

T H E  
Pilgrim's Progress  
From  
T H I S W O R L D  
T O  
That which is to Come;  
Delivered under the similitude of a  
D R E A M,  
Wherein is Discovered  
The Manner of his setting out,  
His Dangerous J O U R N E Y,  
A N D  
Safe Arrival at the Desired Country.

Part One

By J O H N . B U N Y A N .

L O N D O N ,  
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At 50 years of age John Bunyan wrote this during a brief re-imprisonment in 1675.  
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This is not the 1678 edition.

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## THE AUTHOR'S APOLOGY FOR HIS BOOK

WHEN at the first I took my pen in hand  
Thus for to write, I did not understand  
That I at all should make a little book  
In such a mode: nay, I had undertook  
To make another, which when almost done,  
Before I was aware, I this begun.

And thus it was: I, writing of the way  
And race of saints in this our gospel day,  
Fell suddenly into an allegory  
About their journey and the way to glory,  
In more than twenty things, which I set down.  
This done, I twenty more had in my crown;  
And they again began to multiply,  
Like sparks that from the coals of fire do fly.  
Nay, then, thought I, if that you breed so fast,  
I'll put you by yourselves, lest you at last  
Should prove ad infinitum, and eat out  
The book that I already am about.

Well, so I did: but yet I did not think  
To show to all the world my pen and ink  
In such a mode; I only thought to make I knew not what.  
Nor did I undertake  
Thereby to please my neighbour--no, not I!  
I did it mine own self to gratify.

Neither did I but vacant seasons spend  
In this my scribble; nor did I intend  
But to divert myself in doing this,  
From worsers thoughts, which make me do amiss.

Thus I set pen to paper with delight,  
And quickly had my thoughts in black and white,  
For having now my method by the end,  
Still as I pulled, it came; and so I penned  
It down; until it came at last to be,  
For length and breadth, the size which you see.

Well, when I had thus put my ends together,  
I showed them others, that I might see whether  
They would condemn them, or them justify:  
And some said, "Let them live"; some, "Let them die";  
Some said, "John, print it"; others said, "Not so";  
Some said, "It might do good"; others said, "No."

Now was I in a strait, and did not see

Which was the best thing to be done by me:  
At last I thought, "Since you are thus divided:  
I print it will"; and so the case decided:  
"For," thought I, "some, I see, would have it done,  
Though others in that channel do not run."  
To prove then who advised for the best,  
Thus I thought fit to put it to the test.

I further thought: if now I did deny  
Those that would have it thus to gratify,  
I did not know but hinder them I might  
Of that which would to them be great delight.

For those which were not for its coming forth,  
I said to them, "Offend you I am loth;  
Yet, since your brethren pleased with it be,  
Forbear to judge, till you do further see.

If that thou will not read, let it alone:  
Some love the meat; some love to pick the bone."  
Yea, that I might them better moderate,  
I did too with them thus expostulate:

"May I not write in such a style as this;  
In such a method too; and yet not miss  
My end--thy good? Why may it not be done?  
Dark clouds bring waters, when the bright bring none.  
Yea, dark or bright, if they their silver drops  
Cause to descend, the earth, by yielding crops  
Gives praise to both, and carps not at either;  
But treasures up the fruit they yield together:  
Yea, so mixes both, that in her fruit  
None can distinguish this from that: they suit  
Her well when hungry: but if she be full,  
She spews out both, and makes their blessings null.

You see the ways the fisherman doth take  
To catch the fish: what devices doth he make!  
Behold how he engages all his wits;  
Also his snares, lines, angles, hooks, and nets:  
Yet fish there be that neither hook nor line,  
Nor snare, nor net, nor device, can make thine;  
They must be groped for, and be tickled too,  
Or they will not be caught whate'er you do.

How doth the fowler seek to catch his game  
By divers means, all which one cannot name!  
His gun, his nets, his lime twigs, light, and bell:  
He creeps, he goes, he stands; yea, who can tell

Of all his postures? Yet there's none of these  
Will make him master of what fowls he please.  
Yea, he must pipe and whistle to catch this;  
Yet if he does so, that bird he will miss.

If that a pearl may in a toad's head dwell,  
And may be found too in an oyster shell;  
If things that promise nothing do contain  
What better is than gold; who will disdain  
That have an inkling of it, there to look,  
That they may find it? Now my little book  
(Though void of all those paintings that may make  
It with this or the other man to take),  
Is not without those things that do excel  
What do in brave but empty notions dwell."  
"Well, yet I am not fully satisfied  
That this your book will stand when soundly tried."  
"Why, what's the matter?" "It is dark." "What though?"  
"But it is feigned." "What of that?" I trow  
Some men by feigned words as dark as mine  
Make truth to spangle, and its rays to shine."  
"But they want solidness." "Speak, man, thy mind."  
"They'd drown the weak; metaphors make us blind."

Solidity, indeed, becomes the pen  
Of him that writes things Divine to men;  
But must I needs want solidness because  
By metaphors I speak? Were not God's laws,  
His gospel laws, in olden time held forth  
By types, shadows, and metaphors? Yet loth  
Will any sober man be to find fault  
With them, lest he be found for to assault  
The highest wisdom. No, he rather stoops,  
And seeks to find out what by pins and loops,  
By calves and sheep, by heifers and by rams,  
By birds and herbs, and by the blood of lambs,  
God speaks to him; and happy is he  
That finds the light and grace that in them be.

Be not too forward, therefore, to conclude  
That I want solidness--that I am rude.  
All things solid in show, not solid be:  
All things in parables despise not we;  
Lest things most harmful lightly we receive,  
And things that good are of our souls bereave.

My dark and cloudy words they do but hold  
The truth, as cabinets enclose the gold.

The prophets used much by metaphors  
To set forth truth; yea, whoso considers  
Christ, his apostles too, shall plainly see  
That truths to this day in such mantles be.

Am I afraid to say that Holy Writ,  
Which for its style and phrase puts down all wit,  
Is everywhere so full of all these things--  
Dark figures; allegories; yet there springs  
From that same book, that lustre, and those rays  
Of light that turn our darkest nights today's?

Come, let my carper to his life now look,  
And find there darker lines than in my book  
He finds any; yea, and let him know  
That in his best things there are worse lines too.  
May we but stand before impartial men,  
To his poor one I dare adventure ten,  
That they will take my meaning in these lines  
Far better than his lies in silver shrines.  
Come: Truth, although in swaddling clouts,  
I find Informs the judgment; rectifies the mind;  
Pleases the understanding; makes the will  
Submit: the memory too it doth fill  
With what doth our imaginations please;  
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,  
And old wives' fables he is to refuse;  
But yet grave Paul, he nowhere did forbid  
The use of parables, in which lay hid  
That gold, those pearls, and precious stones that were  
Worth digging for, and that with greatest care.

Let me add one word more: O man of God,  
Art thou offended? Dost thou wish I had  
Put forth my matter in another dress?  
Or that I had in things been more express?  
Three things let me propound, then I submit  
To those that are my betters, as is fit.

1. I find not that I am denied the use  
Of this my method, so I no abuse  
Put on the words, things, readers; or be rude  
In handling figure or similitude  
In application: but, all that I may,  
Seek the advance of truth, this or that way.  
Denied, did I say? Nay, I have leave--  
(Examples too and that from them that have

God better pleased by their words or ways  
Than any man that breathes now-a-days)--  
Thus to express my mind, thus to declare  
Things unto thee, that excellentest are.

2. I find that men (as high as trees) will write  
Dialogue wise; yet no man doth them slight  
For writing so: indeed, if they abuse  
Truth, cursed be they and the craft they use  
To that intent; but yet let truth be free  
To make her sallies upon thee and me  
Which way it pleases God: for who knows how  
Better than he that taught us first to plough,  
To guide our minds and pens for his design  
And he makes base things usher in divine.

3. I find that Holy Writ in many places  
Hath semblance with this method, where the cases  
Do call for one thing to set forth another.  
Use it I may then, and yet nothing smother  
Truth's golden beams; nay, by this method may  
Make it cast forth its rays as light as day.

And now, before I do put up my pen,  
I'll show the profit of my book, and then  
Commit both thee and it unto that hand  
That pulls the strong down, and makes weak ones stand.

This book it chalks out before thine eyes,  
The man that seeks the everlasting prize:  
It shows you whence he comes, whither he goes,  
What he leaves undone; also what he does:  
It also shows you how he runs, and runs  
Till he unto the gate of glory comes.

It shows too who set out for life amain,  
As if the lasting crown they would attain:  
Here also you may see the reason why  
They lose their labour, and like fools do die.

This book will make a traveller of thee,  
If by its counsel thou wilt ruled be;  
It will direct thee to the Holy Land,  
If thou wilt its directions understand:  
Yea, it will make the slothful active be;  
The blind also delightful things to see.

Art thou for something rare and profitable?  
Wouldst thou see a truth within a fable?

Art thou forgetful? Wouldst thou remember  
From New Year's day to the last of December?  
Then read my fancies; they will stick like burrs  
And may be, to the helpless, comforters.  
This book is writ in such a dialect,  
As may the minds of listless men affect:  
It seems a novelty, and yet contains  
Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy,  
Wouldst thou be pleasant, yet be far from folly?  
Wouldst thou read riddles, and their explanation  
Or else be drowned in thy contemplation?  
Dost thou love picking meat? Or wouldst thou see  
A man in the clouds, and hear him speak to thee?  
Wouldst thou be in a dream, and yet not sleep?  
Or wouldst thou in a moment laugh and weep?  
Wouldst thou lose thyself and catch no harm?  
And find thyself again without a charm?  
Wouldst read thyself, and read thou know'st not what,  
And yet know whether thou are blest or not,  
By reading the same lines? Oh then, come hither,  
And lay my book, thy head, and heart together. JOHN BUNYAN.

## THE PILGRIM'S PROGRESS

### Introduction

As I walked through the wilderness of this world, I lighted on a certain place where was a den (the gaol), and I laid me down in that place to sleep: and as I slept, I dreamed a dream. I dreamed; and behold, I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and as he read, he wept and trembled;

"For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me."  
~ Psalm 38:4 ~

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."  
~ Isaiah 64:6 ~

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."  
~ Luke 14:33 ~

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;"

~ Hebrews 2:2, 3 ~

and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?"

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

~ Acts 2:37 ~

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: "O my dear wife," said he, "and you the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lies hard upon me; moreover, I am for certain informed, that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee, my wife, and you my sweet babes, shall miserably come to ruin; except (the which yet I see not) some way of escape can be found, whereby we may be delivered." At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed: but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did: he told them, "Worse and worse." He also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly conduct to him: sometimes they would deride; sometimes they would chide; and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading and sometimes praying; and thus for some days he spent his time.

#### Evangelist Provides Direction

Now I saw, upon a time when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and, as he read, he burst out, as he had done before, crying, "What must I do to be saved?"

"And brought them out, and said, Sirs, what must I do to be saved?"

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

~ Acts 16:30, 31 ~

I saw also that he looked this way and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named EVANGELIST coming to him, and asked, "Wherefore dost thou cry?" He answered, "Sir, I perceive by the book in my hand that I am condemned to die, and after that to come to Judgment;

"And as it is appointed unto men once to die, but after this the judgment:"  
~ Hebrews 9:27 ~

and I find that I am not willing to do the first,  
"His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.  
But his flesh upon him shall have pain, and his soul within him shall mourn."  
~ Job 14:21, 22 ~

nor able to do the second."

"Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it."  
~ Ezekial 22:14 ~

Evangelist. Then said EVANGELIST, "Why not willing to die, since this life is attended with so many evils?" The man answered, "Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet.

"For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it."  
~ Isaiah 30:33 ~

And, sir, if I be not fit to go to prison, I am not fit, I am sure, to go to Judgment, and from thence to execution; and the thoughts of these things make me cry."

Then said EVANGELIST, "If this be thy condition, why standest thou still?" He answered, "Because I know not where to go." Then he gave him a parchment roll; and there was written within, "Flee from the wrath to come!"

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?"  
~ Matthew 3:7 ~

The man, therefore, read it; and looking upon EVANGELIST very carefully, said, "Whither must I fly?" Then said EVANGELIST, pointing with his finger over a very wide field, "Do you see yonder wicket gate?"

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

~ Matthew 7:14 ~

The man said, "No." Then said the other, "Do you see yonder shining light?"

"Thy word is a lamp unto my feet, and a light unto my path."

~ Psalm 119:105 ~

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:"

~ 2 Peter 1:19 ~

He said, "I think I do." Then said EVANGELIST, "Keep that light in your eye, and go up directly thereto; so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shall do."

So I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return;

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

~ Luke 14:26 ~

but the man put his fingers in his ears, and ran on, crying, "Life! life! Eternal life!" So he looked not behind him, but fled towards the middle of the plain.

"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

~ Genesis 19:17 ~

The Neighbours: Obstinate and Pliable

The neighbours also came out to see him run; and, as he ran, some mocked,

"For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him."

~ Jeremiah 20:10 ~

others threatened, and some cried after him to return; and among those that did so, there were two that were resolved to fetch him back by force. The name of the one was OBSTINATE, and the name of the other PLIABLE. Now by this time the man was a good distance from them; but, however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, "Neighbours, wherefore are ye come?" They said, "To persuade you to go

back with us." But he said, "That can by no means be. You dwell in the city of Destruction the place also where I was born. I see it to be so; and dying there, sooner or later, you will sink lower than the grave into a place that burns with fire and brimstone: be content, good neighbours, and go along with me."

Obstinate. "What!" said OBSTINATE, "and leave our friends and our comforts behind us!"

Christian. "Yes," said CHRISTIAN, for that was his name; "because that all which you shall forsake is not worthy to be compared with a little of that that I am seeking to enjoy;

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

~ 2 Corinthians 4:18 ~

and if you will go along with me, and hold it, you shall fare as I myself; for there where I go is enough and to spare.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"

~ Luke 15:17 ~

Come away, and prove my words."

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an inheritance incorruptible, undefiled, and that fades not away;

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,"

~ 1 Peter 1:4 ~

and it is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it.

"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

~ Hebrews 11:16 ~

Read it so, if you will, in my book.

Obst. "Tush," said OBSTINATE, "away with your book; will you go back with us or not?"

Chr. "No, not I," said the other; "because I have laid my hand to the plough".

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

~ Luke 9:62 ~

Obst. Come then, neighbour PLIABLE, let us turn again, and go home without him: there is a company of these crazy-headed coxcombs, that when they take a fancy by the end are wiser in their own eyes than seven men that can render a reason.

Pliable. Then said PLIABLE, "Don't revile; if what the good CHRISTIAN says is true, the things he looks after are better than ours: my heart inclines to go with my neighbour."

Obst. What! more fools still? Be ruled by me, and go back; who knows whither such a brainsick fellow will lead you? Go back, go back, and be wise!

Chr. Nay. but do thou come with thy neighbour PLIABLE; there are such things to be had which I spoke of, and many more glories besides; if you believe not me, read here in this book; and, for the truth of what is expressed therein, behold, all is confirmed by the blood of him that made it.

"Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

~ Hebrews 9:18-28 ~

"Well, neighbour OBSTINATE," said PLIABLE, "I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?"

Chr. I am directed by a man whose name is EVANGELIST, to speed me to a little gate that is before us, where we shall receive instructions about the way.

Pli. Come then, good neighbour, let us be going.

Then they went both together.

Obst. "And I will go back to my place," said OBSTINATE; "I will be no companion of such misled, fantastic fellow."

What To Look Forward To

Now I saw in my dream, that when OBSTINATE was gone back, CHRISTIAN and PLIABLE went talking over the plain: and thus they began their discourse.

Chr. Come, neighbour PLIABLE, how do you do? I am glad you are persuaded to go along with me. Had even OBSTINATE himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come, neighbour CHRISTIAN, since there is none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going.

Chr. I can better conceive of them with my mind than speak of them with my tongue: but yet, since you are desirous to know, I will read of them in my book.

Pli. And do you think that the words of your book are certainly true?

Chr. Yes, verily; for it was made by him that cannot lie.

"In hope of eternal life, which God, that cannot lie, promised before the world began;"

~ Titus 1:2 ~

Pli. Well said. What things are they?

Chr. There is an endless kingdom to be inhabited; and everlasting life to be given us, that we may inhabit that kingdom for ever.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

~ Isaiah 65:17 ~

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

~ John 10:27-29 ~

Pli. Well said. And what else?

Chr. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven.

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

~ Matthew 13:43 ~

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

~ 2 Timothy 4:8 ~

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

~ Revelation 3:4 ~

Pli. That is very pleasant. And what else?

Chr. There shall be no more crying nor sorrow; for he that is owner of the place will wipe all tears from our eyes.

"He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it."

~ Isaiah 25:8 ~

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

~ Revelation 7:16, 17 ~

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

~ Revelation 21:4 ~

Pli. And what company shall we have there?

Chr. There we shall be with seraphim and cherubim, creatures that will dazzle your eyes to look on them.

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

~ Isaiah 6:1 ~

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."  
~ 1 Thessalonians 4:16, 17 ~

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;"  
~ Revelation 5:11 ~

There also you shall meet with thousands and ten thousands that have gone before us to that place. None of them are harmful, but loving and holy; everyone walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns;

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."  
~ Revelation 4:4 ~

there we shall see the holy virgins with their golden harps;

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."  
~ Revelation 14:1-5 ~

there we shall see men that by the word were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bore to the Lord of the place--all well, and clothed with immortality as with a garment.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."  
~ John 12:25 ~

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we

would be unclothed, but clothed upon, that mortality might be swallowed up of life."

~ 2 Corinthians 5:2-4 ~

Pli. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? how shall we get to be sharers thereof?

Chr. The Lord, the governor of the country, hath recorded it in this book; the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

~ Isaiah 55:1-2 ~

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

~ John 6:37 ~

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

~ Revelation 21:6 ~

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

~ Revelation 22:17 ~

Pli. Well, my good companion, glad am I to hear of these things: come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

### The Slough of Despond

Now I saw in my dream that, just as they had ended this talk, they drew near to a very miry slough that was in the midst of the plain; and they being heedless, did both fall suddenly into the bog. The name of the slough was "Despond." Here, therefore, they wallowed for a time, being grievously bedaubed with the dirt; and CHRISTIAN, because of the burden that was on his back, began to sink in the mire.

Pli. Then said PLIABLE, "Ah! neighbour CHRISTIAN, where are you now?"

Chr. "Truly," said CHRISTIAN, "I do not know."

Pli. At that PLIABLE began to be offended, and angrily said to his fellow, "Is this the happiness you have told me of all this while? If we have such ill speed at our first setting out, what may we expect 'twixt this and our journey's end? If I get out again with my life, you shall possess the brave country alone." And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and CHRISTIAN saw him no more.

Wherefore CHRISTIAN was left to tumble in the Slough of Despond alone; but still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next to the wicket gate: which he did, but could not get out, because of the burden that was upon his back. But I beheld, in my dream, that a man came to him whose name was HELP, and asked him what he did there?

Chr. "Sir," said CHRISTIAN, "I was bidden to go this way by a man called EVANGELIST, who directed me also to yonder gate, that I might escape the wrath to come; and as I was going thither, I fell in here."

Help. But why did you not look for the steps?

Chr. Fear followed me so hard, that I fled the next way and fell in.

Help. Then said he, "Give me thy hand." So he gave him his hand, and he drew him out; and set him upon some ground, and bade him go on his way.

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

~ Psalm 40:2 ~

Then I stepped to him that plucked him out, and said, "Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it that this plat is not mended, that poor travellers might go thither with more security?" And he said unto me, "This miry slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run; and therefore it is called the Slough of Despond. For still, as the sinner is awakened about his lost condition, there arises in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: and this is the reason of the badness of this ground.

"It is not the pleasure of the King that this place should remain so bad;

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you."

~ Isaiah 35:3, 4 ~

his labourers also have, by the directions of his Majesty's surveyors, been for above this sixteen hundred years employed about this patch of ground to see if perhaps it might have been mended: yea, and to my knowledge," said he, "here have been swallowed up at least twenty thousand cartloads, yea, millions, of wholesome instructions. The cartloads have, at all season, been brought from all places of the King's dominions (and they that can tell say they are the best materials to make good ground of the place), if so be it might have been mended. But it is the Slough of Despond still, and so will be, when they have done what they can.

"True, there are, by the direction of the lawgiver, certain good and substantial steps placed evenly through the very midst of this slough; but at such times as this place does spew out its filth, as it doth against change of weather, these steps are hardly seen; or, if they be, men, through the dizziness of their heads, step beside, and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they have once got in at the gate".

"Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:"

~ 1 Samuel 12:23 ~

Now I saw in my dream that by this time PLIABLE was got home to his house again. So his neighbours came to visit him; and some of them called him a wise man for coming back; and some called him a fool for hazarding himself with CHRISTIAN: others, again, did mock at his cowardliness, saying, "Surely, since you began to venture, you would not have been so base as to have given out for a few difficulties:" so PLIABLE sat sneaking among them. But at last got he more confidence; and then they all "turned tail," and began to deride poor CHRISTIAN behind his back. And thus much concerning PLIABLE.

Mr. Worldly Wiseman

Now as CHRISTIAN was walking solitarily by himself, he spied one afar off come crossing over the field to meet him and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr. WORLDLY WISEMAN: he dwelt in the town of Carnal Policy; a very great town, and also hard by from whence CHRISTIAN came. This man, then, meeting with CHRISTIAN, and having some inkling of him--for CHRISTIAN'S setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places-- Master WORLDLY WISEMAN, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans and the like, began thus to enter into some talk with CHRISTIAN.

Worldly Wiseman. How now, good fellow?--whither away after this burdened manner?

Chr. A burdened manner indeed, as ever, I think, poor creature had! And whereas you asked me, Whither away? I tell you, sir, I am going to yonder wicket gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

W. Wise. Hast thou a wife and children?

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none.

"But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;"  
~ 1 Corinthians 7:29 ~

W. Wise. Wilt thou hearken to me, if I give thee counsel?

Chr. If it be good, I will; for I stand in need of good counsel.

W. Wise. I would advise thee, then, that thou with all speed get thyself rid of thy burden: for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.

Chr. That is that which I seek for, even to be rid of this heavy burden: but get it off myself I cannot; nor is there any man in our country that can take it off my shoulders. Therefore am I going this way, as I told you, that I may be rid of my burden.

W. Wise. Who bade you go this way to be rid of your burden?

Chr. A man that appeared to me to be a very great and honourable person; his name, as I remember, is EVANGELIST.

W. Wise. Avoid him for his counsel! There is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive already; for I see the dirt of the Slough of Despond upon thee; but that slough is the only beginning of the sorrows that do attend those that go on in that way. Hear me--I am older than thou: thou art likely to meet with, in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself by giving heed to a stranger?

Chr. Why, sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

W. Wise. How camest thou by thy burden at first?

Chr. By reading this book in my hand.

W. Wise. I thought so. And it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine I perceive has done thee), but they run them upon desperate ventures, to obtain they know not what.

Chr. I know what I would obtain; it is ease for my heavy burden.

W. Wise. But why wilt thou seek for ease this way, seeing so many dangers attend it? Especially since, hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest without the dangers that thou, in this way, wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

Chr. Sir, I pray, open this secret to me.

W. Wise. Why, in yonder village (the village is named Morality) there dwells a gentleman whose name is LEGALITY, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders; yea, to my knowledge, he hath done a great deal of good this way: aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man, his son, whose name is CIVILITY, that can do it as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to come to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates: provision is there also cheap and good; and that which will make thy life the more happy is there to be sure, for thou shalt live by honest neighbours, in credit and good fashion.

Now was CHRISTIAN somewhat at a stand; but presently he concluded, "If this be true what this gentleman hath said, my wisest course is to take his advice;" and with that he thus further spoke.

Chr. Sir, which is my way to this honest man's house?

W. Wise. Do you see yonder high hill? (Mount Sinai.)

Chr. Yes, very well.

W. Wise. By that hill you must go, and the first house you come to is his.

So CHRISTIAN turned out of his way to go to Mr. LEGALITY'S house for help. But, behold, when he was got now hard by the hill, it seemed so high, and also the side of it that was next the wayside did hang so much over, that CHRISTIAN was afraid to venture farther, lest the hill should fall on his head; wherefore there he stood still, and knew not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made CHRISTIAN afraid that he should be burned:

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

~ Exodus 19:16-18 ~

here, therefore, he sweat and did quake for fear.

"And so terrible was the sight, that Moses said, I exceedingly fear and quake"  
~ Hebrews 12:21 ~

And now he began to be sorry that he had taken Mr. WORLDLY WISEMAN'S counsel. And with that he saw EVANGELIST coming to meet him; at the sight also of whom he began to blush for shame. So EVANGELIST drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with CHRISTIAN.

The Only Way

Evan. "What dost thou here, CHRISTIAN?" said he. At which words CHRISTIAN knew not what to answer; wherefore at present he stood speechless before him. Then said EVANGELIST further, "Art not thou the man that I found crying outside the walls of the city of Destruction?"

Chr. Yes, dear sir, I am the man.

Evan. Did not I direct thee the way to the little Wicket gate?

Chr. "Yes, dear sir," said CHRISTIAN.

Evan. How is it, then, that thou art so quickly turned aside? for thou art now out of the way.

Chr. I met with a gentleman, so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that gentleman to you?

Chr. Why, he asked me whither I was going; and I told him.

Evan. And what said he then?

Chr. He asked me if I had a family; and I told him. But, said I, I am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bade me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, sir, that you set me in; this short way, said he, will direct you to a gentleman's house that has skill to take off these burdens. So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear, as I said, of danger. But I now know not what to do.

Evan. Then said EVANGELIST, "Stand still a little, that I may show thee the words of God." So he stood trembling. Then said EVANGELIST, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall we not escape, if we turn away from him that speaks from heaven".

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:"

~ Hebrews 12:25 ~

He said, moreover, "Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him".

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

~ Hebrews 10:38 ~

He also did thus apply them: "Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition."

Then CHRISTIAN fell down at his foot as dead, crying, "Woe is me, for I am undone!" At the sight of which, EVANGELIST caught him by the right hand, saying, "All manner of sin and blasphemy shall be forgiven unto men: be not faithless, but believing".

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

~ Matthew 12:31 ~

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

~ John 20:27 ~

Then did CHRISTIAN again a little revive, and stood up trembling, as at first, before EVANGELIST.

Then EVANGELIST proceeded, saying, "Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one WORLDLY WISEMAN: and rightly is he so called; partly because he savours only the doctrine of this world

"They are of the world: therefore speak they of the world, and the world heareth them."

~ 1 John 4:5 ~

(therefore he always goes to the town of Morality to Church) and partly because he loves that doctrine best, for it saves him from the cross;

"As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ."

~ Galatians 6:12 ~

and because he is of this carnal temper, therefore he seeks to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor:

"1. His turning thee out of the way.

"2. His labouring to render the cross odious to thee.

"3. And his setting thy feet in that way that leads unto the administration of death.

"First, thou, must abhor turning thee out of the Way-- yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, 'Strive to enter in at the strait gate',

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

~ Luke 13:24 ~

--the gate to which I sent thee; 'for strait is the gate that leads unto life, and few there be that find it'.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

~ Matthew 7:13, 14 ~

From this little Wicket gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction. Hate, therefore, his turning thee out of the way; and abhor thyself for hearkening to him.

"Secondly, thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it before the treasures in Egypt.

"Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."

~ Hebrews 11:26 ~

Besides, the King of Glory hath told thee, that he that will save his life shall lose it; and, he that comes after him, and hates not his father, and mother, and wife and children, his brethren, and sisters, yea, and his own life also, he cannot be his disciple.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

~ Matthew 10:39 ~

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

~ Mark 8:35 ~

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

~ Luke 14:26 ~

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

~ John 12:25 ~

I say, therefore, for man to labour to persuade thee that that shall be thy death, without which, the Truth hath said, thou canst not have eternal life-- this doctrine thou must abhor.

"Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee; and also how unable that person was to deliver thee from thy burden.

"He to whom thou wast sent for ease, being by name LEGALITY is the son of the bondwoman who now is, and is in bondage with her children;

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

~ Galations 4:22-27 ~

and is, in a mystery, this Mount Sinai which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This LEGALITY, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be. Ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden. Therefore Mr. WORLDLY WISEMAN is an alien, and Mr. LEGALITY is a cheat; and for his son CIVILITY, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all his noise that thou hast heard of these sottish men, but at design to beguile thee of thy salvation, by turning thee from the way in which I had set thee." After this, EVANGELIST called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor CHRISTIAN stood, that made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continues not in all things which are written in the book of the law to do them".

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

~ Galations 3:10 ~

Now CHRISTIAN looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. WORLDLY WISEMAN, still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have that prevalency with him as to cause him to forsake the right way. This done, he applied himself again to EVANGELIST in words and sense as follows:

Chr. Sir, what think you?--Is there any hope? May I now go back, and go up to the Wicket gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel; but may my sin be forgiven.

Evan. Then said EVANGELIST to him, "Thy sin is very great; for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has good will for men; only," said he, "take heed that thou turn not aside again, lest thou perish from the way when his wrath is kindled but a little".

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

~ Psalm 2:12 ~

Then did CHRISTIAN address himself to go back; and EVANGELIST, after he had kissed him, gave him one smile, and bade him Godspeed.

Goodwill: The Keeper of the Wicket Gate

So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. WORLDLY WISEMAN'S counsel. So, in process of time, CHRISTIAN got up to the gate. Now, over the gate there was written, "Knock; and it shall be opened unto you".

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"

~ Matthew 7:7 ~

He knocked therefore, more than once or twice, saying--

"May I now enter here? Will he within  
Open to sorry me, though I have been  
An undeserving rebel? Then shall I  
Not fail to sing his lasting praise on high."

At last there came a grave person to the gate, named GOODWILL, who asked who was there? and whence he came? and what he would have?

Chr. Here is a poor burdened sinner. I come from the city of Destruction; but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

Goodwill. "I am willing, with all my heart," said he. And with that he opened the gate.

So when CHRISTIAN was stepping in, the other gave him a pull. Then said CHRISTIAN, "What means that?" The other told him, "A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain; from thence both he and them that are with him shoot arrows at those that come up to this gate, if haply they may die before they can enter in." Then said CHRISTIAN, "I rejoice and tremble." So when he was got in, the man of the gate asked him who directed him thither.

Chr. EVANGELIST bade me come hither and knock, as I did; and he said that you, sir, would tell me what I must do.

Goodw. An open door is before thee; and no man can shut it.

Chr. Now I begin to reap the benefits of my hazards.

Goodw. But how is it that you came alone?

Chr. Because none of my neighbours saw their danger as I saw mine.

Goodw. Did any of them know of your coming?

Chr. Yes, my wife and children saw me at the first, and called after me to turn again; also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

Goodw. But did none of them follow you, to persuade you to go back?

Chr. Yes, both OBSTINATE and PLIABLE; but when they saw that they could not prevail, OBSTINATE went railing back; but PLIABLE came with me a little way.

Goodw. But why did he not come through?

Chr. We indeed came both together until we came to the Slough of Despond, into the which we also suddenly fell. And then was my neighbour PLIABLE discouraged, and would not adventure farther. Wherefore, getting out again on that side next to his own house, he told me I should possess the brave country alone for him: so he went his way, and I came mine; he after OBSTINATE, and I to this gate.

Goodw. Then said GOODWILL, "Alas, poor man! Is the celestial glory of so small esteem with him, that he counts it not worth running the hazard of a few difficulties to obtain it?"

Chr. "Truly," said CHRISTIAN, "I have said the truth of PLIABLE; and if I should also say all the truth of myself, it will appear there is no betterment 'twixt him and myself. 'Tis true he went back to his own house; but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. WORLDLY WISEMAN."

Goodw. Oh, did he light upon you? What! he would have had you seek for ease at the hands of Mr. LEGALITY, they are each of them a very cheat. But did you take his counsel?

Chr. Yes, as far as I dared. I went to find out Mr. LEGALITY, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore there I was forced to stop.

Goodw. That mountain has been the death of many, and will be the death of many more: 'tis well you escaped being by it dashed in pieces.

Chr. Why, truly I do not know what had become of me there, had not EVANGELIST happily met me again as I was musing in the midst of my dumps; but 'twas God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my lord. But oh, what a favour is this to me, that yet I am admitted entrance here!

Goodw. We make no objections against any; notwithstanding all that they have done before they come hither, they in no wise are cast out

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

~ John 6:37 ~

and, therefore, good CHRISTIAN, come a little way with me, and I will teach thee about the way thou must go. Look before thee: dost thou see this narrow way? that is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles; and it is as straight as a rule can make it: this is the way thou must go.

Chr. "But," said CHRISTIAN, "are there no turnings nor windings, by which a stranger may lose his way?"

Goodw. Yes, there are many ways butt down upon this, and they are crooked and wide: but thus thou mayest distinguish the right from the wrong, the right only being strait and narrow.

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

~ Matthew 7:14 ~

Then I saw in my dream that CHRISTIAN asked him further if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, "As to thy burden, be content to bear it until thou comest to the place of deliverance; for there it will fall from thy back of itself."

Then CHRISTIAN began to gird up his loins, and to address himself to his journey. So the other told him that when he was gone some distance from the gate, he would come at the house of the INTERPRETER, at whose door he should knock, and he would show him excellent things. Then CHRISTIAN took his leave of his friend; and he again bade him Godspeed.

### The Interpreter

Then he went on till he came at the house of the INTERPRETER, where he knocked over and over; at last one came to the door, and asked who was there?

Chr. Sir, here is a traveller, who was bidden by an acquaintance of the good man of the house to call here for my profit: I would therefore speak with the master of the house. So he called for the master of the house; who, after a little time, came to CHRISTIAN, and asked him what he would have?

Chr. "Sir," said CHRISTIAN, "I am a man that has come from the city of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate at the head of this way, that if I called here you would show me excellent things, such as would be helpful to me in my journey."

Interpreter. Then said the INTERPRETER, "Come in; I will show thee that which will be profitable to thee." So he commanded his man to light the candle, and bade CHRISTIAN follow him: so he led him into a private room, and bade his man open a door; the which when he had done, CHRISTIAN saw the picture of a very grave person hung up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold did hang over his head.

Chr. Then said CHRISTIAN, "What means this?"

Inter. The man whose picture this is, is one of a thousand: he can beget children;

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

~ 1 Corinthians 4:15 ~

travail in birth with children;

"My little children, of whom I travail in birth again until Christ be formed in you,"

~ Galations 4:19 ~

and nurse them himself when they are born.

"I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

~ 1 Corinthians 3:2 ~

And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth writ on his lips; it is to show thee that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee, that, slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the INTERPRETER, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way: wherefore, take good heed to what I have showed thee; and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee aright, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which, after he had reviewed a little while, the INTERPRETER called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that CHRISTIAN had almost therewith been choked. Then said the INTERPRETER to a damsel that stood by, "Bring hither the water, and sprinkle the room;" the which, when she had done, it was swept and cleansed with pleasure.

Chr. Then said CHRISTIAN, "What means this?"

Inter. The INTERPRETER answered, "This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at

first is the law; but she that brought water, and did sprinkle it, is the gospel. Now, whereas thou sawest that, so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith: this is to show thee that the law, instead of cleansing the heart, by its working, from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:"

~ Romans 5:20 ~

"For I was alive without the law once: but when the commandment came, sin revived, and I died."

~ Romans 7:9 ~

"The sting of death is sin; and the strength of sin is the law."

~ 1 Corinthians 15:56 ~

"Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure (ease)--this is to show thee that when the gospel comes, in the sweet and precious influences thereof, to the heart, then I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued; and the soul made clean through the faith of it, and consequently fit for the King of Glory to inhabit.

"Now ye are clean through the word which I have spoken unto you."

~ John 15:3 ~

"And put no difference between us and them, purifying their hearts by faith."

~ Acts 15:9 ~

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:"

~ Romans 16:25, 26 ~

"That he might sanctify and cleanse it with the washing of water by the word"

~ Ephesians 5:26 ~

I saw, moreover, in my dream, that the INTERPRETER took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was PASSION, and the name of the other PATIENCE. PASSION seemed to be much discontented; but PATIENCE was very quiet. Then CHRISTIAN asked, "What is the reason of the discontent of PASSION?" The

INTERPRETER answered, "The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now. But PATIENCE is willing to wait."

Then I saw that one came to PASSION and brought him a bag of treasure, and poured it down at his feet: the which he took up and rejoiced therein, and withal laughed PATIENCE to scorn. But I beheld but awhile, and he had lavished all away, and had nothing left him but rags.

Chr. Then said CHRISTIAN to the INTERPRETER, "Expound this matter more fully to me."

Inter. So he said, "These two lads are figures: PASSION, of the men of this world; and PATIENCE, of the men of that which is to come. For as here thou seest PASSION will have all now this year, that is to say, in this world; so are the men of this world: they must have all their good things now; they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, 'A bird in the hand is worth two in the bush,' is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags--so will it be with all such men at the end of this world."

Chr. Then said CHRISTIAN, "Now I see that PATIENCE has the best wisdom, and that upon many accounts: 1. because he stays for the best things; 2. and also because he will have the glory of his, when the other hath nothing but rags."

Inter. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore PASSION had not so much reason to laugh at PATIENCE, because he had his good things first, as PATIENCE will have to laugh at PASSION, because he had his best things last; for first must give place to last, because last must have his time to come: but last gives place to nothing, for there is not another to succeed. He, therefore, that hath his portion first must have a time to spend it: but he that has his portion last must have it lastingly. Therefore it is said of Dives, "In thy lifetime thou received thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented".

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

~ Luke 16:25 ~

Chr. Then I perceive 'tis not best to covet things that are now, but wait for things to come.

Inter. You say truth: "For the things that are seen are temporal; but the things that are not seen are eternal".

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

~ 2 Corinthians 4:18 ~

But, though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again, because things to come and carnal sense are such strangers one to another: therefore it is that the first of these so suddenly fall into amity, and that distance is so continually between the second.

Then I saw in my dream that the INTERPRETER took CHRISTIAN by the hand, and led him into a place where was a fire burning against a wall, and one standing by it always casting much water upon it to quench it; yet did the fire burn higher and hotter.

Chr. Then said CHRISTIAN, "What means this?"

Inter. The INTERPRETER answered, "This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out, is the devil: but in that thou seest the fire notwithstanding burn higher and hotter, thou shall also see the reason of that." So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire.

Chr. Then said CHRISTIAN, "What means this?"

Inter. The INTERPRETER answered, "This is Christ, who continually with the oil of his grace maintains the work already begun in the heart: by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still.

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

~ 2 Corinthians 12:9 ~

And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul."

I saw also that the INTERPRETER took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which CHRISTIAN was greatly delighted: he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Chr. Then said CHRISTIAN, "May we go in thither?"

Then the INTERPRETER took him and led him up toward the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side, with a book and his ink horn before him, to take the name of him that should enter therein: he saw also that in the doorway stood many men in armour, to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was CHRISTIAN somewhat amazed: at last, when every man started back, for fear of the armed men, CHRISTIAN saw a man of a very stout countenance come up to the man that sat there to write, saying, "Set down my name, sir"; the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man not at all discouraged, fell to cutting and hacking most fiercely. So, after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace;

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."  
~ Acts 14:22 ~

at which there was a pleasant voice heard from those that were within even of those that walked upon the top of the palace, saying,

"Come in! Come in!  
Eternal glory thou shalt win."

So he went in, and was clothed with such garments as they. Then CHRISTIAN smiled and said, "I think, verily, I know the meaning of this."

"Now," said CHRISTIAN, "let me go hence."

"Nay, stay," said the INTERPRETER, "till I have showed thee a little more; and after that thou shall go on thy way." So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Now, the man, to look on, seemed very sad. He sat with his eyes looking down to the ground; his hands folded together; and he sighed as if he would break his heart. Then said CHRISTIAN, "What means this?" At which the INTERPRETER bid him talk with the man.

Chr. Then said CHRISTIAN to the man, "What art thou?"

Backslider. The man answered, "I am what I was not once."

Chr. What wast thou once?

Back. The man said, "I was once a fair and flourishing professor, both in mine own eyes and also in the eyes of others: I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither."

"They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."

~ Luke 8:13 ~

Chr. Well, but what art thou now?

Back. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out; oh now, I cannot!

Chr. But how camest thou in this condition?

Back. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the Light of the World, and the goodness of God. I have grieved the Spirit, and he is gone. I tempted the devil, and he is come to me. I have provoked God to anger, and he has left me. I have so hardened my heart, that I cannot repent.

Then said CHRISTIAN to the INTERPRETER, "But is there no hope for such a man as this?" "Ask him," said the INTERPRETER.

Chr. Then said CHRISTIAN, "Is there no hope, but you must be kept in the iron cage of despair?"

Back. No, none at all!

Chr. Why? The Son of the Blessed is very pitiful.

Back. I have crucified him to myself afresh;

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

~ Hebrews 6:6 ~

I have despised his person;

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."

~ Luke 19:14 ~

I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace:

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

~ Hebrews 10:26-29 ~

therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings--dreadful threatenings --fearful threatenings, of certain judgment and fiery indignation, which shall devour me as an adversary.

Chr. For what did you bring yourself into this condition?

Back. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now everyone of those things also bite me and gnaw me like a burning worm.

Chr. But canst thou not now repent and turn?

Back. God hath denied me repentance. His Word gives me no encouragement to believe: yea, he himself hath shut me up in this iron cage; nor can all the men in the world let me out. Oh, eternity! eternity! how shall I grapple with the misery that I must meet with in eternity?

Inter. Then said the INTERPRETER to CHRISTIAN, "Let this man's misery be remembered by thee, and be an everlasting caution to thee."

Chr. "Well," said CHRISTIAN, "this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?"

Inter. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took CHRISTIAN by the hand again, and led him into a chamber where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said CHRISTIAN, "Why doth this man thus tremble?" The INTERPRETER then bade him tell to CHRISTIAN the reason of his so doing. So he began and said, "This night, as I was in my sleep, I dreamed: and behold, the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a Man sit upon a cloud, attended with the thousands of heaven; they were all in flaming fire, also the heavens were on a burning flame. I heard then a

voice, saying, 'Arise, ye dead, and come to Judgment!' and with that the rocks rent, the graves opened, and the dead that were therein came forth:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice"

~ John 5:28 ~

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable."

~ 1 Corinthians 15:12-19 ~

"For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing."

~ 1 Thessalonians 1:8 ~

"To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

~ Jude 15 ~

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death."

~ Revelation 20:11-14 ~

some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains: then I saw the Man that sat upon the cloud open the book and bid the world draw near.

"The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."

~ Psalm 50:1-3 ~

"For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

~ Isaiah 26:21 ~

"The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee."

~ Micah 7:16, 17 ~

Yet there was by reason of a fierce flame that issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

~ Daniel 7:9, 10 ~

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."

~ Malachi 3:2, 3 ~

I heard it also proclaimed to them that attended the Man that sat on the cloud, 'Gather together the tares, the chaff and stubble, and cast them into the burning lake:

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

~ Matthew 3:12 ~

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

~ Matthew 13:30 ~

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn

them up, saith the LORD of hosts, that it shall leave them neither root nor branch."

~ Malachi 4:1 ~

and with that the bottomless pit opened just whereabout I stood; out of the mouth of which there came, in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, 'Gather my wheat into the garner'.

"Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

~ Luke 3:17 ~

And with that I saw many caught up and carried away into the clouds;

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

~ 1 Thessalonians 4:16-17 ~

but I was left behind. I also sought to hide myself, but I could not, for the Man that sat upon the cloud still kept his eye upon me: my sins also came into my mind, and my conscience did accuse me on every side.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another"

~ Romans 2:14-15 ~

Upon this I waked from my sleep."

Chr. But what was it that made you so afraid of this sight?

Unready. Why, I thought that the Day of Judgment was come, and that I was not ready for it: but this frightened me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience, too, afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the INTERPRETER to CHRISTIAN, "Hast thou considered all these things?"

Chr. Yes: and they put me in hope and fear.

Inter. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then CHRISTIAN began to gird up his loins, and to address himself to his journey. Then said the INTERPRETER, "The Comforter be always with thee, good CHRISTIAN, to guide thee in the way that leads to the city."

So CHRISTIAN went on his way, saying:

"Here I have seen things rare and profitable:  
Things pleasant; dreadful things--to make me stable  
In what I have begun to take in hand:  
Then let me think on them, and understand  
Wherefore they showed me were; and let me be  
Thankful, O good INTERPRETER, to thee."

The Cross

Now I saw in my dream, that the highway up which CHRISTIAN was to go was fenced on either side with a wall; and that wall was called "Salvation".

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks."

~ Isaiah 26:1 ~

Up this way, therefore, did burdened CHRISTIAN run; but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a Cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as CHRISTIAN came up to the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble; and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was CHRISTIAN glad and lightsome, and said, with a merry heart,

"He hath given me rest by his sorrow,  
And life by his death."

Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."  
~ Zechariah 12:10 ~

Now, as he stood looking and weeping, behold three shining ones came to him, and saluted him with, "Peace be to thee!" so the first said to him, "Thy sins be forgiven thee";

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."  
~ Mark 2:5 ~

the second stripped him of his rags, and clothed him with change of raiment;

"And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."  
~ Zechariah 3:4 ~

the third also set a mark in his forehead, and gave him a roll with a seal upon it,

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise"  
~ Ephesians 1:13 ~

which he bade him look on as he ran, and that he should give it in at the Celestial Gate: so they went their way. Then CHRISTIAN gave three leaps for joy, and went on singing:

"Thus far did I come laden with my sin,  
Nor could aught ease the grief that I was in,  
Till I came hither. What a place is this!  
Must here be the beginning of my bliss!  
Must here the burden fall from off my back!  
Must here the strings that bound it to me crack!  
Blest cross! blest sepulchre! blest rather be  
The Man that there was put to shame for me!"

Simple, Sloth and Presumption

I saw then in my dream that he went on thus even until he came at the bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was SIMPLE, another SLOTH, and the third PRESUMPTION.

CHRISTIAN then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, "You are like them that sleep on the top of a mast, for the Dead Sea is under you, a gulf that hath no bottom.

"Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast."

~ Proverbs 23:34 ~

Awake therefore, and come away; be willing also, and I will help you off with your irons." He also told them, "If he that goes about like a roaring lion comes by, you will certainly become a prey to his teeth".

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"

~ 1 Peter 5:8 ~

With that they looked upon him, and began to reply in this sort:

Simple said, "I see no danger."

Sloth said, "Yet a little more sleep."

And Presumption said, "Every vat must stand upon its own bottom."

And so they lay down to sleep again; and CHRISTIAN went on his way.

### Formalist and Hypocrisy

Yet was he troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them: both by awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way, and they made up apace to him. The name of the one was FORMALIST, and the name of the other HYPOCRISY. So, as I said, they drew up unto him, who thus entered with them into discourse.

Chr. Gentlemen, whence came you, and whither do you go?

Formalist and Hypocrisy. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

Chr. Why came you not in at the gate which stands at the beginning of the way? Know you not that it is written, that "he that enters not in by the door, but climbs up some other way, the same is a thief and a robber?"

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."  
~ John 10:1 ~

Form. and Hyp. They said, that to go to the gate for entrance was by all their countrymen counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall as they had done.

Chr. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

Form. and Hyp. They told him that, as for that, he needed not to trouble his head thereabout; for what they did they had custom for, and could produce, if need were, testimony that would witness it, for more than a thousand years.

Chr. "But," said CHRISTIAN, "will your practice stand a trial at law?"

Form. and Hyp. They told him, that custom, it being of so long a standing as above a thousand years, would doubtless now be admitted as a thing legal by any impartial judge. And besides, said they, so be we get into the way, what's matter which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall. Wherein now is thy condition better than ours?

Chr. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go by yourselves without his mercy.

To this they made but little answer, only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another, save that these two men told CHRISTIAN, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he. "Therefore," said they, "we see not wherein thou differest from us, but by the coat that is on thy back; which was, as we think, given thee by some of thy neighbours to hide the shame of thy nakedness."

Chr. By laws and ordinances you will not be saved, since you came not in by the door.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by

the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

~ Galations 2:16 ~

And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me, for I had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back, a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which, perhaps, you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading as I go in the way; I was also bidden to give it in at the Celestial Gate, in token of my certain going in after it: all which things I doubt you want, and want them because you came not in at the gate.

To these things they gave him no answer, only they looked upon each other and laughed. Then I saw that they all went on, save that CHRISTIAN kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably; also he would be often reading in the roll that one of the shining ones gave him, by which he was refreshed.

I beheld, then, that they all went on till they came to the foot of the hill "Difficulty," at the bottom of which was a spring. There were also in the same place two other ways besides that which came straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill: but the narrow way lay right up the hill (and the name of the going up the side of the hill is called Difficulty). CHRISTIAN now went to the spring, and drank thereof to refresh himself;

"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

~ Isaiah 49:10 ~

and then began to go up the hill, saying:

"This hill, though high, I covet to ascend;  
The difficulty will not me offend,  
For I perceive the way to life lies here:  
Come, pluck up, heart, let's neither faint nor fear!  
Better, though difficult, the right way to go,  
Than wrong, though easy, where the end is woe."

The other two also came to the foot of the hill. But when they saw that the hill was steep and high, and that there were two other ways to go; and supposing

also that these two ways might meet again with that up which CHRISTIAN went, on the other side of the hill, therefore they were resolved to go in those ways (now the name of one of those ways was "Danger," and the name of the other "Destruction"). So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led him into a wide field full of dark mountains, where he stumbled and fell, and rose no more.

### Timorous and Mistrust

I looked then after CHRISTIAN, to see him go up the hill, when I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant arbour, made by the Lord of the hill, for the refreshment of weary travellers. Thither, therefore, CHRISTIAN got, where also he sat down to rest. Then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep which detained him in that place until it was almost night, and in his sleep his roll fell out of his hand. Now as he was sleeping, there came one to him, and awaked him, saying, "Go to the ant, thou sluggard: consider her ways, and be wise".

"Go to the ant, thou sluggard; consider her ways, and be wise:"  
~ Proverbs 6:6 ~

And with that, CHRISTIAN suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Now when he was got up to the top of the hill, there came two men running against him furiously. The name of the one was TIMOROUS, and the name of the other MISTRUST; to whom CHRISTIAN said, "Sirs, what's the matter? You run the wrong way !"

Timorous answered that they were going to the City of Zion, and had got up that difficult place; "but," said he, "the farther we go, the more danger we meet with: wherefore we turned, and are going back again."

Mistrust. "Yes," said MISTRUST; "for just before us lie a couple of lions in the way--whether sleeping or waking we know not,--and we could not think, if we came within reach, but they would presently pull us in pieces."

Chr. Then said CHRISTIAN, "You make me afraid; but whither shall I fly to be safe? If I go back to mine own country, that is prepared for fire and brimstone--and I shall certainly perish there! If I can get to the celestial city, I am sure to be in safety there. I must venture: to go back is nothing but death; to go forward is fear of death, and life everlasting beyond it! I will yet go forward!"

## Sleep in the Daytime

So MISTRUST and TIMOROUS ran down the hill; and CHRISTIAN went on his way. But thinking again of what he heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was CHRISTIAN in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here, therefore, he began to be much perplexed, and knew not what to do; at last he bethought himself that he had slept in the arbour that is on the side of the hill: and falling down upon his knees, he asked God forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of CHRISTIAN'S heart? sometimes he sighed; sometimes he wept; and often times he chided himself for being so foolish as to fall asleep in that place, which was erected only for a little refreshment from his weariness.

Thus therefore, he went back; carefully looking on this side and on that, all the way as he went, if happily he might find his roll, that had been his comfort so many times in his journey. He went thus till he came again within sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again even afresh his evil of sleeping into his mind. Thus therefore, he now went on bewailing his sinful sleep, saying, "Oh, wretched man that I am, that I should sleep in the daytime! that I should sleep in the midst of difficulty!;

"For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

~ 1 Thessalonians 5:7, 8 ~

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

~ Revelation 2:4, 5 ~

that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I taken in vain! (thus it happened to Israel; for their sin they were sent back again by the way of the Red Sea); and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over which I needed not to have trod but once: yea, now also I am like to be benighted, for the day is almost spent. Oh that I had not slept!"

Now by this time he was come to the arbour again, where for a while he sat down and wept; but at last (as CHRISTIAN would have it) looking sorrowfully down under the settle, there he espied his roll, the which he with trembling and haste

caught up, and put into his bosom; but who can tell how joyful this man was when he had gotten his roll again! For this roll was the assurance of his life and acceptance at the desired haven. Therefore he laid it up in his bosom; gave thanks to God for directing his eye to the place where it lay; and with joy and tears betook himself again to his journey. But oh, how nimbly now did he go up the rest of the hill! Yet before he got up, the sun went down upon CHRISTIAN; and this made him again recall the vanity of his sleeping, and thus he again began to condole with himself: "Oh, thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun; darkness must cover the path of my feet; and I must hear the noise of the doleful creatures-- because of my sinful sleep!" Now also he remembered the story that MISTRUST and TIMOROUS told him of--how they were frightened with the sight of the lions. Then said CHRISTIAN to himself again, "These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces?" Thus he went on his way; but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold, there was a very stately palace before him, the name of which was "Beautiful," and it stood just by the highway side.

#### Entering the Palace "Beautiful"

So I saw in my dream that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the porter's lodge; and, looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers by which MISTRUST and TIMOROUS were driven back. (The lions were chained; but he saw not the chains.) Then he was afraid, and thought also himself to go back after them; for he thought nothing but death was before him. But the porter at the lodge, whose name is WATCHFUL, perceiving that CHRISTIAN made a halt, as if he would go back, cried unto him, saying, "Is thy strength so small?"

"And he said unto them, Why are ye so fearful? how is it that ye have no faith?"  
~ Mark 4:40 ~

fear not the lions; for they are chained, and are placed there for trial of faith where it is; and for discovery of those that have none: keep in the midst of the path, and no hurt shall come unto thee!"

Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter. He heard them roar; but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the porter was. Then said CHRISTIAN to the porter, "Sir, what house is this? and may I lodge here tonight?" The porter answered, "This house was built by the Lord of the hill; and he built it for the relief and security of pilgrims." The porter also asked whence he was, and whither he was going?

Chr. I am come from the city of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here tonight.

Watchful, the Porter. What is your name?

Chr. My name is now CHRISTIAN; but my name at the first was GRACELESS: I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

~ Genesis 9:27 ~

Watch. But how doth it happen that you come so late? the sun is set!

Chr. I had been here sooner; but that--wretched man that I am--I slept by the arbour that stands on the hillside. Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill; and then, feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

Watch. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So WATCHFUL the porter rang a bell; at the sound of which, came out at the door of the house a grave and beautiful damsel, named DISCRETION, and asked why she was called.

Watchful answered, "This man is in a journey from the city of Destruction to Mount Zion; but being weary and benighted, he asked me if he might lodge here tonight: so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house."

Discretion. Then she asked him whence he was, and whither he was going: and he told her. She asked him also how he got into the way: and he told her. Then she asked him what he had seen and met with in the way: and he told her. And last, she asked his name: so he said, "It is CHRISTIAN; and I have so much the more a desire to lodge here tonight, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims." So she smiled, but the water stood in her eyes; and after a little pause, she said, "I will call forth two or three more of the family." So she ran to the door, and called out PRUDENCE, PIETY, and CHARITY, who, after a little more discourse with him, had him in to the family, and many of them meeting him at the threshold of the house, said, "Come in, thou blessed of the Lord! this house was built by the Lord of the hill on purpose to entertain such pilgrims in." Then he bowed his head, and followed them into the house. So when he was come in, and set down, they gave him something to drink; and consented together that, until supper was ready, some of them should have some particular discourse with CHRISTIAN, for the

best improvement of time: and they appointed PIETY, and PRUDENCE, and CHARITY, to discourse with him; and thus they began:

Piety

Piety. Come, good CHRISTIAN, since we have been so loving to you, as to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

Chr. With a very good will; and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a pilgrim's life?

Chr. I was driven out of my native country by a dreadful sound that was in mine ears, to wit, that unavoidable destruction did attend me if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way?

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me (as I was trembling and weeping), whose name is EVANGELIST, and he directed me to the Wicket gate, which else I should never have found; and so set me into the way that hath led me directly to this house.

Piety. But did you not come by the house of the INTERPRETER?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things: to wit, How Christ in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the Day of Judgment was come.

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was, I thought; it made my heart ache as he was telling of it; but yet I am glad I heard it.

Piety. Was that all that you saw at the house of the INTERPRETER?

Chr. No: he took me and had me where he showed me a stately palace; and how the people that were in it were clad in gold; and how there came a venturous man, and cut his way through the armed men that stood in the door to keep him out; and how he was bidden to come in and win eternal glory. Methought those things did ravish my heart: I could have stayed at the good man's house a twelvemonth but that I knew I had farther to go.

Piety. And what else saw you in the way?

Chr. Saw! Why I went but a little farther, and I saw One, as I thought in my mind, hang bleeding upon the tree, and the very sight of him made the burden fall off my back (for I groaned under a weary burden), but then it fell down from off me. 'Twas a strange thing to me; for I never saw such a thing before. Yea, and while I stood looking up (for then I could not forbear looking), three shining ones came to me: one of them testified that my sins were forgiven; another stript me of my rags, and gave me this embroidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll (and with that he plucked it out of his bosom).

Piety. But you saw more than this, did you not?

Chr. The things that I have told you were the best; yet I saw some other small matters, as namely, I saw three men, SIMPLE, SLOTH, and PRESUMPTION, lie asleep a little out of the way as I came, with irons upon their heels; but do you think I could awake them! I saw also FORMALIST and HYPOCRISY come tumbling over the wall, to go, as they pretended, to Zion, but they were quickly lost; even as I myself did tell them, but they would not believe: but above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly, if it had not been for the good man, the porter, that stands at the gate, I do not know but that, after all, I might have gone back again. But now I thank God I am here, and I thank you for receiving me.

Prudence

Then PRUDENCE thought it good to ask him a few questions, and desired his answer to them.

Prudence. Do you not think sometimes of the country from whence you came?

Chr. Yes, but with much shame and detestation; truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, that is, a heavenly.

"And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

~ Hebrews 11:15, 16 ~

Pru. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will; especially my inward and carnal thinking, with which all my countrymen as well as myself, were delighted. But now all those things are my grief: and might I but choose mine own things, I would

choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

~ Romans 7:13-25 ~

Pru. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but they are to me golden hours in which such things happen to me.

Pru. Can you remember by what means you find your annoyances at times, as if they were vanquished?

Chr. Yes, when I think of what I saw at the cross, that will do it; and when I look upon my embroidered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Pru. And what is it that makes you so desirous to go to Mount Zion?

Chr. Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me and annoyances to me; there they say there is no death,

"He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it."

~ Isaiah 25:8 ~

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

~ Revelation 21:4 ~

and there I shall dwell with such company as I like best. For to tell you truth, I love him because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, holy, holy."

Charity

Charity. Then said CHARITY to CHRISTIAN, "Have you a family? Are you a married man?"

Chr. I have a wife and four small children.

Cha. And why did you not bring them along with you?

Chr. Then CHRISTIAN wept, and said, "Oh, how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage."

Cha. But you should have talked to them, and have endeavoured to show them the danger of being behind.

Chr. So I did, and told them also what God had showed to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.

"And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law."

~ Genesis 19:14 ~

Cha. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

Cha. But did you tell them of your own sorrow, and fear of destruction? for, I suppose, that destruction was visible enough to you.

Chr. Yes--over, and over, and over again. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Cha. But what could they say for themselves, why they came not?

Chr. Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

Cha. But did you not with your vain life damp all that you by words used by way of persuasion to bring them away with you?

Chr. Indeed I cannot commend my life, for I am conscious to myself of many failings therein; I know also that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise; and that I denied myself of sins (for their sakes), in which they saw no evil. Nay, I think I may say that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Cha. Indeed, Cain hated his brother because his own works were evil, and his brother's righteous;

"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."  
~ 1 John 3:12 ~

and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good; and thou hast delivered thy soul from their blood.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."  
~ Ezekiel 3:19 ~

About the Lord of the Hill

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to eat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the hill: namely, about what he had done; and wherefore he did what he did; and why he had builded that house. And by what they said, I perceived that he had been a great warrior, and had fought with and slain him that had the power of death;

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had

the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."

~ Hebrews 2:14, 15 ~

but not without great danger to himself, which made me love him the more.

For, as they said, and as I believe (said CHRISTIAN), he did it with the loss of much blood; but that which put glory of grace into all he did, was, that he did it out of pure love for his country. And besides, there were some of them of the household that said they had seen and spoke with him since he did die on the cross; and they have attested that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They moreover gave an instance of what they affirmed, and that was, he had stripped himself of his glory that he might do this for the poor; and that they heard him say and affirm that he would not dwell in the Mountain of Zion alone. They said, moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill.

"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them."

~ 1 Samuel 2:8 ~

"He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;"

~ Psalm 113:7 ~

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened towards the sun rising; the name of the chamber was Peace, where he slept till break of day; and then he awoke and sang--

"Where am I now? is this the love and care  
Of Jesus for the men that pilgrims are,  
Thus to provide? That I should be forgiven!  
And dwell already the next door to heaven!"

The Rarities of "Beautiful"

So in the morning they all got up; and after some more discourse, they told him that he should not depart till they had showed him the rarities of that place. And first they had him into the study, where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him the first pedigree

of the Lord of the hill, that he was the Son of the Ancient of Days, and came by an eternal generation. Here also were more fully recorded the acts that he had done; and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done. As how they had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens".

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

~ Hebrews 11:33, 34 ~

Then they read again in another part of the records of the house, where it was showed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, all of which CHRISTIAN had a view. As of things both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him and had him into the armoury; where they showed him all manner of furniture, which their Lord had provided for pilgrims: sword, shield, helmet, breastplate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord as there be stars in the heaven for multitude.

They also showed him some of the instruments with which some of his servants had done wonderful things. They showed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar slew six hundred men. They showed him also the jawbone with which Samson did such mighty feats; they showed him, moreover, the sling and stone with which David slew Goliath of Gath; and the sword, also, with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They showed him besides many excellent things, with which CHRISTIAN was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forward; but they desired him to stay till the next day also, and then, said they, we will, if the day be clear, show you the Delectable Mountains; which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place

where at present he was. So he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south; so he did: and behold, at a great distance

"He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."

~ Isaiah 33:16, 17 ~

he saw a most pleasant mountainous country, beautiful with woods, vineyards, fruits of all sorts, flowers also; with springs and fountains, very delectable to behold. Then he asked the name of the country. They said it was Immanuel's Land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence, said they, thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.

### Leaving the Hill

Now he bethought himself of setting forward, and they were willing he should; but first, said they, let us go again into the armoury: so they did. And when he came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He, being therefore thus equipped, walked out with his friends to the gate, and there he asked the porter if he saw any pilgrims pass by; then the porter answered, Yes.

Chr. Pray did you know him? said he.

Watchful, the Porter. I asked him his name, and he told me it was FAITHFUL.

Chr. "Oh," said CHRISTIAN, "I know him; he is my townsman, my near neighbour; he comes from the place where I was born. How far do you think he may be before?"

Watch. He is got by this time below the hill.

Chr. "Well," said CHRISTIAN, "good porter, the Lord be with thee, and add to all thy blessings much increase for the kindness that thou hast showed to me!"

Then he began to go forward; but DISCRETION, PIETY, CHARITY, and PRUDENCE, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said CHRISTIAN, "As it was difficult coming up, so (so far as I can see) it is dangerous going down."

"Yes," said PRUDENCE, "so it is; for it is a hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way;

therefore," said they, "are we come out to accompany thee down the hill." So he began to go down, but very warily; yet he caught a slip or two.

Then I saw in my dream that these good companions, when CHRISTIAN was gone down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

Apollyon

But now, in this Valley of Humiliation, poor CHRISTIAN was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet with him; his name was APOLLYON. Then did CHRISTIAN begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage with ease to pierce him with his darts; therefore he resolved to venture, and stand his ground. For, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and APOLLYON met him. Now the monster was hideous to behold; he was clothed with scales like a fish (and they are his pride); he had wings like a dragon; feet like a bear; and out of his belly came fire and smoke; and his mouth was as the mouth of a lion. When he was come up to CHRISTIAN, he beheld him with a disdainful countenance, and thus began to question with him:

Apollyon. Whence come you, and whither are you bound?

Chr. I am come from the city of Destruction, which is the place of all evil, and am going to the City of Zion.

Apol. By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

Chr. I was born indeed in your dominions; but your service was hard, and your wages such as a man could not live on, for the wages of sin is death;

"For all have sinned, and come short of the glory of God;"

~ Romans 3:23 ~

therefore, when I was come to years, I did as other prudent persons do, look out, if perhaps I might mend myself.

Apol. There is no prince that will thus lightly lose his subjects; neither will I as yet lose thee. But since thou complainest of thy service and wages, be content to go back; what our country will afford I do here promise to give thee.

Chr. But I have let myself to another, even to the king of princes; and how can I with fairness go back with thee?

Apol. Thou hast done in this according to the proverb, "changed a bad for a worse"; but it is ordinary for those that have professed themselves his servants, after awhile to give him the slip, and return again to me: do thou so too, and all shall be well.

Chr. I have given him my faith, and sworn my allegiance to him; how then can I go back from this, and not be hanged as a traitor?

Apol. Thou didst the same to me; and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

Chr. What I promised thee was before I came of age; and besides, I count that the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee. And besides, O thou destroying APOLLYON, to speak truth, I like his service, his wages, his servants, his government, his company and country, better than thine. Therefore leave off to persuade me further: I am his servant, and I will follow him.

Apol. Consider again, when thou art in cold blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! and besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of our hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them-- and so I will deliver thee!

Chr. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account. For, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in his, and the glory of the angels.

Apol. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

Chr. Wherein, O APOLLYON, have I been unfaithful to him?

Apol. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off; thou didst sinfully sleep

and lose thy choice thing; thou wast also almost persuaded to go back at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Chr. All this is true; and much more which thou hast left out: but the Prince whom I serve and honour is merciful and ready to forgive. But besides, these infirmities possessed me in thy country; for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Apol. Then APOLLYON broke out into a grievous rage, saying, "I am an enemy to this Prince: I hate his person, his laws, and people: I am come out on purpose to withstand thee."

Chr. APOLLYON, beware what you do; for I am in the King's highway, the way of holiness: therefore take heed to yourself!

Apol. Then APOLLYON straddled quite over the whole breadth of the way, and said, "I am void of fear in this matter: prepare thyself to die! for I swear by my infernal den that thou shalt go no farther; here will I spill thy soul." And with that he threw a flaming dart at his breast; but CHRISTIAN had a shield in his hand, with which he caught it, and so prevented the danger of that. Then did CHRISTIAN draw, for he saw 't was time to bestir him; and APOLLYON as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that CHRISTIAN could do to avoid it, APOLLYON wounded him in his head, his hand, and foot. This made CHRISTIAN give a little back; APOLLYON therefore followed his work furiously, and CHRISTIAN again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till CHRISTIAN was almost quite spent. For you must know that CHRISTIAN, by reason of his wounds, grew weaker and weaker.

Then APOLLYON, espying his opportunity, began to gather up close to CHRISTIAN, and wrestling with him, gave him a dreadful fall: and with that, CHRISTIAN'S sword flew out of his hand. Then said APOLLYON, "I am sure of thee now"; and with that he had almost pressed him to death, so that CHRISTIAN began to despair of life. But as God would have it, while APOLLYON was fetching his last blow, thereby to make a full end of this good man, CHRISTIAN nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy; when I fall, I shall arise";

"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me."

~ Micah 7:8 ~

and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound. CHRISTIAN perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors, through him that loved us".

"Nay, in all these things we are more than conquerors through him that loved us."

~ Romans 8:37 ~

And with that, APOLLYON spread forth his dragon's wings, and sped him away,

"Submit yourselves therefore to God. Resist the devil, and he will flee from you."

~ James 4:7 ~

that CHRISTIAN for a season saw him no more.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring APOLLYON made all the time of the fight--he spake like a dragon; and, on the other side, what sighs and groans burst from CHRISTIAN'S heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded APOLLYON with his two edged sword, then, indeed, he did smile, and look upward; but 'twas the dreadfulest sight that ever I saw!

So when the battle was over, CHRISTIAN said, "I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against APOLLYON"; and so he did, saying:

"Great Beelzebub, the captain of this fiend,  
Designed my ruin; therefore to this end  
He sent him harnessed out, and he with rage  
That hellish was, did fiercely me engage.  
But blessed Michael helped me, and I,  
By dint of sword did quickly make him fly:  
Therefore to him let me give lasting praise  
And thanks, and bless his holy name always!"

Then there came to him a hand, with some of the leaves of the tree of life; the which CHRISTIAN took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before. So being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he said, "I know not but some other enemy may be at hand." But he met with no other affront from APOLLYON quite through this valley.

The Valley of the Shadow of Death

Now at the end of this valley was another, called the Valley of the Shadow of Death; and CHRISTIAN must needs go through it, because the way to the Celestial City lay through the midst of it. Now this valley is a very solitary place; the

prophet Jeremiah thus describes it: "A wilderness, a land of deserts and of pits, a land of drought, and of the shadow of death; a land that no man (but a Christian) passeth through, and where no man dwelt".

"Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?"  
~ Jeremiah 2:6 ~

Now here CHRISTIAN was worse put to it than in his fight with APOLLYON, as by the sequel you shall see.

I saw then in my dream, that when CHRISTIAN was got to the borders of the shadow of death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back,

"And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature."  
~ Numbers 13:32 ~

to whom CHRISTIAN spake as follows:

Chr. Whither are you going?

The Two Men. They said, "Back, back; and we would have you do so too, if either life or peace is prized by you."

Chr. "Why, what is the matter?" said CHRISTIAN.

Men. "Matter!" said they; "we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back, for had we gone a little farther, we had not been here to bring the news to thee."

Chr. "But what have you met with?" said CHRISTIAN.

Men. Why, we were almost in the Valley of the Shadow of Death;

"Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death."  
~ Psalm 44:19 ~

"Such as sit in darkness and in the shadow of death, being bound in affliction and iron;"  
~ Psalm 107:10 ~

but that by good hap we looked before us, and saw the danger before we came to it.

Chr. "But what have you seen?" said CHRISTIAN.

Men. Seen! why the valley itself, which is as dark as pitch. We also saw there the hobgoblins, satyrs, and dragons of the pit; we heard also in that valley a continual howling and yelling, as of a people in unutterable misery, who there sat bound in affliction and irons; and over that valley hangs the discouraging clouds of confusion; death also doth always spread his wings over it; in a word, it is every whit dreadful, being utterly without order.

"Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it."

~ Job 3:5 ~

"A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

~ Job 10:22 ~

Chr. Then said CHRISTIAN, "I perceive not yet, by what you have said, but that this is my way to the desired haven."

Men. "Be it thy way, we will not choose it for ours." So they parted, and CHRISTIAN went on his way; but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again; behold, on the left hand there was very dangerous quagmire, into which, if even a good man falls, he can find no bottom of his foot to stand on. Into that quag King David once did fall; and had no doubt therein been smothered, had not he that is able plucked him out.

"Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters."

~ Psalm 69:14 ~

The pathway was here also exceeding narrow, and therefore good CHRISTIAN was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness, he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for besides the dangers mentioned above, the pathway was here so dark, that oft times when he lift up his foot to set forward, he knew not where, or upon what, he should set it next.

About the midst of this valley I perceived the mouth of hell to be; and it stood also hard by the wayside. Now, thought CHRISTIAN, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for CHRISTIAN's sword, as did APOLLYON before), that he was forced to put up his sword, and betake himself to another weapon, called "All Prayer".

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;"  
~ Ephesians 6:18 ~

So he cried in my hearing, "O Lord, I beseech Thee, deliver my soul!"

"Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul."  
~ Psalm 116:4 ~

Thus he went on a great while; yet still the flames would be reaching toward him. Also he heard doleful voices and rushings to and fro; so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard, by him for several miles together; and coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be halfway through the valley. He remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward: so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God"; so they gave back, and came no farther.

One thing I would not let slip; I took notice that now poor CHRISTIAN was so confounded, that he did not know his own voice. And thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him; and whisperingly suggested many grievous blasphemies to him--which he verily thought had proceeded from his own mind. This put CHRISTIAN more to it than anything that he met with before, even to think that he should now blaspheme him that he loved so much before! Yet could he have helped it, he would not have done it; but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

When CHRISTIAN had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me".

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."  
~ Psalm 23:4 ~

Then was he glad; and that for these reasons:

First, because he gathered from thence that some who feared God were in this valley as well as himself.

Secondly, for that he perceived God was with them, though in that dark and dismal state; and why not with me, thought he, though, by reason of the impediment that attends this place, I cannot perceive it?

"Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not."  
~ Job 9:11 ~

Thirdly, for that he hoped (could he overtake them) to have company by and by. So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke; then said CHRISTIAN, "He hath turned the shadow of death into the morning".

"Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:"  
~ Amos 5:8 ~

Now, morning being come, he looked back; not out of desire to return, but to see by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which lay betwixt them both. Also now he saw the hobgoblins, and satyrs, and dragons of the pit; but all afar off, for after break of day they came not nigh. Yet they were discovered to him according to that which is written, "He discovers deep things out of darkness and brings out to light the shadow of death".

"He discovereth deep things out of darkness, and bringeth out to light the shadow of death."  
~ Job 12:22 ~

Now was CHRISTIAN much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to

him. About this time the sun was rising--and this was another mercy to CHRISTIAN; for you must note that, though the first part of the valley of the shadow of death was dangerous, yet this second part, through which he was yet to go, was, if possible, far more dangerous: for from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and ledges down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away. But, as I said just now, the sun was rising. Then said he, "His candle shines on my head; and by his light I go through darkness".

"When his candle shined upon my head, and when by his light I walked through darkness;"  
~ Job 29:3 ~

In this light therefore; he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly: and while I was musing what should be the reason, I espied a little before me a cave, where two giants, POPE and PAGAN, dwelt in old time, by whose power and tyranny, the men whose bones, blood, ashes, etc., lay there, were cruelly put to death. But by this place CHRISTIAN went without much danger; whereat I somewhat wondered. But I have learnt since, that PAGAN had been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth grinning at pilgrims as they go by, and biting his nails, because he cannot come at them.

A note:

John Bunyan depicts "POPE" and "PAGAN" here as being dead or harmless. I am sorry to say that both are alive and well.

So I saw that CHRISTIAN went on his way; yet at the sight of the old man that sat in the mouth of the cave he could not tell what to think, especially because he spake to him--though he could not go after him--saying, "You will never mend, till more of you be burned." But he held his peace, and set a good face on it; and so went by, and received no hurt. Then sang CHRISTIAN:

"Oh, world of wonders!--I can say no less--  
That I should be preserved in that distress  
That I have met with here! Oh, blessed be  
That hand that from it hath delivered me ·  
Dangers in darkness, devils, hell, and sin,  
Did compass me, while I this vale was in:  
Yea, snares, and pits, and traps, and nets, did lie  
My path about, that worthless silly I  
Might have been caught, entangled, and cast down:

But since I live, let Jesus wear the crown!"

### Christian Meets Faithful

Now as CHRISTIAN went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them; up there, therefore, CHRISTIAN went, and looking forward, he saw FAITHFUL before him upon his journey. Then said CHRISTIAN aloud, "Ho, ho! So-ho (stay, and I will be your companion)." At that, FAITHFUL looked behind him; to whom CHRISTIAN cried again, "Stay, stay! till I come up to you!"

Faithful. But FAITHFUL answered, "No, I am upon my life; and the Avenger of Blood is behind me!" At this, CHRISTIAN was somewhat moved; and putting to all his strength, he quickly got up with FAITHFUL, and did also overrun him, so the last was first. Then did CHRISTIAN vain-gloriously smile, because he had got the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until FAITHFUL came up to help him.

Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus CHRISTIAN began:

Chr. My honoured and well-beloved brother, FAITHFUL, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite from our town; but you did get the start of me, wherefore I was forced to come this much of the way alone.

Chr. How long did you stay in the city of Destruction before you set out after me on your pilgrimage?

Faith. Till I could stay no longer; for there was great talk presently, after you were gone out, that our city would in short time, with fire from heaven, be burned down to the ground.

Chr. What! did your neighbours talk so?

Faith. Yes; 't was for awhile in everybody's mouth.

Chr. What! and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey--for so they called this your pilgrimage; but I did believe, and do so still, that the end of our city will be with fire and brimstone from above, and therefore have made mine escape.

Chr. Did you hear no talk of neighbour PLIABLE?

Faith. Yes, CHRISTIAN; I heard that he followed you till he came at the Slough of Despond, where, as some said, he fell in. But he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

Chr. And what said the neighbours to him?

Faith. He hath, since his going back, been had greatly in derision, and that among all sorts of people: some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Faith. "Oh," they say, "hang him: he is a turncoat; he was not true to his profession!" I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.

"And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD."  
~ Jeremiah 29:18, 19 ~

Chr. Had you no talk with him before you came out?

Faith. I met him once in the streets; but he leered away on the other side, as one ashamed of what he had done: so I spake not to him.

Chr. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city: for it is happening to him according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire".

"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."  
~ 2 Peter 2:22 ~

Faith. They are my fears of him too: but who can hinder that which will be?

Chr. "Well, neighbour FAITHFUL," said CHRISTIAN, "let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder."

Faith. I escaped the slough that I perceive you fell into, and got up to the gate without that danger: only I met with one whose name was WANTON, that had like to have done me a mischief.

Chr. 'T was well you escaped her net; Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life.

"And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth"

~ Genesis 39:11-13 ~

But what did she do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she hath; she laid at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know what I mean, all carnal and fleshly content.

Chr. Thank God you have escaped her: the abhorred of the Lord shall fall into her ditch.

"The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein."

~ Proverbs 22:14 ~

Faith. Nay, I know not whether I did wholly escape her, or not.

Chr. Why, I trow you did not consent to her desires?

Faith. No, not to defile myself; for I remembered an old writing that I had seen, which saith, "Her steps take hold on hell".

"Her feet go down to death; her steps take hold on hell."

~ Proverbs 5:5 ~

So I shut mine eyes, because I would not be bewitched with her looks;

"I made a covenant with mine eyes; why then should I think upon a maid?"

~ Job 31:1 ~

then she railed on me, and I went my way.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the hill called "Difficulty," I met with a very aged man, who asked me what I was, and whither bound? I told him that I was a pilgrim going to the Celestial City: then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said his name was Adam the first; and that he dwelt in the town of Deceit.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;"  
~ Ephesians 4:22 ~

I asked him then, What was his work? and what the wages that he would give? He told me that his work was many delights; and his wages, that I should be his heir at last. I further asked him, what house he kept, and what other servants he had? So he told me that his house was maintained with all the dainties in the world; and that his servants were those of his own begetting. Then I asked how many children he had? He said that he had but three daughters,--the lust of the flesh; the lust of the eyes; and the pride of life;

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."  
~ 1 John 2:16 ~

and that I should marry them all, if I would. Then I asked how long time he would have me live with him? And he told me, as long as he lived himself.

Chr. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but, looking in his forehead as I talked with him, I saw there written, "Put off the old man with his deeds."

Chr. And how then?

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house he would sell me for a slave. So I bid him forbear to talk; for I would not come near the door of his house. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself: this made me cry, "O wretched man!"

"O wretched man that I am! who shall deliver me from the body of this death?"  
~ Romans 7:24 ~

So I went on my way up the hill.

Now when I had got about halfway up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the bench stands.

Chr. "Just there," said CHRISTIAN, "did I sit down to rest me; but, being overcome with sleep, I there lost this roll out of my bosom."

Faith. But, good brother, hear me out: so soon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so? He said, because of my secret inclining to Adam the first; and with that he struck me another deadly blow on the breast, and beat me down backward, so I lay at his foot as dead as before. So when I came to myself again, I cried him mercy; but he said, "I know not how to show mercy," and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bade him forbear.

Chr. Who was that that bade him forbear?

Faith. I did not know him at first; but as he went by, I perceived the holes in his hands and in his side; then I concluded that He was our Lord. So I went up the hill.

Chr. That man that overtook you was Moses; he spares none, neither knows he how to show mercy to those that transgress his law.

Faith. I know it very well; it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there.

Chr. But did you not see the house that stood there on the top of that hill, on the side of which Moses met you?

Faith. Yes, and the lions, too, before I came at it; but for the lions, I think they were asleep, for it was about noon; and because I had so much of the day before me, I passed by the porter, and came down the hill.

Chr. He told me, indeed, that he saw you go by. But I wish you had called at the house; for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the Valley of Humility?

Faith. Yes, I met with one DISCONTENT, who would willingly have persuaded me to go back with him; his reason was, for that the valley was altogether without honour. He told me moreover, that there to go was the way to disobey all my friends, as PRIDE, ARROGANCY, SELF-CONCEIT, WORLDLY-GLORY, with others; who he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley.

Chr. Well, and how did you answer him?

Faith. I told him that although all these that he named might claim kindred of me, and that rightly--for indeed they were my relations according to the flesh,--yet since I became a pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him moreover, that as to this valley, he had quite misrepresented the thing; for before honour is humility, and a haughty spirit before a fall. Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worth our affections.

Chr. Met you with nothing else in that valley?

Faith. Yes, I met with SHAME; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said Nay, after a little argumentation, and somewhat else; but this boldfaced SHAME would never have done.

Chr. What did he say to you?

Faith. What! why he objected against religion itself! He said it was a pitiful, low, sneaking business for a man to mind religion; he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that blustering liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion;

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:"  
~ 1 Corinthians 1:26 ~

nor any of them neither, before they were persuaded to be fools,

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."  
~ 1 Corinthians 3:18 ~

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ"  
~ Philippians 3:7, 8 ~

and to be of a voluntary fondness to venture the loss of all for nobody else knows what. He moreover objected the base and low estate and condition of those that

were chiefly the pilgrims of the times in which they lived; also their ignorant and want of understanding in all natural science.

"Have any of the rulers or of the Pharisees believed on him?"

~ John 7:48 ~

Yea, he did hold me to it at that rate also, about a great many more things than here I relate: as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I had taken from any. He said also, that religion made a man grow strange to the great, because of a few vices (which he called by finer names); and made him own and respect the base, because of the same religious fraternity. And is not this, said he, a shame?

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in my face; even this SHAME fetched it up, and had almost beat me quite off. But at last I began to consider, that "that which is highly esteemed among men is abomination in the sight of God".

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

~ Luke 16:15 ~

And I thought again, this SHAME tells me what men are; but tells me nothing what God or the word of God is. And I thought moreover, that at the day of doom we shall not be doomed to death or life according to the blustering spirits of the world; but according to the wisdom and law of the highest. Therefore, thought I, what God says is best, indeed is best; though all the men in the world are against it. Seeing, then, that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loves Christ is richer than the greatest man in the world that hates him-- SHAME, depart! thou art an enemy to my salvation!

--shall I entertain thee against my sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing?

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

~ Mark 8:38 ~

But indeed this SHAME was a bold villain--I could scarce shake him out of my company! Yea, he would be haunting of me, and continually whispering me in the ear with some one or other of the infirmities that attend religion; but at last I told him 't was but in vain to attempt further in this business, for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing:

"The trials that those men do meet withal  
That are obedient to the heavenly call  
Are manifold, and suited to the flesh,  
And come, and come, and come again afresh;  
That now, or some time else, we by them may  
Be taken, overcome, and cast away.  
Oh let the pilgrims, let the pilgrims then  
Be vigilant, and quit themselves like men!"

Chr. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name. For he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good: but if he was not himself audacious, he would never attempt to do as he does. But let us still resist him; for notwithstanding all his bravadoes, he promotes the fool, and none else. "The wise shall inherit glory," said Solomon; "but shame shall be the promotion of fools".

"The wise shall inherit glory: but shame shall be the promotion of fools."  
~ Proverbs 3:35 ~

Faith. I think that we must cry to him for help against SHAME, that would have us to be valiant for the truth upon the earth.

Chr. You say true. But did you meet nobody else in that valley?

Faith. No, not I: for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Chr. 'T was well for you; I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend, APOLLYON. Yea, I thought verily he would have killed me; especially when he got me down, and crushed me under him, as if he would have crushed me to pieces. For as he threw me, my sword flew out of my hand; nay, he told me he was sure of me: but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over; but at last day brake, and the sun rose, and I went through that which remained with far more ease and quiet.

Talkative

Moreover I saw in my dream, that as they went on, FAITHFUL, as he chanced to look on one side, saw a man whose name is TALKATIVE, walking at a distance beside them--for in this place there was room for them all to walk. He was a tall man, and somewhat more comely at a distance than at hand. To this man FAITHFUL addressed himself in this manner:

Faith. Friend, whither away? Are you going to the heavenly country?

Talkative. I am going to that same place.

Faith. That is well; then I hope we may have your good company?

Talk. With a very good will I will be your companion.

Faith. Come on then, and let us go together; and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good with you or with any other, to me is very acceptable; and I am glad that I have met with those that incline to so good a work. For, to speak the truth, there are but few that care thus to spend their time (as they are in their travels), but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

Faith. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

Talk. I like you wonderful well, for your saying is full of conviction; and I will add, What thing is so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant?--that is, if a man hath any delight in things that are wonderful: for instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs--where shall he find things recorded so delightful, and so sweetly penned as in the Holy Scripture?

Faith. That's true; but to be profited by such things in our talk should be that which we design.

Talk. That is it that I said: for to talk of such things is most profitable; for by so doing, a man may get knowledge of many things--as of the vanity of earthly things, and the benefit of things above (thus in general): but more particularly, by this a man may learn the necessity of the new birth; the insufficiency of our works; the need of Christ's righteousness, and so forth. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refute false opinions; to vindicate the truth; and also to instruct the ignorant.

Faith. All this is true; and glad am I to hear these things from you.

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul, in order to gain eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. But, by your leave, heavenly knowledge of these is the gift of God; no man attains to them by human industry, or only by the talk of them.

Talk. All this I know very well; for a man can receive nothing except it be given him from heaven,--all is of grace, not of works: I could give you a hundred scriptures for the confirmation of this.

Faith. "Well then," said FAITHFUL, "what is that one thing that we shall at this time found our discourse upon?"

Talk. What you will: I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial--provided that all be done to our profit.

Faith. Now did FAITHFUL begin to wonder; and stepping to CHRISTIAN (for he walked all this while by himself) he said to him (but softly), "What a brave companion have we got! Surely this man will make a very excellent pilgrim."

Chr. At this CHRISTIAN modestly smiled, and said, "This man with whom you are so taken will beguile with this tongue of his twenty of them that know him not."

Faith. Do you know him, then?

Chr. Know him! yes, better than he knows himself.

Faith. Pray, what is he?

Chr. His name is TALKATIVE; he dwells in our town: wonder that you should be a stranger to him, only I consider that our town is large.

Faith. Whose son is he? And whereabout doth he dwell?

Chr. He is the son of one SAY-WELL; he dwelt in Prating-row, and he is known of all that are acquainted with him by the name of TALKATIVE in Prating-row; and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is to them that have not thorough acquaintance with him: for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man, brings

to my mind what I have observed in the work of the painter, whose pictures show best at a distance; but very near, more unpleasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest--though I smiled--in this matter, or that I should accuse any falsely; I will give you a further discovery of him. This man is for any company, and for any talk; as he talks now with you, so will he talk when he is on the ale bench; and the more drink he hath in his crown, the more of these things he hath in his mouth; religion hath, no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith.

Faith. Say you so! Then am I in this man greatly deceived.

Chr. Deceived ! you may be sure of it. Remember the proverb, "They say, and do not; but the Kingdom of God is not in word, but in power".

"All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."

~ Matthew 23:3 ~

"For the kingdom of God is not in word, but in power."

~ 1 Corinthians 4:20 ~

He talks of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know that what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour. There is there neither prayer nor sign of repentance for sin; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion to all that know him;

"Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written."

~ Romans 2:23, 24 ~

it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him: "A saint abroad, and a devil at home;" his poor family finds it so; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for or speak to him. Men that have any dealings with him, say 'tis better to deal with a Turk than with him: for fairer dealing they shall have at their hands. This TALKATIVE, if it be possible, will go beyond them--defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he findeth in any of them a foolish timorousness (for so he calls the first appearance of a tender

conscience), he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion, that he has by his wicked life caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you; not only because you say you know him, but also because, like a Christian you make your reports of men. For I cannot think that you speak these things of ill will; but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did; yea, had he received this report at their hands only that are enemies to religion, I should have thought it had been a slander (a lot that often falls from bad men's mouths upon good men's names and professions): but all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend; the very naming of him among them makes them blush, if they know him!

Faith. Well, I see that saying and doing are two things; and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, so, "saying," if it be alone, is but a dead carcass also. The soul of religion is the practical part; "pure religion and undefiled, before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world".

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

~ James 1:22-27 ~

This, TALKATIVE is not aware of; he thinks that hearing and saying will make a good Christian, and thus he deceives his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure ourselves, that at the day of doom men shall be judged according to their fruits.

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls

came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear."

~ Matthew 13:3-9 ~

"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

~ Matthew 13:18-30 ~

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

~ Matthew 13:36-43 ~

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

~ Matthew 13:47-50 ~

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

~ Matthew 25:31-43 ~

It will not be said then, "Did you believe?" but, "Were you doers, or talkers only?" and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that anything can be accepted that is not of faith; but I speak this to show you how insignificant the profession of TALKATIVE will be at that day.

Faith. This brings to my mind that of Moses, by which he describes the beast that is clean.

"And the LORD spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you. These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you. And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, And the vulture, and the kite after his kind; Every raven after his kind; And the owl, and the night hawk, and the cuckow, and the hawk after his kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon all four, shall be an abomination unto you.

Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all other flying creeping things, which have four feet, shall be an abomination unto you. And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even. The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean. And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you. These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the mole. These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it. Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean. And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you. Nevertheless a fountain or pit,

wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean. And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean. But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you. And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten."

~ Leveticus 11:1-47 ~

He is such a one that parts the hoof and chews the cud; not that parts the hoof only, or that chews the cud only. The hare chews the cud; but yet is unclean, because he parts not the hoof. And this truly resembles TALKATIVE: he chews the cud, he seeks knowledge, he chews upon the word; but he divides not the hoof, he parts not with the way of sinners--but, as the hare, he retains the foot of a dog, or bear, and therefore is unclean.

Chr. You have spoken, for aught I know, the true Gospel sense of those texts; and I will add another thing. Paul calls some men, yea--and those great talkers too--"sounding brass and tinkling cymbals;" that is, as he expounds them in another place, "things without life, giving sound".

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

~ 1 Corinthians 13:1-3 ~

"And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?"  
~ 1 Corinthians 14:7 ~

"Things without life,"--that is, without the true faith and grace of the Gospel; and consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life: though their sound, by their talk, be as it were the tongue or voice of an angel.

Faith. Well, I was not so fond of his company at first; but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you; and you shall find that he will soon be sick of your company too--except God shall touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why, go to him, and enter into some serious discourse about the power of religion; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his heart, house or conversation.

Faith. Then FAITHFUL stepped forward again, and said to TALKATIVE: "Come, what cheer? how is it now?"

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself, when it is in the heart of man?

Talk. I perceive, then, that our talk must be about the power of things; well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief, thus: First, Where the grace of God is in the heart, it causes there a great outcry against sin. Secondly--

Faith. Nay, hold; let us consider of one at once: I think you should rather say, it shows itself by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of, sin?

Faith. Oh, a great deal! a man may cry out against sin of policy; but he cannot abhor it, but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit; who yet can abide it well enough in the heart, and house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him.

"And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out."  
~ Genesis 39:15 ~

Some cry out against sin, even as the mother cries out against her child in her lap; when she calls it "slut" and "naughty girl," and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. Great knowledge of Gospel mysteries.

Faith. This sign should have been first; but first or last, it is also false: for knowledge, great knowledge, may be obtained in the mysteries of the Gospel, and yet no work of grace in the soul.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."  
~ 1 Corinthians 13:2 ~

Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said, Do you know all these things? and the disciples had answered, Yes: he added, Blessed are ye if ye do them! He doth not lay the blessing in the knowing of them; but in the doing of them. For there is a knowledge that is not attended with doing: "he that knows his Master's will, and does it not." A man may know like an angel, and yet be no Christian; therefore your sign of it is not true. Indeed, to know is a thing that pleases talkers and boasters; but to do is that which pleases God. Not that the heart can be good without knowledge; for without that the heart is naught: there is, therefore, knowledge and knowledge. Knowledge that rests in the bare speculation of things; and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other the true Christian is not content. "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart".

"Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."  
~ Psalm 119:34 ~

Talk. You lie at the catch again; this is not for edification.

Faith. Well, if you please, propound another sign how this work of grace discovers itself where it is.

Talk. Not I; for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovers itself either to him that hath it, or to standers by. To him that hath it, thus: it gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief--for the sake of which he is sure to be damned, if he finds not mercy at God's hand by faith in Jesus Christ. This sight and sense of things works in him sorrow and shame for sin; he finds moreover revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he finds hungerings and thirstings after him, to which hungerings, etc., the promise is made. Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace; so is his love to holiness; so are his desires to know him more; and also to serve him in this world. But though I say it discovers itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me;"

~ John 16:8, 9 ~

"O wretched man that I am! who shall deliver me from the body of this death?"

~ Romans 7:24 ~

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

~ Mark 16:16 ~

"For I will declare mine iniquity; I will be sorry for my sin."

~ Psalm 38:18 ~

"Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth."

~ Jeremiah 31:19 ~

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by

the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

~ Galations 2:16 ~

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

~ Acts 4:12 ~

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

~ Matthew 5:6 ~

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

~ Revelation 21:6 ~

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

~ Romans 10:10 ~

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."

~ Philippians 3:17 ~

"Blessed are the pure in heart: for they shall see God."

~ Matthew 5:8 ~

To others it is thus discovered:

1. By an experimental confession of his faith in Christ. 2. By a life answerable to that confession: to wit, a life of holiness-- heart holiness, family holiness (if he hath a family), and by conversation holiness in the world; which in the general teaches him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family; and to promote holiness in the world--not by talk only, as a hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the Word

"If ye love me, keep my commandments."

~ John 14:15 ~

"Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."

~ Psalm 50:23 ~

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."  
~ Job 42:5, 6 ~

"And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed."  
~ Ezekiel 20:43 ~

And now, sir, as to this brief description of the work of grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear; let me, therefore, have your second question.

Faith. It is this: Do you experience the first part of this description of it? and doth your life and conversation testify the same? Or standeth your religion in word or in tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: for not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.

Talk. Then TALKATIVE at first began to blush; but recovering himself, thus he replied: "You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect, nor am I disposed to give an answer to such questions; because I count not myself bound thereto, unless you take upon you to be a catechiser; and though you should so do, yet I may refuse to make you my judge. But I pray, will you tell me why you ask me such questions?"

Faith. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk; and that your conversation gives this your mouth-profession the lie. They say you are a spot among Christians; and that religion fares the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby. Your religion, and an ale house, and covetousness, and uncleanness, and swearing, and lying, and vain company keeping, etc., will stand together. The proverb is true of you which is said of a whore, to wit, that "she is a shame to all women": so you are a shame to all professors.

Talk. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with: and so adieu!

Chr. Then came up CHRISTIAN, and said to his brother, "I told you how it would happen: your words and his lusts could not agree; he had rather leave your company than reform his life. But he is gone--as I said: let him go; the loss is no man's but his own. He has saved us the trouble of going from him; for he continuing--as I suppose he will do--as he is, he would have been but a blot in our company; besides, the Apostle says, "From such withdraw thyself."

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood if he perish.

Chr. You did well to talk so plainly to him as you did. There is but little of this faithful dealing with men nowadays, and that makes religion to stink in the nostrils of many as it doth; for they are these talkative fools whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do stumble the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done: then should they either be made more conformable to religion; or the company of saints would be too hot for them.

Then did FAITHFUL say:

"How TALKATIVE at first lifts up his plumes!  
How bravely doth he speak! how he presumes  
To drive down all before him! but so soon  
As FAITHFUL talks of heart-work, like the moon  
That's past the full, into the wave he goes;  
And so will all but he that heart-work knows."

Thus they went on talking of what they had seen by the way; and so made that way easy, which would otherwise no doubt have been tedious to them, for now they went through a wilderness.

#### Evangelist's Exhortation and Prophecy

Now when they were got almost quite out of this wilderness, FAITHFUL chanced to east his eye back, and espied one coming after them, and he knew him. "Oh," said FAITHFUL to his brother, "who comes yonder?" Then CHRISTIAN looked, and said, "It is my good friend, EVANGELIST." "Aye, and my good friend too," saith FAITHFUL; "for 'twas he that set me the way to the gate." Now was EVANGELIST come up unto them, and thus saluted them:

Evan. Peace be with you, dearly beloved; and peace be to your helpers !

Chr. Welcome, welcome, my good EVANGELIST! the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labouring for my eternal good.

Faith. "And a thousand times welcome," said good FAITHFUL; "thy company, O sweet EVANGELIST, how desirable is it to us poor pilgrims !"

Evan. Then said EVANGELIST, "How hath it fared with you, my friends, since the time of our last parting? what have you met with, and how have you behaved yourselves?"

Then CHRISTIAN and FAITHFUL told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Evan. "Right glad am I," said EVANGELIST--" not that you met with trials, but that you have been victors; and for that you have (notwithstanding many weaknesses) continued in the way to this very day. I say, right glad am I of this thing, and that for mine own sake and yours: I have sowed, and you have reaped; and the day is coming when both he that sowed and they that reaped shall rejoice together--that is, if you hold out: for in due time ye shall reap, if you faint not. The crown is before you; and it is an incorruptible one: so run that you may obtain it. Some there be that set out for this crown; and after they have gone far for it, another comes in and takes it from them! Hold fast, therefore, that you have: let no man take your crown;

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

~ John 4:36 ~

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."

~ Galations 6:9 ~

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

~ 1 Corinthians 9:24-27 ~

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

~ Revelation 3:11 ~

you are not yet out of the gunshot of the devil; you have not resisted unto blood, striving against sin. Let the Kingdom be always before you; and believe steadfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and, above all, look well to your own hearts, and to the lusts thereof, for they are deceitful above all things, and desperately

wicked. Set your faces like a flint; you have all power in heaven and earth on your side."

Then CHRISTIAN thanked him for his exhortation, but told him withal, that they would have him speak further to them, for their help the rest of the way; and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them; and also how they might resist and overcome them. To which request, FAITHFUL also consented. So EVANGELIST began as followeth:

Evan. My sons, you have heard in the words of the truth of the Gospel, that you must "through many tribulations enter into the Kingdom of Heaven." And again, that in every city bonds and afflictions abide on you; and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you. And be you sure that one or both of you must seal the testimony which you hold with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men; and commit the keeping of your souls to your God in well doing, as unto a faithful Creator.

### Vanity Fair

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is "Vanity"; and at the town there is a fair kept, called "Vanity Fair"; it is kept all the year long. It bears the name of Vanity Fair, because the town where 'tis kept is lighter than vanity; and also because all that is there sold, or that comes thither is vanity. As is the saying of the wise, "All that comes is vanity."

"All nations before him are as nothing; and they are counted to him less than nothing, and vanity."

~ Isaiah 40:17 ~

"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."

~ Ecclesiastes 1:2 ~

"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."

~ Ecclesiastes 1:14 ~

"Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

~ Ecclesiastes 2:11 ~

"Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit."

~ Ecclesiastes 2:17 ~

"But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity."

~ Ecclesiastes 11:8 ~

This fair is no new erected business; but a thing of ancient standing. I will show you the original of it.

Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are; and BEELZEBUB, APOLLYON, and LEGION, with their companions, perceiving by the path that the pilgrims made, that their way to the City lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold of all sorts of vanity, and that it should last all the year long. Therefore at this fair are all such merchandise sold: as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms; lusts, pleasures, and delights of all sorts--as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And moreover, at this fair there is at all times to be deceivers, cheats, games, plays, fools, apes, knaves, and rogues and that of every kind.

Here are to be seen, too--and that for nothing--thefts, murders, adulteries, false-swearers, and that of a blood red colour.

And as in other fairs of less moment, there are the several rows and streets, under their proper names, where such and such wares are vended; so here likewise you have the proper places, rows, streets (viz., countries and kingdoms), where the wares of this fair are soonest to be found: here is the Britain row; the French row; the Italian row; the Spanish row; the German row--where several sorts of vanities are to be sold. But as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair: only our English nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the Celestial City lies just through this town, where the lusty fair is kept; and he that will go to the City, and yet not go through this town, must needs go out of the world.

"Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world."  
~ 1 Corinthians 5:10 ~

The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too; and as I think, it was BEELZEBUB, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town. Yea, because he was such a person of honour, BEELZEBUB had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure that Blessed One to cheapen and buy some of his vanities. But he had no mind to the merchandise; and therefore left the town without laying out so much as one farthing upon these vanities.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;"  
~ Matthew 4:8 ~

"And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine."  
~ Luke 4:5-7 ~

This fair, therefore, is an ancient thing, of long standing, and a very great fair.

Now these pilgrims, as I said, must needs go through this fair: well, so they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itself as it were in a hubbub about them; and that for several reasons. For--

First, the pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them: some said they were fools; some they were lunatics; and some they are outlandish men.

Secondly: and as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said. They naturally spoke the language of Canaan; but they that kept the fair were the men of this world: so that from one end of the fair to the other, they seemed barbarians each to the other.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."  
~ 1 Corinthians 2:7, 8 ~

Thirdly: but that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares--they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity;" and look upwards, signifying that their trade and traffic was in heaven.

"Turn away mine eyes from beholding vanity; and quicken thou me in thy way."  
~ Psalm 119:37 ~

"(Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:"  
~ Philippians 3:19, 20 ~

One chanced mockingly, beholding the carriages of the men, to say unto them, "What will ye, buy?" but they, looking gravely upon him, said, "We buy the truth".

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding."  
~ Proverbs 23:23 ~

At that there was an occasion taken to despise the men the more: some mocking; some taunting; some speaking reproachfully; and some calling upon others to smite them. At last, things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men into examination, about whom the fair was almost overturned. So the men were brought to examination: and they that sat upon them, asked them whence they came; whither they went; and what they did there in such an unusual garb?

The men told them that they were pilgrims and strangers in the world; and that they were going to their own country, which was the heavenly Jerusalem;

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."  
~ Hebrews 11:13-16 ~

and that they had given none occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey. Except it was, for that when one asked them what they would buy, they said they would

buy the truth. But they that were appointed to examine them did not believe them to be any other than lunatics and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt; and then put them into the cage, that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befell them.

But the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They, therefore, in angry manner, let fly at them again: counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, that for aught they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus after divers words had passed on both sides--the men behaving themselves all the while very wisely and soberly before them,--they fell to some blows among themselves, and did harm one to another.

Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair for an example and a terror to others, lest any should further speak in their behalf, or join themselves unto them. But CHRISTIAN and FAITHFUL behaved themselves yet more wisely; and received the ignominy and shame that was cast upon them with so much meekness and patience, that it won to their side--though but few in comparison of the rest--several of the men in the fair. This put the other party yet into a greater rage; insomuch that they concluded the death of these two men. Wherefore they threatened that the cage nor irons should serve their turn; but that they should die for the abuse they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here therefore they called again to mind what they had heard from their faithful friend, EVANGELIST; and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have that preferment; but committing themselves to the all wise disposal of him that rules all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

## The Trial

Then, a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The judge's name was LORD HATEGOOD. Their indictment was one and the same in substance, though somewhat varying in form; the contents thereof was this:

That they were enemies to, and disturbers of, their trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince.

Then FAITHFUL began to answer, that he had only set himself against that which had set itself against him that is higher than the highest. "And," said he, "as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is BEELZEBUB, the enemy of our' Lord, I defy him and all his angels."

Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses: to wit, ENVY, SUPERSTITION, and PICKTHANK. They were then asked if they knew the prisoner at the bar? and what they had to say for their lord the king against him?

Envy. Then stood forth ENVY, and said to this effect: "My lord, I have known this man a long time; and will attest upon my oath before this honourable bench, that he is---"

Lord Hategood, the Judge. Hold; give him his oath!

So they sware him. Then he said, "My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regards prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he, in the general, calls principles of faith and holiness. And in particular, I heard him once myself affirm that Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them."

Judge. Then did the judge say unto him, "Hast thou any more to say?"

Envy. "My lord, I could say much more; only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than anything shall be wanting that will dispatch him, I will enlarge my testimony against him." So he was bidden to stand by.

Then they called SUPERSTITION, and bade him look upon the prisoner; they also asked what he could say for their lord the king against him? Then they swear him; so he began:

Superstition. My lord, I have no great acquaintance with this man; nor do I desire to have further knowledge of him. However, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then, talking with him, I heard him say that our religion was naught, and such by which a man could by no means please God; which sayings of his, my lord, your lordship very well knows what necessarily thence will follow: to wit, that we still do worship in vain; are yet in our sins: and finally shall be damned. And this is that which I have to say.

Then was PICKTHANK sworn, and bid say what he knew in behalf of their lord the king against the prisoner at the bar.

Pickthank. My lord, and you gentlemen all, this fellow I have known of a long time; and have heard him speak things that ought not to be spoken. For he hath railed on our noble Prince BEELZEBUB; and hath spoken contemptibly of his honourable friends, whose names are, the Lord OLDMAN; the Lord CARNALDELIGHT; the Lord LUXURIOUS; the Lord DESIRE OF VAINGLORY; my old Lord LECHERY; Sir HAVING GREEDY; with all the rest of our nobility: and he hath said moreover, that if all men were of his mind, if possible, there is not one of these noble men should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge; calling you an ungodly villain, with many other such like defaming terms, with which he hath bespattered most of the gentry of our town.

When this PICKTHANK had told his tale, the judge directed his speech to the prisoner at the bar, saying, "Thou apostate, heretic, and traitor!--hast thou heard what these honest gentle- men have witnessed against thee?"

Faith. May I speak a few words in my own defence?

Judge. Sirrah, sirrah!--thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us hear what thou, vile apostate, hast to say.

Faith. 1. I say, then, in answer to what Mr. ENVY hath spoken, I never said aught but this: That what rule, or laws, or customs, or people, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error; and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. SUPERSTITION, and his charge against me, I said only this: That in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God: therefore whatever is thrust into the worship of God that is not agreeable to a divine

revelation, cannot be done but by a human faith; which faith will not profit to eternal life.

3. As to what Mr. PICKTHANK hath said, I say--avoiding terms, as that I am said to rail, and the like--that the prince of this town, with all the rabble--his attendants, by this gentleman named--are more fit for being in hell than in this town and country; and so the Lord have mercy upon me!

Then the judge called to the jury--who all this while stood by, to hear and observe,--" Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession: it lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you into our law.

"There was an act made in the days of Pharaoh the Great, servant to our prince, that lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river.

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

~ Exodus 1:7-22 ~

There was also an act made in the days of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image should be thrown into a fiery furnace.

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews.

They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

~ Daniel 3:1-18 ~

There was also an act made in the days of Darius, that whoso, for some time, called upon any God but his, should be cast into the lions' den.

"It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree."

~ Daniel 6:1-9 ~

Now the substance of these laws this rebel has broken; not only in thought (which is not to be borne), but also in word and deed, which must therefore needs be intolerable.

"For that of Pharaoh, his law was made upon suspicion to prevent mischief, no crime yet being apparent; but here is a crime apparent. For the second and third, you see he disputes against our religion; and for the treason he hath confessed, he deserves to die the death."

Then went the jury out, whose names were, Mr. BLIND-MAN, Mr. NO-GOOD, Mr. MALICE, Mr. LOVE-LUST, Mr. LIVE-LOOSE, Mr. HEADY, Mr. HIGH-MIND, Mr. ENMITY, Mr. LIAR, Mr. CRUELTY, Mr. HATE-LIGHT, and Mr. IMPLACABLE; who everyone gave in his private verdict, against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr. BLIND-MAN the foreman said, "I see clearly that this man is a heretic." Then said Mr. NO-GOOD, "Away with such a fellow from the earth!" "Aye," said Mr. MALICE, "for I hate the very looks of him." Then said Mr. LOVE-LUST, "I could never endure him." "Nor I," said Mr. LIVE-LOOSE; "for he would always be condemning my way," "Hang him, hang him!" said Mr. HEADY. "A sorry scrub," said Mr. HIGH-MIND. "My heart rises against him," said Mr. ENMITY. "He is a rogue," said Mr. LIAR. "Hanging is too good for him," said Mr.

CRUELTY. "Let us dispatch him out of the way," said Mr. HATE-LIGHT. Then said Mr. IMPLACABLE, "Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death." And so they did; therefore he was presently condemned to be had from the place where he was to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones, then pricked him with their swords; and last of all they burned him to ashes at the stake. Thus came FAITHFUL to his end. Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for FAITHFUL, who--so soon as his adversaries had dispatched him --was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate. But as for CHRISTIAN, he had some respite, and was remanded back to prison; so he there remained for a space. But he that overrules all things, having the power of their rage in his own hand, so wrought it about that CHRISTIAN, for that time, escaped them, and went his way.

And as he went he sang, saying:

"Well, FAITHFUL, thou hast faithfully profest  
Unto thy Lord, with whom thou shalt be blest,  
When faithless ones, with all their vain delight,  
Are crying out under their hellish plight.  
Sing, FAITHFUL, sing!--and let thy name survive;  
For though they killed thee, thou art yet alive."

Now I saw in my dream that CHRISTIAN went not forth alone; for there was one whose name was HOPEFUL (being so made by the beholding of CHRISTIAN and FAITHFUL, in their words and behaviour, in their sufferings at the fair), who joined himself unto him; and entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with CHRISTIAN in his pilgrimage. This HOPEFUL also told CHRISTIAN that there were many more of the men in the fair that would take their time and follow after.

Mr. By-Ends

So I saw that, quickly after they were got out of the fair, they overtook one that was going before them, whose name was BY-ENDS; So they said to him, "What countryman, sir? and how far go you this way?" He told them that he came from the town of Fairspeech; and he was going to the Celestial City (but told them not his name).

Chr. "From Fairspeech!" said CHRISTIAN; "is there any that be good live there?"

"When he speaketh fair, believe him not: for there are seven abominations in his heart."

~ Proverbs 26:25 ~

By-ends. "Yes," said BY-ENDS, "I hope."

Chr. "Pray, sir, what may I call you?" said CHRISTIAN.

By-ends. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company: if not, I must be content.

Chr. "This town of Fairspeech," said CHRISTIAN, "I have heard of; and, as I remember, they say it is a wealthy place."

By-ends. Yes, I will assure you that it is; and I have very many rich kindred there.

Chr. Pray who are your kindred there, if a man may be so bold?

By-ends. Almost the whole town: and in particular, my Lord TURN-ABOUT; my Lord TIME-SERVER; my Lord FAIRSPEECH (from whose ancestors that town first took its name); also Mr. SMOOTH-MAN; Mr. FACING-BOTH-WAYS; Mr. ANY-THING; and the parson of our parish, Mr. TWO-TONGUES, was my mother's own brother by father's side. And to tell you the truth, I am become a gentleman of good quality; yet my great-grandfather was but a waterman, looking one way and rowing another-- and I got most of my estate by the same occupation.

Chr. Are you a married man?

By-ends. Yes; and my wife is a very virtuous woman--the daughter of a virtuous woman. She is my Lady FEIGNING'S daughter; therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. 'Tis true, we somewhat differ in religion from those of the stricter sort; yet but in two small points: First, we never strive against wind and tide; secondly, we are always most zealous when religion goes in his silver slippers--we love much to walk with him in the street if the sun shines, and the people applaud it.

Then CHRISTIAN stepped a little aside to his fellow HOPEFUL, saying, "It runs in my mind that this is one BY-ENDS, of Fairspeech and if it be he, we have as very a knave in our company as dwells in all these parts." Then said HOPEFUL, "Ask him; methinks he should not be ashamed of his name." So CHRISTIAN came up with him again, and said, "Sir, you talk as if you knew something more than all the world doth; and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. BY-ENDS, of Fairspeech?"

By-ends. That is not my name: but indeed it is a nickname that is given me by some that cannot abide me: and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

By-ends. Never, never! the worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to gain thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man that I had heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it. You shall find me a fair company-keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide, the which, I perceive, is against your opinion; you must also own religion in his rags as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walks the streets with applause.

By-ends. You must not impose nor lord it over my faith; leave me to my liberty, and let me go with you.

Chr. Not a step farther, unless you will do, in what I propound, as we.

By-ends. Then said BY-ENDS, "I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me: even go by myself, until some overtake me that will be glad of my company."

Now I saw in my dream that CHRISTIAN and HOPEFUL forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. BY-ENDS; and behold, as they came up with him, he made them a very low bow, and they also gave him a compliment. The men's names were, Mr. HOLD-THE-WORLD, Mr. MONEY-LOVE, and Mr. SAVE-ALL --men that Mr. BY-ENDS had formerly been acquainted with; for in their minority they were schoolfellows, and were taught by one Mr. GRIPEMAN, a schoolmaster in Love-gain, which is a market town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, fraud, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr. MONEY-LOVE said to Mr. BY-ENDS, "Who are they upon the road before us?" For CHRISTIAN and HOPEFUL were yet within view.

By-ends. They are a couple of far countrymen, that, their mode, are going on pilgrimage.

Money-love. Alas! why did they not stay, that we might have had their good company; for they, and we, and you, sir, I hope, are all going on a pilgrimage?

By-ends. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that even if a man be never so godly, yet, if he jumps not with them in all things, they thrust him quite out of their company.

Mr. Save-all. That's bad; but we read of some that are righteous overmuch, and such men's rigidity prevails with them to judge and condemn all but themselves. But, I pray, what and how many were the things wherein you differed?

By-ends. Why, they, after their headstrong manner, conclude that it is their duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion in and so far as the times and my safety will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his golden slippers in the sunshine, and with applause.

Mr. Hold-the-World. Aye, and hold you there still, good Mr. BY-ENDS; for, for my part, I can count him but a fool, that, having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; 'tis best to make hay when the sun shines: you see how the bee lies still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best that will stand with the security of God's good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion. And Job says, "That a good man shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

Mr. Save-all. I think that we are all agreed in this matter; and therefore there need be no more words about it.

Mr. Money-love. No, there need be no more words about this matter indeed; for he that believes neither Scripture nor reason (and you see we have both on our side), neither knows his own liberty nor seeks his own safety.

Mr. By-ends. My brethren, we are, as you see, going all on pilgrimage; and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man--a minister, or a tradesman,--should have an advantage lie before him to get the good blessings of this life; yet so as that he can by no means come by them except-- in appearance at least--he becomes extraordinarily zealous in

some points of religion that he meddled not with before: may he not use this means to attain his end, and yet be a right honest man?

Mr. Money-love. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerns a minister himself: Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also, now an opportunity of getting of it; yet so as by being more studious, by preaching more frequently and zealously, and because the temper of the people requires it, by altering of some of his principles; for my part, I see no reason but a man may do this--provided he has a call. Aye, and more a great deal besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful (this cannot be contradicted), since 'tis set before him by Providence; so, then, he may get it if he can, making no question, for conscience' sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, and so on; and so makes him a better man. Yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for his complying with the temper of his people by dissenting--to serve them--some of his principles, this argues, 1st, that he is of a self-denying temper; 2nd, of a sweet and willing deportment; 3rd, and so more fit for the ministerial function.

4. I conclude then, that a minister that changes a small for a great, should not for so doing be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the tradesman you mentioned: Suppose such one to have but a poor employ in the world, but by becoming religious he may mend his market, perhaps get a rich wife, or more and far better customers to his shop--for my part, I see no reason but that this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so, then, here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good. Therefore, to become religious, to get all these, is a good and profitable design.

This answer, thus made by this Mr. MONEY-LOVE to Mr. BY-ENDS' question, was highly applauded by them all; therefore they concluded upon the whole, that it

was most wholesome and advantageous. And because, as they thought, no man was able to contradict it; and because CHRISTIAN and HOPEFUL were yet within call, they joyfully agreed to assault them with the question as soon as they overtook them, and the rather because they had opposed Mr. BY-ENDS before. So they called after them; and they stopped, and stood still till they came up to them. But they concluded as they went, that not Mr. BY-ENDS, but old Mr. HOLD-THE-WORLD, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. BY-ENDS and them at their parting a little before.

So they came up to each other; and after a short salutation, Mr. HOLD-THE-WORLD propounded the question to CHRISTIAN and his fellow, and bid them to answer if they could.

Chr. Then said CHRISTIAN, "Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is:

"After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are

dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?"

~ John 6:1-60 ~

how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world! nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

"1. Heathens, for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there were no ways for them to come at them, but by becoming circumcised, they say to their companions: 'If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs be ours?' Their daughters and their cattle were that which they sought to obtain; and their religion the stalking-horse they made use of to come at them. Read the whole story.

"And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us."

~ Genesis 34:20-23 ~

"2. The hypocritical Pharisees were also of this religion; long prayers were their pretence, but to get widows' houses were their intent; and greater damnation from God was their judgment.

"Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation."

~ Luke 20:46, 47 ~

"3. Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

"4. Simon the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith and his sentence from Peter's mouth was according.

"Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

~ Acts 8:19-22 ~

"5. Neither will it out of my mind, but that the man that takes up religion for the world will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question more affirmatively, as I perceive you have done, and to accept as authentic such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works."

Then they stood staring one upon another, but had not wherewith to answer CHRISTIAN. HOPEFUL also approved of the soundness of CHRISTIAN'S answer; so there was a great silence among them. Mr. BY-ENDS and his company also staggered, and kept behind, that CHRISTIAN and HOPEFUL might outgo them. Then said CHRISTIAN to his fellow, "If these men cannot stand before the sentence of men, what will they do with the sentence of God? and if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?"

Demas

Then CHRISTIAN and HOPEFUL, outwent them again, and went till they came at a delicate plain, called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain was a little hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

Then I saw in my dream, that a little off the road, over against the silver mine, stood DEMAS (gentleman-like), to call to passengers to come and see; who said to CHRISTIAN and his fellow, "Ho, turn aside hither, and I will show you a thing."

Chr. What thing is so deserving as to turn us out of the way to see it?

Demas. Here is a silver mine, and some digging in it for treasure; if you will come, with a little pain you may richly provide for yourselves.

Hope. Then said HOPEFUL, "Let us go and see."

Chr. "Not I," said CHRISTIAN; "I have heard of this place before now and how many have there been slain; and besides, that treasure is a snare to those that seek it, for it hinders them in their pilgrimage." Then CHRISTIAN called to DEMAS, saying, "Is not the place dangerous? hath it not hindered many in their pilgrimage?"

"For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place. Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices."

~ Hosea 4:16-19 ~

Demas. "Not very dangerous; except to those that are careless;" but withal, he blushed as he spake.

Chr. Then said CHRISTIAN to HOPEFUL, "Let us not stir a step, but still keep on our way."

Hope. I will warrant you, when BY-ENDS comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his principles lead him that way; and a hundred to one but he dies there.

Demas. Then DEMAS called again, saying, "But will you not come over and see?"

Chr. Then CHRISTIAN roundly answered, saying, "DEMAS, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside by one of his Majesty's judges; and why seekest thou to bring us into the like condemnation?"

"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia."

~ 2 Timothy 4:10 ~

Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him."

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said Christian, "What is thy name? is it not the same by the which I have called thee?"

Demas. Yes, my name is DEMAS; I am the son of Abraham.

Chr. I know you; Gehazi was your great-grandfather, and Judas your father, and you have trod their steps. It is but a devilish prank that thou usest: thy father was hanged for a traitor; and thou deservest no better reward.

"But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him."

~ 2 Kings 5:20 ~

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

~ Matthew 26:14, 15 ~

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

~ Matthew 27:1-5 ~

Assure thyself, that when we come to the King, we will tell him of this thy behaviour.

Thus they went their way.

By this time BY-ENDS and his companions were come again within sight; and they at the first beck went over to DEMAS. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang CHRISTIAN:

"BY-ENDS and SILVER-DEMAS doth agree;  
One calls, the other runs, that he may be  
A sharer in his lucre: so these two  
Take up in this world, and no farther go."

Remember Lot's Wife

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar.

Here, therefore, they stood looking and looking upon it; but could not for a time tell what they should make thereof. At last, HOPEFUL espied written above upon the head thereof a writing in an unusual hand; but he, being no scholar, called to CHRISTIAN (for he was learned) to see if he could pick out the meaning; so he came and after a little laying of letters together, he found the same to be this, "REMEMBER LOT'S WIFE!" So he read it to his fellow; after which, they both concluded that that was the pillar of salt into which Lot's wife was turned for her looking back with a covetous heart when she was going from Sodom for safety,

"But his wife looked back from behind him, and she became a pillar of salt."  
~ Genesis 19:26 ~

which sudden and amazing sight gave them occasion of this discourse.

Chr. Ah, my brother, this is a seasonable sight; it came opportunely to us after the invitation which DEMAS gave us to come over to view the hill Lucre; and had we gone over as he desired us, and as thou wast inclining to do, my brother, we had, for aught I know, been made ourselves like this woman, a spectacle for those that shall come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference 'twixt her sin and mine? she only looked back, and I had a desire to go and see. Let grace be adored; and let me be ashamed that ever such a thing should be in mine heart!

Chr. Let us take notice of what we see here, for our help for time to come. This woman escaped one judgment, for she fell not by the destruction of Sodom; yet she was destroyed by another--as we see, she is turned into a pillar of salt.

Hope. True; and she may be to us both caution and example: caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution. So Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware:

"And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign."

~ Numbers 26:9, 10 ~

but above all, I muse at one thing, to wit, how DEMAS and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after (for we read not that she stepped one foot out of the way) was turned into a pillar of salt; especially since the judgment which

overtook her did make her an example within sight of where they are; for they cannot choose but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argues that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that they were sinners exceedingly,

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar."  
~ Genesis 13:10 ~

"But the men of Sodom were wicked and sinners before the LORD exceedingly."  
~ Genesis 13:13 ~

because they were sinners "before the Lord," --that is, in his eyesight; and notwithstanding the kindness that he had showed them, for the land of Sodom was now like the Garden of Eden heretofore. This, therefore, provoked him the more to jealousy; and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest judgments.

Hope. Doubtless thou hast said the truth: but what a mercy is it that neither thou, but especially I, am not made myself this example! this ministers occasion to us to thank God; to fear before him; and always to "remember Lot's wife."

## Respite

I saw then that they went on their way to a pleasant river, which David the king called "the River of God;" but John, "the River of the water of life".

"Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it."  
~ Psalm 65:9 ~

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."  
~ Revelation 22:1, 2 ~

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

~ Ezekiel 47:1-12 ~

Now their way lay just upon the bank of the river: here, therefore, CHRISTIAN and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits: besides, on the banks of this river, on either side, were green trees, that bore all manner of fruit; and the leaves of the trees were good for medicine; with the fruit of these trees they were also much delighted; and the leaves they ate to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautiful with lilies; and it was green all the year long. In this meadow they lay down and slept; for here they might lie down safely.

"The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

~ Psalm 23:1-3 ~

"And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant."

~ Isaiah 14:30 ~

When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river; and then lay down again to sleep. Thus they did several days and nights. Then they sang:

"Behold ye how these crystal streams do glide,  
To comfort pilgrims, by the highway side;  
The meadows green, besides their fragrant smell,  
Yield dainties for them: and he that can tell  
What pleasant fruit, yea, leaves, these trees do yield,  
Will soon sell all, that he may buy this field."

So when they were disposed to go on--for they were not, as yet, at their journey's end--they ate and drank, and departed.

### By-Path Meadow

Now I beheld in my dream, that they had not journeyed far but the river and the way for a time parted. At which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels; so the souls of the pilgrims were much discouraged because of the way:

"And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way."

~ Numbers 21:4 ~

wherefore, still as they went on, they wished for a better way. Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called "By-path Meadow." Then said CHRISTIAN to his fellow, "If this meadow lies along by our wayside, let us go over into it." Then he went to the stile to see; and behold a path lay along by the way on the other side of the fence. "'Tis according to my wish," said CHRISTIAN; "here is the easiest going; come, good HOPEFUL, and let us go over."

Hope. But how if this path should lead us out of the way?

Chr. "That's not like," said the other; "look, doth it not go along by the wayside?" So HOPEFUL, being persuaded by his fellow, went after him over the stile. When they were going over, and were got into the path, they found it very easy for their feet; and withal, they looking before them, espied a man walking as they did (and his name was VAIN-CONFIDENCE.); so they called after him, and asked him whither that way led? He said, "To the Celestial Gate." "Look," said CHRISTIAN, "did not I tell you so? By this you may see we are right." So they followed; and he went before them. But behold, the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

He therefore that went before (VAIN-CONFIDENCE by name), not seeing the way before him, fell into a deep pit,

"For the leaders of this people cause them to err; and they that are led of them are destroyed."

~ Isaiah 9:16 ~

which was on purpose there made by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Now CHRISTIAN and his fellow heard him fall. So they called, to know the matter; but there was none to answer--only they heard a groaning. Then said HOPEFUL, "Where are we now?" Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a dreadful manner; and the water rose suddenly.

Then HOPEFUL groaned in himself, saying, "Oh that I had kept on my way!"

Chr. Who could have thought that this path should have led us out of the way!

Hope. I was afraid of it at the very first; and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

Chr. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger. Pray, my brother, forgive me; I did not do it of an evil intent.

Hope. Be comforted, my brother, for I forgive thee; and believe, too, that this shall be for our good.

Chr. I am glad I have with me a merciful brother. But we must not stand thus; let us try to go back again.

Hope. But, good brother, let me go before.

Chr. No, if you please, let me go first; that if there be any danger, I may be first therein: because by my means we are both gone out of the way.

Hope. "No," said HOPEFUL, "you shall not go first; for your mind being troubled, may lead you out of the way again." Then, for their encouragement, they heard the voice of one saying, "Set thine heart toward the highway, even the way that thou wentest; turn again".

"Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities."

~ Jeremiah 31:21 ~

But by this time the waters were greatly risen; by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

### Giant Despair

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a castle, called "Doubting Castle," the owner whereof was GIANT DESPAIR, and it was in his grounds they were now sleeping; wherefore, he getting up in the morning early, and walking up and down in his fields, caught CHRISTIAN and HOPEFUL asleep in his grounds. Then, with a grim and surly voice, he bade them awake; and asked them whence they were, and what they did in his grounds. They told him they were pilgrims; and that they had lost their way.

Giant Despair. Then said the Giant, "You have this night trespassed on me, by trampling in and lying on my grounds; and therefore you must go along with me." So they were forced to go, because he was stronger than they. They also had but little to say; for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirit of these two men.

"Lover and friend hast thou put far from me, and mine acquaintance into darkness."

~ Psalm 88:18 ~

Here then they lay, from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or any light, or any to ask how they did. They were, therefore, here in evil case; and were far from friends and acquaintance. Now in this place CHRISTIAN had double sorrow; because 't was through his unadvised counsel that they were brought into this distress.

Now Giant DESPAIR had a wife, and her name was DIFFIDENCE; so when he was gone to bed, he told his wife what he had done, to wit, that he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were; whence they came; and whither they were bound: and he told her. Then she counselled him, that when he arose in the morning he should beat them without any mercy: so when he arose, he gets him a grievous crab tree cudgel, and goes down into the dungeon to them, and there first falls to raving of them as if they were dogs, although they gave him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress; so all that day they spent the time in nothing but sighs and bitter lamentations. The next night, she talking with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away with themselves. So when morning was come, he goes to them in a surly manner, as before; and perceiving them to be very sore with the stripes that he had given them the day before, he told them that since they were never like to come out of that place, their only way would be, forthwith to make an end of themselves, either with knife, halter, or poison: "For why," said he, "should you choose life, seeing it is attended with so much bitterness?" But they desired him to let them go; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits; for he sometimes in sunshine weather fell into fits, and lost (for a time) the use of his hand; wherefore he withdrew, and left them (as before) to consider what to do. Then did the prisoners consult between themselves, whether 't was best to take his counsel or not: and thus they began to discourse.

Chr. "Brother," said CHRISTIAN, "what shall we do? the life that we now live is miserable: for my part I know not whether is best--to live thus, or to die out of hand. 'My soul chooses strangling rather than life';

"So that my soul chooseth strangling, and death rather than my life."  
~ Job 7:15 ~

and the grave is more easy for me than this dungeon. Shall we be ruled by the Giant?"

Hope. Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide; but yet let us consider, the Lord of the country to which we are going hath said, "Thou shalt do no murder," no, not to another man's person. Much more, then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? "for no murderer hath eternal life." And let us consider again, that all the law is not in the hand of Giant DESPAIR; others, so far as I can understand, have been taken by him as well as we, and yet have

escaped out of his hand: who knows but that God who made the world may cause that Giant DESPAIR may die that, at some time or other, he may forget to lock us in?--or, but he may in a short time have another of his fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but however, my brother, let us be patient, and endure awhile; the time may come that may give us a happy release; but let us not be our own murderers.

With these words HOPEFUL at present did moderate the mind of his brother; so they continued together (in the dark) that day, in their sad and doleful condition.

Well, towards evening, the Giant went down into the dungeon again, to see if his prisoners had taken his counsel. But when he came there, he found them alive; and truly, alive was all: for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly; and I think that CHRISTIAN fell into a swoon; but coming a little to himself again, they renewed their discourse about the Giant's counsel, and whether yet they had best to take it or not. Now CHRISTIAN again seemed to be for doing it; but HOPEFUL made his second reply, as follows:

Hope. "My brother," said he, "rememberest thou not how valiant thou hast been heretofore? APOLLYON could not crush thee; nor could all that thou didst hear, or see, or feel, in the Valley of the Shadow of Death. What hardship, terror, and amazement, hast thou already gone through--and art thou now nothing but fear? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art! Also, this Giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth; and with thee I mourn without the light: but let us exercise a little more patience. Remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us--at least to avoid the shame that becomes not a Christian to be found in--bear up with patience as well as we can."

Now night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners; and if they had taken his counsel? To which he replied, "They are sturdy rogues; they choose rather to bear all hardship than to make away with themselves." Then said she, "Take them into the castle yard tomorrow, and show them the bones and skulls of those that thou hast already dispatched; and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them."

So when the morning was come, the Giant went to them again, and took them into the castle yard, and showed them as his wife had bidden him. "These," said he, "were pilgrims as you are, once, and they trespassed' in my grounds, as you have done; and when I thought fit, I tore them in pieces; and so within ten days I

will do to you: go, get you down to your den again!" And with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now when night was come, and when Mrs. DIFFIDENCE, and her husband the Giant, were got to bed, they began to renew the discourse of their prisoners; and withal the old Giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied: "I fear," said she, "that they live in hope that some will come to relieve them; or that they have picklocks about them; by the means of which they hope to escape." "And sayest thou so, my dear?" said the Giant; "I will therefore search them in the morning."

Well, on Saturday, about midnight the pilgrims began to pray; and continued in prayer till almost break of day.

Now a little before it was day, good CHRISTIAN, as one half amazed, break out in this passionate speech: "What a fool," quoth he, "am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise; that will, I am persuaded, open any lock in Doubting Castle." Then said HOPEFUL, "That's good news; good brother, pluck it out of thy bosom, and try."

Then CHRISTIAN pulled it out of his bosom, and began to try at the dungeon door; whose bolt (as he turned the key) gave back, and the door flew open with ease: and CHRISTIAN and HOPEFUL both came out. Then he went to the outward door that led into the castle yard; and with his key opened that door also. After, he went to the iron gate, for that must be opened too; but that lock went exceedingly hard: yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate, as it opened, made such a creaking, that it waked Giant DESPAIR: who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the king's highway again; and so were safe, because they were out of his jurisdiction.

Now when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant DESPAIR. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence: "Over this stile is the way to Doubting Castle; which is kept by Giant DESPAIR, who despises the King of the Celestial Country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after, read what was written, and escaped the danger. This done, they sang as follows:

"Out of the way we went; and then we found  
What 't was to tread upon forbidden ground:  
And let them that come after have a care,  
Lest heedlessness makes them, as we to fare;  
Lest they, for trespassing, his prisoners are,  
Whose castle's 'Doubting' and whose name's DESPAIR."

## The Delectable Mountains

They went, then, till they came to the "Delectable Mountains," which mountains belong to the Lord of that hill of whom we have spoken before. So they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank, and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains shepherds feeding their flocks; and they stood by the highway side. The pilgrims therefore went to them; and, leaning upon their staves (as is common with weary pilgrims when they stand to talk with any by the way), they asked, "Whose delectable mountains are these? and whose be the sheep that feed upon them?"

Shepherds. These mountains are Immanuel's Land, and they are within sight of his City; and the sheep also are his, and he laid down his life for them.

"I am the good shepherd: the good shepherd giveth his life for the sheep."  
~ John 10:11 ~

Chr. Is this the way to the Celestial City?

Shepherds. You are just in your way.

Chr. How far is it thither?

Shepherds. Too far for any but those that shall get thither indeed.

Chr. Is the way safe, or dangerous?

Shepherds. Safe for those for whom it is to be safe; but transgressors shall fall therein.

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein."  
~ Hosea 14:9 ~

Chr. Is there in this place any relief for pilgrims that are weary and faint in the way?

Shepherds. The Lord of these mountains hath given us a charge, not to be forgetful to entertain strangers;

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."  
~ Hebrews 13:1, 2 ~

therefore the good of the place is even before you.

I saw also in my dream, that when the shepherds perceived that they were wayfaring men, they also put questions to them (to which they made answer as in other places); as, "Whence came you?" and "How got you into the way?" and, "By what means have you so persevered therein? For but few of them that begin to come hither do show their face on these mountains." But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them; and said, "Welcome to the Delectable Mountains!"

The shepherds, I say--whose names were, KNOWLEDGE, EXPERIENCE, WATCHFUL, and SINCERE--took them by the hand, and had them to their tents, and made them partake of that which was ready at present. They said, moreover, "We would that you should stay here awhile, to be acquainted with us; and yet more to solace yourselves with the good of these Delectable Mountains." They then told them that they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the shepherds called up CHRISTIAN and HOPEFUL, to walk with them upon the mountains. So they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the shepherds one to another, "Shall we show these pilgrims some wonders?" So when they had concluded to do it, they had them first to the top of a hill called "Error," which was very steep on the furthest side; and bade them look down to the bottom. So CHRISTIAN and HOPEFUL looked down; and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said CHRISTIAN, "What meaneth this?" The shepherds answered, "Have you not heard of them that were made to err, by hearkening to HYMENEUS and PHILETUS as concerning the faith of the resurrection of the body?"

"And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."  
~ 2 Timothy 2:17, 18 ~

They answered, "Yes." Then said the shepherds, "Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied (as you see), for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain."

Then I saw that they had them to the top of another mountain--and the name of that is "Caution"--and bade them look afar off. Which when they did, they perceived, as they thought, several men walking up and down among the tombs that were there. And they perceived that the men were blind; because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said CHRISTIAN, "What means this?"

The shepherds then answered, "Did you not see, a little below these mountains, a stile that led into a meadow on the left hand. "From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant DESPAIR; and these men--(pointing to them among the tombs)--came once on pilgrimage as you do now, even till they came to that same stile. And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant DESPAIR, and cast into Doubting Castle; where, after they had awhile been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled: "He that wanders out of the way of understanding, shall remain in the congregation of the dead".

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

~ Proverbs 21:16 ~

Then CHRISTIAN and HOPEFUL looked one upon another, with tears gushing out; but yet said nothing to the shepherds.

Then I saw in my dream that the shepherds had them to another place, in a bottom, where was a door in the side of a hill; and they opened the door, and bade them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said CHRISTIAN, "What means this?" The shepherds told them, saying, "This is a byway to hell, a way that hypocrites go in at: namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such as blaspheme the Gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira, his wife."

Hope. Then said HOPEFUL to the shepherds, "I perceive that these had on them, even everyone, a show of pilgrimage, as we have now; had they not?"

Shep. Yes, and held it a long time too.

Hope. How far might they go on pilgrimage in their day, since they, notwithstanding, were thus miserably cast away?

Shep. Some farther, and some not so far as these mountains.

Then said the pilgrims one to another, "We had need to cry to the strong for strength."

Shep. Aye, and you will have need to use it when you have it, too.

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, "Let us here show to the pilgrims the gates of

the Celestial City, if they have skill to look through our perspective glass." The pilgrims then lovingly accepted the motion: so they had them to the top of a high hill, called "Clear," and gave them their glass to look. Then they essayed to look; but the remembrance of that last thing that the shepherds had showed them made their hands shake, by means of which impediment, they could not look steadily through the glass: yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang this song:

"Thus by the shepherds secrets are revealed,  
Which from all other men are kept concealed:  
Come to the shepherds, then, if you would see  
Things deep, things hid, and that mysterious be."

When they were about to depart, one of the shepherds gave them a note of the way; another of them bade them beware of the flatterer; the third bade them take heed that they sleep not upon the enchanted ground; and the fourth bade them Godspeed. So I awoke from my dream.

### Ignorance From Conceit

And I slept, and dreamed again; and saw the same two pilgrims going down the mountains, along the high way towards the City. Now, a little below these mountains, on the left hand, lies the country of "Conceit"; from which country there comes into the way in which the pilgrims walked a little crooked lane. Here, therefore, they met with a very brisk lad, that came out of that country; and his name was IGNORANCE. So CHRISTIAN asked him, "From what part he came? and whither he was going?"

Ignorance. Sir, I was born in the country that lies off there, a little on the left hand; and I am going to the Celestial City.

Chr. But how do you think to get in at the gate; for you may find some difficulty there?

Ign. "As other good people do," said he.

Chr. But what have you to show at that gate that may cause that the gate should be opened to you?

Ign. I know my Lord's will, and I have led a good life: I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

Chr. But thou camest not in at the wicket gate that is at the head of this way; thou camest in hither through that same crooked lane: and therefore I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have

laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the City.

Ign. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or not, since we have, as you see, a fine pleasant green lane, that comes down from our country the next way into it.

When CHRISTIAN saw that the man was wise in his own conceit, he said to HOPEFUL whisperingly, "There is more hope of a fool than of him".

"Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

~ Proverbs 26:12 ~

And said, moreover, "When he that is a fool walks by the way, his wisdom fails him; and he saith to everyone that he is a fool.

"Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool."

~ Ecclesiastes 10:3 ~

What! shall we talk further with him? or outgo him at present, and so leave him to think of what he hath heard already; and then stop again for him afterwards, and see if by degrees we can do any good by him?" Then said HOPEFUL:

"Let IGNORANCE a little while now muse  
On what is said; and let him not refuse  
Good counsel to embrace, lest he remain  
Still ignorant of what's the chiefest gain.  
God saith 'Those that no understanding have  
(Although he made them) them he will not save.'"

Hope. He further added, "It is not good, I think, to say all to him at once; let us pass him by if you will, and talk to him anon, even as he is able to bear it."

So they both went on; and IGNORANCE he came after. Now when they had passed him a little way, they entered into a very dark lane; where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw in the side of the hill.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

~ Matthew 12:45 ~

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

~ Proverbs 5:22 ~

Now good CHRISTIAN began to tremble, and so did HOPEFUL his companion; yet as the devils led away the man, CHRISTIAN looked to see if he knew him, and he thought it might be one TURN-A-WAY, that dwelt in the town of Apostasy. But he did not perfectly see his face, for he did hang his head like a thief that is found; but being gone past, HOPEFUL looked after him, and espied on his back a paper with this inscription, "Wanton professor, and damnable apostate."

### The Story of Little-Faith

Then said CHRISTIAN to his fellow, "Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was LITTLE-FAITH; but a good man, and he dwelt in the town of Sincere. The thing was this: at the entering in of this passage, there comes down from Broadway gate a lane called Deadman's Lane; so called because of the murders that are commonly done there. And this LITTLE-FAITH going on pilgrimage, as we do now, chanced to sit down there, and slept. Now there happened, at that time, to come down the lane from Broadway gate three sturdy rogues, and their names were FAINT-HEART, MISTRUST, and GUILT (three brothers); and they, espying LITTLE-FAITH where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his journey; so they came all up to him, and, with threatening language, bade him stand. At this, LITTLE-FAITH looked as white as a clout; and had neither power to fight nor fly. Then said FAINT-HEART, 'Deliver thy purse;' but he making no haste to do it (for he was loth to lose his money), MISTRUST ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, 'Thieves! thieves!' With that, GUILT, with a great club that was in his hand, struck LITTLE-FAITH on the head, and with that blow felled him flat to the ground; where he lay bleeding, as one that would bleed to death. All this while the thieves stood by; but at last, they hearing that some were upon the road, and fearing lest it should be one GREAT-GRACE, that dwells in the city of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after awhile, LITTLE-FAITH came to himself; and getting up, made shift to scabble on his way. This was the story."

Hope. But did they take from him all that ever he had?

Chr. No; the place where his jewels were they never ransacked, so those he kept still; but, as I was told, the good man was much afflicted for his loss, for the thieves got most of his spending money. That which they got not (as I said) were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end;

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

~ 1 Peter 4:18 ~

nay (if I was not misinformed), he was forced to beg as he went, to keep himself alive (for his jewels he might not sell). But beg, and do what he could, he went (as we say) "with many a hungry belly" the most part of the rest of the way.

Hope. But is it not a wonder they got not from him his certificate by which he was to receive his admittance at the Celestial Gate?

Chr. 'T is a wonder but they got not that, though they missed it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide anything: so 't was more by good providence than by his endeavour that they missed of that good thing.

"That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

~ 2 Timothy 1:14 ~

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:"

~ 2 Peter 2:9 ~

Hope. But it must be a comfort to him that they got not his jewels from him.

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story, said, That he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away of his money: indeed, he forgot it a great part of the rest of the journey. And besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him; and those thoughts would swallow up all.

Hope. Alas, poor man, this could not but be a great grief unto him.

Chr. Grief! Aye, a grief indeed; would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter complaints. Telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. But 'tis a wonder that his necessities did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

Chr. Thou talkest like one upon whose head is the shell to this very day; for what should he pawn them? or to whom should he sell them? In all that country where he was robbed his jewels were not accounted of, nor did he want that relief which could from thence be administered to him; besides, had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villainy of ten thousand thieves.

Hope. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage; and that birthright was his greatest jewel:

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

~ Hebrew 12:16 ~

and if he, why might not LITTLE-FAITH do so too?

Chr. Esau did sell his birthright indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that knave did. But you must put a difference betwixt Esau and LITTLE-FAITH; and also betwixt their estates. Esau's birthright was typical; but LITTLE-FAITH'S jewels were not so. Esau's belly was his god; but LITTLE-FAITH'S belly was not so.

"And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?"

~ Genesis 25:32 ~

Esau's want lay in his fleshly appetite; LITTLE-FAITH'S did not so. Besides, Esau could see not further than to the fulfilling of his lusts: "For I am at the point to die," said he; "and what good will this birthright do me?" But LITTLE-FAITH, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright. You read not anywhere that Esau had faith, no, not so much as a little: therefore no marvel, if where the flesh only bears sway (as it will in the man where no faith is to resist), if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such as it is with the ass, who in her occasion cannot be turned away.

"A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her."

~ Jeremiah 2:24 ~

When their minds are set upon their lusts, they will have them, whatever they cost. But LITTLE-FAITH was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual, and from above: therefore, to

what end should he that is of such a temper sell his jewels (had there been any that would have bought them), to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtledove to live upon carrion, like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in trodden paths with the shell upon their heads; but pass by that and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But, CHRISTIAN, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did at the noise of one that was coming on the road? Why did not LITTLE-FAITH pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Chr. That they are cowards, many have said; but few have found it so in the time of trial. As for a great heart, LITTLE-FAITH had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And, verily, since this is the height of thy stomach now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again--they are but journeymen-thieves, they serve under the king of the bottomless pit; who, if need be, will come in to their aid himself, and his voice is as the roaring of a lion.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"

1 Peter 5:8 ~

I myself have been engaged as this LITTLE-FAITH was; and I found it a terrible thing. These three villains set upon me; and I beginning like a Christian to resist, they gave but a call, and in came their master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Aye, and yet though I was so harnessed, I found it hard work to quit myself like a man; no man can tell what in that combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one GREAT-GRACE was in the way.

Chr. True, they have often fled, both they and their master, when GREAT-GRACE hath but appeared; and no marvel, for he is the King's champion: but I trow, you will put some difference between LITTLE-FAITH and the King's champion; all the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did? or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little: this man was one of the weak; and therefore he went to the wall.

Hope. I would it had been GREAT-GRACE for their sakes.

Chr. If it had been he, he might have had his hands full: for I must tell you, that though GREAT-GRACE is excellent good at his weapons, and has done--and can do, so long as he keeps them at sword's point--well enough with them; yet if they get within him, even FAINT-HEART, MISTRUST, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know--what can he do?

Whoso looks well upon GREAT-GRACE'S face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the combat), "We despaired even of life." How did these sturdy rogues and their fellows make David groan, moan, and roar? Yea, Heman and Hezekiah too, though champions in their day, were forced to bestir them when by these assaulted; and yet, that notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but, though some do say of him that he is the Prince of the Apostles, they handled him so that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them. And of him it is said, "The sword of him that lays at him cannot hold: the spear, the dart, nor the habergeon. He esteems iron as straw, and brass as rotten wood. The arrow cannot make him flee; slingstones are turned with him into stubble. Darts are counted as stubble; he laughs at the shaking of a spear".

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~ Job 41:26-29 ~

What can a man do in this case? 'Tis true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things. For "his neck is clothed with thunder; he will not be afraid as the grasshopper; the glory of his nostrils is terrible. He paws in the valley, rejoices in his strength, and goes out to meet the armed men. He mocks at fear, and is not affrighted, neither turns back from the sword. The quiver rattles against him; the glittering spear, and the

shield. He swallows the ground with fierceness and rage; neither believes he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smells the battle afar off, the thundering of the captains, and the shouting".

"Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting."

~ Job 39:19-25 ~

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled; nor be tickled at the thoughts of our own manhood, for such commonly come by the worst when tried. Witness Peter, of whom I made mention before. He would swagger, aye, he would: he would, as his vain mind prompted him to say, do better, and stand more for his Master, than all men; but who was so foiled and run down by these villains as he?

When, therefore, we hear that such robberies are done on the king's highway, two things become us to do; first, to go out harnessed, and to be sure to take a shield with us; for it was for want of that, that he that laid so lustily at Leviathan, could not make him yield. For, indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked".

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

~ Ephesians 6:16 ~

'Tis good also that we desire of the King a convoy, yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God.

"And he said unto him, If thy presence go not with me, carry us not up hence."

~ Exodus 33:15 ~

Oh, my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? but without him, the proud helpers fall under the slain.

"I laid me down and slept; I awaked; for the LORD sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round

about. Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah."

~ Psalm 3:5-8 ~

"The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."

~ Psalm 27:1-3 ~

"Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still."

~ Isaiah 10:4 ~

I, for my part, have been in the fray before now; and though (through the goodness of him that is best) I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear hath not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine.

Then sang Christian:

"Poor LITTLE-FAITH! hast been among the thieves?  
Wast robbed? Remember this: whoso believes,  
And gets more faith, shall then a victor be  
Over ten thousand, else scarce over three."

The Flatterer

So they went on, and IGNORANCE followed. They went then till they came to a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man, black of flesh, but covered with a very light robe, came to them and asked them, "Why they stood there?" They answered, "They were going to the Celestial City, but knew not which of these ways to take." "Follow me!" said the man; "it is thither that I am going." So they followed him in the way that but now came into the road, which by degrees turned and turned them so from the city that they desired to go to, that in a little time their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they

knew not what to do; and with that the white robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time; for they could not get themselves out.

Chr. Then said CHRISTIAN to his fellow, "Now do I see myself in an error. Did not the shepherds bid us beware of the flatterers? As is the saying of the wise man, so we have found it this day: 'A man that flatters his neighbour spreads a net for his feet'".

"A man that flattereth his neighbour spreadeth a net for his feet."  
~ Proverbs 29:5 ~

Hope. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for, saith he, "Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer."

"Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer."  
~ Psalms 17:4 ~

Thus they lay bewailing themselves in the net. At last they espied a shining one coming towards them, with a whip of small cord in his hand.

When he was come to the place where they were, he asked them whence they came? and what they did there? They told him, "That they were poor pilgrims going to Zion; but were led out of their way by a black man clothed in white, who bid us," said they, "follow him; for he was going thither too." Then said he with the whip, "It is FLATTERER, a false apostle, that hath transformed himself into an angel of light".

"A man that flattereth his neighbour spreadeth a net for his feet."  
~ Proverbs 29:5 ~

"And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits."  
~ Daniel 11:32 ~

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light."  
~ 2 Corinthians 11:13, 14 ~

So he rent the net, and let the men out Then said he to them, "Follow me, that I may set you in your way again." So he led them back to the way which they had

left to follow the Flatterer. Then he asked them, saying, "Where did you lie the last night?" They said, "with the shepherds upon the Delectable Mountains." He asked them then, "If they had not of those shepherds a note of direction for the way?" They answered, "Yes." "But did you," said he, "when you were at a stand, pluck out and read your note?" They answered, "No." He asked them why? They said they forgot. He asked, moreover, "If the shepherds did not bid them beware of the Flatterer?" They answered, "Yes; but we did not imagine," said they, "that this fine spoken man had been he".

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."  
~ Romans 16:18 ~

Then I saw in my dream that he commanded them to lie down;

"And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number."  
~ Deuteronomy 25:2 ~

which when they did, he chastised them sore to teach them the good way wherein they should walk.

"When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance."  
~ 2 Chronicles 6:26, 27 ~

And as he chastised them, he said "As many as I love, I rebuke and chasten; be zealous therefore, and repent".

"As many as I love, I rebuke and chasten: be zealous therefore, and repent."  
~ Revelation 3:19 ~

This done, he bade them go on their way, and take good heed to the other directions of the shepherds. So they thanked him for all his kindness; and went softly along the right way, singing:

"Come hither, you that walk along the way;  
See how the pilgrims fare that go astray!  
They caught are in an entangling net,  
'Cause they good counsel lightly did forget.

'Tis true they rescued were; but yet you see  
They're scourged to boot. Let this your caution be!"

Atheist

Now after awhile, they perceived afar off one coming softly and alone, all along the highway, to meet them. Then said CHRISTIAN to his fellow, "Yonder is a man with his back toward Zion; and he is coming to meet us."

Hope. I see him; let us take heed to ourselves now, lest he should prove a flatterer also.

So he drew nearer and nearer; and at last came up unto them. His name was ATHEIST; and he asked them whither they were going?

Chr. We are going to the Mount Zion.

Then ATHEIST fell into a very great laughter.

Chr. What is the meaning of your laughter?

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and yet are like to have nothing but your travel for your pains.

Chr. Why, man; do you think we shall not be received?

Ath. Received! There is no such place as you dream of in all this world.

Chr. But there is in the world to come.

Ath. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see; and have been seeking this city these twenty years, but find no more of it than I did the first day I set out.

"Behold, they say unto me, Where is the word of the LORD? let it come now."  
~ Jeremiah 17:15 ~

"The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city."  
~ Ecclesiastes 10:15 ~

Chr. We have both heard and believe that there is such a place to be found.

Ath. Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you), I am going back again, and will seek to refresh

myself with the things that I then cast away for hopes of that which I now see is not.

Chr. Then said CHRISTIAN to HOPEFUL, his fellow, "Is it true which this man hath said?"

Hope. "Take heed, he is one of the flatterers; remember what it hath cost us once already for our hearkening to such kind of fellows. What! no Mount Zion! did we not see from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith? Let us go on," said HOPEFUL; "lest the man with the whip overtake us again. You should have taught me that lesson, which I will round you in the ears withal: 'Cease, my son, to hear the instruction that causes to err from the words of knowledge.' I say, my brother, cease to hear him, and let us believe to the saving of the soul".

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge."

~ Proverbs 19:27 ~

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

~ Hebrews 10:39 ~

Chr. My brother, I did not put the question to thee, for that I doubted of the truth of our belief myself; but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world: let thee and I go on, knowing that we have belief of the truth, and "no lie is of the truth".

"I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

~ 1 John 2:21 ~

Hope. Now do I rejoice in hope of the glory of God!

So they turned away from the man; and he, laughing at them, went his way.

### The Enchanted Ground

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here HOPEFUL began to be very dull and heavy of sleep; wherefore he said unto CHRISTIAN, "I do now begin to grow so drowsy, that I can scarcely hold up mine eyes; let us lie down here and take one nap."

Chr. "By no means," said the other; "lest sleeping, we never awake more."

Hope. Why, my brother, sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember that one of the shepherds bade us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.

"Therefore let us not sleep, as do others; but let us watch and be sober."  
~ 1 Thessalonians 5:6 ~

Hope. I acknowledge myself in a fault; and had I been here alone, I had, by sleeping, run the danger of death. I see it is true that the wise man saith, "Two are better than one".

"Two are better than one; because they have a good reward for their labour."  
~ Ecclesiastes 4:9 ~

Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Chr. "Now," then said CHRISTIAN, "to prevent drowsiness in this place, let us fall into good discourse."

Hope. "With all my heart," said the other.

Chr. Where shall we begin?

Hope. Where God began with us. But do you begin, if you please.

Chr. I will sing you first this song.

"When saints do sleepy grow, let them come hither,  
And hear how these two pilgrims talk together;  
Yea, let them learn of them, in any wise,  
Thus to keep ope their drowsy, slumbering eyes.  
Saint's fellowship, if it be managed well,  
Keeps them awake; and that in spite of hell."

Chr. Then CHRISTIAN began, and said, "I will ask you a question. How come you to think at first of so doing as you do now?"

Hope. Do you mean, how came I at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which are seen and sold at our fair; things which, as I believe now, would have (had I continued in them still) drowned me in perdition and destruction.

Chr. What things were they?

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you--as also of beloved FAITHFUL, that was put to death for his faith and good living in Vanity Fair--that the end of these things is death; and that for these things' sake the wrath of God comes upon the children of disobedience.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

~ Romans 6:21-23 ~

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

~ Ephesians 5:6 ~

Chr. And did you presently fall under the power of this conviction?

Hope. No: I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were,--1. I was ignorant that this was the work of God upon me. I never thought that, by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh; and I was loth to leave it. 3. I could not tell how to part with mine old companions; their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me were such troublesome and such heart affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.

Chr. Then, as it seems, sometimes you got rid of your trouble.

Hope. Yes, verily; but it would come into my mind again, and then I should be as bad--nay, worse--than I was before.

Chr. Why, what was it that brought your sins to mind again?

Hope. Many things: as,--

1. If I did but meet a good man in the streets; or,
2. If I have heard any read in the Bible; or,
3. If mine head did begin to ache; or,
4. If I were told that some of my neighbours were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others.
8. But especially, when I thought of myself, that I must quickly come to Judgment.

Chr. And could you at any time with ease get off the guilt of sin, when by any of these ways it came upon you?

Hope. No, not latterly; for then they got faster hold of my conscience. And then, if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me.

Chr. And how did you do then?

Hope. I thought I must endeavour to mend my life; or else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from, not only my sins, but sinful company too; and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, and so on. These things I did, with many others too much here to relate.

Chr. And did you think yourself well then?

Hope. Yes, for awhile; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me, especially such sayings as these: "All our righteousnesses are as filthy rags." "By the works of the law shall no flesh be justified." "When you have done all things, say, We are unprofitable:"

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

~ Isaiah 64:6 ~

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by

the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

~ Galations 2:16 ~

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

~ Luke 17:10 ~

with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are yet unprofitable: then 'tis but a folly to think of heaven by the law. I further thought thus: If a man runs 100 pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet if his old debt stands still in the book uncrossed, for that the shopkeeper may sue him, and cast him into prison till he shall pay the debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself: I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, but how shall I be freed from the damnation that I have brought myself in danger of by my former transgressions?

Chr. A very good application; but pray go on.

Hope. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, till I brake my mind to FAITHFUL; for he and I were well acquainted: and he told me, "That unless I could obtain the righteousness of a Man that never had sinned, neither mine own nor all the righteousness of the world could save me."

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see my own

infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

Chr. And did you ask him what man this was, and how you must be justified by him?

Hope. Yes; and he told me it was the Lord Jesus, that dwells on the right hand of the Most High

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

~ Hebrews 10:11-18 ~

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of

faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him;"  
~ Romans 4:1-23 ~

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell;

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;"

~ Colossians 1:9-23 ~

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:"

~ 1 Peter 1:3-6 ~

"And thus," said he, "you must be justified by him, even by trusting to what He hath done by himself in the days of his flesh, and suffered when he did hang on the tree." I asked him further, "How that Man's righteousness could be of that efficacy, to justify another before God?" And he told me, "He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them, should be imputed, if I believed on him."

Chr. And what did you do then?

Hope. I made my objections against my believing, for that I thought he was not willing to save

Chr. And what said FAITHFUL to you then?

Hope. He bade me go to him, and see. Then I said, "It was presumption;" but he said, "No; for I was invited to come".

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

~ Matthew 11:28 ~

Then he gave me a book of Jesus's inditing, to encourage me the more freely to come; and he said concerning that book, That every jot and tittle thereof stood firmer than heaven and earth.

"Heaven and earth shall pass away, but my words shall not pass away."

~ Matthew 24:35 ~

Then I asked him, what must do when I came; and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me.

"O come, let us worship and bow down: let us kneel before the LORD our maker."

~ Psalm 95:6 ~

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his

knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

~ Daniel 6:10 ~

"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."

~ Jeremiah 29:12, 13 ~

Then I asked him further, "How I must make my supplication to him?" and he said, "Go, and thou shalt find him upon a mercy seat, where he sits all the year long to give pardon and forgiveness to them that come."

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

~ Exodus 25:22 ~

"And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat."

~ Leviticus 16:2 ~

"And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him."

~ Numbers 7:89 ~

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

~ Hebrews 4:16 ~

I told him that I knew not what to say when I came; and he bid me say to this effect, "God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that Thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Saviour of the world: and moreover, that Thou art willing to bestow him upon such a poor sinner as I am (and I am a sinner indeed); Lord, take therefore this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ. Amen."

Chr. And did you do as you were bidden?

Hope. Yes; over, and over, and over.

Chr. And did the Father reveal the Son to you?

Hope. No, not at first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time either.

Chr. What did you then?

Hope. What? why I could not tell what to do.

Chr. Had you no thoughts of leaving off praying?

Hope. Yes, and a hundred times twice told.

Chr. And what was the reason you did not?

Hope. I believed that it was true which had been told me; to wit, that without the righteousness of this Christ, all the world could not save me. And therefore, thought I with myself, if I leave off, I die; and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, wait for it; because it will surely come, and will not tarry".

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."  
~ Habakkuk 2:3 ~

So I continued praying, until the Father showed me his Son.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding;

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power"  
~ Ephesians 1:18, 19 ~

and thus it was: one day I was very sad, I think sadder than at anyone time in my life, and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus looking down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

~ Acts 16:31 ~

But I replied, "Lord, I am a great, a very great sinner"; and he answered, "My grace is sufficient for thee".

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

~ 2 Corinthians 12:9 ~

Then I said, "But, Lord, what is believing?" And then I saw from that saying, "He that comes to Me shall never hunger; and he that believes on Me shall never thirst",

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

~ John 6:35 ~

that believing and coming were one: and that he that came, that is, that ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further: "But, Lord, may such a great sinner as I am be indeed accepted of Thee, and be saved by Thee?" And I heard him say, "And him that comes to Me, I will in no wise cast out".

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

~ John 6:37 ~

Then I said, "But how, Lord, must I consider of Thee in my coming to Thee, that my faith may be placed aright upon Thee?" Then he said, "Christ Jesus came into the world to save sinners".

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

~ 1 Timothy 1:15 ~

"He is the end of the law for righteousness to everyone that believeth".

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David

also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." ~ Romans 4:1-17 ~

"He died for our sins, and rose again for our justification".

"Who was delivered for our offences, and was raised again for our justification." ~ Romans 4:25 ~

"He loved us, and washed us from our sins in his own blood".

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" ~ Revelation 1:5 ~

"He is Mediator between God and us".

"For there is one God, and one mediator between God and men, the man Christ Jesus;" ~ 1 Timothy 2:5 ~

"He ever lives to make intercession for us".

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."  
~ Hebrews 7:25 ~

From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience, to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy; mine eyes full of tears; and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed; but tell me particularly what effect this had upon your spirit.

Hope. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, because he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into mine heart before now that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus. Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

Ignorance Demonstrates His Ignorance

I saw, then, in my dream, that HOPEFUL looked back and saw IGNORANCE, whom they had left behind, coming after. "Look," said he to CHRISTIAN, "how far yonder youngster loiters behind."

Chr. Aye, aye, I see him; he cares not for our company.

Hope. But I trow it would not have hurt him had he kept pace with us hitherto.

Chr. That's true; but I warrant you he thinks otherwise.

Hope. "That I think he doth; but, however, let us tarry for him." So they did.

Chr. Then CHRISTIAN said to him, "Come away, man; why do you stay so behind?"

Ign. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Chr. Then said CHRISTIAN to HOPEFUL (but softly), "Did I not tell you he cared not for our company? but however," said he, "come up and let us talk away the

time in this solitary place." Then directing his speech to IGNORANCE, he said, "Come, how do you? how stands it between God and your soul now?"

Ign. I hope well; for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. What good motions? Pray tell us.

Ign. Why, I think of God and heaven.

Chr. So do the devils and damned souls.

Ign. But I think of them, and desire them.

Chr. So do many that are never like to come there; the soul of the sluggard desires, and hath nothing.

"The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat."

~ Proverbs 13:4 ~

Ign. But I think of them, and leave all for them.

Chr. That I doubt, for leaving of all is a hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven?

Ign. My heart tells me so.

Chr. The wise man says, "He that trusts his own heart is a fool".

"He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered."

~ Proverbs 28:26 ~

Ign. This is spoken of an evil heart; but mine is a good one.

Chr. But how dost thou prove that?

Ign. It comforts me in the hopes of heaven.

Chr. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.

Ign. But my heart and life agree together; and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ign. My heart tells me so.

Chr. "Ask my fellow if I be a thief." Thy heart tells thee so! Except the Word of God bears witness in this matter, other testimony is of no value.

Ign. But is it not a good heart that has good thoughts? and is not a good life one that is according to God's commandments?

Chr. Yes, that is a good heart that hath good thoughts; and that is a good life that is according to God's commandments: but it is one thing indeed to have these, and another thing only to think so.

Ign. Pray, what count you good thoughts, and a life according to God's commandments?

Chr. There are good thoughts of divers kinds: some respecting ourselves, some God, some Christ, and some other things.

Ign. What be good thoughts respecting ourselves?

Chr. Such as agree with the Word of God.

Ign. When do our thoughts of ourselves agree with the Word of God?

Chr. When we pass the same judgment upon ourselves which the Word passes. To explain myself: the Word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." It saith also, "That every imagination of the heart of man is only evil, and that continually".

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes."  
~ Romans 3:9-18 ~

"For all have sinned, and come short of the glory of God;"  
~ Romans 3:23 ~

"And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."  
~ Genesis 6:5 ~

And again, "The imagination of man's heart is evil from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because they are according to the Word of God.

Ign. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the Word passes a judgment upon our heart, so it passes a judgment upon our ways: and when our thoughts of our hearts and ways agree with the judgment which the Word gives of both, then are both good, because agreeing thereto.

Ign. Make out your meaning.

Chr. Why, the Word of God saith, that man's ways are crooked ways; not good, but perverse. It saith, they are naturally out of the good way, that they have not known it.

"As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel."  
~ Psalms 125:5 ~

"Whose ways are crooked, and they froward in their paths:"  
~ Proverbs 2:15 ~

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes."  
~ Romans 3:9-18 ~

Now, when a man thus thinks of his ways--I say, when he doth sensibly and with heart humiliation thus think, then hath he good thoughts of his own ways because his thoughts now agree with the judgment of the Word of God.

Ign. What are good thoughts concerning God?

Chr. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the Word saith of him; and that is when we think of his being and attributes as the Word hath taught, of which I cannot now discourse at large. But to speak of him with reference to us: then we have right thoughts of God when we think that he knows us better than we know ourselves, and can see sin

in us when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart with all its depths is always open unto his eyes; also, when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence even of all our best performances.

Ign. Do you think that I am such a fool as to think God can see no further than I? or that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ign. Why, to be short, I think I must believe in Christ for justification.

Chr. How think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, "I believe in Christ?"

Ign. I believe well enough for all that.

Chr. How dost thou believe?

Ign. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law; or thus, Christ makes my duties that are religious acceptable to his Father by virtue of his merits, and so shall I be justified.

Chr. Let me give an answer to this confession of thy faith:

1. Thou believest with a fantastical faith; for this faith is nowhere described in the Word.
2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.
3. This faith makes not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.
4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty; for true justifying faith puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto Christ's righteousness--which righteousness of his is not an act of grace by which he makes for justification thy obedience accepted with God; but his personal obedience to the law in doing and suffering for us what that required at our hands. This righteousness, I say, true faith accepts; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

Ign. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

Chr. IGNORANCE is thy name; and as thy name is, so art thou: even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is; and as ignorant how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ: which is, to bow and win over the heart to God in Christ, to love his name, his Word, ways, and people; and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from heaven.

Ign. What! you are a man for revelations! I do believe that what both you and all the rest of you say about that matter is but the fruit of distracted brains.

Hope. Why, man, Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ign. That is your faith, but not mine: yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

Chr. Give me leave to put in a word. You ought not so slightly to speak of this matter; for this I will boldly affirm (even as my good companion hath done), that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul lays hold upon Christ (if it be right), must be wrought by the exceeding greatness of his mighty power;

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

~ Matthew 11:27 ~

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."

~ 1 Corinthians 12:3 ~

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power"

~ Ephesians 1:18 ~

the working of which faith, I perceive, poor IGNORANCE, thou art ignorant of. Be awakened, then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for He himself is God), thou shalt be delivered from condemnation.

Ign. You go so fast, I cannot keep pace with you. Do you go on before; I must stay awhile behind.

Then they said:

"Well, IGNORANCE, Wilt thou yet foolish be,  
To slight good counsel ten times given thee?  
And if thou yet refuse it, thou shalt know  
Ere long the evil of thy doing so.  
Remember, man, in time; stoop, do no fear:  
Good counsel taken well, saves; therefore hear  
But if thou yet shalt slight it, thou wilt be  
The loser, IGNORANCE, I'll warrant thee."

Then CHRISTIAN addressed himself thus to his fellow:

Chr. Well, come, my good HOPEFUL; I perceive that thou and I must walk by ourselves again.

Right Fear

So I saw in my dream that they went on apace before, and IGNORANCE he came hobbling after. Then said CHRISTIAN to his companion, "It pities me much for this poor man; it will certainly go ill with him at last."

Hope. Alas, there are abundance in our town in his condition: whole families, yea, whole streets (and that of pilgrims too); and if there be so many in our parts, how many, think you, must there be in the place where he was born?

Chr. Indeed the Word saith, "He hath blinded their eyes, lest they should see," etc. But now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin; and so, consequently, fears that their state is dangerous?

Hope. Nay, do you answer that question yourself; for you are the elder man.

Chr. Then I say sometimes (as I think) they may; but they, being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe as you say, that fear tends much to men's good, and to make them right, at their beginning, to go on pilgrimage.

Chr. Without all doubt it doth, if it be right; for so says the Word, "The fear of the Lord is the beginning of wisdom."

"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."  
~ Job 28:28 ~

"The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."  
~ Psalm 111:10 ~

"The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction."  
~ Proverbs 1:7 ~

"The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding."  
~ Proverbs 9:10 ~

Hope. How will you describe right fear?

Chr. True, or right fear, is discovered by three things:

1. By its rise. It is caused by saving convictions for sin.
2. It drives the soul to lay fast hold of Christ for salvation.
3. It begets and continues in the soul a great reverence of God, His Word, and ways; keeping it tender, and making it afraid to turn from them, to the right hand or to the left; to anything that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

Chr. Why, are you weary of this discourse?

Hope. No, verily; but that I would know where we are.

Chr. We have not now above two miles farther to go thereon. But let us return to our matter. Now the ignorant know not that such convictions that tend to put them in fear are for their good; and therefore they seek to stifle them.

Hope. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by the devil (though indeed they are wrought of God); and thinking so, they resist them, as things that directly tend to their overthrow.

2. They also think that these fears tend to the spoiling of their faith (when, alas for them, poor men that they are, they have none at all); and therefore they harden their hearts against them.

3. They presume they ought not to fear; and therefore, in despite of them, wax presumptuously confident.

4. They see that these fears tend to take away from them their pitiful old self holiness; and therefore they resist them with all their might.

Hope. I know something of this myself; for before I knew myself, it was so with me.

Backsliding

Chr. Well, we will leave at this time our neighbour IGNORANCE by himself, and fall upon another profitable question.

Hope. With all my heart; but you shall still begin.

Chr. Well then, did you not know, about ten years ago, one TEMPORARY in your parts, who was a forward man in religion then?

Hope. Know him? Yes; he dwelt in Graceless, a town about two miles off to Honesty, and he dwelt next door to one TURNBACK

Chr. Right; he dwelt under the same roof with him. Well, that man was much awakened once. I believe that then he had some sight of his sins, and of the wages that was due thereto.

Hope. I am of your mind; for (my house not being above three miles from him) he would oft times come to me, and that with many tears. Truly, I pitied the man, and was not altogether without hope of him; but one may see it is not everyone that cries, "Lord, Lord !"

Chr. He told me once, that he was resolved to go on pilgrimage, as we do now; but all of a sudden he grew acquainted with one SAVE-SELF, and then he became a stranger to me.

Hope. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

Chr. I may be very profitable; but do you begin.

Hope. Well, then, there are in my judgment four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed; therefore, when the power of guilt wears away, that which provoked

them to be religious ceaseth. Wherefore, they naturally turn to their own course again; even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a free mind (if we may say a dog has a mind), but because it troubles his stomach.; but now, when his sickness is over, and so his stomach eased, his desires being not at all alienate from his vomit, he turns him about and licks up all. And so it is true which is written, "The dog is turned to his own vomit again".

"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."  
~ 2 Peter 2:22 ~

This, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as their sense of hell and the fear of damnation chills and cools,-so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear are gone, their desires for heaven and happiness die and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them. I speak now of the fears that they have of men: "For the fear of man brings a snare".

"The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe."  
~ Proverbs 29:25 ~

So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts; namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles: and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way. They are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell and wrath to come, they return again to their former course.

4. Guilt and to meditate terror are grievous to them; they like not to see their misery before they come into it. Though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe: but because they do, as I hinted before, even shun the thoughts of guilt and terror; therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

Chr. You are pretty near the business; for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that stands before the judge: he quakes and trembles, and seems to repent most

heartily. But the bottom of all is, the fear of the halter, not of any detestation of the offence; as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas if his mind was changed he would be otherwise.

Hope. Now I have showed you the reasons of their going back, do you show me the manner thereof.

Chr. So I will willingly:

1. They draw off their thoughts all that they may from the remembrance of God, death, and judgment to come.
2. Then they cast off by degrees private duties: as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.
3. Then they shun the company of lively and warm Christians.
4. After that they grow cold to public duty: as hearing, reading, godly conference, and the like.
5. Then they begin to pick holes, as we say, in the coats of some of the godly; and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmity they have spied in them) behind their backs.
6. Then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men.
7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.
8. After this they begin to play with little sins openly.
9. And then, being hardened, they show themselves as they are. Thus, being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

The Country of Beulah

Now I saw in my dream, that, by this time, the pilgrims were got over the Enchanted Ground, and entering in the country of Beulah,

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married."

~ Isaiah 62:4 ~

whose air was very sweet and pleasant; the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land.

"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;"

~ Song of Solomon 2:10-12 ~

In this country the sun shines night and day: wherefore this was beyond the Valley of the Shadow of Death; and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to, also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, "as the bridegroom rejoiceth over the bride, so did their God rejoice over them." Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all the pilgrimage. Here they heard voices from out of the City, loud voices, saying, "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him." Here all the inhabitants of the country called them "The holy people; the redeemed of the Lord;" "Sought out," etc.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken."

~ Isaiah 62:4-12 ~

Now, as they walked in this land, they had more rejoicing than in parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the street thereof was paved with gold; so that, by reason of the natural glory of the City, and the reflection of the sunbeams upon it, CHRISTIAN, with desire, fell sick; HOPEFUL also had a fit or two of the same disease; wherefore, here they lay by it awhile, crying out, because of their pangs, "If you see my Beloved, tell him that I am sick of love."

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer; where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way, to whom the pilgrims said, "Whose goodly vineyards and gardens are these?" He answered, "They are the King's; and are planted here for his own delights, and also for the solace of pilgrims." So the gardener had them into the vineyards, and bid them refresh themselves with dainties.

"When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel."  
~ Deuteronomy 23:24 ~

He also showed them there the King's walks, and the arbours where he delighted to be: and here they tarried and slept.

Now I beheld in my dream that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, "Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly as to cause the lips of them that are asleep to speak."

So I saw that when they awoke they addressed themselves to go up to the City; but, as I said, the reflection of the sun upon the City (for the City was pure gold) was so extremely glorious, that they could not, as yet, with open face behold it, but through an instrument made for that purpose.

"And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass."  
~ Revelation 21:18 ~

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."  
~ 2 Corinthians 3:18 ~

So I saw that, as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

## The Last Difficulties

These men asked the pilgrims whence they came, and they told them; they also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met in the way; and they told them. Then said the men that met them, "You have but two difficulties more to meet with, and then you are in the City."

CHRISTIAN then, and his companion, asked the men to go along with them; so they told them they would. "But," said they, "you must obtain it by your own faith." So I saw in my dream that they went on together till they came in sight of the gate.

Now I further saw that betwixt them and the gate was a river; but there was no bridge to go over: the river was very deep. At the sight, therefore, of this river, the pilgrims were much astounded; but the men that went with them said, "You must go through, or you cannot come at the gate."

The pilgrims then began to inquire if there was no other way to the gate; to which they answered, "Yes, but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound".

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."  
~ 1 Corinthians 15:51, 52 ~

The pilgrims then--especially CHRISTIAN--began to despond in their minds; and looked this way and that, but no way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth? They said, "No"; yet they could not help them in that case, for said they, "you shall find it deeper or shallower as you believe in the King of the place."

They then addressed themselves to the water; and entering, CHRISTIAN began to sink. And crying out to his good friend, HOPEFUL, he said, "I sink in deep waters, the billows go over my head; all his waves go over me."

Then said the other, "Be of good cheer, my brother; I feel the bottom, and it is good." Then said CHRISTIAN, "Ah! my friend, the sorrows of death have compassed me about; I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon CHRISTIAN, so that he could not see before him; also here he, in great measure, lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and hearty fears that he should die in that river, and never obtain entrance in at the gate; here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he

had committed, both since and before he began to be a pilgrim. 'Twas also observed that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words. HOPEFUL, therefore, here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then ere awhile he would rise up again half dead. HOPEFUL also would endeavour to comfort him, saying, "Brother, I see the gate, and men standing by it to receive us." But CHRISTIAN would answer, "'Tis you, 'tis you they wait for; you have been hopeful ever since I knew you." "And so have you," said he to CHRISTIAN. "Ah, brother," said he, "surely, if I was right, he would now arise to help me; but, for my sins, he hath brought me into the snare, and hath left me." Then said HOPEFUL, "My brother, you have quite forgot the text where it is said of the wicked, 'There are no bands in their death, but their strength is firm; they are not in trouble as other men, neither are they plagued like other men'.

"For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men."

~ Psalms 73:4, 5 ~

These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses."

Then I saw in my dream that CHRISTIAN was as in a muse awhile, to whom also HOPEFUL added this word, "Be of good cheer, Jesus Christ maketh thee whole "; and with that CHRISTIAN brake out with a loud voice, "Oh, I see him again! and he tells me, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee'".

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

~ Isaiah 43:2 ~

Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. CHRISTIAN therefore presently found ground to stand upon; and so it followed that the rest of the river was but shallow. Thus they got over. Now upon the bank of the river, on the other side, they saw the two shining men again who there waited for them; wherefore, being come up out of the river, they saluted them, saying, "We are ministering spirits, sent forth to minister for those that shall be heirs of salvation." Thus they went along towards the gate. Now you must note that the City stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also they had left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed; though the foundation upon which

the City was framed was higher than the clouds. They therefore went up through the regions of the air, sweetly talking as they went; being comforted, because they safely got over the river, and had such glorious companions to attend them.

Welcome

The talk they had with the Shining Ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. "There," said they, "is the Mount Zion, the heavenly Jerusalem; the innumerable company of angels; and the spirits of just men made perfect.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

~ Hebrews 12:22-24 ~

You are going now," said they, "to the Paradise of God; wherein you shall see the tree of life, and eat of the never fading fruits thereof. And when you come there, you shall have white robes given you; and your walk and talk shall be every day with the King, even all the days of eternity.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

~ Revelation 2:7 ~

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

~ Revelation 3:4 ~

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

~ Revelation 21:14 ~

There you shall not see again such things as you saw when you were in the lower region upon the earth: to wit, sorrow, sickness, affliction, and death; for the former things are passed away.

"That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."

~ Isaiah 65:16 ~

You are going now to Abraham, to Isaac, and Jacob, and to the prophets; men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness".

"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness."

~ Isaiah 57:1, 2 ~

The men then asked, "What must we do in the holy place?" To whom it was answered: "You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

~ Galatians 6:7 ~

In that place you must wear crowns of gold, and enjoy the perpetual sight and visions of the Holy One; for there you shall see him as he is.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

~ 1 John 3:2 ~

There, also, you shall serve him continually with praise, with shouting, and thanksgiving; whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of, the mighty One. There you shall enjoy your friends again, that are got thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There, also, you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that Judgment, because they were his and your enemies. Also, when he shall again return to the City, you shall go too, with sound of trumpet, and be ever with him."

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which

are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:"

~ 1 Thessalonians 4:13-16 ~

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints"

~ Jude 14 ~

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

~ Daniel 7:9, 10 ~

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

~ 1 Corinthians 6:2, 3 ~

Now, while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said, by the other two Shining Ones, "These are the men that have loved our Lord when they were in the world, and that have left all for his holy Name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy." Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage supper of the Lamb".

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

~ Revelation 19:9 ~

There came out also at this time, to meet them, several of the King's trumpeters, clothed in white and shining raiment; who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted CHRISTIAN and his fellow with ten thousand welcomes, from the world: and this they did with shouting and sound of trumpet.

This done, they compassed them round on every side: some went before, some behind, and some on the right hand, some on the left (as 'twere to guide them through the upper regions); continually sounding as they went, with melodious noise, in notes on high; so that the very sight was, to them that could behold it, as

if heaven itself was come down to meet them. Thus, therefore, they walked on together; and as they walked, ever and anon these trumpeters, even, with joyful sound, would, by mixing their music with looks and gestures, still signify to CHRISTIAN and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as 't were, in heaven, before they came at it; being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the City itself in view; and they thought they heard all the bells therein to ring, to welcome them thereto; but, above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh, by what tongue or pen can their glorious joy be expressed! And thus they came up to the gate.

Now when they were come up to the gate, there was written over it, in letters of gold, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the City".

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

~ Revelation 22:14 ~

Then I saw in my dream, that the shining men bid them call at the gate, the which when they did, some from above looked over the gate: to wit, Enoch, Moses, and Elijah; to whom it was said, "These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place." And then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; those, therefore were carried in to the King, who, when he had read them, said "Where are the men?" To whom it was answered, "They are standing without the gate." The King then commanded to open the gate, "That the righteous nation," said he, "that keeps truth, may enter in".

"Open ye the gates, that the righteous nation which keepeth the truth may enter in."

~ Isaiah 26:2 ~

Now I saw in my dream, that these two men went in at the gate; and lo, as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also those that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the City rang again for joy; and that it was said unto them, "Enter ye into the joy of your Lord." I also heard the men themselves, that they sang with a loud voice, saying, "Blessing, honour, glory, and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever".

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and

honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

~ Revelation 5:13, 14 ~

Now, just as the gates were opened to let in the men, I looked in after them: and behold, the City shone like the sun: the streets also were paved with gold; and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings; and they answered one another without intermission, saying, "Holy, holy, holy, is the Lord!" And after that they shut up the gates, which when I had seen, I wished myself among them.

### Ignorance Comes to His End

Now, while I was gazing upon all these things, I turned my head to look back, and saw IGNORANCE come up to the river side; but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one VAIN-HOPE, a ferryman, that with his boat helped him over: so he, as the other I saw, did ascend the hill to come up to the gate; only he came alone, neither did any man meet him with the least encouragement. When he was come up to the gate, he looked upon the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, "Whence came you? and what would you have?" He answered, "I have ate and drank in the presence of the King, and he has taught in our streets." Then they asked him for his certificate, that they might go in and show it to the King. So he fumbled in his bosom for one, and found none. Then said they, "Have you none?" But the man answered never a word. So they told the King; but he would not come down to see him, but commanded the two Shining Ones that conducted CHRISTIAN and HOPEFUL to the City, to go out, and take IGNORANCE, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction. So I awoke, and behold it was a dream!

## THE CONCLUSION

Now, reader, I have told my dream to thee;  
See if thou canst interpret it to me,  
Or to thyself, or neighbour: but take heed  
Of misinterpreting; for that, instead  
Of doing good, will but thyself abuse:  
By misinterpreting evil ensues.  
Take heed also that thou be not extreme  
In playing with the outside of my dream;  
Nor let my figure, or similitude,  
Put thee into a laughter or a feud.  
Leave this for boys and fools; but as for thee,  
Do thou the substance of my matter see.  
Put by the curtains, look within my veil  
Turn up my metaphors, and do not fail  
There, if thou seekest them, such things to find  
As will be helpful to an honest mind.  
What of my dross thou findest there, be bold  
To throw away; but yet preserve the gold.  
What if my gold be wrapped up in ore?  
None throws away the apple for the core.  
But if thou shalt cast all away as vain  
I know not but 'twill make me dream again.