of the earth against it, is,

1. Because, though it be but a small city, comparatively to the city Sensuality and great Babylon, yet it is 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 ; it is the habitation of his holiness." 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 havoc among the proud enemies, and all graceless rebels that come against it. The murdering cannon never roared 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 Zion. Doth Apollyon think to prevail against this place? He may indeed tread down the outward courts; but the promise is, "The gates of hell shall never prevail against the church."

Yet nevertheless, Sin, that bloody traveller, (though he lately received a great blow by True Godliness, and lost his prey) being forced 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 clandestine way, in order to the spoiling and ruining of the inhabitants thereof: which to effect, he forthwith makes up 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 to see if he could not get in thereat; the name of the porter is the Fear of God: and by this 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 Lust of the Eyes, and the 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 wordly, 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 Hypocrisy in their houses, as notorious a villain as most in the world.

3. He got also into the city, by the means of a beggarly rascal, called Sloth, *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 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 dili-

gence as became them, followed their trade; and thereby they grew very poor and low in grace, and spiritual experiences.

And I think it may not be amiss to show 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 worshipped, and knowledge may be had how their affairs go in heaven; and also 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 the 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 persuaded many not to venture much goods on ship-board, sailing being now grown so dangerous; but to drive a poor, petty, private trade. Moreover, this home-bred enemy, Unbe-

lief, 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 many 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 dividing the inhabitants, or causing sad animosities and divisions amongst them, and thereby alienated their affections from one another; nay, and some of them were prevailed 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 Sensuality for some of her abominable fashions.

Also, several who were looked 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 Apollyon, he greatly succeeded in his design upon the holy city.

## CHAPTER XI.

*Showing how Ungodlines took a voyage to sea, and of the danger he had like to have sustained.*

THIS 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 on the mighty deep : And no sooner he desired to enter himself on ship-board, 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 seamen hugged him also, who taught them to curse, swear, drink, whore, and what not ; so that he soon almost obtained 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 them, so that they resolved to cast him over board, though Affections would not yield to it, for they loved him dearly : but the storm increasing, out they cast him ; and now poor Conscience was esteemed as the only companion : but it seems, after a little time, the sea became very calm, which they no sooner perceived, but they 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 enterprise, both by sea and land, which so heightened and raised his spirits, that he broke forth into an amazing haughty and soul-affrighting triumph, to the effect following.

## CHAPTER XII.

*Sin, or Ungodliness' haughty triumph.*

PECCATUM, *alias* Ungodliness, by this time perceiving how wonderfully he had prevailed, and that there was no place wherever he came but by one means or 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, broke 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 though I use them at my pleasure, put out their eyes, and make them grind in 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 forget 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 too 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 until Death seize them ; yet, with a Lord have mercy upon us, they all go to heaven : and what would they have, trow ? I teach them to live viciously, 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 flashed forth in his very face : also the rocks and mountains seemed to shake and cleave asunder ; so that the monster began to tremble, and cried out, Lord Belzebub, What’s the matter ?

*Belzebub.* I can’t tell ; something moves me.

With that he suddenly heard a voice, crying, Vengeance, seize him, seize him ; that monster of pollution, cursed Sin, and bring him to the judgment-seat !

Upon this all were silent, and the devils, who looked as pale as ashes, whispered Peccatum in the ear to begone with all speed ; and on a sudden he fled away so swiftly, that before the officers came to apprehend him he hid himself.

## CHAPTER 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, trial, sentence, and condemnation.*

Now at last, after all the horrid and detestable villanies committed by the bloody, rebellious, and traitorous monster Sin, we shall proceed, with what speed we can, towards his trial: But he being already alarmed with the news of the pursuit that was like to be made after him, 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, or rather a proclamation to be issued out to apprehend him; to the end he may be brought to a legal trial.

Now the high constable that hath received the Hue and Cry, is Divine Providence.

And for the more easy finding him out, there were three other worthies, in the king's name, warned to assist him, viz. 1. Theologue, Christ's minister, with his sword drawn in his hand. 2. The operation of the Spirit. And, 3. Enlightened Conscience.

*The Proclamation, or Hue and Cry, was to this effect.*

“THESE 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, 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 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 subtile 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: 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 should fully, readily, and heartily discover him; and to the uttermost of their power, endeavour to seize and apprehend him, so that he might be put to death. And, on the other hand, there are most dreadful threats of wrath and eternal punishment denounced on all such who shall willingly or wittingly hide, cover, or conceal him, or not ingenuously confess him, and yield him up into the hands of justice.

Upon which very account, the high constable, Divine Providence, with his attendants, went forth to search, find out, and apprehend the cursed traveller, and implacable enemy of God. But, O! the subtlety he used to blind the eyes of poor mortals, so that he might not be discovered! 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 having almost got a cloak 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 Theologue knocked at one door, and at another door, where young hectoring gallants lived, and demanded if they had not let him into their houses, viz. their hearts, and made him their companion, hugging

him in their bosoms, and letting him rule and sway the sceptre over them? No, God forbid, said one; far be it from me, saith another: Do you think I am such a villain? What means, then, said Theologue, the bleating of the sheep in my ears? Are you not swearers, unclean persons, gamesters, drunkards, &c. They all replied, to excuse and hide him, Who, Sir, is without sin? And though you will not swear, yet may be you will lie; and as touching those things of which you speak, they are but tricks of youth. Alas! that which you call our luxury and lasciviousness, is but our gaieties and pleasant pastimes; and that which you call prodigality, is but a true, noble, and generous spirit.

Now, Conscience being asleep in these houses, or otherwise stifled, none of them would confess him; nor will they, it is to be feared, 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 I will assure you they were from giving him quiet and loving entertainment, that they cried 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 Thriftness and Good Husbandry.

The next place they searched was the house of Mrs. Gay-Clothes, *alias* Haughty-Heart, for the cursed traveller, under the name of Pride; but she presently denied him, or that she had any love for him; though she said, May be sometimes he may, like a cunning, bold villain, rush into my company. And further, 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? Is it anywhere forbidden? Besides, saith she, there are some women and virgins of the daughters of Zion, which follow the fashions, and go in the same manner; and if they thought it was unlawful, they sure would not do it: And truly, Sir, for these bulls, towers, shades, curlings, and crispings, with rich rings and jewels, and other fine ornaments, both for body, house, and bed, 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 nor fashion, but in the heart: Besides, God, saith she, you cannot deny, doth allow many things for ornaments.

*Theologue.* 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 hath told you plainly, "That nakedness of the breast is adultery;" and though 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 yourself? Is this the modest apparel the apostle willett women, that profess godliness, to go in? Doth this mode become Christians? Is it a sign, speak, of Shame-facedness, Modesty, and Sobriety, which your garbs and gestures always should signify, or of the contrary? Conscience, I will appeal to thee, is not Pride lodged in this gentlewoman's house.

*Conscience.* Sir, he is also.

*Theologue.* Commit her, and the tyrant with her, into the constable's hands, that they may both appear at the day of trial.

After this, they proceeded farther, and 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 searched 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 searched for him; but there he was hid under the cloak of Good Order and Decency. And the excuse they had for him was, It is nowhere forbid, &c. forgetting Nadab and Abihu. Lev. x. 1, 2,

The house of Mrs. Idolater was searched, and there he was hid under abundance of Images. The cloak was, they helped devotion, and it was not the images they worshipped, but God and Christ, in and by the image.

Mount Zion was searched, and there he was found in the house of Formality, hid under the cloak of religion and seeming godliness, by the name of Hypocrisy; and if you would know by what means he was discovered, read the Travels of True Godliness, Chap. ix.

The Backslider's house they searched for him, and there he was found hid under the cloak of human prudence, by the name of Apostacy, though the cause was slavish-fear, self-love, and unbelief, &c.

The houses of Presumptuous Sinners were searched, and there sin was found hid under the fair mantle of vain hope in God's mercy.

The houses of Goodman country they searched for him, by the name of Ignorance, Unbelief, Hardness of Heart, Sloth, Idleness, Worldly Cares, &c. But here he was found hid under the cloak of Self-conceit, with good wishings and wouldings; The Lord help us, I shall do better when God gives me his grace; my heart is good; and it is well if you do no worse! Are you wiser than your forefathers? &c.

Legalist's house was searched, and there he was found hid under the cloak of Self-righteousness.

Mr. Erroneous's house of the town of Heresy was searched, and there Sin was found hid under the plain cloak of Yea and Nay, with pretended zeal, and seeming sanctity.

Besides these, every town, village, and house was searched, wherever he had been entertained.

But because I shall not have room, I must say no more as to his apprehension: But he being in hold in the chief constable's hand, and other officers, we shall haste to his trial: For hark! the trumpets sound already, and the Judge is just gone to the bench.

*The Jury summoned were these following:*

|                    |                         |
|--------------------|-------------------------|
| New-Man,           | Vehement-Desire,        |
| Sound-Judgment,    | Fiery-Zeal, of the town |
| Divine-Reason,     | of Knowledge,           |
| Enlightened-Under- | Right-Faith,            |
| standing,          | True-Love,              |
| Godly-Fear,        | Impartiality,           |
| Holy-Revenge,      | Spiritual-Indignation.  |

Immediately after the jury was impanelled and the commission opened, the charge given, &c. the prisoner was called 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, *alias* Transgression, *alias* Iniquity, *alias* Heresy, *alias* Idolatry, *alias* Unbelief, *alias* Adultery, and by a multitude of names besides, that thou, being the child of the devil, and an enemy to all righteousness, hast traiterously conspired with Apollyon, against the God of heaven, and mortally wounded the whole lump of mankind, as soon as ever thou camest into the world; and since that time, like a most barbarous and bloody tyrant, hast gone ranging and roaring up and down, committing all the horrid and fearful crimes and villanies 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 to the great dishonour of the Sacred Majesty of the King of heaven and earth. What sayest thou, guilty or not guilty?

*Clerk.* Sin, what dost thou say, guilty or not guilty?

*Sin.* Not guilty.

*Crier.* Call Adam, late of Paradise,

*Adam.* 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 King's Majesty, my most Glorious Sovereign, and ever blessed Creator: For though it is true, Apollyon did first entice me by his subtilty, to rebel; yet had it not been for this foul monster, he could have done me no hurt. It was sin, my Lord, that overcame me, and caused me to break the law of my Creator, and so to set up, believe, and be subject to the devil, rather than God; for by this means he robbed me of God's image, for he is a thief, as well as a traitor. Nay, and not only so, but he robbed me of union and communion with God too, and made my Creator become mine enemy; yea, it was for his sake that I was turned out of paradise: And that which is also very grievous to me to think upon, he by that one act murdered me, in a base and horrible manner, and all my posterity, both soul and body. I could say much more, and aggravate his crime under ten or twelve more particulars.

*Crier.* Call Mrs. Soul of Manshire.

*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 most beautiful 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: There was, my Lord, no stain, spot, nor ill feature in my lovely face; and all my faculties were pure, holy, and chaste, being free from the least tincture of filth, folly, or corruption; but this hellish and bloody villain, 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 being a rotten and filthy monster, I was poisoned by him; so that I am now covered all over with corruption and loathsome stink, insomuch, that if any did but behold me in the state this enemy hath left me, they would loathe to look upon me. Nay, my Lord, he hath given me my death's wound too; for as I am a spirit, he hath spiritually slain me, by depriving me of the life and light of God's sweet countenance, which once I enjoyed; so that I lie as one dead in the cursed arms of this polluted monster. And moreover, my Lord, I had but one poor cottage left me to

dwell in, and the prisoner at the bar turned me out of it, and exposed me to be cast into a lake of fire.

*Crier.* Mr. Body of Manshire.—He appeared.

*Judge.* What can you say, Mr. Body, against Sin, the prisoner at the bar?

*Body.* I was once a very lovely creature, none exceeding me in God's nether creation, save that precious lady, and companion of mine, who spoke last; I had no blemish in me, being as sound as a fish; having health without sickness, strength without weakness; my labour also was without wearisomeness:—In a word, I was in a perfect state, and needed nothing to make me happy; being also free from all things that could annoy or disturb me. But lo, on a sudden this villain, the prisoner at the bar, by his hellish subtilty, overcame poor lady Soul, who dwelt with me; and presently, next to her, 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 sad tormenting and loathsome diseases; with blindness, deafness, lameness, &c. so that my life is but pain and wearisomeness to me. When it is night, I cry, O! when will it be morning! and when it is morning, I cry, Would to God it was evening. My Lord, it is he that hath brought

this upon me, and more than this; for he hath let in another enemy upon me, that grinds me ere he has done, as small as dust; nay, makes mere dung and filth of me, which men loathe to look upon; for worms breed on me, and therefore they cover me under ground: Nay, my Lord, he tears my poor little babes to pieces by grievous diseases, as convulsions, small pox, &c. and sends them from the breasts to the grave without any pity.

*Crier.* Call whole Creation.—Here he is.

*Judge.* Creation, 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 cursed me, so that I bring forth briars and thorns, and many other hurtful and venomous creatures.

*Judge.* Alas, poor Creation! I pity thee with my whole heart. 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.”

*Crier.* Call holy Decalogue of Mount Sinai.

*Decalogue.* Here, my Lord.

*Judge.* What can you say, renowned 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 traitor; but he hath in a fearful manner torn, broke, and wickedly violated me in every part and branch of me. And this, in short, is what I have to say.

*Crier.* 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 trial.

*Judge.* Why, what is the matter; what hath he done?

*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!

*Crier.* Call in the King's own daughter, the blessed spouse and wife of the Lamb: Come into the court.

She appeared in her mournful garments, “yet all glorious within; and her clothing 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.

1. He did what lay in him to hinder my being espoused to Jesus Christ, my Lord and glorious husband.

2. No sooner at any time that I have brought forth any child of the new covenant, but he with open mouth seeks to devour it; and if he cannot do that, then he labours to spoil its growth, and deface its beauty.

But, my Lord, it is impossible I should now recite the hundredth part of what I have to charge him with; But here is a credible gentleman in the court, called Ancient and Modern Records, who can make out much more against him than what I have said.

*Judge.* Poor Zion! I pity thy sorrowful condition; but do not be discouraged, his time is but short.

*Crier.* Mr. Ancient and Modern Records, of the county of Humane.—Here.

*Judge.* Come, Sir, what is it 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 of good credit, that are filled full of the horrid deeds of this bloody villain at the bar, if you will be pleased to have them read.

*Judge.* That is impossible to be done now, it is a work for many years; you must repeat some particulars.

*Ancient Records.* My reader can do it, my Lord, whose name is Historian.

*Crier.* Historian, come into court.—Here.

*Judge.* What have you to say against Sin, the prisoner at the bar? Friend, you must be brief in your evidence.

*Historian.* 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 it 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, the father against the son, and the son against the father; yea, he hath filled the whole earth with all manner of filth and cursed debauchery; blood and violence, stealing, 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.

*Crier.* Call Theologue, Christ's minister.

*Theol.* Here, my Lord.

*Judge.* Sir, you are summoned hither to give in your testimony against Sin ; pray, therefore, in a concise manner, open what evils you know he hath done, or is guilty of, whether treasons, murders, felonies, &c.

*Theol.* My Lord, that I am ready to do.

*First,* I shall proceed somewhat in a different manner as to my evidence against him, to those worthy persons who have been already called.

My Lord, he is so vile and evil, that there is no good in him ; he is indeed the plague of plagues ; we had far better God should let in upon us all his fearful judgments, as famine, pestilence, sword, &c. than to give us up to the rule, tyranny, and dominion of Sin.

*Judge.* I thank you, good Mr. Theologue you have said enough.

*Crier.* Call Madam Grace, and all her daughters, Faith, Hope, Charity, Patience, Prudence, Temperance, Sobriety, Chastity, &c.

*Grace.* Here, my Lord, we are all.

*Judge.* Come, virtuous lady, what can you say for my Sovereign Lord the King, 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.

*Crier.* Call Mrs. Grace's eldest daughter, Saving Faith.

*Faith.* Here, my Lord.

*Judge.* Most precious Faith, What have you to say ?

*Faith.* This villain hath, by many cunning devices, made me contemptible, as if I were of no higher pedigree than of a human extraction, or begotten of refined nature.

2. He has made me so feeble and weak, by hindering me of that good nourishment God hath provided for me, that I can scarce go alone ; he lies so heavy upon me, that I can hardly look up. Moreover, he lets in upon me oftentimes one Despond ; who, like a merciless tyrant, knocks me down at one blow.

Pray call my sister Hope.

*Judge.* Fair damsel, What can you testify against this prisoner ?

*Hope.* My Lord, he hath often forced me almost to let go my anchor-hold, by which means the poor ship Soul hath been upon the rough waves of a tempestuous sea, and in danger every hour of being broken in pieces, and utterly lost upon the pernicious rocks of either Presumption or Despair. Besides, my Lord, he hath very near, in time of great tribulation, destroyed my two sisters, Patience and Experience.

*Judge.* Is this so, Mrs. Patience ?



*Patience.* Yes, my Lord; for in time of tribulation, this enemy hath let in one Discontent, and his brother Rapine; by which means I was turned out of doors, and lost the help of Experience, who is a dear friend to my sister Hope.

Mrs. Charity, What have you to say against the prisoner at the bar?

*Charity.* Most serene Judge, this cursed tyrant hath so prevailed, that I became as one almost dead; whosoever feels me, shall find me even clay cold. But I will say no more, but give way to my sisters, Sobriety and Temperance.

*Judge.* Well, what can you say, beautiful virgins against Sin, the prisoner at the bar?

*Sobriety.* My Lord, I and my sister were employed to keep the house of every Christian man, and to moderate his mind in all his affairs: but lo, on a sudden, this unruly fellow, and enemy of God and all goodness, let in upon us a vile wretch, called Inordinate Desires; who had no sooner got in his foot, but poor we went to the wall, and were laid weltering in our blood; for he led him out to use the creatures to excess in eating, drinking, sleeping, recreation, pleasures, &c. which our natures could never endure.

*Judge.* Come forth (Chastity) Sweetheart; 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 as he is, he would have committed a rape upon me; Lord help me, my spirits are almost gone.

*Judge.* Give her a cordial. Come, damsel, what is it that you say?

*Chastity.* This monster having knocked down my two poor sisters, Sobriety and Temperance, by the excess of gluttony, drunkenness, &c. thereby was let in two of his own base offspring, viz. Chambering and Wantonness, and they had almost forced me: however, I lay in a great deal of danger, and hardly escaped with my life.

*Judge.* Have you any other sister that hath not been called?

*Chastity.* Yea, 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.

*Judge.* I know, Prudence, thou art a painful maiden, "Many women have done virtuously, but thou and thy sisters 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.

*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 a great deal said and witnessed against him already; but I can nevertheless charge him with such kind of horrid crimes, that none knows of besides me, and the Majesty of Heaven.

*Judge.* You have performed your part in a few words.

*Clerk.* Here are many more witnesses, my Lord.

*Judge.* I cannot hear them now; there hath been enough said against him already. Come, vile traitor, and monster of wickedness, what have you to say for yourself, why sentence of death should not pass upon you?

*Sin.* My Lord, I have much to say: Is it not said I should be abused and belied after this rate?

*Judge.* Belied, villain! 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 it is evident the devil hath been the chief instrument that hath done great part of it.

*Judge.* But hark! How came he to be a devil? I must tell you, it hath been made very evident again and again, that you made him a devil; so that the evil and mischief he hath done, is just to be charged upon you.

*Sin.* Aye, but yet if it please you, I am wronged; for much of the wickedness that has been, and is in the world, has been occasioned by man's own evil heart.

*Judge.* It is a vain thing to use this serpentine cunning here: pray how came the heart of man to be so evil? was it not a good and honest heart before you entered into it?

Have you any thing more to say? if you have speak now.

*Sin.* I have got a pardon here for many crimes I am charged with from his Holiness. Pray let me have the benefit of a counsel to plead for me.

*Judge.* Who would you trust your cause with?

*Sin.* Ignatius Loyola, Bellarmine, &c.

*Judge.* This court cannot admit of criminals to be council for a malefactor, who have been cashiered and degraded long ago.

Yet we will give you all the fair play imaginable: come, we will weigh the validity or strength of your pardon. Pray how came his Holiness to have the power to pardon you; since it is positively said, "None can forgive sins but God; and, though a sinner may be forgiven, yet Sin must die—that was ever the sense of that just law and Law-maker, by which you are tried.

*Sin.* Good, my Lord, pity me, a psalm of mercy; Do not cast away an old man; it is near six thousand years ago since I was born.

*Judge.* It is high time therefore 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, as 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 poor mortals, whose consciences were awakened! who stood trembling at the bar, wringing their hands, and tears like a river gushing from their eyes, begging on 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 ordered by his most Sacred and Eternal Majesty, to plead for these self-condemned malefactors; for though Divine Justice can show 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 tyrant; therefore I cannot suffer such souls to perish.

*Judge.* Well, to reconcile you both, God hath found out a happy and blessed medium, This it is:—The Lord Jesus Christ hath in the sinner's stead laid down a sufficient price, to make a compensation for all the wrongs these transgressors have done to the law, to justice, and infinite holiness. Therefore the sentence is this:

Sin, thou hast been arraigned, tried, 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, and doth in loving and liking, and entertaining, 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 crucify thee; neither shall they have their lives and pardon upon any other terms: For either they must die, or thou must be slain, mortified, and crucified in them, and by them.

But all you who do not this (pray hear your sentence) viz. confess, leave, loathe, and utterly forsake Sin, this detestable and odious enemy, and apply the virtue of Christ's blood, as the only means which hath satisfied the justice, and made an atonement for you ; but you that shall still love, live in, and entertain this cursed monster, shall every one of you remain in the hands of divine wrath until you die, and then your souls shall go to torment ; and in the dreadful day of judgment, bodies and souls too, with Sin, who you have so dearly loved, shall be cast into the lake that burneth with fire and brimstone, there to remain with inconceivable torments for ever and ever.

Upon this, with such joy as no tongue is able to express, 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 Trial ended.