

hear what power this 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 proficient, that he, with much abhorrence cried out on 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 he did not only pray much himself, with strong cries and tears, but begged the prayers of others for him : and at last though filled full of doubts about his eternal estate, 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, 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. I could give you several other examples ; 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 nonage were thus enabled, by good education, and the grace of God, to vanquish the cursed enemy, yet what fearful slaughter and spoil did he make of the

rest, raging, raving, and roaring about like a hungry and greedy lion, rending and tearing them in pieces, not showing any pity, nor in the least regarding their tender age ; so that in every town and city may be seen the sad 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 ; so that we may say, with sorrowful hearts, the country of Nonage is subdued, and brought under the power and kingdom of the prince of darkness. Most parents bring up their children to enlarge his territories.

CHAPTER V.

Showing how Tyrant Sin, in his progress travelled into Youthshire ; and of the fearful conquest and slaughter he made there.

AFTER Sin had actually subdued the country of Nonage, 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 contrariwise, basely worsted by a few weak contemptible soldiers.

He, in the next place, came into and invaded the whole country of Youthshire, where dwells abundance of young men and maidens, some of whom had cruel marks on them of his former conquest, when they remained in the country of Nonage; 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 beguiled and overcome by craft and subtilty. Nor was he quite without hopes of regaining some in Youthshire, which he had lost in the country aforesaid: and observing many of the inhabitants together, and perceiving their natural inclinations, 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 betrayed the inclinations of his heart) answered, “Sir, what are you?”

Sir. “Sir, I will assure you, no enemy to those youthful joys, delights, 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 greatening, raising, and increasing of your transcendant happiness in this world, or making your lives comfortable to you; for divers of you, I perceive, look sad and dejected, 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 your 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, which are only fond conceits of melancholy fools, who prate of things they never saw, and flatter themselves with a crown of inconceivable glory. These things are fancies, besides, suit not with your natures; nor are they now presently to be had. If you will embrace me, and make me your friend and bosom companion, there is nothing 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; though it is said, “They make themselves wings and fly away;” yet I can tell you how to clip their wings, and bring them with a vengeance into your coffers; so that you that are gentlemen of mean fortune shall have no

cause to fear wanting of money to spend at taverns, at games, and whore-houses; for I am no enemy to such fine delights.

“ You that are for pleasures shall have your fill; my revels are open to chambering, dancing, and wantonness, dice, cards, 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 have 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 Cæsar, and mighty Mahomet?—did not I? If you be for temporal grandeur, it is I must mount you; and if for spiritual promotion, I can fit you; for who set the triple crown on Peter’s successor, but myself? If you are not willing, without advice, to embrace me, go to 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; I include not Joseph, Moses, Obadiah, 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 examples 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 of 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 strewed roses, and perfumed with myrrh, frankincense, aloes, and cinnamon. What say you, Sirs?”

Upon this, smiling one upon another, 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 companion for such gallant youngsters as we. Come, let’s embrace him, and close with these suggestions; let us lay the reins loose upon the neck of our lusts, and make him to choose our ways for us. But stay, says another, I fear he will make us mere spendthrifts; for I love not that wan-

ton fellow Prodigality, though he be in high esteem now-a-days, and beloved of many ladies for his good gifts, and followed by many rich citizens' sons, who have raised his grandeur by their father's money, so as to purchase a chariot for him ; yet I have heard it is drawn by four base horses, viz. Rashness, Luxury, Spendall, and Folly ; his coachman being the Devil ; and one whom I hate, called Beggary, rides behind : and though his chariot runs a thundering pace, and he seems secure, yet there is abundance of folks, as merchants, mercers, drapers, silk-men, and tailors, pursue him with long bills ; so that for his fooling he is like to pay dearly."

Apollyon perceiving this youth's temper, whispered 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 muckworm's heart, that he joyfully embraced him.

What the counsel was, seemed at first a secret, but by his after carriage and behaviour it was guessed at ; for he became a sneaking, lean, ill-faced, lank-bellied rascal ; grudging himself every bit he ate, and fed much upon bread and cheese, red herrings, &c., and oftentimes was

seen to go to the pump to drink his morning's draught. And in his trading, he pinched every body in his weights and measures, and would not give or lend a penny scarcely, though it was to keep his own father out of prison. And in process of time he became a great 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 deluded tyrant, " 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 pleasures, 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 it is an enemy that thus doth court us, and that the whole country is invaded ; for somebody 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 Nonage, called Civility ; who instructed me to fight against vice, rioting, and wantonness ; and

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 it is 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.

Sin seeing this, whispered one in the ear, whose name was Shameless, and said, discourse with him; I will help you to arguments, lest you lose him.

Shameless. His name is Sin, you say: Is it an evil to be merry, to drink a glass of wine or two with good fellows, and court a fair lady? Does not these things belong to our age; and is it not the fashion in all countries amongst the greatest gallants? But if you will 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 Spendthrift.

With that a wanton lass amongst them started up, and shamefully abused him, calling him good-man Shameface and Timorous; and another took him about the neck and kissed him, and with an impudent face said to him, "Come, my boy, stolen water is sweet, and bread eaten in

secret is pleasant. I have decked my bed for thee with coverings of tapestry, and carved works, and fine linen of Egypt, and have perfumed it with myrrh, aloes, and cinnamon: Come, go along with me, and let us take our fill of love until morning." The poor soul not being able longer to resist such powerful temptations, nor endure their base reproaches, was overcome by Sin, and straightway 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 sceptre; so that for a great while nothing was heard but oaths and blasphemy; nor durst any gainsay them, for fear of being knocked down or stabbed; and upon this, Sin being flushed with victory, ravaged all the country of Youthshire, 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 desolation 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 banner of luxury and looseness through the whole world, daily sending millions out of this and other places to inhabit the great country of Sensuality.

Thus by all manner of debauchery is the country of Youthshire spoiled 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. Alas! how grievous is it to see such stars of this lower globe, and those the most spangled, bright, and shining above many, as roses amongst lilies, or the quaintessence of beauty obscured, eclipsed, and utterly stained and darkened, being led to dishonour, ransacked of the richest dowry of nature, or robbed of that 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 gained in Youthshire, thought now he should soon get his regiments full, and so perfect what was wanting in these parts, in order to a total conquest; and indeed many volunteers

daily listed themselves to fight under the prince of darkness; some being allured by one means, and some by another. But on a sudden the leaders observed one throwing down his arms, and running away, which caused great confusion: One cried, Knock him down; others, Stab him: and indeed he was on a sudden sadly wounded in his name, being rendered as the vilest wretch on earth; but at last one of the jovial boys called Impudence, being stirred up by Peccatum, spoke to him to this effect:

Impudence. Friend, what is the cause you desert us, and have thrown down your arms?

Convert. (For that it seems was his name.) I am convinced that the ways you go in are evil, and very dangerous; and that this traveller whom you have entertained is the King's enemy, nay, a most bloody and cruel traitor; and therefore I am resolved to be gone, and obtain a pardon, if possible, for what is past.

Impudence. Sirrah, who is your tutor?

Convert. A very virtuous lady, whose name is Christiana.

Impudence. What lessons hath she taught you?

Convert. Very good ones.

1. To find more sweetness in leaving sin, than ever I found in the committing of it.

2. To leave and loathe every sin, because it

is 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 life.

7. To choose 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 choose rather to be afflicted with Lazarus on earth, than to be tormented with Devils in hell.

10. And to leave that company here, that would bring my soul to destruction hereafter.

11. Also to choose the worst of sorrow before the least sin ; because there is more evil in that, than there is in the greatest affliction.

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 inward-

ly in substance, than outwardly in appearance ; for those who deceive others with the false shows 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 it is with me, than how it is with others ; and that the readiest way to know whether or no I am in Christ, is to know whether Christ is in me ; because the fruit is more visible than the root.

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, it is eyed by the God of heaven; and that after all my present receivings, there will come a time of future reckonings. Besides that, there is no obtaining what is promised, without doing what is commanded; 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 it is 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, raised 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 altered of late, and have forsaken our company?

Convert. Because I see the way is dangerous in which you go; you are 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 yourself, 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 poison 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 an apple 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. Therefore tempt me not, for I cannot stand under the guilt of the least iniquity.

The company seeing they could not prevail with him to return, abused him most fearfully,

calling him at their pleasure. But one of the youths observing that Convert had clearly worsted them, was mightily wrought upon, and he was resolved to leave them to; which made Apollyon grind his teeth, and foam dreadfully. But all was in vain; for God had opened his eyes and mouth to speak to this purpose:—

Illuminatus. (For so was he called.) Good brother, how did you get power over this cursed Peccatum, and the prince of darkness? I am persuaded thou art that young man that I have read of in a little book called “War with the Devil.”

Convert. Thou sayest right; I am that person.

Illum. 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 informed, or had his eyes enlightened by God’s word, he proved useful to me; but he could do nothing to purpose till the Spirit and grace of God was infused into my soul.

Illum. I have had great sorrow upon my heart for my abominable sins, 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 persuaded 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 combat 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.

Illum. 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, iii. 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?

Illum. But, Satan, God has promised to “lead the blind,” &c. In another place, “He calls simple ones, and those that have no understanding,” Prov. i. 21, 22.

Apol. But your heart is hard and obdurate, you know not the vileness of it; there is not a filthier creature under the heavens; and therefore you are certainly an undone man.

Illum. But God has promised to give me a heart of flesh, and take away my stony heart; and if I loathe myself for my vileness, he hath promised to wash and cleanse me from all my sins. Ezek. xx. xxvi. xxxvi. and xliii.

Apol. But you have been as wicked as you could well be, and therefore are a damned creature.

Illum. Aye, 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. iii. 5.

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.

Illum. I do not compliment, thou liest in that; though I cannot deny but I have, through thy temptations, been so foolish to think so indeed. But God saith, "His thoughts are not my thoughts." And hath also said, "He will abundantly pardon me, if I turn from my evil ways," Isa. lv. 6, 7, 8. Therefore it is no matter what my thoughts have been.

Apol. But for all this, I shall be too hard for thee, and break thy head ere I have done.

Illum. No, the promise runs, "You shall but bruise my heel."

Apol. Aye, but you forget your abominable sins. Remember the fearful lewd life you have lived.

Illum. Christ died for sinners, and I fly to him.

Apol. But you have sinned against light and knowledge.

Illum. What though I am but a sinner, Satan, notwithstanding and Christ died for sinners.

Apol. But you cannot believe; you are guilty of that sin; and he hath said, "Such who believe not, shall not be damned."

Illum. But, Satan, if I can't 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, for the chiefest of sinners; and therefore I will not give up my hope yet.

Apol. Hope! you have no ground for hope.

Illum. 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. viii. 34. On his blood and merits I will rely.

Apol. What good can his death do to thee? How can he save thee, who could not save himself? I brought him to the grave.

Illum. 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 for hope?

Apol. But I do accuse thee, and will plead

against thee; because thou hast been so long my servant, and an enemy to him.

Illum. I matter not that; thou art a vile deceiver. The other day thou didst endeavour to persuade 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.

Illum. 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 it is 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.

Illum. God has promised in his blessed covenant, that "Sin shall not have dominion over us," Rom. vi. 14. "And that he will put his fear so into our hearts, that we shall not depart from him," Jer. xxxii. 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 hope, He that hath begun a "good work in me, will perform it to the day of Christ," Phil. i. 6.

Apol. Thou art an hypocrite.

Illum. It is the father of lies that says it. 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 hate nothing more than hypocrisy, 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 forgiven 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.

Illum. All things shall "work together for my good, if I love God," Rom. iii. 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 can'st not go to God as a saint, for thou art none.

Illum. I will go to him then as a sinner; for that I am, thou sayest: and there are as many

promises of mercy and pardon made to sinners, as sinners, as are made to saints, as such.

Apol. Would I could tear thee to 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.

Illum. What, Satan, are you angry? Alas for you! It is 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; so that except this youth, and a few more, all generally in Youthshire, were put, as it were, to the sword. So that all the country lay bleeding or weltering 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 mere 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.

CHAPTER VI.

Showing 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 played there: Also showing the manner how three of the inhabitants thereof made their escape out of the said city and country.

THE unweary traveller, and cursed enemy, Sin, having passed through, and near quite overcome and laid waste the country of Nonage and Youthshire, thought now he had sufficiently stored the country of Sensuality with inhabitants; and therefore was resolved to travel again