

THE
Pilgrim's Progrefs
FROM
THIS WORLD
TO
That which is to come:

Delivered Under the Similitude of a

DREAM

Wherein is Difcovered,
The manner of his fetting out,
His Dangerous Journey; And fafe
Arrival at the Defired Countrey.

I have ufed Similtudes, Hof. 12. 10

by John Bunyan

Licenfed and Entred according to Order

QUÉBEC

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Note: Some long “s” [ſ] have been added to the text to give a sense of the spelling used in Bunyan’s lifetime. For example *Chriſtian* for Christian.

“Let us suppose that such a person began by observing those Christian activities which are, in a sense, directed towards this present world. He would find that this religion had, as a matter of historical fact, been the agent which preserved such secular civilization as survived the fall of the Roman Empire; that to it Europe owes the salvation, in those perilous ages, of civilized agriculture, architecture, laws and literacy itself. He would find that this same religion has always been healing the sick and caring for the poor; that it has, more than any other, blessed marriage; and that arts and philosophy tend to flourish in its neighbourhood.”
(C.S. Lewis - *Some Thoughts* - 1948)

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Wikipedia on Pilgrim's Progress:

The English text comprises 108,260 words and is divided into two parts, each reading as a continuous narrative with no chapter divisions. The first part was completed in 1677 and entered into the stationers' register on 22 December 1677. It was licensed and entered in the "Term Catalogue" on 18 February 1678, which is looked upon as the date of first publication. After the first edition of the first part in 1678, an expanded edition, with additions written after Bunyan was freed, appeared in 1679. The Second Part appeared in 1684. There were eleven editions of the first part in John Bunyan's lifetime, published in successive years from 1678 to 1685 and in 1688, and there were two editions of the second part, published in 1684 and 1686.

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EDITION TIMELINE FOR PILGRIM'S PROGRESS

1675 (at age 47)

John Bunyan wrote "The Pilgrim's Progress" during six months of incarceration.

February 1678 (at age 50)

Bunyan's "The Pilgrim's Progress" published.

1678 (at age 50, approximate)

Bunyan's second edition of "The Pilgrim's Progress" published in the autumn.

1682 (at age 54)

Bunyan's eighth edition of "The Pilgrim's Progress" published with additional last improvements.

1684 (at age 56)

Bunyan's ninth edition of "The Pilgrim's Progress" published.

1684 (at age 56)

John Bunyan published Part Two of "The Pilgrim's Progress".

1685 (at age 57)

Bunyan published tenth edition of "The Pilgrim's Progress".

P A R T

I

AUTHOR'S APOLOGY
FOR HIS

B O O K



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 worsser 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 to days?

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:
IN THE
SIMILITUDE
OF A
D R E A M

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

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?"

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;⁴ and I find that I am not willing to do the first,⁵ 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.⁶ 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!"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?"⁸

The man said, "No." Then said the other, "Do you see yonder shining light?"⁹

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;¹⁰ 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."

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;¹² 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."¹³

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;¹⁴ and it is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it.¹⁵

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."¹⁶

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.¹⁷

"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



ow 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.¹⁸

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.¹⁹

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.²⁰

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.²¹

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.²²

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;²³ there we shall see the holy virgins with their golden harps;²⁴ 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.²⁵

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.²⁶

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



ow 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.²⁷

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;²⁸ 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."²⁹

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

ow 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.³⁰

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:³¹ here, therefore, he sweat and did quake for fear.³²

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



van. 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".³³ He said, moreover, "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".³⁴

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 world³⁵ (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;³⁶ 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',³⁷ the gate to which I sent thee; 'for strait is the gate that leads unto life, and few there be that find it'.³⁸

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.³⁹

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.⁴⁰ 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;⁴¹ 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".⁴²

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".⁴³

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

PART I. THE SECOND STAGE.

— CONTINUED.

The Gate - conversation with Good-Will - the Interpreter's House - Christian entertained - the sights there shown him

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".⁴⁴

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 out⁴⁵ 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.⁴⁶

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



hen 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;⁴⁷ travail in birth with children;⁴⁸ and nurse them himself when they are born.⁴⁹

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 deansed 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 deansed, but that thou wast almost choked therewith: this is to show thee that the law, instead of deansing 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."⁵⁰

"Again, as thou sawest the damsel sprinkle the room with water, upon which it was deansed 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."⁵¹

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."⁵²

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".⁵³

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."⁵⁴

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;⁵⁵ 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."⁵⁶

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;⁵⁷ I have despised his person;⁵⁸

I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace:⁵⁹ 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:⁶⁰ 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.⁶¹ 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.⁶²

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:⁶³ 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'.⁶⁴

And with that I saw many caught up and carried away into the clouds;⁶⁵ 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.⁶⁶

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."

PART I. THE THIRD STAGE. —

CONTINUED.

Loses his burden at the Cross - Simple, Sloth, Presumption, Formalist, Hypocrisy - hill Difficulty - the Arbor - misses his roll - the palace Beautiful - the lions - talk with Discretion, Piety, Prudence, and Charity - wonders shown to Christian - he is armed

THE CROSS



ow 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".⁶⁷

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.⁶⁸

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";⁶⁹ the second stripped him of his rags, and clothed him with change of raiment;⁷⁰ the third also set a mark in his forehead, and gave him a roll with a seal upon it,⁷¹ 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

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."⁷²

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."⁷³

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

Vet 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?"⁷⁴

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.⁷⁵

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;⁷⁶ 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".⁷⁷

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

 o 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!;⁷⁸ 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'

 o 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?⁷⁹ 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.⁸⁰

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

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.⁸¹

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,⁸² 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

Then said CHARITY to *Christian*,

Charity. "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.⁸³

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;⁸⁴ 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.⁸⁵

ABOUT THE LORD OF THE HILL



ow 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;⁸⁶ 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.⁸⁷

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'



o 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".⁸⁸

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 distance⁸⁹ 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.

PART I. THE FOURTH STAGE.

— CONTINUED.

*Valley of Humiliation - conflict with Apollyon - Valley of the Shadow of Death - Giants
Pope and Pagan*

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;⁹⁰ 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";⁹¹ 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".⁹²

And with that, APOLLYON spread forth his dragon's wings, and sped him away,⁹³ 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

ow 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".⁹⁴ 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,⁹⁵ 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;⁹⁶ 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.⁹⁷

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.⁹⁸

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”.⁹⁹

So he cried in my hearing, “O Lord, I beseech Thee, deliver my soul!”¹⁰⁰

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”.¹⁰¹

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?¹⁰²

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”.¹⁰³

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”.¹⁰⁴

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".¹⁰⁵

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.

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!"

PART I. THE FIFTH STAGE. — CONTINUED.

Discourse with Faithful - Talkative and Faithful - Talkative's character

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.¹⁰⁶

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".¹⁰⁷

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.¹⁰⁸

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.¹⁰⁹

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".¹¹⁰

So I shut mine eyes, because I would not be bewitched with her looks;¹¹¹ 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.¹¹²

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;¹¹³ 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!"¹¹⁴ 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;¹⁵ nor any of them neither, before they were persuaded to be fools,¹⁶ 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.¹⁷

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".¹⁸

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?¹¹⁹

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”.¹²⁰

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

Noreover 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 mirades, 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 whereabouts 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 displeasing.

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."¹²¹

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;¹²² 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 carcase, so, "saying," if it be alone, is but a dead carcase 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".¹²³

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.¹²⁴

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.¹²⁵

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".¹²⁶

"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.¹²⁷

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".¹²⁸

Talk. You fie 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 conlude 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 conlude that this is a work of grace¹²⁹

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.¹³⁰

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 conlude 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.

PART I. THE SIXTH STAGE. — CONTINUED.

Evangelist overtakes Christian and Faithful - Vanity Fair - the Pilgrims brought to trial - Faithful's martyrdom

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;" 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."¹³²

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.¹³³

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.¹³⁴ 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.¹³⁵

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.¹³⁶

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.”¹³⁷

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;¹³⁸ 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 swore 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

sware 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 gentlemen 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.”³⁹ 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.⁴⁰ 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 delights,
Are crying out under their hellish plights:
Sing, Faithful, sing, and let thy name survive;
For though they killed thee, thou art yet alive.»

PART I. THE SEVENTH STAGE.

— CONTINUED.

Christian and Hopeful - By-ends and his companions - plain of Ease - Lucre-hill - Demas - the River of Life - Vain - Confidence - Giant Despair - the Pilgrims beaten - the Dungeon - the Key of Promise

CHRISTIAN AND HOPEFUL

ow 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

ow 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:¹⁴¹ 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.¹⁴²
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.¹⁴³
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.¹⁴⁴
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?"¹⁴⁵

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?"¹⁴⁶ 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; Gehazi¹⁴⁷ was your great-grandfather, and Judas¹⁴⁸ 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. 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,¹⁴⁹ 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:⁵⁰ 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,⁵¹ 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."

RESPIRE

Isaw 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."⁵² 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.⁵³

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:⁵⁴ 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,¹⁵⁵ 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."¹⁵⁶

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



either 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.¹⁵⁷

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 rating 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';⁸⁸ 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."

PART I. THE EIGHTH STAGE. — CONTINUED.

The Delectable Mountains - entertained by the Shepherds - a by-way to Hell

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.¹⁵⁹

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.¹⁶⁰

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;¹⁶¹ 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?”¹⁶²

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”.”¹⁶³

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.

PART I. THE NINTH STAGE. — CONTINUED.

Christian and Hopeful meet Ignorance - Turn-away - Little-Faith - the Flatterer - the net - chastised by a Shining One - Atheist - Enchanted Ground - Hopeful's account of his conversion - discourse of Christian and Ignorance

IGNORANCE FROM CONCEIT

nd 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".¹⁶⁴

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.¹⁶⁵ 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.¹⁶⁶

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

hen 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;¹⁶⁷ 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.¹⁶⁸

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? 'T is 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:¹⁶⁹ 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.¹⁷⁰

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.¹⁷¹

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.¹⁷³

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".¹⁷³

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".¹⁷⁴

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".¹⁷⁵

'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.¹⁷⁶

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.¹⁷⁷

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

o 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'".¹⁷⁸

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."¹⁷⁹

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".¹⁸⁰

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".¹⁸¹ Then I saw in my dream that he commanded them to lie down;¹⁸² which when they did, he chastised them sore to teach them the good way wherein they should walk.¹⁸³

And as he chastised them, he said "As many as I love, I rebuke and chasten; be zealous therefore, and repent".¹⁸⁴ 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.¹⁸⁵

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."¹⁸⁶

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".¹⁸⁷

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

Isaw 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.¹⁸⁸

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".¹⁸⁹

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.¹⁹⁰

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:"¹⁹¹ 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 High¹⁹²

"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.¹⁹³ 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.¹⁹⁴ 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."¹⁹⁵

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".¹⁹⁶

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;¹⁹⁷ 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."¹⁹⁸ But I replied, "Lord, I am a great, a very great sinner"; and he answered, "My grace is sufficient for thee".¹⁹⁹

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",²⁰⁰ 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".²⁰¹

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".²⁰²

"He loved us, and washed us from our sins in his own blood".²⁰³

"He is Mediator between God and us".²⁰⁴

"He ever lives to make intercession for us".²⁰⁵

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

 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.²⁰⁶

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".²⁰⁷

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 doth good." It saith also, "That every imagination of the heart of man is only evil, and that continually".²⁰⁸

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.²⁰⁹ 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;²¹⁰ 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.

PART I. THE TENTH STAGE. — CONTINUED.

Talk of Christian and Hopeful - Temporary - the backslider - the land of Beulah - Christian and Hopeful pass the River - welcome to the Celestial city - and Conclusion of Part First

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."²¹

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."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."²³

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 coset 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

ow I saw in my dream, that, by this time, the pilgrims were got over the Enchanted Ground, and entering in the country of Beulah,²⁴ 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.²⁵

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.²⁶

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.²⁷

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".²⁸

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.'²¹⁹

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.'²²⁰

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."²²¹

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."²²² 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.²²³ 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".²²⁴

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."²²⁵ 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.²²⁶

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.²²⁷

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."²²⁸

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."²²⁹

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."²³⁰

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."²³¹

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.

End of Part One



ENDNOTES (PART I)

1 - "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 stedfast, 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

2 - "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

3 - "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

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

5 - "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

6 - "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

7 - "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

8 - "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7: 14

9 - "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

10 - "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

11 - "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

12 - "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

13 - "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

14 - "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," 1 Peter 1: 4

15 - "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

16 - "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

17 - "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

18 - "In hope of eternal life, which God, that cannot lie, promised before the world began;" Titus 1: 2

19 - "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

20 - "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

21 - "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

22 - "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

23 - "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

24 - "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

25 - "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 undothed, but clothed upon, that mortality might be swallowed up of life." 2 Corinthians 5: 2-4

26 - "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

27 - "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

28 - "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

29 - "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

30 - "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

31 - "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick doud 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

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

33 - "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

34 - "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

35 - "They are of the world: therefore speak they of the world, and the world heareth them." 1 John 4: 5

36 - "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

37 - "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

38 - "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

39 - "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

40 - "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

41 - "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." Galatians 4: 22-27

42 - "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." Galatians 3: 10

43 - "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

44 - "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" Matthew 7: 7

45 - "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

46 - "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7: 14

47 - "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
 48 - "My little children, of whom I travail in birth again until Christ be formed in you," Galatians 4: 19
 49 - "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
 50 - "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
 51 - "Now ye are dean 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
 52 - "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
 53 - "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
 54 - "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
 55 - "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
 56 - "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
 57 - "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
 58 - "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
 59 - "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
 60 - "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
 61 - "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
 62 - "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

63 - "Whose fan is in his hand, and he will throughly 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

64 - "Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Luke 3: 17

65 - "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

66 - "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

67 - "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

68 - "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

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

70 - "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

71 - "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

72 - "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

73 - "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:" 1 Peter 5: 8

74 - "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

75 - "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." Galatians 2: 16

76 - "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

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

78 - "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

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

80 - "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Genesis 9: 27

81 - "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

82 - "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

83 - "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

84 - "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
 85 - "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
 86 - "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
 87 - "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
 88 - "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
 89 - "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
 90 - "For all have sinned, and come short of the glory of God;" Romans 3: 23
 91 - "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
 92 - "Nay, in all these things we are more than conquerors through him that loved us." Romans 8: 37
 93 - "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4: 7
 94 - "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
 95 - "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
 96 - "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
 97 - "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
 98 - "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
 99 - "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;" Ephesians 6: 18
 100 - "Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul." Psalm 116: 4
 101 - "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
 102 - "Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not." Job 9: 11
 103 - "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
 104 - "He discovereth deep things out of darkness, and bringeth out to light the shadow of death." Job 12: 22
 105 - "When his candle shined upon my head, and when by his light I walked through darkness;" Job 29: 3
 106 - "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
 107 - "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
 108 - "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
 109 - "The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein." Proverbs 22: 14
 110 - "Her feet go down to death; her steps take hold on hell." Proverbs 5: 5
 111 - "I made a covenant with mine eyes; why then should I think upon a maid?" Job 31: 1
 112 - "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;" Ephesians 4: 22
 113 - "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

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

115 - "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

116 - "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

117 - "Have any of the rulers or of the Pharisees believed on him?" John 7: 48

118 - "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

119 - "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

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

121 - "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

122 - "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

123 - "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

124 - "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

125 - "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*

126 - "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*

127 - "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*

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

129 - "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." *Galatians 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*

130 - "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*

131 - "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." *Galatians 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*

132 - "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*

133 - "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*

134 - "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

135 - "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." 1Corinthians 2: 7, 8

136 - "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

137 - "Buy the truth, and sell it not; also wisdom, and instruction, and understanding." Proverbs 23: 23

138 - "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

139 - "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.

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

140 - "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

141 - "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

142 - "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

143 - "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

144 - "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

145 - "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

146 - "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

147 - "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

148 - "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

"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

149 - "But his wife looked back from behind him, and she became a pillar of salt." Genesis 19: 26

150 - "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

151 - "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

152 - "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

153 - "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

154 - "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

155 - "For the leaders of this people cause them to err; and they that are led of them are destroyed." Isaiah 9: 16

156 - "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

157 - "Lover and friend hast thou put far from me, and mine acquaintance into darkness." Psalm 88: 18

158 - "So that my soul chooseth strangling, and death rather than my life." Job 7: 15

159 - "I am the good shepherd: the good shepherd giveth his life for the sheep." John 10: 11

160 - "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

161 - "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Hebrews 13: 1, 2

162 - "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

163 - "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Proverbs 21: 16

164 - "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Proverbs 26: 12

165 - "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

166 - "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

167 - "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1Peter 4: 18

168 - "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." 2Timothy 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:" 2Peter 2: 9

169 - "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Hebrew 12: 16

170 - "And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?" Genesis 25: 32

171 - "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

172 - "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:" 1Peter 5: 8

173 - "The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth 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 laugheth at the shaking of a spear." Job 41: 26-29

174 - "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

175 - "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Ephesians 6: 16

176 - "And he said unto him, If thy presence go not with me, carry us not up hence." Exodus 33: 15

177 - "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

178 - "A man that flattereth his neighbour spreadeth a net for his feet." Proverbs 29: 5

179 - "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer." Psalms 17: 4

180 - "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."

2Corinthians 11: 13, 14

181 - "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

182 - "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

183 - "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." 2Chronicles 6: 26, 27

184 - "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3: 19

185 - "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

186 - "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

187 - "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

188 - "Therefore let us not sleep, as do others; but let us watch and be sober." 1Thessalonians 5: 6

189 - "Two are better than one; because they have a good reward for their labour." Ecclesiastes 4: 9

190 - "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

191 - "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." Galatians 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

192 - "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
193 - "Heaven and earth shall pass away, but my words shall not pass away." Matthew 24: 35

194 - "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

195 - "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

196 - "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

197 - "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

198 - "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31

199 - "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

200 - "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

201 - "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

202 - "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

203 - "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

204 - "For there is one God, and one mediator between God and men, the man Christ Jesus;"1 Timothy 2: 5

205 - "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

206 - "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." Proverbs 13: 4

207 - "He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered." Proverbs 28: 26

208 - "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

209 - "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

210 - "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

211 - "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

212 - "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."

2Peter 2: 22

213 - "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe." Proverbs 29: 25

214 - "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

215 - "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

216 - "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

217 - "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." 2Corinthians 3: 18

218 - "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." 1Corinthians 15: 51, 52

219 - "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

220 - "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

221 - "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

222 - "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

223 - "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

224 - "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

225 - "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6: 7

226 - "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." 1John 3: 2

227 - "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: " 1Thessalonians 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?" 1Corinthians 6: 2, 3

228 - "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

229 - "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

230 - "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isaiah 26: 2

231 - "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



P A R T

I I

THE AUTHOR'S WAY OF SENDING FORTH

HIS SECOND PART OF THE PILGRIM



o now, my little book, to every place,
Where my first PILGRIM has but shown his face.
Call at their door; if any say, "Who's there?"
Then answer thou, "*Christiana* is here."

And if they bid thee come in, then enter thou
With all thy boys. And then, as thou know'st how,
Tell who they are, also from whence they come.
Perhaps they'll know them by their looks, or name;

But if they should not, ask them yet again
If formerly they did not entertain
One *Christian*, a pilgrim. If they say
They did, and were delighted in his way,

Then let them know that these related were
Unto him; yea, his wife and children are.
Tell them that they have left their house and home
Are turned pilgrims; seek a world to come:

That they have met with hardships in the way:
That they do meet with troubles night and day:
That they have trod on serpents, fought with devils;
Have also overcome a many evils.

Yea, tell them also of the next who have,
Of love to pilgrimage, been stout and brave
Defenders of that way; and how they still
Refuse this world to do their Father's will.

Go, tell them also of those dainty things
That pilgrimage unto the pilgrim brings.
Let them acquainted be, too, how they are



Beloved of their King, under his care;

What goodly mansions for them he provides,
Though they meet with rough winds and swelling tides;
How brave a calm they will enjoy at last —
Who to their Lord and by his ways hold fast.

Perhaps with heart and hand they will embrace
Thee, as they did my firstling; and will grace
Thee and thy fellows with such cheer and fare,
As show will they of pilgrims lovers are.

FIRST OBJECTION.

But how, if they will not believe of me
That I am truly thine? 'cause some there be
That counterfeit the pilgrim, and his name:
Seek by disguise to seem the very same;

And by that means have wrought themselves into
The hands and houses of I know not who.

ANSWER.

'Tis true, some have of late, to counterfeit
My pilgrim, to their own my title set;
Yea, others half my name and title too
Have stitched to their book, to make them do:

But yet they, by their features, do declare
Themselves not mine to be, whose-e'er they are.
If such thou meetest with, then thine only way,
Before them all, is, to say out thy say

In thine own native language, which no man
Now uses nor with ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you, like gipsies, go about,

In naughty wise the country to defile,
Or that you seek good people to beguile
With things unwarrantable — send for me,

And I will testify you pilgrims be;
Yea, I will testify that only you
My pilgrims are: and that alone will do.

SECOND OBJECTION.

But yet, perhaps, I may enquire for him
Of those that wish him damned life and limb:
What shall I do when I, at such a door,
For pilgrims ask, and they shall rage the more?

ANSWER.

Fright not thyself, my book, for such bugbears
Are nothing else but ground for groundless fears.
My pilgrim's book has travelled sea and land,
Yet could I never come to understand

That it was slighted, or turned out of door
By any kingdom, were they rich or poor.
In France and Flanders, where men kill each other,
My pilgrim is esteemed a friend, a brother.

In Holland too 't is said, as I am told,
My pilgrim is with some worth more than gold,
Highlanders and wild Irish can agree,
My pilgrim should familiar with them be.

'Tis in New England under such advance —
Receives there so much loving countenance —
As to be trimmed, new-clothed, and decked with gems,
That it may show its features and its limbs;

Yet more, so comely doth my pilgrim walk
That of him thousands daily sing and talk.
If you draw nearer home, it will appear
My pilgrim knows no ground of shame or fear.

City and country will him entertain.
With "Welcome, pilgrim!" Yea, they can't refrain
From smiling if my pilgrim be but by,
Or shows his head in any company.

Brave gallants do my pilgrim hug and love;
Esteem it much; yea, value it above
Things of a greater bulk; yea, with delight,
Say my lark's leg is better than a kite.

Young ladies, and young gentlewomen too,
Do no small kindness to my pilgrim show:
Their cabinets, their bosoms, and their hearts
My pilgrim has; 'cause he to them imparts

His pretty riddles in such wholesome strains,
As yields them profit double to their pains
Of reading. Yea, I think I may be bold
To say — some prize him far above their gold.

The very children that do walk the street,
If they do but my holy pilgrim meet,
Salute him will; will wish him well and say,
"He is the only stripling of the day."

They that have never seen him, yet admire
What they have heard of him; and much desire
To have his company, and hear him tell
Those pilgrim stories which he knows so well.

Yea, some who did not love him at the first
But called him "fool" and "noddy," say they must,
Now they have seen and heard him, him commend;
And to those whom they love they do him send.

Wherefore, my second part, thou needest not be
Afraid to show thy head: none can hurt thee:
That wish but well to him that went before;
'Cause thou comest after with a second store

Of things as good, as rich, as profitable,
For young, for old, for staggering, and for stable.

THIRD OBJECTION.

But some there be that say he laughs too loud;

And some do say his head is in a cloud.
Some say, his words and stories are so dark,
They know not how by them to find his mark.

ANSWER.

One may, I think, say, "Both his laughs and cries
May well be guessed at by his watery eyes."
Some things are of that nature as to make,
One's fancy chuckle, while his heart doth ache.

When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.
Whereas some say a cloud is in his head:
That doth but show how wisdom's covered

With its own mantles; and to stir the mind
To a search after what it fain would find.
Things that seem to be hid in words obscure,
Do but the godly mind the more allure

To study what those sayings should contain,
That speak to us in such a cloudy strain.
I also know a dark similitude
Will on the fancy more itself intrude;

And will stick faster in the heart and head,
Than things from similes not borrowed.
Wherefore, my book, let no discouragement
Hinder thy travels. Behold, thou forth art sent

To friends, not foes; to friends that will give place,
To thee, thy pilgrims and thy words embrace.
Besides, what my first pilgrim left concealed,
Thou, my brave second pilgrim, hath revealed:

What *Christian* left locked up, and went his way,
Sweet *Christiana* opens with her key.

FOURTH OBJECTION.

But some love not the method of your first;
"Romance" they call it; throw it away as dust,

If I should meet with such, what should I say?
Must I slight them as they slight me; or nay?

ANSWER.

My *Christiana*, if with such thou meet,
By all means, in all loving wise, them greet,
Render them not reviling for revile;
But if they frown, I prithee on them smile.

Perhaps 't is nature, or some ill report,
Has made them thus despise, or thus retort.
Some love no cheese; some love no fish; and some
Love not their friends, nor their own house or home:

Some start at pig; slight chicken; love not fowl
More than they love a cuckoo or an owl.
Leave such, my *Christiana*, to their choice;
And seek those who, to find thee, will rejoice.

By no means strive; but, in all humble wise,
Present thee to them in thy pilgrim's guise.
Go then, my little book, and show to all
That entertain, and bid thee welcome shall,

What thou shalt keep close, shut up from the rest;
And wish what thou shalt show them may be blessed
To them for good — may make them choose to be
Pilgrims better by far than thee or me.

Go then, I say, tell all men who thou art:
Say, "I am *Christiana*; and my part
Is now, with my four sons, to tell you what
It is for men to take a pilgrim's lot."

Go also tell them who, and what, they be
That now do go on pilgrimage with thee.
Say, "Here's my neighbour MERCY: she is one
That has long time with me a pilgrim gone;

Come, see her in her virgin face, and learn

'Twixt idle ones and pilgrims to discern.
Yea, let young damsels learn of her to prize
The 'world' which is 'to come' in any wise;

When little tripping maidens follow God,
And leave old doting sinners to his rod:
'T is like those days wherein the young ones cried
'Hosannah!' to whom old ones did deride."

Next tell them of old HONEST, who you found,
With his white hairs, treading the pilgrim's ground:
Yea, tell them how plain hearted this man was,
How after his good Lord he bare his cross.

Perhaps with some grey head this may prevail
With Christ to fall in love, and sin bewail.
Tell them also how Master FEARING went
On pilgrimage, and how the time he spent

In solitariness, with fears and cries;
And how at last he won the joyful prize.
He was a good man, though much down in spirit;
He is a good man, and doth life inherit.

Tell them of Master FEEBLE-MIND also,
Who, not before, but still behind, would go,
Show them also how he had like been slain,
And how one GREAT-HEART did his life regain.

This man was true of heart though weak in grace;
One might true godliness read in his face.
Then tell them of Master READY-TO-HALT,
A man with crutches, but much without fault;

Tell them how Master FEEBLE-MIND and he
Did love, and in opinions much agree.
And let all know, though weakness was their chance.
Yet sometimes one could sing, the other dance.

Forget not Master VALIANT-FOR-THE-TRUTH,

That man of courage, though a very youth:
Tell everyone his spirit was so stout,
No man could ever make him face about!

And how GREAT-HEART and he could not forbear,
But put down Doubting Castle, slay DESPAIR.
Overlook not Master DESPONDENCY,
Nor MUCH-AFRAID, his daughter; though they lie

Under such mantles as may make them look
(With some) as if their God had them forsook.
They softly went, but sure; and at the end
Found that the Lord of pilgrims was their friend.

When thou hast told the world of all these things,
Then turn about, my book, and touch these strings;
Which, if but touched, will such music make,
They'll make a cripple dance, a giant quake.

These riddles that lie couched within thy breast,
Freely propound, expound; and for the rest
Of thy mysterious lines, let them remain
For those whose nimble fancies shall them gain.

Now may this little book a blessing be
To those that love this little book and me;
And may its buyer have no cause to say
His money is but lost or thrown away.

Yea, may this second pilgrim yield that fruit,
As may with each good pilgrim's fancy suit;
And may it persuade some that go astray,
To turn their foot and heart to the right way —

Is the hearty prayer of

THE AUTHOR,

JOHN BUNYAN.

CHRISTIANA AND HER CHILDREN

TO MY COURTEOUS COMPANIONS

SOME time since, to tell you my dream that I had of *Christian* the pilgrim, and of his dangerous journey towards the Celestial Country, was pleasant to me, and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage: insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction which he feared would come by staying with them in the city of Destruction: wherefore, as I then showed you, he left them and departed.

Now it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts whence he went, and so could not till now obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodgings in a wood about a mile off the place, as I slept I dreamed again.



THE NEWS OF CHRISTIAN, CHRISTIANA AND THEIR CHILDREN

And as I was in my dream, behold, an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travellers usually do, we fell into discourse; and our talk happened to be about *Christian* and his travels, for thus I began with the old man:

"Sir," said I, "what town is that there below, that lies on the left hand of our way?"

Sagacity. Then said Mr. SAGACITY — for that was his name: "It is the city of Destruction; a populous place, but possessed with a very ill conditioned and idle sort of people."

"I thought that was that city," quoth I; "I went once myself through that town, and therefore know that this report you give of it is true."

Sag. Too true; I wish I could speak truth in speaking better of them that dwell therein.

"Well, sir," quoth I, "then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good: pray did you never hear what happened to a man some time ago in this town (whose name was *Christian*), that went on pilgrimage up towards the higher regions?"

Sag. Hear of him! aye, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears, that he met with and had in his journey. Besides, I must tell you, all our country rings of him; there are but few houses that have heard of him and his doings, that have sought after and got the records of his pilgrimage. Yea, I think I may say, that his hazardous journey has got a many well-wishers to his ways; for though when he was here he was fool in every man's mouth, yet now he is gone he is highly commended of all: for 't is said he lives bravely where he is; yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.

"They may," quoth I, "well think, if they think anything that is true, that he lives well where he is; for he now lives at and in the fountain of life, and has what he has without labour and sorrow, for there is no grief mixed therewith."

Sag. Talk! the people talk strangely about him. Some say that he now walks in white; that he has a chain of gold about his neck; and that he has a crown of gold beset with pearls upon his head: others say that the Shining Ones that sometimes showed themselves to him in his journey are become his companions; and that he is as familiar with them in the place where he is, as here one neighbour is with another.²

Besides, 't is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court; and that he every day eats and drinks, and walks and talk with him, and receives of the smiles and favours of him that is Judge of all there.³ Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim.⁴ For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon *Christian* when he became a pilgrim, that he will look upon all as if done unto himself; and no marvel, for 't was for the love that he had to his Prince that he ventured as he did.⁵

"I dare say," quoth I. "I am glad of it; I am glad for the poor man's sake. For that now he has rest from his labour;⁶ and for that he now reaps the benefit of his tears with joy;⁷ and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him. I also am glad for that a rumour of

these things is noised abroad in this country. Who can tell but that it may work some good effect on some that are left behind! But pray, sir, while it is fresh in my mind, do you hear anything of his wife and children? Poor hearts! I wonder in my mind what they do."

Sag. Who? *Christiana* and her sons! They are like to do as well as did *Christian* himself; for though they all played the fool at the first, and would by no means be persuaded by either the tears or entreaties of *Christian*, yet second thoughts have wrought wonderfully with them; so they have packed up, and are also gone after him.

"Better and better," quoth I. "But what! Wife and children and all?"

Sag. 'Tis true. I can give you an account of the matter; for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

"Then," said I, "a man, it seems, may report it for a truth?"

Sag. You need not fear to affirm it. I mean, that they are all gone on pilgrimage, both the good woman and her four boys; and being we are, as I perceive, going some considerable way together, I will give you an account of the whole of the matter.

HOW CHRISTIANA DECIDED TO BECOME A PILGRIM

This *Christiana* (for that was her name from the day that she, with her children, betook themselves to a pilgrim's life), after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind: first, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them; for you know," said he to me, "nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving relations. This, therefore, of her husband did cost her many a tear. But this was not all; for *Christiana* did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this came into her mind by swarms all her unkind, unnatural, and ungodly carriages to her dear friend, which also clogged her conscience, and did load her with guilt. She was, moreover, much broken with calling to remembrance the restless groans, brinish tears, and self-bemoanings of her husband; and how she did harden her heart against all his entreaties and loving persuasions (of her and her sons) to go with him; yea, there was not anything that *Christian* either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in two. Specially, that bitter outcry of his, 'What must I do to be saved?' did ring in her ears most dolefully.

"Then said she to her children, 'Sons, we are all undone. I have sinned away your father, and he is gone; he would have had us with him, but I would not go myself; I also have hindered you of life.' With that the boys fell all into tears, and cried out to go after their father. 'Oh,' said *Christiana*, 'that it had been but our lot to go with him; then had it fared well with us beyond what 'tis like to do now! For though I formerly foolishly imagined concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was overrun with melancholy humours; yet now 't will not out of my mind, but that they sprang from another cause, to wit, for that the light of light was given him; by the help of which, as I perceive, he has escaped the snares of death.'

Then they all wept again; and cried out, 'Oh, woe worth the day!'

"The next night *Christiana* had a dream; and behold, she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways; and the times, as she thought, looked very black upon her. Then she cried out aloud in her sleep, 'Lord, have mercy upon me, a sinner!';⁹ and the little children heard her.

"After this she thought she saw two very ill-favoured ones standing by her bedside, and saying, 'What shall we do with this woman; for she cries out for mercy waking and sleeping? If she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by one way or other, seek to take her off from the thoughts of what shall be hereafter; else all the world cannot help it but she will become a pilgrim.'

"Now she awoke in a great sweat, also a trembling was upon her; but after awhile she fell to sleeping again. And then she thought she saw *Christian* her husband in a place of bliss, among many immortals, with a harp in his hand, standing and playing upon it before One that sat on a throne, with a rainbow about his head. She saw also as if he bowed his head with his face to the paved work that was under the Prince's feet, saying, 'I heartily thank my Lord and King for bringing of me into this place.' Then shouted a company of them that stood around about, and harped with their harps; but no man living could tell what they said but *Christian* and his companions.

"Next morning, when she was up, and had prayed to God, and talked with her children awhile, one knocked hard at the door; to whom she spake out saying, 'If thou comest in God's name, come in.' So he said, 'Amen,' and opened the door, and saluted her with, 'Peace be to this house!' The which when he had done, he said, '*Christiana*, knowest thou wherefore I am come?' Then she blushed and trembled; also her heart began to wax warm with desires to know whence he came, and what was his errand to her. So he said unto her, 'My name is **SECRET**: I dwell with those that are high. It is talked of where I dwell as if thou hadst a desire to go thither; also there is a report that thou art aware of the evil

thou hast formerly done to thy husband in hardening of thy heart against his way, and in keeping of these thy babes in their ignorance. *Christiana*, the merciful One has sent me to tell thee that he is a God ready to forgive; and that he takes delight to multiply pardon to offences. He also would have thee know that he inviteth thee to come into his presence; to his table; and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

"There is *Christian*, thy husband that was, with legions more, his companions, ever beholding that face that doth minister life to beholders; and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.'

"*Christiana* at this was greatly abashed in herself; and bowed her head to the ground, this visitor proceeded, and said, '*Christiana*, here is also a letter for thee, which I have brought from thy husband's King.' So she took it and opened it; but it smelt after the manner of the best perfume,¹⁰ also it was written in letters of gold. The contents of the letter was, 'That the King would have her do as did *Christian* her husband; for that was the way to come to his City, and to dwell in his presence with joy for ever.' At this the good woman was quite overcome. So she cried out to her visitor. 'Sir, will you carry me and my children with you, that we also may go and worship this King?'

"Then said the visitor, '*Christiana*! the bitter is before the sweet. Thou must through troubles, as did he that went before thee, enter this Celestial City. Wherefore I advise thee to do as did *Christian* thy husband: go to the wicket gate yonder, over the plain, for that stands in the head of the way up which thou must go; and I wish thee all good speed. Also I advise that thou put this letter in thy bosom. That thou read therein to thyself and to thy children, until you have got it by heart. For it is one of the songs that thou must sing while thou art in this house of thy pilgrimage."

Also this thou must deliver in at the further gate.

Now I saw in my dream, that this old gentleman, as he told me this story, did himself seem to be greatly affected therewith. He moreover, proceeded and said, "So *Christiana* called her sons together, and began thus to address herself unto them, 'My sons, I have, as you may perceive, been of late under much exercise in my soul about the death of your father; not for that I doubt at all of his happiness for I am satisfied now that he is well. I have also been much affected with the thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience; for I hardened both my own heart and yours against him, and refused to go with him on pilgrimage.'

"The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but that for the encouragement that this stranger has given me this morning. Come, my children, let us pack up, and be gone to the gate

that leads to the celestial country; that we may see your father, and be with him and his companions in peace, according to the laws of that land.'

"Then did her children burst out into tears for joy that the heart of their mother was so inclined. So their visitor bade them farewell: and they began to prepare to set out for their journey.

A VISIT FROM MRS. TIMOROUS AND MERCY

But while they were thus about to be gone, two of the women that were *Christiana's* neighbours came up to her house, and knocked at her door. To whom she said, as before, 'If you come in God's name, come in.' At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of *Christiana*. Yet they came in; but behold, they found the good woman preparing to be gone from her house.

"So they began, and said, 'Neighbour, pray what is your meaning by this?'

"*Christiana* answered and said to the eldest of them, whose name was Mrs. TIMOROUS, 'I am preparing for a journey.' (This TIMOROUS was daughter to him that met *Christiana* upon the Hill Difficulty, and would have had him go back for fear of the lions.)

"Timorous. For what journey, I pray you?

"Chris. Even to go after my good husband. And with that she fell a-weeping.

"Tim. I hope not so, good neighbour. Pray, for your poor children's sakes, do not so unwomanly cast away yourself.

"Chris. Nay, my children shall go with me; not one of them is willing to stay behind.

"Tim. I wonder, in my very heart, what or who has brought you into this mind.

"Chris. Oh, neighbour, knew you but as much as I do, I doubt not but that you would go with me.

"Tim. Prithee, what new knowledge hast thou got that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

"Chris. Then *Christiana* replied, 'I have been sorely afflicted since my husband's departure from me; but specially since he went over the river. But that which troubles me most is, my churlish carriages to him when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was dreaming last night that I saw him. Oh that my soul was with him! He dwells in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of immortals; and has a house now given him to dwell in, to which the best palaces on earth if compared, seem to me to be but as a dunghill.'¹²

The Prince of the place has also sent for me, with promise of entertainment if I shall come to him. His messenger was here even now, and has brought me a letter, which invites me to come.' And with that she plucked out her letter, and read it, and said to them, 'What now will you say to this?'

"Tim. Oh, the madness that has possessed thee and thy husband, to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even in a manner at the first step that he took on his way, as our neighbour OBSTINATE, can yet testify; for he went along with him, yea, and PLIABLE too, until they, like wise men, were afraid to go any farther. We also heard, over and above, how he met with the lions, APOLLYON, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity Fair to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider, also, that these four sweet babes are thy children, thy flesh and thy bones. Wherefore, though thou shouldst be so rash as to cast away thyself, yet, for the sake of the fruit of thy body, keep thou at home.

"But *Christiana* said unto her, 'Tempt me not, my neighbour; I have now a price put into mine hand to get gain, and I should be a fool of the greatest size if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far off from being to me a discouragement, that they show I am in the right. The bitter must come before the sweet; and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you to be gone, and not to disquiet me further.'

"Then TIMOROUS also reviled her, and said to her fellow, 'Come, neighbour MERCY, let's leave her in her own hands, since she scorns our counsel and company.' But MERCY was at a stand, and could not so readily comply with her neighbour; and that for a twofold reason. First, her bowels yearned over *Christiana*; so she said within herself, 'If my neighbour will needs be gone, I will go a little way with her, and help her.' Secondly, her bowels yearned over her own soul (for what *Christiana* had said had taken some hold upon her mind). Wherefore she said within herself again, 'I will yet have more talk with this *Christiana*: and if I find truth and life in what she shall say, myself with my heart shall also go with her.' Wherefore MERCY began thus to reply to her neighbour TIMOROUS.

"Mercy. Neighbour, I did indeed come with you to see *Christiana* this morning; and since she is, as you see, a taking of her last farewell of her country, I think to walk this sunshiny morning a little way with her to help her on the way.

"But she told her not of her second reason; but kept that to herself.

"Tim. Well, I see you have a mind to go a-fooling too; but take heed in time,

and be wise: while we are out of danger we are out; but when we are in we are in.

"So Mrs. TIMOROUS returned to her house, and *Christiana* betook herself to her journey. But when TIMOROUS was got home to her house, she sent for some of her neighbours: to wit, Mrs. BAT'S-EYES, Mrs. INCONSIDERATE, Mrs. LIGHT-MIND, and Mrs. KNOW-NOTHING. So when they were come to her house, she fell to telling the story of *Christiana* and of her intended journey. And thus she began her tale:

"Tim. Neighbours, having had little to do this morning, I went to give *Christiana* a visit; and when I came at the door I knocked, as you know 't is our custom. And she answered, 'If you come in God's name, come in.' So in I went, thinking all was well; but when I came in, I found her preparing herself to depart the town, she and also her children. So I asked her what was her meaning by that; and she told me, in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was had sent her an inviting letter to come thither.

"Mrs. Know-nothing. Then said Mrs. KNOW-NOTHING, 'And what, do you think she will go?'

"Tim. Aye, go she will, whatever come on't; and methinks I know it by this, for that which was my great argument to persuade her to stay at home (to wit, the troubles she was like to meet with in the way), is one great argument with her to put her forward on her journey. For she told me in so many words, the bitter goes before the sweet. Yea, and for as much as it so doth, it makes the sweet the sweeter.

"Mrs. Bat's-eyes. 'Oh, this blind and foolish woman,' said she; 'will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.'

"Mrs. Inconsiderate also replied, saying, 'A way with such fantastical fools from the town — a good riddance, for my part, I say, of her. Should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise body can abide. Wherefore, for my part, I shall never be sorry for her departure; let her go, and let better come in her room: 't was never a good world since these whimsical fools dwelt in it.'

"Then Mrs. Light-mind added as follows: 'Come, put this kind of talk away. I was yesterday at Madam WANTON'S, where we were as merry as the maids. For who do you think should be there, but I, and Mrs. LOVE-THE-FLESH, and three or four more, with Mr. LECHERY, Mrs. FILTH, and some others. So there we had music and dancing, and what else was meet to fill up the pleasure.

And I dare say, my lady herself is an admirably well bred gentlewoman, and Mr. LECHERY is as pretty a fellow.'

UNCERTAINTIES

By this time CHRISTIANA was got on her way; and MERCY went along with her. So as they went, her children being there also, CHRISTIANA began to discourse. And, 'MERCY,' said CHRISTIANA, 'I take this as an unexpected favour that thou shouldst set foot out of doors with me, to accompany me a little in my way.'

Mercy. Then said young MERCY (for she was but young), 'If I thought it would be to purpose to go with you, I would never go near the town any more.'

"Chris. 'Well, MERCY,' said *Christiana*, 'cast in thy lot with me. I well know what will be the end of our pilgrimage: my husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my invitation. The King who hath sent for me and my children is one that delights in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me; only go along with me.'

"Mer. But how shall I be ascertained that I also shall be entertained? Had I this hope but from one that can tell, I would make no stick at all; but would go, being helped by him that can help, though the way was never so tedious.

"Chris. Well, loving MERCY, I will tell thee what thou shalt do. Go with me to the wicket gate, and there I will further inquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place. I also will pay thee for thy kindness which thou showest to me and my children, in thy accompanying of us in our way as thou doest.

"Mer. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall even as the King of heaven shall have his heart upon me!

"*Christiana* then was glad in her heart, not only that she had a companion, but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together; and MERCY began to weep. Then said *Christiana*, 'Wherefore weepest my sister so?'

"Mer. 'Alas!' said she, 'who can but lament that shall but rightly consider what a state and condition my poor relations are in that yet remain in our sinful town? and that which makes my grief the more heavy is, because they have no instructor, nor any to tell them what is to come.'

"Chris. Bowels becomes pilgrims. And thou dost for thy friends as my good *Christian* did for me when he left me; he mourned for that I would not heed nor

regard him; but his Lord and ours did gather up his tears, and put them into his bottle; and now both I, and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, MERCY, these tears of thine will not be lost: for the truth hath said, that 'they that sow in tears shall reap in joy, in singing. And he that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' "Then said MERCY:

'Let the Most Blessed be my guide,
If it be his blessed will,
Unto his gate, into his fold,
Up to his holy hill.

And let him never suffer me
To swerve or turn aside
From his free grace and holy ways,
Whate'er shall me betide.

And let him gather them of mine
That I have left behind.
Lord, make them pray they may be Thine,
With all their heart and mind."

Now my old friend proceeded, and said, "But when *Christiana* came up to the Slough of Despond, she began to be at a stand: 'For,' said she, 'this is the place in which my dear husband had like to have been smothered with mud.' She perceived also, that notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly." So I asked if that was true? "Yes," said the old gentleman, "too true. For that many there be that pretend to be the King's labourers, and that say they are for mending the King's highway, that bring din and dung instead of stones, and so mar instead of mending. Here *Christiana* therefore, with her boys, did make a stand. But said MERCY, 'Come, let us venture, only let us be wary.' Then they looked well to the steps, and made a shift to get staggeringly over.

"Yet *Christiana* had like to have been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words that said unto them, 'Blessed is she that believes; for there shall be a performance of those things that have been told her from the Lord'.¹⁴

"Then they went on again. And said MERCY to *Christiana*, 'Had I as good ground to hope for a loving reception at the wicket gate as you, I think no Slough of Despond would discourage me.'

"Well,' said the other, 'you know your sore, and I know mine, and, good friend, we shall all have enough evil before we come at our journey's end. For can it be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and scares, with what troubles and afflictions, they can possibly assault us with that hate us?'"

KNOCKING AT THE WICKET GATE



And now Mr. SAGACITY left me to dream out my dream by myself. Wherefore methought I saw CHRISTIANA, and MERCY, and the boys, go all of them up to the gate. To which when they were come, they betook themselves to a short debate about how they must manage their calling at the gate, and what should be said to him that did open to them. So it was concluded, since CHRISTIANA was the eldest, that she should knock for entrance; and that she should speak to him that did open for the rest. So CHRISTIANA began to knock; and as her poor husband did, she knocked and knocked again. But instead of any that answered, they all thought that they heard as if a dog came barking upon them. A dog, and a great one too; and this made the women and children afraid. Nor durst they for awhile to knock any more, for fear the mastiff should fly upon them. Now, therefore, they were greatly tumbled up and down in their minds, and knew not what to do. Knock they durst not, for fear of the dog; go back they durst not, for fear that the keeper of that gate should espy them as they so went, and should be offended with them. At last they thought of knocking again, and knocked more vehemently than they did at the first. Then said the keeper of the gate, "Who is there?" So the dog left off to bark, and he opened unto them.

Then *Christiana* made low obeisance, and said, "Let not our Lord be offended with his handmaidens, for that we have knocked at his princely gate."

Then said the keeper, "Whence come ye, and what is that ye would have?"

Christiana answered, "We are come from whence *Christian* did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted by this gate into the way that leads to the Celestial City. And I answer my Lord in the next place, that I am *Christiana*, once the wife of *Christian* that now is gotten above."

With that the keeper of the gate did marvel saying, "What, is she become now a pilgrim, that but awhile ago abhorred that life?" Then she bowed her head, and said, "Yes; and so are these my sweet babes also."

Then he took her by the hand, and let her in and said also, "Suffer the little children to come unto Me;" and with that he shut up the gate. This done, he called

to a trumpeter that was above over the gate, to entertain *Christiana* with shouting and sound of trumpet for joy.¹⁵

So he obeyed and sounded, and filled the air with his melodious notes.

Now all this while poor MERCY did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for herself and her boys, then she began to make intercession for MERCY.

Chris. And she said, "My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind; for that she comes, as she thinks, without sending for, whereas I was sent to by my husband's King to come."

Now MERCY began to be very impatient, for each minute was as long to her as an hour; wherefore she prevented *Christiana* from a fuller interceding for her, by knocking at the gate herself: and she knocked then so loud, that she made *Christiana* to start. Then said the keeper of the gate, "Who is there?" And said *Christiana*, "It is my friend."

So he opened the gate, and looked out; but MERCY was fallen down without in a swoon, for she fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and said, "Damsel, I bid thee arise."

"Oh, sir," said she, "I am faint; there is scarce life left in me." But he answered that "one once said, 'When my soul fainted within me, I remembered the Lord, and my prayer came in unto Thee, into Thy holy temple.'¹⁶

Fear not, but stand upon thy feet, and tell Me wherefore thou art come."

Mer. I am come for that unto which I was never invited, as my friend *Christiana* was. Hers was from the King, and mine was but from her; wherefore I fear I presume.

Keeper of Gate. "Did she desire thee to come with her to this place?"

Mer. Yes; and, as my Lord sees, I am come. And if there is any grace or forgiveness of sins to spare, I beseech that I, thy poor handmaid, may be partaker thereof.

Then he took her again by the hand, and led her gently in, and said, "I pray for all them that believe on Me, by what means soever they come unto Me." Then said he to those that stood by, "Fetch something, and give it to MERCY to smell on, thereby to stay her fainting." So they fetched her a bundle of myrrh, and awhile after she was revived.

And now was *Christiana* and her boys, and MERCY, received of the Lord at the head of the way, and spoke kindly unto by him.

Then said they yet further unto him, "We are sorry for our sins, and beg of our Lord his pardon; and further information what we must do."

"I grant pardon," said he, "by word and deed: by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with

a kiss, and the other as it shall be revealed".¹⁷

Now I saw in my dream that he spake many good words unto them, whereby they were greatly gladdened. he also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, that that sight they would have again as they went along in the way, to their comfort.

So he left them awhile in a summer parlour below, where they entered into talk by themselves. And thus *Christiana* began, "O Lord, how glad am I that we are got in hither!"

Mer. So you well may; but I, of all, have cause to leap for joy.

Chris. I thought one time, as I stood at the gate (because I had knocked, and none did answer), that all our labour had been lost; specially when that ugly cur made such a heavy barking against us.

Mer. But my worst fear was after I saw that you were taken into his favour, and that I was left behind. Now, thought I, 'tis fulfilled which is written, "Two women shall be grinding together; the one shall be taken, and the other left".¹⁸

I had much ado to forbear crying out, Undone, undone! And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I also thought that I must either knock again, or die. So I knocked; but I cannot tell how, for my spirit now struggled betwixt life and death.

Chris. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound of them made me start; I thought I never heard such knocking in all my life. I thought you would have come in by violent hands, or have taken the Kingdom by storm.¹⁹

Mer. Alas! to be in my case, who that so was could but have done so? You saw that the door was shut upon me; and that there was a most cruel dog thereabout. Who, I say, that was so fainthearted as I, that would not have knocked with all their might? But pray, what said my Lord to my rudeness? Was he not angry with me?

Chris. When he heard your lumbering noise, he gave a wonderful innocent smile. I believe what you did pleased him well enough; for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog. Had I known that afore, I fear I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in; and I am glad with all my heart.

Mer. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard. I hope he will not take it amiss.

"Ay, do," said the children; "and persuade him to hang him, for we are afraid he will bite us when we go hence."

So at last he came down to them again; and MERCY fell to the ground on her face before him, and worshipped, and said, "Let my Lord accept of the sacrifice of praise which I now offer unto him with the calves of my lips."

So he said unto her, "Peace be to thee: stand up."

But she continued upon her face and said, "Righteous art Thou, O Lord, when I plead with Thee; yet let me talk with Thee of thy judgments:²⁰ wherefore dost Thou keep so cruel a dog in thy yard, at the sight of which such women and children as we are ready to fly from thy gate for fear?"

He answered, and said, "That dog has another owner; he also is kept close in another man's ground, only my pilgrims hear his barking. He belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frightened many an honest pilgrim from worse to better by the great voice of his roaring. Indeed, he that owns him doth not keep him of any good will to Me or mine; but with intent to keep the pilgrims from coming to Me, and that they may be afraid to knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I love; but I take all at present patiently. I also give my pilgrims timely help; so that they are not delivered up to his power, to do to them what his doggish nature would prompt him to. But what! My purchased one, I trow, hadst thou known never so much beforehand, thou wouldst not have been afraid of a dog. The beggars that go from door to door will, rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too, of a dog; and shall a dog, a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to Me? I deliver them from the lions, their darling from the power of the dog."

Mer. Then said MERCY, "I confess my ignorance; I spake what I understand not: I acknowledge that Thou doest all things well."

Then *Christiana* began to talk of their journey, and to inquire after the way. So he fed them, and washed their feet; and set them in the way of his steps, according as he had dealt with her husband before.

So I saw in my dream that they walked on in their way, and had the weather very comfortable to them. Then *Christiana* began to sing, saying:

"Blest be the day that I began
A pilgrim for to be;
And blessed also be that man
That thereto moved me.

'Tis true, 't was long ere I began
To seek to live for ever:
But now I run fast as I can-
'T is better late, than never.

Our tears to joy, our fears to faith,

Are turned, as we see:

Thus our beginning (as one saith)
Shows what our end will be."

DANGER AND A PROTECTOR

ow there was on the other side of the wall that fenced in way up which *Christiana* and her companions were to go, garden; and that garden belonged to him whose was that barking dog of whom mention was made before. And some of the fruit trees that grew in that garden shot their branches over the wall; and being mellow, they that found them did gather them up, and oft ate of them to their hurt. So *Christiana's* boys — as boys are apt to do — being pleased with the trees, and with the fruit that did hang thereon, did pluck them, and began to eat. Their mother did also chide them for so doing; but still the boys went on.

"Well," said she, "my sons, you transgress; for that fruit is none of ours." But she did not know that they did belong to the enemy; I'll warrant you if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now by that they were gone about two bows' shot from the place that let them into the way, they espied two very ill favoured ones coming down apace to meet them. With that *Christiana*, and MERCY her friend, covered themselves with their veils; and so kept on their journey. The children also went on before; so that at last they met together. Then they that came down to meet them came just up to the women as if they would embrace them; but *Christiana* said, "Stand back, or go peaceably by, as you should." Yet these two, as men that are deaf, regarded not *Christiana's* words; but began to lay hands upon them. At that *Christiana*, waxing very wroth, spurned at them with her feet. MERCY also, as well as she could, did what she could to shift them. *Christiana* again said to them, "Stand back, and be gone; for we have no money to lose, being pilgrims, as ye see, and such too as live upon the charity of our friends."

Ill-favoured Ones. Then said one of the two men, "We make no assault upon you for money; but are come out to tell you, that if you will but grant one small request which we shall ask, we will make women of you for ever."

Chris. Now *Christiana*, imagining what they should mean, made answer again, "We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, — cannot stay; our business is a business of life and death." So again, she and her companions made a fresh essay to go past them: but they hindered them in their way.

Ill-favoured Ones. "We intend no hurt to your lives; 'tis another thing we would have."

Chris. "Aye," quoth *Christiana*, "you would have us body and soul, for I know 'tis for that you are come; but we will die rather upon the spot than suffer ourselves to be brought into such snares as shall hazard our wellbeing hereafter." And with that they both shrieked out, and cried, "Murder! murder!" and so put themselves under those laws that are provided for the protection of women.²¹

But the men still made their approach upon them, with design to prevail against them; they therefore cried out again.

Now they being, as I said, not far from the gate in at which they came, their voice was heard from where they were, thither: wherefore some of the house came out, and knowing that it was *Christiana's* tongue, they made haste to her relief; but by that they were got within sight of them, the women were in a very great scuffle, the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, "What is that thing that you do? Would you make my Lord's people to transgress?" He also attempted to take them; but they did make their escape over the wall into the garden of the man to whom the great dog belonged: so the dog became their protector. This RELIEVER then came up to the women, and asked them how they did. So they answered, "We thank thy Prince, pretty well, only we have been somewhat affrighted; we thank thee also for that thou camest into our help, for otherwise we had been overcome."

Reliever. So after a few more words, this RELIEVER said as follows: "I marvelled much when you were entertained at the gate above, seeing ye knew that ye were but weak women, that you petitioned not the Lord there for a conductor. Then might you have avoided these troubles and dangers; for he would have granted you one."

Chris. "Alas," said *Christiana*, "We were so taken with our present blessing, that dangers to come were forgotten by us; besides, who could have thought that so near the King's palace there should have lurked such naughty ones? Indeed, it had been well for us had we asked our Lord for one; but since our Lord knew 'twould be for our profit, I wonder he sent not one along with us."

Rel. It is not always necessary to grant things not asked for, lest by so doing, they become of little esteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so consequently will be thereafter used. Had my Lord granted you a conductor, you would not neither so have bewailed that oversight of yours in not asking for one as now you have occasion to do. So all things work for good, and tend to make you more wary.

Chris. Shall we go back again to my Lord, and confess our folly, and ask for one?

Rel. Your confession of your folly I will present him with; to go back again, you need not. For in all places where you shall come, you will find no want at all; for

in everyone of my Lord's lodgings which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, he will be inquired of by them to do it for them;²² and 'tis a poor thing that is not worth asking for.

When he had thus said, he went back to his place; and the pilgrims went on their way.

Mer. Then said MERCY, "What a sudden blank is here! I made account we had now been past all danger, and that we should never see sorrow more."

Chris. "Thy innocency, my sister," said *Christiana* to MERCY, "may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it, where provision might have been had. I am, therefore, much to be blamed."

Mer. Then said MERCY, "How knew you this before you came from home? Pray open to me this riddle."

Chris. Why, I will tell you. Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this; for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words. They said ('twas when I was in my troubles), "What shall we do with this woman; for she cries out, waking and sleeping, for forgiveness? If she be suffered to go on as she begins, we shall lose her as we have lost her husband." This, you know, might have made me take heed and have provided when provision might have been had.

Mer. "Well," said MERCY, "as by this neglect we have an occasion ministered unto us to behold our own imperfections, so our Lord has taken occasion thereby to make manifest the riches of his grace. For he, as we see, has followed us with unasked kindness; and has delivered us from their hands that were stronger than we of his mere good pleasure."

WELCOME AT THE INTERPRETER'S HOUSE

Thus now, when they had talked away a little more time, they drew nigh to a house which stood in the way, which house was built for the relief of pilgrims; as you will find more fully related in the first part of these records of the "Pilgrim's Progress." So they drew on towards the house (the house of the INTERPRETER); and when they came to the door, they heard a great talk in the house. They then gave ear, and heard, as they thought, *Christiana* mentioned by name; for you must know that there went along, even before her, a talk of her and her children's going on pilgrimage; and this thing was the more pleasing to them, because they had heard that she was *Christian's* wife — that woman who was some time ago so unwilling to hear

of going on pilgrimage. Thus, therefore, they stood still; and heard the good people within commending her who, they little thought, stood at the door. At last *Christiana* knocked, as she had done at the gate before. Now when she had knocked, there came to the door a young damsel named INNOCENT, and opened the door, and looked, and behold two women were there.

Damsel. Then said the damsel to them, "With whom would you speak in this place?"

Chris. *Christiana* answered, "We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such; wherefore, we pray that we may be partakers of that for which we at this time are come: for the day, as thou seest, is very far spent, and we are loath tonight to go any farther."

Damsel. Pray what may I call your name, that I may tell it to my Lord within?

Chris. My name is *Christiana*: I was the wife of that pilgrim that some years ago did travel this way; and these be his four children. This maiden also is my companion, and is going on pilgrimage too.

INNOCENT.

Then ran INNOCENT in (for that was her name), and said to those within, "Can you think who is at the door? There is *Christiana* and her children, and her companion, all waiting for entertaining here."

Then they leaped for joy, and went and told their master. So he came to the door, and looking upon her, he said, "Art thou that *Christiana* whom *Christian*, the good man, left behind him when he betook himself to a pilgrim's life?"

Chris. I am that woman that was so hard hearted as to slight my husband's troubles, and that left him to go on in his journey alone, and these are his four children; but now I also am come, for I am convinced that no way is right but this.

Interpreter. Then is fulfilled that which also is written of the man that said to his son, "Go, work today in my vineyard;" and he said to his father, "I will not," but afterwards repented and went.²³

Chris. Then said *Christiana*, "So be it: Amen. God make it a true saying upon me; and grant that I may be found at the last of him in peace without spot and blameless."

Inter. "But why standest thou thus at the door? Come in, thou daughter of Abraham; we were talking of thee but now, for tidings have come to us before how thou art become a pilgrim. Come, children, come in; come, maiden, come in." So he had them all into the house.

So when they were within, they were bidden to sit down and rest; the which when they had done, those that attended upon the pilgrims in the house came into

the room to see them. And one smiled, and another smiled, and they all smiled for joy that *Christiana* was become a pilgrim. They also looked upon the boys; they stroked them over the faces with the hand, in token of their kind reception of them; they also carried it lovingly to MERCY, and bade them all welcome into their master's house.

LESSONS

After awhile — because supper was not ready — the INTERPRETER took them into his significant rooms, and showed them what *Christian*, *Christiana's* husband, had seen some time before. Here, therefore, they saw the man in the cage; the man and his dream; the man that cut his way through his enemies; and the picture of the biggest of them all; together with the rest of those things that were then so profitable to *Christian*.

This done, and after these things had been somewhat digested by *Christiana* and her company, the INTERPRETER takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck rake in his hand. There stood also One over his head with a celestial crown in his hand, and proffered to give him that crown for his muck rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said *Christiana*, "I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world. Is it not, good sir?"

Inter. "Thou hast said the right," said he: "and his muck rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what he says that calls to him from above with the celestial crown in his hand, it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God."

Chris. Then said *Christiana*, "Oh, deliver me from this muck rake!"

Inter. "That prayer," said the INTERPRETER, "has been lain by till 'tis almost rusty. 'Give me not riches'²⁴ is scarce the prayer of one of ten thousand. Straws, and sticks, and dust, with most are the great things now looked after."

With that MERCY and *Christiana* wept and said, "It is, alas! too true."

When the INTERPRETER had showed them this, he has them into the very best room in the house (a very brave room it was); so he bade them look round about, and see if they could find anything profitable there. Then they looked round and round; for there was nothing there to be seen but a very great

spider on the wall, and that they overlooked.

Mer. Then said MERCY, "Sir, I see nothing." But *Christiana* held her peace.

Inter. But said the INTERPRETER, "Look again." She therefore looked again, and said, "Here is not anything but an ugly spider, who hangs by her hands upon the wall." Then said he, "Is there but one spider in all this spacious room?" Then the water stood in *Christiana's* eyes, for she was a woman quick of apprehension, and she said, "Yes, Lord, there is here more than one; yea, and spiders whose venom is far more destructive than that which is in her." The INTERPRETER then looked pleasantly upon her, and said, "Thou hast said the truth." This made MERCY blush, and the boys to cover their faces; for they all began now to understand the riddle.

Then said the INTERPRETER again, "The spider takes hold with her hands," as you see, "and is in kings' palaces." And wherefore is this recorded, but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in the best room that belongs to the King's house above?

Chris. "I thought," said *Christiana*, "Of something of this; but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine room soever we were; but that by this spider, this venomous and ill favoured creature, we were to learn how to act faith, that came not into my mind. And yet she has taken hold with her hands, as I see, and dwells in the best room in the house. God has made nothing in vain."

Then they seemed all to be glad; but the water stood in their eyes. Yet they looked one upon another, and also bowed before the INTERPRETER.

He had them then into another room where was a hen and chickens, and bid them to observe awhile. So one of the chickens went to the trough to drink; and every time she drank, she lifted up her head and her eyes towards heaven. "See," said he, "what this little chick doth; and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again," said he, "observe and look." So they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens.

1. She had a common call; and that she hath all day long.
2. She had a special call; and that she had but sometimes.
3. She had a brooding note. And,
4. She had an outcry.²⁶

Inter. "Now," said he, "compare this hen to your King, and these chickens to his obedient ones. For answerable to her, himself has his methods, which he walks in towards his people. By his common call, he gives nothing; by his special call, he always has something to give; he has also a brooding voice for them that are under his wing; and he has an outcry, to give the alarm when he sees the enemy come. I

choose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you."

Chris. "And, sir," said *Christiana*, "pray let us see some more."

So he had them into the slaughter house, where a butcher was killing a sheep. And behold the sheep was quiet, and took her death patiently. Then said the INTERPRETER, "You must learn of this sheep to suffer and to put up wrongs without murmurings and complaints. Behold how quietly she takes her death; and without objecting, she suffers her skin to be pulled over her ears. Your King doth call you his sheep."

After this, he led them into his garden, where was great variety of flowers. And he said, "Do you see all these?" So *Christiana* said, "Yes." Then said he again, "Behold the flowers are divers in stature, in quality, in colour, and smell, and virtue, and some are better than others. Also, where the gardener has set them, there they stand; and quarrel not one with another."

Again, he had them into his field, which he had sowed with wheat and corn; but when they beheld, the tops of all were cut off, only the straw remained. He said again, "This ground was dunged, and ploughed, and sowed; but what shall we do with the crop?" Then said *Christiana*, "Burn some, and make muck of the rest." Then said the INTERPRETER again, "Fruit you see, is that thing you look for; and for want of that you condemn it to the fire, and to be trodden under foot of men. Beware that in this you condemn not yourselves."

Then, as they were coming in from abroad, they espied a little robin with a great spider in his mouth. So the INTERPRETER said, "Look here." So they looked; and MERCY wondered. But *Christiana* said, "What a disparagement is it to such a pretty little bird as the robin redbreast is; he being also a bird above many, that loves to maintain a kind of sociableness with man! I had thought they had lived upon crumbs of bread, or upon other such harmless matter. I like him worse than I did."

The INTERPRETER then replied, "This robin is an emblem very apt to set forth some professors by; for to sight they are as this robin, pretty of note, colour, and carriage; they seem also to have a very great love for professors that are sincere; and above all other, to desire to sociate with and to be in their company, as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord; but when they are by themselves as the robin, they can catch and gobble up spiders, they can change their diet, drink iniquity, and swallow down sin like water."

So when they were come again into the house and supper as yet was not ready, *Christiana* again desired that the INTERPRETER would either show or tell of some other things that are profitable.

Then the INTERPRETER began, and said, "The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter; and the more healthy the lusty man is, the more prone he is unto evil.

"There is a desire in women to go neat and fine; and it's a comely thing to be adorned with that which in God's sight is of great price.

"Tis easier watching a night or two, than to sit up a whole year together: so 'tis easier for one to begin to profess well, than to hold out as he should to the end.

"Every shipmaster, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel. But who will throw the best out first? none but he that fears not God.

"One leak will sink a ship: and one sin will destroy a sinner.

"He that forgets his friend, is ungrateful unto him: but he that forgets his Saviour, is unmerciful to himself.

"He that lives in sin, and looks for happiness hereafter, is like him that sows cockle, and thinks to fill his barn with wheat or barley.

"If a man would live well, let him fetch his last day to him, and make it always his company keeper.

"Whispering and change of thoughts, prove that sin is in the world.

"If the world, which God sets light by, is counted a thing of that worth with men; what is heaven, which God commends!

"If the life that is attended with so many troubles is so loath to be let go by us, what is the life above!

"Everybody will cry up the goodness of men; but who is there that is, as he should be, affected with the goodness of God?

"We seldom sit down to meat, but we eat and leave; so there is in Jesus Christ more merit and righteousness than the whole world has need of."

When the INTERPRETER had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said MERCY, "What means this?" "This tree," said he, "whose outside is fair, and whose inside is rotten, it is to which many may be compared that are in the garden of God; who, with their mouths, speak high in behalf of God, but indeed will do nothing for him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinderbox."

SUPPER WITH THE INTERPRETER



ow supper was ready, the table spread, and all things set on the board. So they sat down, and did eat, when one had given thanks. And the INTERPRETER did usually entertain those that lodged with him with music at meals; so the minstrels played. There was

also one that did sing; and a very fine voice he had. His song was this:

"The Lord is only my support
And he that doth me feed:
How can I, then want anything
Where of I stand in need?.

When the song and music were ended, the INTERPRETER asked *Christiana* what it was that at first did move her to betake herself to a pilgrim's life?

Christiana answered, "First the loss of my husband came into my mind, at which I was heartily grieved; but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind; and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the wellbeing of my husband, and a letter sent me by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way."

Inter. But met you with no opposition afore you set out of doors?

Chris. Yes; a neighbour of mine, one Mrs. TIMOROUS (she was akin to him that would have persuaded my husband to go back for fear of the lions). She all-to-befooled me for — as she called it — my intended desperate adventure. She also urged what she could to dishearten me to it, — the hardship and troubles that my husband met with in the way, but all this I got over pretty well. But a dream that I had, of two ill looking ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me much; yea, it still runs in my mind, and makes me afraid of everyone that I meet, lest they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my lord, though I would not have everybody know it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out "murder": and the two that made this assault upon us were like the two that I saw in my dream.

Inter. Then said the INTERPRETER, "Thy beginning is good; thy latter end shall greatly increase." So he addressed himself to MERCY, and said unto her, "And what moved thee to come hither, sweetheart?"

Then MERCY blushed and trembled; and for awhile continued silent.

Inter. Then said he, "Be not afraid; only believe, and speak thy mind."

Mer. So she began, and said, "Truly, sir, my want of experience is that that makes me covet to be in silence; and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams, as my friend *Christiana* can; nor know I what it is to mourn for my refusing of the counsel of those that were good relations."

Inter. What was it, then, dear heart, that hath prevailed with thee to do as thou hast done?

Mer. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her; so we knocked at the door and went in. When we were within, and seeing what she was doing, we asked what was her meaning. She said she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for bringing him thither, etc. Now, methought while she was telling these things unto us, my heart burned within me; and I said in my heart, if this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with *Christiana*.

So I asked her further of the truth of these things, and if she would let me go with her; for I saw now that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come with all the desire of my heart; and will go, if I may, with *Christiana* unto her husband and his King.

Inter. Thy setting out is good; for thou hast given credit to the truth. Thou art a Ruth; who did, for the love that she bore to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out, and go with a people that she knew not heretofore. "The Lord recompense thy work; and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to truth".²⁷

Now supper was ended, and preparation was made for bed; the women were laid singly alone, and the boys by themselves. Now when MERCY was in bed, she could not sleep for joy, for that now her doubts of missing at last were removed farther from her than ever they were before; so she lay blessing and praising God, who had had such favour for her.

CLEANED, SEALED AND CLOTHED

n the morning they arose with the sun, and prepared themselves for their departure; but the INTERPRETER would have them tarry awhile, "For," said he, "you must orderly go from hence." Then said he to the damsel that at first opened unto them, "Take them, and have them into the garden to the bath; and there wash them, and make them dean from the soil which they have gathered by travelling." Then INNOCENT, the damsel, took them, and had them into the garden, and brought them to the bath; so she told them that there they must wash and be dean, for so her master would have the

women to do that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of that bath, not only sweet and dean, but also much enlivened and strengthened in their joints: so when they came in, they looked fairer a deal than when they went out to the washing.

When they were returned out of the garden from the bath, the INTERPRETER took them, and looked upon them, and said unto them, "Fair as the moon." Then he called for the seal wherewith they used to be sealed that were washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the Passover which the children of Israel did eat when they came out from the land of Egypt,²⁸ and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces; it also added to their gravity, and made their countenances more like those of angels.

Then said the INTERPRETER again to the damsel that waited upon these women, "Go into the vestry, and fetch out garments for these people." So she went, and fetched out white raiment, and laid it down before him; so he commanded them to put it on. It was fine linen, white and dean. When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one on herself which they could see in each other. Now therefore, they began to esteem each other better than themselves; "For you are fairer than I am," said one; "And you are more comely than I am," said another. The children also stood amazed to see into what fashion they were brought.

The INTERPRETER then called for a manservant of his, one GREAT-HEART, and bade him take sword, and helmet, and shield. "And take these my daughters," said he, "and conduct them to the house called Beautiful, at which place they will rest next." So he took his weapons, and went before them; and the INTERPRETER said, "God speed!" Those also that belonged to the family sent them away with many a good wish; so they went on their way, and sung:

"This place has been our second stage:
Here we have heard and seen
Those good things that, from age to age,
To others hid have been.
The Dunghill raker, Spider, Hen,
The Chicken, too, to me
Hath taught a lesson: let me then
Conformed to it be.
The Butcher, Garden, and the Field,

The Robin, and his bait —
 Also the Rotten Tree — doth yield
 Me argument of weight:
 To move me for to watch and pray;
 To strive to be sincere;
 To take my cross up day by day,
 And serve the Lord with fear.”

RIGHTEOUSNESS

ow I saw in my dream, that they went on, and GREAT-HEART went before them; so they went and came to the place where *Christian's* burden fell off his back and tumbled into a sepulchre. Here, then, they made a pause; and here also they blessed God. “Now,” said *Christiana*, “it comes to my mind what was said to us at the gate; to wit, that we should have pardon by word and deed: by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something; but what is it to have pardon by deed, or in the way that it was obtained? Mr. GREAT-HEART, I suppose you know? wherefore, if you please, let us hear your discourse thereof.”

Great-heart. Pardon by the deed done is pardon obtained by some one for another that hath need thereof; not by the person pardoned, but in the way, saith another, in which I have obtained it. So, then, to speak to the question more largely, the pardon that you and MERCY and these boys have attained was obtained by another: to wit, by him that let you in at the gate. And he hath obtained it in this double way: he has performed righteousness to cover you; and spilt blood to wash you in.

Chris. But if he parts with his righteousness to us, what will he have for himself?

Great-heart. He has more righteousness than you have need of, or than he needs himself.

Chris. Pray make that appear.

Great-heart. With all my heart; but first I must premise that he of whom we are now about to speak is one that has not his fellow. He has two natures in one person — plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongs; and each righteousness is essential to that nature. So that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers so as that they, or any of them, should be put upon us that we might be made just, and live thereby. Besides these, there is a righteousness which this

Person has, as these two natures are joined in one. And this is not the righteousness of the Godhead as distinguished from the Manhood, nor the righteousness of the Manhood as distinguished from the Godhead; but a righteousness which stands in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office which he was to be intrusted with. If he parts with his first righteousness, he parts with his Godhead; if he parts with his second righteousness, he parts with the purity of his Manhood; if he parts with this third, he parts with that perfection that capacitates him to the office of mediation. He has, therefore, another righteousness which stands in performance, or obedience to a revealed will: and that is it that he puts upon sinners, and that by which their sins are covered. Wherefore he saith, “As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous”.²⁹

Chris. But are the other righteousnesses of no use to us?

Great-heart. Yes; for though they are essential to his natures and office, and so cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is, for that purpose, efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his Manhood gives capability to his obedience to justify; and the righteousness that stands in the union of these two natures to his office, gives authority to that righteousness to do the work of which it is ordained.

So then, here is a righteousness that Christ, as God, had no need of, for he is God without it; here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it; again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here, then, is a righteousness that Christ, as God, as man, as God-man, has no need of with reference to himself; and therefore he can spare it, — a justifying righteousness, that he, for himself, wants not, and therefore he gives it away. Hence 'tis called “The gift of righteousness”.³⁰

This righteousness, since Christ Jesus the Lord was made himself under the law, must be given away; for the law doth not only bind him that is under it to do justly, but to use charity: wherefore he must — he ought by the law — if he hath two coats, to give one to him that hath none. Now our Lord indeed hath two coats, one for himself and one to spare; wherefore he freely bestows one upon those that have none. And thus, *Christiana*, and MERCY, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that has worked, and has given away what he wrought for to the next poor beggar he meets.

But again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us

up to the just curse of a righteous law. Now from this curse we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions.³⁷ Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness. For the sake of which God passes by you, and will not hurt you, when he comes to judge the world.³⁸

Chris. This is brave. Now I see that there was something to be learnt by our being pardoned by word and deed. Good MERCY, let us labour to keep this in mind; and, my children, do you remember it also. But, Sir, was not this it that made my good *Christian's* burden fall from off his shoulder, and that made him give three leaps for joy?

Great-heart. Yes, 'twas the belief of this that cut those strings that could not be cut by other means; and 'twas to give him a proof of the virtue of this that he was suffered to carry his burden to the cross.

Chris. I thought so; for though my heart was lightsome and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, though I have felt but little as yet, that if the most burdened man in the world were here, and did see and believe as I now do, 'twould make his heart the more merry and blithe.

Great-heart. There is not only comfort and ease of a burden brought to us by the sight and consideration of these, but an endeared affection begot in us by it. For who can, if he doth but once think that pardon comes — not only by promise, but thus — but be affected with the way and means of his redemption, and so with the Man that hath wrought it for him?

Chris. True; methinks it makes my heart bleed to think that he should bleed for me. O thou loving One! O thou blessed One! Thou deservest to have me; Thou hast bought me. Thou deservest to have me all; Thou hast paid for me ten thousand times more than I am worth. No marvel that this made the water stand in my husband's eyes; and that it made him trudge so nimbly on. I am persuaded he wished me with him; but, vile wretch that I was, I let him come all alone! O MERCY, that thy father and mother were hear; yea, and Mrs. TIMOROUS also! Nay, I wish now with all my heart that here was MADAM WANTON too. Surely, surely their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and to refuse to become good pilgrims.

Great-heart. You speak now in the warmth of your affections; will it, think you, be always thus with you? Besides, this is not communicated to everyone; nor to everyone that did see your Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground: and yet were so far off this, that

instead of lamenting, they laughed at him; and instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by a peculiar impression made by a divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the hen, by her common call, gives no meat to her chickens: this you have, therefore, by a special grace.

THE END OF SIMPLE, SLOTH AND PRESUMPTION

Now I saw, still in my dream, that they went on until they were come to the place that SIMPLE and SLOTH and PRESUMPTION lay and slept in when *Christian* went by on pilgrimage; and behold, they were hanged up in irons a little way off on the other side.

Mercy. Then said MERCY to him that was their guide and conductor, "What are those three men? and for what are they hanged there?"

Great-heart. These three men were men of very bad qualities: they had no minds to be pilgrims themselves; and whomsoever they could they hindered. They were for sloth and folly themselves; and whoever they could persuade they made so too; and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by; and now you go by, they are hanged.

Mercy. But could they persuade any to be of their opinion?

Great-heart. Yes, they turned several out of the way. There was SLOW-PACE that they persuaded to do as they. They also prevailed with one SHORT-WIND; with one NO-HEART; with one LINGER-AFTER-LUST; and with one SLEEPY-HEAD; and with a young woman — her name was DULL — to turn out of the way and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a taskmaster. They also brought up an evil report of the good land, saying 'twas not half so good as some pretend it was. They also began to defame his servants, and to count the very best of them meddlesome, troublesome busybodies: further, they would call the bread of God, husks: the comforts of his children, fancies; the travel and labour of pilgrims, things to no purpose.

Chris. "Nay," said *Christiana*, "if they were such, they shall never be bewailed by me; they have but what they deserve, and I think it is well that they hang so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven in some plate of iron or brass, and left here, even where they did their mischiefs, for a caution to other bad men?"

Great-heart. So it is, as you well may perceive, if you will go a little to the wall.

Mercy. No, no; let them hang, and their names rot, and their crimes live for ever against them. I think it a high favour that they were hanged afore we came hither: who knows else what they might have done to such poor women as we

are? Then she turned it into a song, saying:

“Now then, you three, hang there, and be a sign
To all that shall against the truth combine;
And let him that comes after fear this end,
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.”

THE HILL OF DIFFICULTY

Thus they went on till they came at the foot of the hill Difficulty; where again their good friend, Mr. GREAT-HEART, took an occasion to tell them of what happened there when *Christian* himself went by. So he had them first to the spring. “Lo,” saith he, “this is the spring that *Christian* drank of before he went up this hill, and then ’twas clear and good; but now ’tis dirty with the feet of some that are not desirous that pilgrims here should quench their thirst.”³³

Thereat MERCY said, “And why so envious trow?” But said their guide, “It will do, if taken up, and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear.” Thus, therefore, *Christiana* and her companions were compelled to do. They took it up and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom; and then they drank thereof.

Next he showed them the two byways that were at the foot of the hill, where FORMALITY and HYPOCRISY lost themselves. And said he, “These are dangerous paths; two were here cast away when *Christian* came by. And although, as you see, these ways are since stopped up with chains, posts, and a ditch, yet there are those who will choose to adventure here, rather than take the pains to go up this hill.”

Chris. “The way of transgressors is hard.”³⁴ ‘Tis wonder that they can get into those ways without danger of breaking their necks.

Great-heart. They will venture; yea, if at any time any of the King’s servants doth happen to see them, and doth call unto them, and tell them that they are in the wrong ways, and do bid them beware of the danger: then they will railingly return them answer, and say, “As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee: but we will certainly do whatsoever thing goes out of our own mouths,” etc.³⁵ Nay, if you look a little farther, you shall see that these ways are made cautionary enough; not only by these posts, and ditch, and chain, but also by being hedged

up: yet they will choose to go there.

Chris. They are idle, they love not to take pains; the uphill way is unpleasant to them. So it is fulfilled unto them as it is written: “The way of the slothful man is a hedge of thorns.”³⁶

Yea, they will rather choose to walk upon a snare, than to go up this hill and the rest of this way to the city.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got to the top, *Christiana* began to pant, and said, “I daresay this is a breathing hill; no marvel if they that love their ease more than their souls choose to themselves a smoother way.” Then said MERCY, “I must sit down”; also the least of the children began to cry. “Come, come,” said GREAT-HEART; “sit not down here, for a little above is the Prince’s arbour.” Then took he the little boy by the hand, and led him up thereto.

When they were come to the arbour, they were very willing to sit down; for they were all in a pelting heat. Then said MERCY, “How sweet is rest to them that labour! And how good is the Prince of pilgrims to provide such resting places for them!”³⁷ Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping; for as I have heard, that it cost poor *Christian* dear.”

Then said Mr. GREAT-HEART to the little ones, “Come, my pretty boys, how do you do? what think you now of going on pilgrimage?” “Sir,” said the least, “I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my mother has told me, namely, ‘That the way to heaven is as up a ladder; and the way to hell is as down a hill.’ But I had rather go up the ladder to life, than down the hill to death.”

Then said MERCY, “But the proverb is, ‘To go down the hill is easy.’” But JAMES said (for that was his name), “The day is coming when, in my opinion, going down hill will be the hardest of all.” “’Tis a good boy,” said his Master; “thou hast given her a right answer.” Then MERCY smiled; but the little boy did blush.

Chris. “Come,” said *Christiana*, “will you eat a bit, a little to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of pomegranate which Mr. INTERPRETER put in my hand just when I came out of his doors; he gave me also a piece of a honeycomb and a little bottle of spirits.” “I thought he gave you something,” said MERCY, “because he called you aside.” “Yes, so he did,” said the other; “but, MERCY, it shall still be as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion.” Then she gave to them, and they did eat, both MERCY and the boys. And said *Christiana* to Mr. GREAT-HEART, “Sir, will you do as we?” But he answered, “You are going on pilgrimage, and presently I shall return; much good may what you have do to

you. At home I eat the same every day." Now when they had eaten and drank, and had chatted a little longer, their guide said to them, "The day wears away; if you think good, let us prepare to be going." So they got up to go, and the little boys went before; but *Christiana* forgot to take her bottle of spirits with her, so she sent her little boy back to fetch it. Then said *MERCY*, "I think this is a losing place. Here *Christian* lost his roll; and here *Christiana* left her bottle behind her: Sir, what is the cause of this?" So their guide made answer and said, "The cause is sleep or forgetfulness: some sleep when they should keep awake; and some forget when they should remember; and this is the very cause why often, at the resting places, some pilgrims in some things come off losers. Pilgrims should watch, and remember what they have already received under their greatest enjoyments; but for want of doing so, oft times their rejoicing ends in tears, and their sunshine in a cloud: witness the story of *Christian* at this place."

When they were come to the place where *MISTRUST* and *TIMOROUS* met *Christian* to persuade him to go back for fear of the lions, they perceived as it were a stage; and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath, the reason of raising up of that stage in that place rendered. The verses were these:

"Let him that sees this stage take heed
Unto his heart and tongue;
Lest, if he do not, here he speed
As some have long ago."

The words underneath the verses were, "This stage was built to punish such upon, who, through timorousness or mistrust, shall be afraid to go farther on pilgrimage. Also on this stage both *MISTRUST* and *TIMOROUS* were burned through the tongue with a hot iron, for endeavouring to hinder *Christian* in his journey."

Then said *MERCY*, "This is much like to the saying of the Beloved, 'What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper'".³⁸

GRIM



o they went on till they came within sight of the lions.

Now Mr. *GREAT-HEART* was a strong man, so he was not afraid of a lion; but yet when they were come up to the place where the lions were, the boys that went before were glad to cringe behind, for they were afraid of the lions: so they stepped back and went behind. At this

their guide smiled, and said, "How now, my boys, do you love to go before when no danger doth approach; and love to come behind as soon as the lions appear?"

Now as they went up, Mr. *GREAT-HEART* drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared one that it seems had taken upon him to back the lions. And he said to the pilgrim's guide. "What is the cause of your coming hither?" Now the name of that man was *GRIM*, or *BLOODY-MAN*, because of his slaying of pilgrims; and he was of the race of the giants.

Great-heart. Then said the pilgrims' guide, "These women and children are going on pilgrimage; and this is the way they must go: and go it they shall, in spite of thee and the lions."

Grim. This is not their way; neither shall they go therein. I am come forth to withstand them; and to that end will back the lions.

Now to say truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

Chris. Then said *Christiana*, "Though the highways have been unoccupied heretofore, and though the travellers have been made in time past to walk through bypaths, it must not be so now I am risen: 'Now I am risen a mother in Israel'".³⁹

Grim. Then he swore by the lions but it should; and therefore bade them turn aside, for they should not have passage there.

But *GREAT-HEART* their guide made first his approach unto *GRIM*; and laid so heavily at him with his sword, that he forced him to a retreat.

Grim. Then said he that attempted to back the lions, "Will you slay me upon mine own ground?"

Great-heart. "'Tis the King's highway that we are in, and in his way it is that thou hast placed thy lions; but these women and these children, though weak, shall hold on their way in spite of thy lions." And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet; and with the next he cut off an arm. Then did the giant roar so hideously, that his voice frightened the women; and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing. Wherefore, when old *GRIM* that intended to back them was dead, Mr. *GREAT-HEART* said to the pilgrims, "Come now, and follow me, and no hurt shall happen to you from the lions." They therefore went on; but the women trembled as they passed by them, the boys also looked as if they would die; but they all got by without further hurt.

WELCOMED TO THE HOUSE CALLED 'BEAUTIFUL'

ow then, they were within sight of the porter's lodge, and they soon came up unto it; but they made the more haste after this to go thither, because 'tis dangerous travelling there in the night. So, when they were come to the gate, the guide knocked; and the porter cried, "Who is there?" But as soon as the guide had said, "It is I," he knew his voice, and came down; for the guide had oft before that come thither as a conductor of pilgrims. When he was come down, he opened the gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him), he said unto him, "How now, Mr. GREAT-HEART; what is your business here so late tonight?" "I have brought," said he, "some pilgrims hither, where, by my Lord's commandment, they must lodge. I had been here some time ago, and I had not been opposed by the giant that did use to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety."

Porter. Will you not go in, and stay till morning?

Great-heart. No, I will return to my Lord tonight.

Chris. Oh, sir, I know not how to be willing you should leave us in our pilgrimage: you have been so faithful and so loving to us; you have fought so stoutly for us; you have been so hearty in counselling of us — that I shall never forget your favour toward us.

Mercy. Then said MERCY, "Oh that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is without a friend and defender?"

James. Then said JAMES, the youngest of the boys, "Pray, sir, be persuaded to go with us, and help us; because we are so weak, and the way so dangerous as it is."

Great-heart. I am at my Lord's commandment. If he shall allot me to be your guide quite through, I will willingly wait upon you: but here you failed at first; for when he bade me come thus far with you, then you should have begged me of him to have gone quite through with you; and he would have granted your request. However, at present I must withdraw; and so, good *Christiana*, MERCY, and my brave children, adieu!

Then the porter, Mr. WATCHFUL, asked *Christiana* of her country and of her kindred; and she said, "I came from the city of Destruction; I am a widow woman; and my husband is dead; his name was *Christian* the pilgrim." "How?" said the porter, "was he your husband?" "Yes," said she, "and these are his children; and this" (pointing to MERCY) "is one of my townswomen." Then the porter rang the bell, as at such times he is wont; and there came to the door one of the damsels, whose name was HUMBLE-MIND. And to her the porter

said, "Go, tell it within that *Christiana*, the wife of *Christian*, and her children, are come hither on pilgrimage." She went in, therefore, and told it. But oh, what a noise for gladness was there within when the damsel did but drop that word out of her mouth!

So they came with haste to the porter; for *Christiana* stood still at the door. Then some of the most grave said unto her, "Come in, *Christiana*: come in, thou wife of that good man; come in, thou blessed woman; come in, with all who are with thee." So she went in; and they followed her that were her children and her companions. Now when they were gone in, they were had into a very large room, where they were bidden to sit down; so they sat down, and the chief of the house was called to see and welcome the guests. Then they came in; and, understanding who they were, did salute each other with a kiss, and said, "Welcome, ye vessels of the grace of God; welcome to us your friends!"

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight and of the terrible lions, therefore they desired, as soon as might be, to prepare to go to rest. "Nay," said those of the family, "refresh yourselves first with a morsel of meat." For they had prepared for them a lamb, with the accustomed sauce belonging thereto;⁴⁰ for the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. "But let us," said *Christiana*, "if we may be so bold as to choose, be in that chamber that was my husband's when he was here." So they had them up thither, and they lay all in a room. When they were at rest, *Christiana* and MERCY entered into discourse about things that were convenient.

Chris. Little did I think once, that when my husband went on pilgrimage, I should ever have followed.

Mercy. And you as little thought of lying in his bed, and in his chamber to rest, as you do now.

Chris. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him; and yet now I believe I shall.

Mercy. Hark, don't you hear a noise?

Chris. Yes, 'tis, as I believe a noise of music, for joy that we are here.

Mercy. Wonderful! Music in the house; music in the heart; and music also in heaven — for joy that we are here.

MERCY'S DREAM

Thus they talked awhile, and then betook themselves to sleep. So in the morning, when they were awake, *Christiana* said to MERCY, Chris. What was the matter, that you did laugh in your sleep tonight? I suppose you were in a dream.

Mercy. So I was, and a sweet dream it was: but are you sure I laughed?

Chris. Yes, you laughed heartily; but prithee, MERCY, tell me thy dream.

Mercy. I was a dreaming that I sat all alone in a solitary place, and was bemoaning the hardness of my heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened; and I went on bemoaning the hardness of my heart. At this, some of them laughed at me; some called me fool; and some began to thrust me about. With that methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, "MERCY, what aileth thee?" Now when he had heard me make my complaint, he said, "Peace be to thee!" He also wiped mine eyes with his handkerchief, and clad me in silver and gold; he put a chain about my neck; and earrings in mine ears; and a beautiful crown upon my head.⁴¹

Then he took me by the hand, and said, "MERCY, come after me." So he went up, and I followed, till we came at a golden gate. Then he knocked; and when they within had opened, the man went in, and I followed him up to a throne, upon which One sat, and he said to me, "Welcome, daughter!" The place looked bright and twinkling like the stars, or rather like the sun; and I thought that I saw your husband there. So I awoke from my dream: but did I laugh?

Chris. Laugh! Aye, and well you might, to see yourself so well. For you must give me leave to tell you, that I believe it was a good dream, and that as you have begun to find the first part true, so you shall find the second at last. "God speaks once, yea, twice; yet man perceives it not. In a dream, in a vision of the night, when deep sleep falls upon men, in slumbering upon the bed".⁴²

We need not when a-bed lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oft times wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one were awake.

Mercy. Well, I am glad of my dream; for I hope ere long to see it fulfilled to the making of me laugh again.

Chris. I think it is now high time to rise, and to know what we must do.

Mercy. Pray, if they invite us to stay awhile, let us willingly accept of the proffer. I am the more willing to stay awhile here, to grow better acquainted with these maids; methinks PRUDENCE, PIETY, and CHARITY, have very comely and sober countenances.

Chris. We shall see what they will do.

So when they were up and ready, they came down. And they asked one another of their rest; and if it was comfortable or not.

Mercy. "Very good," said MERCY; "it was one of the best night's lodging that ever I had in my life."

PRUDENCE CATECHISES THE BOYS

Then said Prudence and Piety, "If you will be persuaded to stay here awhile, you shall have what the house will afford."

Charity. "Aye, and that with a very good will," said CHARITY. So they consented, and stayed there about a month or above, and became very profitable one to another. And because PRUDENCE would see how *Christiana* had brought up her children, she asked leave of her to catechise them. So she gave her free consent. Then she began at the youngest, whose name was JAMES.

Pru. And she said, "Come, JAMES, canst thou tell who made thee?"

James. God the Father, God the Son, and God the Holy Ghost.

Pru. Good boy. And canst thou tell who saves thee?

James. God the Father, God the Son, and God the Holy Ghost.

Pru. Good boy, still. But how doth God the Father save thee?

James. By his grace.

Pru. How doth God the Son save thee?

James. By his righteousness, death, and blood, and life.

Pru. And how doth God the Holy Ghost save thee?

James. By his illumination; by his renovation; and by his preservation.

Then said PRUDENCE to *Christiana*, "You are to commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the youngest next."

Pru. Then said she, "Come, JOSEPH" (for his name was Joseph), "will you let me catechise you?"

Joseph. With all my heart.

Pru. What is man?

Jos. A reasonable creature, so saved by God, as my brother said.

Pru. What is supposed by this word "saved?"

Jos. That man by sin has brought himself into a state of captivity and misery.

Pru. What is supposed by his being saved by the Trinity?

Jos. That sin is so great and mighty a tyrant that none can pull us out of its clutches but God; and that God is so good and loving to man as to pull him indeed out of this miserable state.

Pru. What is God's design in saving of poor men?

Jos. The glorifying of his name, of his grace and justice, etc.; and the everlasting happiness of his creatures.

Pru. Who are they that must be saved?

Jos. Those that accept of his salvation.

Pru. Good boy, JOSEPH; thy mother has taught thee well, and thou hast hearkened to what she has said unto thee.

Then said PRUDENCE to SAMUEL, who was the eldest but one:

Pru. Come, SAMUEL, are you willing that I should catechise you also?

Samuel. Yes, forsooth, if you please.

Pru. What is heaven?

Sam. A place and state most blessed, because God dwells there.

Pru. What is hell?

Sam. A place and state most woeful; because it is the dwelling place of sin, the devil, and death.

Pru. Why wouldest thou go to heaven?

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

Pru. "A very good boy also, and one that has learned well." Then she addressed herself to the eldest, whose name was MATTHEW; and she said to him, "Come, MATTHEW, shall I also catechise you?"

Matthew. With a very good will.

Pru. I ask, then, if there was ever anything that had a being antecedent to, or before God?

Mat. No, for God is eternal; nor is there anything, excepting himself, that had a being until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is."

Pru. What do you think of the Bible?

Mat. It is the holy Word of God.

Pru. Is there nothing written therein but what you understand?

Mat. Yes, a great deal.

Pru. What do you do when you meet with such places therein that you do not understand?

Mat. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

Pru. How believe you as touching the resurrection of the dead?

Mat. I believe they shall rise the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account: first, because God has promised it; secondly, because he is able to perform it.

Then said PRUDENCE to the boys, "You must still hearken to your mother; for she can learn you more. You must also diligently give ear to what good talk you shall hear from others; for, for your sakes do they speak good things. Observe also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that Book that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here; and shall be glad if you will ask me questions that tend to godly edifying."

MERCY, MR. BRISK AND HUSBANDS

ow by that these pilgrims had been at this place a week, MERCY had a visitor that pretended some good will unto her, and his name was Mr. BRISK: a man of some breeding, and that pretended to religion; but a man that stuck very close to the world. So he came once or twice, or more, to MERCY, and offered love unto her. Now MERCY was of a fair countenance, and therefore the more alluring.

Her mind also was, to be always busying of herself in doing; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need. And Mr. BRISK, not knowing where or how she disposed of what she made, seemed to be greatly taken for that he found her never idle. "I will warrant her a good housewife," quoth he to himself.

MERCY then revealed the business to the maidens that were of the house, and inquired of them concerning him; for they did know him better than she. So they told her that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which was good.

"Nay, then," said MERCY, "I will look no more on him; for I purpose never to have a dog to my soul."

PRUDENCE then replied, "That there needed no great matter of discouragement to be given to him; her continuing so as she had begun to do for the poor would quickly cool his courage."

So the next time he came he found her at her old work, a-making of things for the poor. Then said he, "What, always at it?" "Yes," said she, "either for myself or for others." "And what canst thee earn a day?" quoth he. "I do these things," said she, "that I may be rich in good works; laying up in store a good foundation against the time to come, that I may lay hold on eternal life".⁴³

"Why, prithee, what dost thou with them?" "Clothe the naked," said she. With that his countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, "That MERCY was a pretty lass, but

troubled with ill conditions."

When he had left her, PRUDENCE said, "Did I not tell thee that Mr. BRISK would soon forsake thee? yea, he will raise up an ill report of thee; for notwithstanding his pretence to religion, and his seeming love to MERCY, yet MERCY and he are of tempers so different, that I believe they will never come together."

Mercy. I might have had husbands afore now, though I spake not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person: so they and I could not agree.

Pru. Mercy in our days is little set by, any further than as to its name; the practice which is set forth by thy conditions there are but few that can abide.

Mercy. "Well," said MERCY, "if nobody will have me, I will die a maid; or my conditions shall be to me as a husband. For I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister named BOUNTIFUL that was married to one of these churls; but he and she could never agree: but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors."

Pru. And yet he was a professor, I warrant you.

Mercy. Yes, such a one as he was; and of such as he the world is now full: but I am for none of them all.

MATTHEW'S SICKNESS



ow MATTHEW, the eldest son of *Christiana*, fell sick, and his sickness was sore upon him; for he was much pained in his bowels, so that he was with it at times pulled as 'twere both ends together. There dwelt also not far from thence one Mr. SKILL, an ancient and well approved physician. So *Christiana* desired it, and they sent for him and he came. When he was entered the room and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, "What diet has MATTHEW of late fed upon?" "Diet!" said *Christiana*, "nothing but that which is wholesome." The physician answered, "This boy has been tampering with something that lies in his maw undigested; and that will not away without means. And I tell you he must be purged, or else he will die."

Sam. Then said SAMUEL, "Mother, mother, what was that which my brother did gather up and eat so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and did eat."

Chris. "True, my child," said *Christiana*, "he did take thereof and did eat, naughty boy, as he was; I did chide him, and yet he would eat thereof."

Skill. I knew he had eaten something that was not wholesome food. And that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.

Chris. Then *Christiana* began to cry, and she said, "Oh, naughty boy; and oh, careless mother: what shall I do for my son?"

Skill. Come, do not be too much dejected; the boy may do well again; but he must purge and vomit.

Chris. Pray, sir, try the utmost of your skill with him, whatever it costs.

Skill. "Nay, I hope I shall be reasonable." So he made him a purge, but it was too weak. 'Twas said it was made of the blood of a goat, the ashes of an heifer, and with some of the juice of hyssop, etc.⁴⁴ When Mr. SKILL had seen that that purge was too weak, he made him one to the purpose. 'Twas made ex Carne et Sanguine Christi (you know physicians give strange medicines to their patients); and it was made up into pills with a promise or two, and a proportionable quantity of salt.⁴⁵ Now he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance.⁴⁶

When this potion was prepared and brought to the boy, he was loath to take it, though torn with the gripes as if he should be pulled in pieces. "Come, come," said the physician, "you must take it." "It goes against my stomach," said the boy. "I must have you take it," said his mother. "I shall vomit it up again," said the boy, "Pray, sir," said *Christiana* to Mr. SKILL, "how does it taste?" "It has no ill taste," said the doctor; and with that she touched one of the pills with the tip of her tongue. "Oh, MATTHEW!" said she, "this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest MERCY, if thou lovest thy life — take it." So with much ado, after a short prayer for the blessing of God upon it, he took it; and it wrought kindly with him. It caused him to purge; it caused him to sleep, and rest quietly; it put him into a fine heat and breathing sweat; and did quite rid him of his gripes.

So in a little time he got up and walked about with a staff; and would go from room to room, and talk with PRUDENCE, PIETY, and CHARITY, of his distemper and how he was healed.

PHYSIC



o when the boy was healed, *Christiana* asked Mr. SKILL, saying, "Sir, what will content you for your pains and care to and of my child?" And he said, "You must pay the master of the college of physicians, according to rules made in that case and provided."⁴⁷

Chris. "But, sir," said she, "what else is this pill good for?"

Skill. It is an universal pill: 'tis good against all the diseases that pilgrims are incident to; and when it is well prepared, it will keep good time out of mind.

Chris. Pray, sir, make me up twelve boxes of them; for if I can get these, I will never take other physic.

Skill. "These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever."⁴⁸

But, good *Christiana*, thou must give these pills no other way but as I have prescribed; for if you do, they will do no good." So he gave unto *Christiana* physic for herself, and her boys, and for MERCY; and bade MATTHEW take heed how he ate any more green plums, and kissed them, and went his way.

QUESTIONS FOR PRUDENCE

It was told you before that PRUDENCE bade the boys that if at any time they would, they should ask her some questions that might be profitable; and she would say something to them.

Mat. Then MATTHEW, who had been sick, asked her, "Why, for the most part, physic should be bitter to our palates?"

Pru. To show how unwelcome the Word of God and the effects thereof are to a carnal heart.

Mat. Why does physic, if it does good, purge and cause that we vomit?

Pru. To show that the Word, when it works effectually, cleanses the heart and mind. For look, what the one doth to the body, the other doth to the soul.

Mat. What should we learn by seeing the flame of our fire go upwards? and by seeing the beams and sweet influences of the sun strike downwards?

Pru. By the going up of the fire we are taught to ascend to heaven by fervent and hot desires. And by the sun, his sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reaches down with his grace and love to us below.

Mat. Where have the clouds their water?

Pru. Out of the sea.

Mat. What may we learn from that?

Pru. That ministers should fetch their doctrine from God.

Mat. Why do they empty themselves upon the earth?

Pru. To show that ministers should give out what they know of God to the world.

Mat. Why is the rainbow caused by the sun?

Pru. To show that the covenant of God's grace is confirmed to us in Christ.

Mat. Why do the springs come from the sea to us through the earth?

Pru. To show that the grace of God comes to us through the body of Christ.

Mat. Why do some of the springs rise out of the tops of high hills?

Pru. To show that the spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

Mat. Why doth the fire fasten upon the candlewick?

Pru. To show that unless grace doth kindle upon the heart, there will be no true light of life in us.

Mat. Why is the wick and tallow, and all, spent to maintain the light of the candle?

Pru. To show that body, and soul, and all, should be at the service of, and spend themselves to maintain in good condition, that grace of God that is in us.

Mat. Why doth the pelican pierce her own breast with her bill?

Pru. To nourish her young ones with her blood; and thereby to show that Christ the blessed so loves his young, his people, as to save them from death by his blood.

Mat. What may one learn by hearing the cock crow?

Pru. Learn to remember Peter's sin and Peter's repentance. The cock's crowing shows also that day is coming on; let, then, the crowing of the cock put thee in mind of that last and terrible day of Judgment.

DEPARTURE

Now about this time their month was out; wherefore they signified to those of the house that 'twas convenient for them to up and be going. Then said JOSEPH to his mother, "It is convenient that you forget not to send to the house of Mr. INTERPRETER, to pray him to grant that Mr. GREAT-HEART should be sent unto us, that he may be our conductor the rest of our way." "Good boy," said she; "I had almost forgot." So she drew up a petition, and prayed Mr. WATCHFUL, the porter, to send it by some fit man to her good friend, Mr. INTERPRETER; who when it was come, and he had seen the contents of the petition, said to the messenger, "Go, tell them that I will send him.

When the family where *Christiana* was saw that they had a purpose to go forward, they called the whole house together to give thanks to their King for sending to them such profitable guests as these. Which done, they said to *Christiana*, "And shall we not show thee something, according as our custom is to do to pilgrims, on which thou mayest meditate when thou art upon the way?" So they took *Christiana*, her children, and MERCY, into the closet, and showed them one of the apples that Eve did eat of, and that she also did give

to her husband, and that for the eating of which they both were turned out of Paradise: and asked her what she thought that was. Then *Christiana* said, "'Tis food or poison — I know not which." So they opened the matter to her; and she held up her hands, and wondered.⁴⁹ Then they had her to a place and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So *Christiana* looked and looked to see the angels go up; and so did the rest of the company. Then they were going into another place to show them something else; but *JAMES* said to his mother, "Pray bid them stay here a little longer; for this is a curious sight." So they turned again, and stood feeding their eyes with this so pleasant a prospect.⁵⁰

After this they had them into a place where did hang up a golden anchor; so they bade *Christiana* take it down. "For," said they, "you shall have it with you; for 'tis of absolute necessity that you should, that you may lay hold of that within the veil, and stand steadfast, in case you should meet with turbulent weather"; so they were glad thereof.⁵¹ Then they took them, and had them to the mount upon which Abraham our father had offered up Isaac his son; and showed them the altar, the wood, the fire, and the knife: for they remain to be seen to this very day.⁵²

When they had seen it, they held up their hands and blessed themselves, and said, "Oh, what a man for love to his Master and for denial to himself was Abraham!" After they had showed them all these things, *PRUDENCE* took them into the dining room, where stood a pair of excellent virginals: so she played upon them, and turned what she had showed them into this excellent song, saying:

"Eve's apple we have showed you —
Of that be you aware:
You have seen Jacob's ladder too,
Upon which angel's are.

An anchor you received have;
But let not these suffice,
Until with Abraham you have gave
Your best a sacrifice."

Now about this time one knocked at the door. So the porter opened, and behold, *Mr. GREAT-HEART* was there; but when he was come in, what joy was there! For it came now fresh again into their minds how, but awhile ago, he had slain old *GRIM BLOODY-MAN*, the Giant, and had delivered them from the lions.

Then said *Mr. GREAT-HEART* to *Christiana* and to *MERCY*, "My Lord hath sent each of you a bottle of wine, and also some parched corn, together with

a couple of pomegranates. He has also sent the boys some figs and raisins to refresh you in your way."

Then they addressed themselves to their journey; and *PRUDENCE* and *PIETY* went along with them. When they came at the gate, *Christiana* asked the porter if any of late went by. He said, "No, only one some time since, who also told me that of late there had been a great robbery committed on the King's highway, as you go; but he saith the thieves are taken, and will shortly be tried for their lives." Then *Christiana* and *MERCY* were afraid; but *MATTHEW* said, "Mother, fear nothing as long as *Mr. GREAT-HEART* is to go with us and to be our conductor."

Then said *Christiana* to the porter, "Sir, I am much obliged to you for all the kindnesses you have showed me since I came hither; and also for that you have been so loving and kind to my children. I know not how to gratify your kindness, wherefore pray, as a token of my respects to you, accept of this small mite." So she put a gold angel (an ancient coin) in his hand; and he made her a low obeisance, and said, "Let thy garments be always white, and let thy head want no ointment. Let *MERCY* live and not die; and let not her works be few." And to the boys he said, "Do you flee youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober minded." So they thanked the porter and departed.

Now I saw in my dream that they went forward until they were come to the brow of the hill; where *PIETY*, bethinking herself, cried out, "Alas! I have forgot what I intended to bestow upon *Christiana* and her companions. I will go back and fetch it." So she ran and fetched it.

While she was gone, *Christiana* thought she heard in a grove, a little way off on the right hand, a most curious melodious note, with words much like these:

"Through all my life Thy favour is
So frankly showed to me,
That in Thy house for evermore
My dwelling place shall be."

And listening still, she thought she heard another answer it, saying:

"For why? the Lord our God is good;
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure."

So *Christiana* asked *PRUDENCE* what 'twas that made those curious notes?

"They are," said she, "our country birds: they sing these notes but seldom, except it be at the Spring, when the flowers appear and the sun shines warm; and then you may hear them all day long. I often," said she, "go out to hear them; we also oft times keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods, and groves, and solitary places, places desirous to be in."

By this time PIETY was come again; so she said to *Christiana*, "Look here; I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort."

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the valley, PIETY said to *Christiana*, "This is the place where *Christian*, your husband, met with the foul fiend APOLLYON; and where they had that dreadful fight that they had. I know you cannot but have heard hereof. But be of good courage; as long as you have here Mr. GREAT-HEART to be your guide and conductor, we hope you will fare the better." So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

THE BEAUTIFUL VALLEY OF HUMILIATION



reat-heart. Then said Mr. GREAT-HEART, "We need not to be so afraid of this valley; for here is nothing to hurt us unless we procure it to ourselves. 'Tis true, *Christian* did here meet with APOLLYON, with whom he also had a sore combat; but that fray was the fruit of those slips that he got in his going down the hill. For they that get slips there must look for combats here; and hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such an one in such a place, are of an opinion that that place is haunted with some foul fiend or evil spirit; when, alas, it is for the fruit of their doing that such things do befall them there.

"This Valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabouts, something that might give us an account why *Christian* was so hardly beset in this place."

Then JAMES said to his mother, "Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is." So they went, and found there written, "Let *Christian's* slips before he came hither, and the battles that he met with in this place, be a warning to those that come after."

"Lo," said their guide, "did not I tell you, that there was something hereabouts that would give intimation of the reason why *Christian* was so hard beset in this place?" Then turning himself to *Christiana*, he said, "No disparagement to *Christian* more than to many others, whose hap and lot his was. For 't is easier going up than down this hill; and that can be said but of few hills in all these parts of the world. But we will leave the good man — he is at rest, he also had a brave victory over his enemy; let him grant that dwells above, that we fare no worse, when we come to be tried, than he.

"But we will come again to this Valley of Humiliation. It is the best and most fruitful piece of ground in all those parts. It is fat ground; and, as you see, consists much in meadows; and if a man were to come here in the summertime, as we do now, if he knew not anything before thereof, and if he also delighted himself in the sight of his eyes, he might see that that would be delightful to him. Behold, how green this valley is! also how beautiful with lilies!"⁵⁴

I have also known many labouring men that have got good estates in this Valley of Humiliation (for God resists the proud, but gives more grace to the humble); for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's house were here, that they might be troubled no more with either hills or mountains to go over; but the way is the way, and there's an end."

Now as they were going along and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a very fresh and well favoured countenance; and as he sat by himself, he sang. "Hark," said Mr. GREAT-HEART, "to what the shepherd's boy saith." So they hearkened, and he said:

"He that is down needs fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because thou savest such.

Fulness to such a burden is
That go on pilgrimage:
Here little, and hereafter bliss,
Is best from age to age."⁵⁵

Then said their guide, "Do you hear him? I will dare to say that this boy lives a merrier life, and wears more of that herb called 'hearts-ease' in his bosom, than he that is clad in silk and velvet: but we will proceed in our discourse.

"In this valley our Lord formerly had his country house; he loved much to be here. He loved also to walk these meadows; for he found the air was pleasant. Besides, here a man shall be free from the noise and from the hurryings of this life: all states are full of noise and confusion; only the Valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation as in other places he is apt to be. This is a valley that nobody walks in but those that love a pilgrim's life. And though *Christian* had the hard hap to meet here with APOLLYON, and to enter with him a brisk encounter — yet I must tell you, that in former times men have met with angels here; have found pearls here; and have in this place found the words of life."⁵⁶

"Did I say, our Lord had here in former days his country house, and that he loved here to walk? I will add, in this place, and to the people that live and trace these grounds, he has left a yearly revenue to be faithfully paid them at certain seasons for their maintenance by the way, and for their further encouragement to go on their pilgrimage."⁵⁷

Sam. Now, as they went on, SAMUEL said to Mr. GREAT-HEART, "Sir, I perceive that in this valley my father and APOLLYON had their battle; but whereabouts was the fight, for I perceive this valley is large?"

Great-heart. Your father had that battle with APOLLYON at a place yonder, before us, in a narrow passage just beyond Forgetful Green. And indeed that place is the most dangerous place in all these parts. For if at any time the pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them. This is the place also where others have been hard put to it. But more of the place when we are come to it; for I persuade myself that, to this day, there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

Mercy. Then said MERCY, "I think I am as well in this valley as I have been anywhere else in all our journey. The place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels. Methinks here one may, without much molestation, be thinking what he is; whence he came; what he has done; and to what the King has called him. Here one may think, and break at heart and melt in one's spirit, until one's eyes become like the fish pools of Heshbon. They that go rightly through this valley of Baca make it a well; the rain that God sends down from heaven upon them that are here also fills the pools. This valley is that from whence also the King will give to them vineyards, and they that go through it shall sing"⁵⁸ (as *Christian* did, for all he met with APOLLYON)."

Great-heart. "'T is true," said their guide, "I have gone through this valley many a time, and never was better than when here. I have also been a conductor to several pilgrims; and they have confessed the same. 'To this man will I look,' saith the King, 'even to him that is poor and of a contrite spirit, and that trembles at my word.'"

Now they were come to the place where the afore mentioned battle was fought. Then said the guide to *Christiana*, her children, and MERCY, "This is the place: and on this ground *Christian* stood; and up there came APOLLYON against him. And look, did not I tell you, here is some of your husband's blood upon these stones to this day. Behold also, how here and there are yet to be seen upon the place some of the shivers of APOLLYON'S broken darts. See also how they did beat the ground with their feet, as they fought to make good their places against each other; how also with their by-blows they did split the very stones in pieces. Verily *Christian* did here play the man, and showed himself as stout as could, had he been there, even HERCULES himself. When APOLLYON was beaten, he made his retreat to the next valley, that is called the Valley of the Shadow of Death — unto which we shall come anon. Lo, yonder also stands a monument on which is engraven this battle, and *Christian*'S victory, to his fame throughout all ages."

So because it stood just on the wayside before them, they stepped to it, and read the writing, which, word for word, was this:

"Hard by here was a battle fought,
Most strange, and yet most true;
Christian and Apollyon sought
Each other to subdue.

The man so bravely played the man,
He made the Fiend to fly;
Of which a monument I stand,
The same to testify."

THROUGH THE VALLEY OF THE SHADOW OF DEATH



When they had passed by this place, they came upon the borders of the Shadow of Death, and this valley was longer than the other; a place also most strangely haunted with evil things, as many are able to testify. But these women and children went the better through it, because they had daylight; and because Mr. GREAT-HEART was their conductor.

When they were entered upon this valley, they thought that they heard a groaning as of dead men — a very great groaning. They thought also they did hear words of lamentation spoken, as of some in extreme torment. These things made the boys to quake; the women also looked pale and wan; but their guide bade them be of good comfort.

So they went on a little farther, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of a hissing as of serpents; but nothing as yet appeared. Then said the boys, "Are we not yet at the end of this doleful place?" But the guide also bade them be of good courage, and look well to their feet; "Lest haply," said he, "you be taken in some snare."

Now JAMES began to be sick; but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the INTERPRETER'S house, and three of the pills that Mr. SKILL had prepared; and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then *Christiana* said, "Methinks I see something yonder upon the road before us, a thing of such a shape such as I have not seen." Then said JOSEPH, "Mother, what is it?" "An ugly thing, child; an ugly thing," said she. "But, mother what is it like," said he. "'T is like I cannot tell what," said she. And now it was but a little way off. Then said she, "It is nigh."

"Well, well," said Mr. GREAT-HEART, "Let them that are most afraid keep close to me." So the fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been told some time ago, "Resist the devil, and he will flee from you."

They went therefore on, as being a little refreshed; but they had not gone far, before MERCY, looking behind her, saw, as she thought, something most like a lion, and it came a great padding pace after; and it had a hollow voice of roaring, and at every roar that it gave, it made all the valley echo, and their hearts to ache, save the heart of him that was their guide. So it came up, and Mr. GREAT-HEART went behind, and put the pilgrims all before him. The lion also came on apace; and Mr. GREAT-HEART addressed himself to give him battle. But when the lion saw that it was determined that resistance should be made, he also drew back, and came no farther.⁵⁹

Then they went on again, and their conductor did go before them, till they came at a place where was cast up a pit the whole breadth of the way; and before they could be prepared to go over that, a great mist and darkness fell upon them, so that they could not see. Then said the pilgrims, "Alas! now what shall we do?" But their guide made answer, "Fear not; stand still, and see what an end will be put to this also": so they stayed there because their path was marred. Then they also thought that they did hear more apparently the noise and rushing of the

enemies; the fire also and the smoke of the pit was much easier to be discerned. Then said *Christiana* to MERCY, "Now I see what my poor husband went through. I have heard much of this place, but I never was here afore now; poor man! he went here all alone in the night — he had night almost quite through the way; also these fiends were busy about him, as if they would have torn him in pieces. Many have spoken of it; but none can tell what the Valley of the Shadow of Death should mean until they come in it themselves. 'The heart knows its own bitterness; and a stranger intermeddles not with its joy.' To be here is a fearful thing."

Great-heart. This is like doing business in great waters, or like going down into the deep; this is like being in the heart of the sea, and like going down to the bottoms of the mountains. Now it seems as if the earth with its bars were about us for ever. "But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God." For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than I am now; and yet you see I am alive. I would not boast, for that I am not mine own saviour; but I trust we shall have a good deliverance. Come, let us pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in hell.

So they cried and prayed, and God sent light and deliverance: for there was now no let in their way; no not there, where but now they were stopped with a pit.

Yet they were not got through the valley; so they went on still; and behold, great stinks and loathsome smells, to the great annoyance of them. Then said MERCY to *Christiana*, "It is not so pleasant being here as at the Gate; or at the INTERPRETER'S; or at the house where we lay last."

"Oh, but," said one of the boys, "it is not so bad to go through here, as it is to abide here always; and for aught I know that one reason why we must go this way to the house prepared for us is that our home might be made the sweeter to us."

"Well said, SAMUEL," quoth the guide; "thou hast now spoke like a man." "Why, if ever I get out here again," said the boy, "I think I shall prize light and good way better than ever I did in all my life." Then said the guide, "We shall be out by and bye"

So on they went; and JOSEPH said, "Cannot we see to the end of this valley as yet?" Then said the guide, "Look to your feet; for you shall presently be among the snares." So they looked to their feet and went on; but they were troubled much with the snares. Now when they were come among the snares, they espied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, "That is one HEEDLESS, that was a going this way; he has lain there a great while. There was one TAKEHEED with him when he was

taken and slain; but he escaped their hands. You cannot imagine how many are killed here about; and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor *Christian*! it was a wonder that he here escaped; but he was beloved of his God; also he had a good heart of his own, or else he could never have done it." Now they drew towards the end of the way; and just there, where *Christian* had seen the cave when he went by, out thence came forth MAUL, a giant. This MAUL did use to spoil young pilgrims with sophistry; and he called GREAT-HEART by his name, and said unto him, "How many times have you been forbidden to do these things?" Then said Mr. GREAT-HEART, "What things?" "What things?" quoth the giant, "you know what things; but I will put an end to your trade." "But pray," said Mr. GREAT-HEART, "before we fall to it, let us understand wherefore we must fight" (now the women and children stood trembling, and knew not what to do). Quoth the giant, "You rob the country, and rob it with the worst of thefts." "These are but generals," said Mr. GREAT-HEART; "come to particulars, man."

Then said the giant, "Thou practisest the craft of a kidnapper; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom." But now GREAT-HEART replied, "I am a servant of the God of heaven; my business is to persuade sinners to repentance; I am commanded to do my endeavour to turn men, women and children from darkness to light, and from the power of Satan to God; and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt."

Then the giant came up; and Mr. GREAT-HEART went to meet him. And as he went, he drew his sword; but the giant had a dub. So without more ado they fell to it; and at the first blow, the giant stroke Mr. GREAT-HEART down upon one of his knees: with that, the women and children cried out. So Mr. GREAT-HEART, recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm; thus he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils as the heat doth out of a boiling cauldron.

Then they sat down to rest them, but Mr. GREAT-HEART betook him to prayer; also the women and children did nothing but sigh and cry all the time that the battle did last.

When they had rested them, and taken breath, they both fell to it again; and Mr. GREAT-HEART with a full blow, fetched the giant down to the ground. "Nay, hold, and let me recover," quoth he. So Mr. GREAT-HEART fairly let him get up, so to it they went again: and the giant missed but little of all-to-breaking Mr. GREAT-HEART'S skill with his dub.

Mr. GREAT-HEART seeing that, runs to him in the full heat of his spirit, and pierces him under the fifth rib; with that the giant began to faint, and could

hold up his dub no longer. Then Mr. GREAT-HEART seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced; and Mr. GREAT-HEART also praised God for the deliverance he had wrought.

When this was done, they amongst them erected a pillar, and fastened the giant's head thereon; and wrote underneath in letters that passengers might read:

"He that did wear this head was one
That pilgrims did misuse;
He stopt their way, he spared none,
But did them all abuse:
Until that I, GREAT-HEART arose,
The pilgrim's guide to be;
Until that I did him oppose,
That was their enemy."

Now I saw that they went to the ascent that was a little way off, cast up to be a prospect for pilgrims (that was the place from whence *Christian* had the first sight of FAITHFUL, his brother). Wherefore here they sat down, and rested; they also here did eat and drink and make merry, for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, *Christiana* asked the guide, "If he had caught no hurt in the battle?" Then said Mr. GREAT-HEART, "No, save a little on my flesh; yet that also shall be so far from being to my determent, that it is, at present, a proof of my love to my Master and you, and shall be a means, by grace, to increase my reward at last."

"But were you not afraid, good sir, when you saw him come out with his dub?"

"It is my duty," said he, "to distrust mine own ability, that I may have reliance on him that is stronger than all."

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

"But what did you think when he fetched you down to the ground at the first blow?"

"Why, I thought," quoth he, "that so my Master himself was served; and yet he it was that conquered at the last."

Matt. When you all have thought what you please, I think God has been

wonderful good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy; for my part I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.

HONEST

They then got up and went forward. Now a little before them stood an oak; and under it, when they came to it, they found an old pilgrim, fast asleep; they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. GREAT-HEART, awakened him; and the old gentleman as he lift up his eyes, cried out, "What's the matter? who are you? and what is your business here?"

Great-heart. "Come, man, be not so hot; here are none but friends." Yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the guide, "My name is GREAT-HEART; I am the guide of these pilgrims, which are going to the celestial country."

Honest. Then said Mr. HONEST, "I cry you mercy; I feared that you had been of the company of those that some time ago did rob LITTLE-FAITH of his money; but now I look better about me, I perceive you are honest people."

Great-heart. Why, what would or could you have done, to have helped yourself, if we indeed had been of that company?

Honest. Done! why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a *Christian* can never be overcome, unless he shall yield of himself.

Great-heart. "Well said, father HONEST," quoth the guide; "for by this I know thou art a cock of the right kind, for thou hast said the truth."

Honest. And by this also I know that thou knowest what true pilgrimage is; for all others do think that we are the soonest overcome of any.

Great-heart. Well, now we are so happily met, pray let me crave your name and the name of the place you came from?

Honest. My name I cannot; but I came from the town of Stupidity: it lies about four degrees beyond the city of Destruction.

Great-heart. Oh, are you that countryman, then? I deem I have half a guess of you; your name is OLD HONESTY, is it not?

Honest. So the old gentleman blushed, and said, "Not Honesty in the abstract, but HONEST is my name; and I wish that my nature shall agree to what I am called. But, sir," said the old gentleman, "how could you guess that I am such a man, since I came from such a place?"

Great-heart. I had heard of you before by my Master; for he knows all things that are done on the earth. But I have often wondered that any should come from your place; for your town is worse than is the City of Destruction itself.

Honest. Yes, we lie more off from the sun, and so are more cold and senseless; but were a man in a mountain of ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it hath been with me.

Great-heart. I believe it, father HONEST, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity, and asked them of their names, and how they had fared since they set out on their pilgrimage.

Chris. Then said *Christiana*, "My name I suppose you have heard of; good *Christian* was my husband, and these four were his children." But can you think how the old gentleman was taken when she told him who she was! He skipped; he smiled; and blessed them with a thousand good wishes, saying:

Honest. "I have heard much of your husband, and of his travels and wars which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world: his faith, his courage, his enduring, and his sincerity under all, has made his name famous." Then he turned to the boys, and asked them of their names; which they told him: and then he said unto them, "MATTHEW, be thou like Matthew the publican — not in vice, but in virtue. SAMUEL," said he, "be thou like Samuel the prophet, a man of faith and prayer. JOSEPH," said he, "be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation. And JAMES, be thou like James the Just, and like James the brother of our Lord."⁶¹

Then they told him of MERCY; and how she had left her town and her kindred, to come along with *Christiana* and with her sons. At that the old honest man said, "MERCY is thy name? by mercy shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way; till thou shall come thither, where thou shalt look the fountain of mercy in the face with comfort."

All this while the guide, Mr. GREAT-HEART, was very much pleased, and smiled upon his companion.

THE STORY OF MR. FEARING

Now as they walked along together, the guide asked the old gentleman, if he did not know one Mr. FEARING that came on pilgrimage out of his parts. Honest. "Yes, very well," said he; "he was a man that had the root of the matter in him, but he was one of the most troublesome pilgrims that I ever

met with in all my days."

Great-heart. I perceive you knew him; for you have given a very right character of him.

Honest. Knew him! I was a great companion of his, I was with him when he first began to think of what would come upon us hereafter.

Great-heart. I was his guide from my master's house to the gates of the Celestial City.

Honest. Then you knew him to be a troublesome one.

Great-heart. I did so; but I could very well bear it: for men of my calling are oftentimes entrusted with the conduct of such as he was.

Honest. Well then, pray let us hear a little of him, and how he managed himself under your conduct.

Great-heart. "Why, he was always afraid that he should come short of whither he had a desire to go. Everything frightened him that he heard anybody speak of, that had but the least appearance of opposition in it. I hear that he lay roaring at the Slough of Despond for above a month together; nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hand. He would not go back again neither. The Celestial City, he said, he should die if he came not to it; and yet was dejected at every difficulty, and stumbled at every straw that anybody cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sunshiny morning, I do not know how, he ventured, and so got over. But when he was over, he would scarce believe it. He had, I think, a Slough of Despond in his mind, a slough that he carried everywhere with him; or else he could never have been as he was. So he came up to the gate — you know what I mean — that stands at the head of this way; and there also he stood a good while before he would adventure to knock. When the gate was opened, he would give back; and give place to others, and say that he was not worthy. For, for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied one's heart to have seen him; nor would he go back again. At last he took the hammer that hanged on the gate in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened stepped out after him, and said, "Thou trembling one, what wantest thou?" With that he fell down to the ground. He that spoke to him wondered to see him so faint. So he said to him, 'Peace be to thee; up, for I have set open the door to thee; come in, for thou art blest.' With that he got up, and went in trembling; and when he was in, he was ashamed to show his face.

"Well, after he had been entertained there awhile, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he came till he came to our house; but as he behaved himself at the gate, so he did at my

master the INTERPRETER'S door. He lay thereabout in the cold a good while before he would adventure to call; yet he would not go back. And the nights were long and cold then. Nay, he had a note of necessity in his bosom to my Master, to receive him, and grant him the comfort of his house; and also to allow him a stout and valiant conductor, because he was himself so chicken hearted a man; and yet for all that he was afraid to call at the door. So he lay up and down thereabouts till, poor man, he was almost starved; yea, so great was his dejection, that though he saw several others for knocking get in, yet he was afraid to venture.

"At last, I think I looked out of the window; and perceiving a man to be up and down about the door, I went out to him, and asked what he was; but, poor man, the water stood in his eyes. So I perceived what he wanted. I went therefore in, and told it in the house; and we showed the thing to our Lord. So he sent me out again to entreat him to come in; but I dare say I had hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonderful lovingly to him. There were but a few good bits at the table; but some of it was laid upon his trencher. Then he presented the note; and my Lord looked thereon, and said his desire should be granted. So when he had been there a good while, he seemed to get some heart, and to be a little more comfortable; for my Master, you must know, is one of very tender bowels, especially to them that are afraid: wherefore he carried it so towards him, as might tend most to his encouragement. Well, when he had had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to *Christian* before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

"When we were come to where the three fellows were hanged, he said that he doubted that that would be his end also. Only he seemed glad when he saw the cross and the sepulchre. There I confess he desired to stay a little to look; and he seemed for awhile after to be a little cheery. When we came at the Hill Difficulty, he made no stick at that, nor did he much fear the lions; for you must know that his trouble was not about such things as those, his fear was about his acceptance at last.

"I got him in at the house Beautiful I think before he was willing; also when he was in, I brought him acquainted with the damsels that were of the place; but he was ashamed to make himself much for company. He desired much to be alone; yet he always loved good talk, and often would get behind the screen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards that he loved to be in those two houses from which he came last; to wit, at the Gate, and that of the INTERPRETER'S, but that he durst not be so bold as to ask.

When we went also from the house Beautiful down the hill, into the Valley of

Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of a sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than when he was in that valley.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley.⁶² He would now be up every morning by break of day, tracing, and walking to and fro in this valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man; not for that he had any inclination to go back — that he always abhorred, — but he was ready to die for fear. 'Oh, the hobgoblins will have me, the hobgoblins will have me!' cried he; and I could not beat him out on't. He made such a noise and such an outcry here, that, had they but heard him, 't was enough to encourage them to come and fall upon us.

"But this I took very great notice of: that this valley was as quiet while he went through it, as ever I knew it before or since. I suppose those enemies here had now a special check from our Lord; and a command not to meddle until Mr. FEARING was passed over it.

"It would be too tedious to tell you of all, we will therefore only mention a passage or two more. When he was come at Vanity Fair, I thought he would have fought with all the men in the fair; I feared there we should both have been knocked o' the head, so hot was he against their fooleries. Upon the enchanted ground he was also very wakeful. But when he was come at the river where was no bridge, there again he was in a heavy case; now, now, he said, he should be drowned for ever, and so never see that face with comfort that he had come so many miles to behold.

"And here also I took notice of what was very remarkable: the water of that river was lower at this time than ever I saw it in all my life; so he went over at last not much above wetshod. When he was going up to the gate, Mr. GREAT-HEART began to take his leave of him, and to wish him a good reception above; so he said, 'I shall, I shall.' Then parted we asunder, and I saw him no more."

Honest. Then it seems he was well at last.

Great-heart. Yes, yes; I never had a doubt about him. He was a man of a choice spirit, only he was always kept very low; and that made his life so burdensome to himself, and so troublesome to others.⁶³ He was, above many, tender of sin; he was so afraid of doing injuries to others, that he often would deny himself of that which was lawful because he would not offend.⁶⁴

Honest. But what should be the reason that such a good man should be all his days so much in the dark?

Great-heart. There are two sorts of reasons for it: one is, the wise God will have it so; some must pipe, and some must weep:⁶⁵ now Mr. FEARING was

one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than the notes of other music are. Though, indeed, some say, the bass is the ground of music. And for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune; God also plays upon this string first when he sets the soul in tune for himself. Only here was the imperfection of Mr. FEARING: he could play upon no other music but this till towards his latter end.

I make bold to talk thus metaphorically for the ripening of the wits of young readers; and because, in the book of the Revelation, the saved are compared to a company of musicians that play upon their trumpets and harps, and sing their songs before the throne.⁶⁶

Honest. He was a very zealous man, as one may see by what relation you have given of him. Difficulties, lions, or Vanity Fair, he feared not at all; 't was only sin, death, and hell that were to him a terror, because he had some doubts about his interest in that celestial country.

Great-heart. You say right: those were the things that were his troublers, and they, as you have well observed, arose from the weakness of his mind thereabout; not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe, that, as the proverb is, he could have bit a firebrand, had it stood in his way; but the things with which he was oppressed, no man ever yet could shake off with ease.

Chris. Then said *Christiana*, "This relation of Mr. FEARING has done me good. I thought nobody had been like me; but I see there was some semblance 'twixt this good man and I, only we differed in two things: his troubles were so great they brake out; but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my trouble was always such as made me knock the louder."

Mercy. If I might also speak my heart, I must say, that something of him has also dwelt in me. For I have ever been more afraid of the lake and the loss of a place in paradise, than I have been of the loss of other things. Oh, thought I, may I have the happiness to have a habitation there, 't is enough, though I part with all the world to win it!

Matt. Then said MATTHEW, "Fear was one thing that made me think that I was far from having that within me that accompanies salvation; but if it was so with such a good man as he, why may it not also go well with me?"

James. "No fears, no grace," said JAMES. "Though there is not always grace where there is the fear of hell, yet to be sure, there is no grace where there is no fear of God."

Great-heart. Well said, JAMES, thou hast hit the mark: for the "fear of

God is the beginning of wisdom"; and, to be sure, they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. FEARING after we have sent after him this farewell:

"Well, Master FEARING, thou didst fear
Thy God; and wast afraid
Of doing anything, while here,
That would have thee betrayed.
And thou didst fear the Lake and Pit —
Would others did so too!
For, as for them that want thy wit,
They do themselves undo."

A FALSE PILGRIM WITH FALSE CONCLUSIONS

ow I saw that they still went on in their talk; for after Mr. GREAT-HEART had made an end with Mr. FEARING, Mr. HONEST began to tell them of another, but his name was Mr. SELF-WILL. "He pretended himself to be a pilgrim," said Mr. Honest; "but I persuade myself he never came in at the gate that stands at the head of the way."

Great-heart. Had you ever any talk with him about it?

Honest. Yes, more than once or twice; but he would always be like himself, self-willed. He neither cared for man, nor argument, nor yet example; what his mind prompted him to, that he could do, and nothing else could he be got to.

Great-heart. Pray, what principles did he hold — for I suppose you can tell?

Honest. He held that a man might follow the vices as well as the virtues of the pilgrims; and that if he did both, he should be certainly saved.

Great-heart. How? If he had said, 't is possible for the best to be guilty of the vices as well as to partake of the virtues of pilgrims, he could not much have been blamed; for, indeed, we are exempted from no vice absolutely, but on condition that we watch and strive. But this I perceive is not the thing. But, if I understand you right, your meaning is that he was of that opinion that it was allowable so to be.

Honest. Aye, aye, so I mean; and so he believed and practised.

Great-heart. But what ground had he for his so saying?

Honest. Why, he said he had the Scripture for his warrant.

Great-heart. Prithee, Mr. HONEST, present us with a few particulars.

Honest. So I will. He said — to have to do with other men's wives had been practised by David, God's beloved; and therefore he could do it. He said — to have more women than one was a thing that Solomon practised; and therefore he

could do it. He said — that Sarah and the godly midwives of Egypt lied, and so did saved Rahab; and therefore he could do it. He said — that the disciples went at the bidding of their Master, and took away the owner's ass; and therefore he could do so too. He said — that Jacob got the inheritance of his father in a way of guile and dissimulation; and therefore he could do so too.

Great-heart. High bass, indeed! and you are sure he was of this opinion?

Honest. I have heard him plead for it; bring Scripture for it; bring argument for it, etc.

Great-heart. An opinion that is not fit to be, with any allowance, in the world.

Honest. You must understand me rightly. He did not say that any man might do this; but, that those that had the virtues of those that did such things, might also do the same.

Great-heart. But what more false than such a conclusion? For this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind. Or if because a child, by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in mire — therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that anyone could so far have been blinded by the power of lust? But what is written must be true: "They stumble at the Word, being disobedient; whereunto also they were appointed."⁶⁷ His supposing that such may have the godly man's virtues who addict themselves to their vices, is also a delusion as strong as the other. 'T is just as if the dog should say, "I have, or may have, the qualities of the child; because I lick up its stinking excrements." To eat up the sin of God's people is no sign of one that is possessed with their virtues.⁶⁸

Nor can I believe that one that is of this opinion can at present have faith or love in him. But I know you have made strong objections against him; prithee, what can he say for himself?

Honest. Why, he says, "To do this by way of opinion, seems abundance more honest than to do it, and yet hold contrary to it in opinion."

Great-heart. A very wicked answer; for though to let loose the bridle to lusts while our opinions are against such things is bad: yet to sin, and plead a toleration so to do, is worse. The one stumbles beholders accidentally; the other leads them into the snare.

Honest. There are many of this man's mind that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is.

Great-heart. You have said the truth; and it is to be lamented. But he that fears the King of Paradise shall come out of them all.

Chris. There are strange opinions in the world; I know one that said, 't was time enough to repent when they come to die.

Great-heart. Such are not over wise. That man would have been loath, might

he have had a week to run twenty miles in for his life, to have deferred that journey to the last hour of that week.

Honest. You say right; and yet the generality of them that count themselves pilgrims, do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the world afore them; who yet have, in a few days, died as they in the wilderness, and so never got sight of the promised land.

I have seen some that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.

I have seen some that have run hastily forward, that again have, after a little time, run just as fast back again.

I have seen some who have spoken very well of a pilgrim's life at first, that, after awhile, have spoken as much against it.

I have heard some, when they first set out for paradise, say positively there is such a place; who, when they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

Now as they were thus in their way, there came one running to meet them, and said, "Gentlemen, and you of the weaker sort, if you love life, shift for yourselves; for the robbers are before you."

Great-heart. Then said Mr. GREAT-HEART, "They be the three that set upon LITTLE-FAITH heretofore. Well," said he, "we are ready for them"; so they went on their way. Now they looked at every turning when they should have met with the villains; but whether they heard of Mr. GREAT-HEART, or whether they had some other game, they came not up to the pilgrims.

AT THE HOUSE OF GAIUS

HRISTIANA then wished for an inn for herself and her children, because they were weary. Then said Mr. HONEST, "There is one a little before us, where a very honourable disciple, one GAIUS, dwells".⁶⁹

So they all concluded to turn in thither; and the rather, because the old gentleman gave him so good a report. So when they came to the door, they went in; not knocking, for folks used not to knock at the door of an inn. Then they called for the master of the house; and he came to them. So they asked if they might lie there that night.

Gaius. "Yes, gentlemen, if you be true men; for my house is for none but pilgrims." Then was *Christiana*, MERCY, and the boys the more glad; for that the innkeeper was a lover of pilgrims. So they called for rooms: and he showed them one for *Christiana*, and her children, and MERCY; and another for Mr. GREAT-HEART and the old gentlemen.

Great-heart. Then said Mr. GREAT-HEART, "Good GAIUS, what hast thou for supper? for these pilgrims have come far today, and are weary."

Gaius. "It is late," said GAIUS, "so we cannot conveniently go out to seek food; but such as we have, you shall be welcome to, if that will content."

Great-heart. We will be content with what thou hast in the house; for as much as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was TASTE-THAT-WHICH-IS-GOOD, to get ready supper for so many pilgrims. This done, he comes up again, saying, "Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one another with some good discourse." So they all said, "Content."

Gaius. Then said GAIUS, "Whose wife is this aged matron? and whose daughter is this young damsel?"

Great-heart. The woman is the wife of one *Christian*, a pilgrim of former times; and these are his four children. The maid is one of her acquaintance, one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps. Yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministers joy to their hearts, and they covet to lie or tread in the same.

Gaius. Then said GAIUS, "Is this *Christian's* wife, and are these *Christian's* children? I knew your husband's father; yea, also his father's father. Many have been good of this stock; their ancestors dwelt first at Antioch."⁷⁰

Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your husband's relations that have stood all trials for the sake of the truth. STEPHEN, that was one of the first of the family from whence your husband sprang, was knocked o' the head with stones.⁷¹ JAMES, another of this generation, was slain with the edge of the sword.⁷² To say nothing of PAUL and PETER, men anciently of the family from whence your husband came. There were — IGNATIUS, who was cast to the lions; ROMANUS, whose flesh was cut by pieces from his bones; and POLYCARP, that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he whom they put into a sack, and cast him into the

sea, to be drowned. 'T would be impossible utterly to count up all of that family that have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name; and tread in their father's steps; and come to their father's end.

Great-heart. Indeed, sir, they are likely lads: they seem to choose heartily their father's ways.

Gaius. That is it that I said, wherefore *Christians*' family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth. Wherefore let *Christiana* look out some damsels for her sons, to whom they may be betrothed; that the name of their father, and the house of his progenitors, may never be forgotten in the world.

Honest. 'T is pity this family should fall and be extinct.

Gaius. "Fall, it cannot, but be diminished it may; but let *Christiana* take my advice, and that's the way to uphold it. And, *Christiana*," said this innkeeper, "I am glad to see thee and thy friend *MERCY* together here, a lovely couple. And may I advise, take *MERCY* into a nearer relation to thee. If she will, let her be given to *MATTHEW*, thy eldest son. 'T is the way to preserve you a posterity in the earth." So this match was concluded; and in process of time they were married. But more of that hereafter.

GAIUS also proceeded, and said, "I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, so also did life and health: 'God sent forth his Son made of a woman'."⁷³

Yea, to show how much those that came after did abhor the act of their mother, this sex, in the Old Testament, coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that, when the Saviour was come, women rejoiced in him before either man or angel."⁷⁴

I read not that ever any man did give unto Christ so much as one coin; but the women followed him, and ministered to him of their substance. 'T was a woman that washed his feet with tears; and a woman that anointed his body to the burial. They were women that wept when he was going to the cross; and women that followed him from the cross; and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection morn; and women that brought tidings first to his disciples that he was risen from the dead."⁷⁵ Women, therefore, are highly favoured; and show by these things that they are sharers with us in the grace of life."

Now the cook sent up to signify that supper was almost ready; and sent one to lay the cloth, the trenchers, and to set the salt and bread in order.

Then said *MATTHEW*, "The sight of this cloth, and of this forerunner of a supper, begets in me a greater appetite to my food than I had before."

Gaius. So let all ministering doctrines to thee in this life beget in thee a greater desire to sit at the supper of the great King in his Kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make for us when we come to his house.

So supper came up, and first a heave shoulder and a wave breast was set on the table before them, to show that they must begin their meal with prayer and praise to God.⁷⁶ With the heave shoulder David lifted up his heart to God; and with the wave breast, where his heart lay, with that he used to lean upon his harp when he played. These two dishes were very fresh and good; and they all ate heartily well thereof.

The next they brought up was a bottle of wine, red as blood. So *GAIUS* said to them, "Drink freely; this is the juice of the true vine, that makes glad the heart of God and man." So they drank and were merry.⁷⁷ The next was a dish of milk well crumbed. But *GAIUS* said, "Let the boys have that, that they may grow thereby."⁷⁸

Then they brought up in course a dish of butter and honey. Then said *GAIUS*, "Eat freely of this; for this is good to cheer up and strengthen your judgments and understandings. This was our Lord's dish when he was a child: Butter and honey shall he eat; that he may know to refuse the evil, and choose the good."⁷⁹ Then they brought them up a dish of apples; and they were very good tasting fruit. Then said *MATTHEW*, "May we eat apples, since they were such by and with which the serpent beguiled first our mother?"

Then said *GAIUS*:

"Apples were they with which we were beguiled;
Yet sin, not apples, hath our souls defiled.
Apples forbid, if ate, corrupts the blood;
To eat such, when commanded, does us good.
Drink of his flagons, then, thou Church, his dove,
And eat his apples, who are sick of love."

Then said *MATTHEW*, "I made the scruple, because I, awhile since, was sick with eating of fruit."

Gaius. Forbidden fruit will make you sick; but not what our Lord has tolerated. While they were thus talking, they were presented with another dish, and 't was a dish of nuts.⁸⁰ Then said some at the table, "Nuts spoil tender teeth, especially the teeth of children." Which when *GAIUS* heard, he said:

"Hard texts are nuts (I will not call them cheaters),

Whose shells do keep their kernels from the eaters.
Ope, then, the shells; and you shall have the meat,-
They here are brought for you to crack and eat."

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, "My good landlord, while we are cracking your nuts, if you please, do you open this riddle:

"A man there was, though some did count him mad,
The more he cast away, the more he had."

Then they all gave good heed, wondering what good GAIUS would say; so he sat still awhile, and then thus replied:

"He that bestows his goods upon the poor,
Shall have as much again and ten times more."

Then said JOSEPH, "I dare say, sir, I did not think you could have found it out."

"Oh," said GAIUS, "I have been trained up in this way a great while. Nothing teaches like experience; I have learned of my Lord to be kind; and have found by experience that I have gained thereby. 'There is that scatters, yet increases; and there is that withholds more than is meet, but it tends to poverty.' 'There is that makes himself rich, yet hath nothing; there is that makes himself poor, yet hath great riches'".⁸¹

Then SAMUEL whispered to *Christiana* his mother, and said, "Mother, this is a very good man's house; let us stay here a good while, and let my brother MATTHEW be married here to MERCY, before we go any farther."

The which, GAIUS the host overhearing, said, "With a very good will, my child."

So they stayed there more than a month; and MERCY was given to MATTHEW to wife.

While they stayed here, MERCY, as her custom was, would be making coats and garments to give to the poor; by which she brought up a very good report about the pilgrims.

But to return again to our story. After supper, the lads desired a bed; for that they were weary with travelling. Then GAIUS called to show them their chamber; but said MERCY, "I will have them to bed." So she had them to bed, and they slept well, but the rest sat up all night; for GAIUS and they were such suitable company, that they could not tell how to part. Then, after much talk of

their Lord, themselves, and their journey, old Mr. HONEST — he that put forth the riddle to GAIUS — began to nod. Then said GREAT-HEART, "What, sir! you begin to be drowsy! come, rub up; now here's a riddle for you."

Then said Mr. HONEST, "Let's hear it."

Then said Mr. GREAT-HEART:

"He that will kill must first be overcome;
Who live abroad would, first must die at home."

"Ha," said Mr. HONEST, "it is a hard one: hard to expound, and harder to practise. But come, landlord," said he, "I will, if you please, leave my part to you; do you expound it, and I will hear what you say."

"No," said GAIUS, "'t was put to you, and 't is expected that you should answer it." Then said the old gentleman:

"He first by grace must conquered be
That sin would mortify;
And who that lives would convince me,
Unto himself must die."

"It is right," said GAIUS; "good doctrine and experience teaches this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin. Besides, if sin is Satan's cords, by which the soul lies bound, how should it make resistance before it is loosed from that infirmity?"

"2. Nor will any that knows either reason or grace believe that such a man can be a living monument of grace, that is a slave to his own corruptions.

"And now it comes in my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old. The young man had strong corruptions to grapple with; the old man's were decayed with the decays of nature. The young man trod his steps as even as did the old one, and was every way as light as he: who now, or which of them, had their graces shining clearest, since both seemed to be alike?"

Honest. The young man's, doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest: especially when it also holds pace with that that meets not with half so much; as, to be sure, old age does not.

Besides, I have observed that old men have blessed themselves with this mistake: namely, taking the decays of nature for a gracious conquest over corruptions; and so have been apt to beguile themselves. Indeed, old men that are gracious, are best able to give advice to them that are young; because they have seen most of the

emptiness of things. But yet, for an old and a young to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him; though the old man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now when the family was up, *Christiana* bade her son *JAMES* that he should read a chapter: so he read the 53rd of *Isaiah*. When he had done, *Mr. HONEST* asked why it was said, "That the Saviour is said to come out of a dry ground; and also that he had no form nor comeliness in him?"

Great-heart. Then said *Mr. GREAT-HEART*, "To the first I answer, Because the Church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second I say, The words are spoken in the person of the unbelievers; who, because they want that eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside.

"Just like those that know not that precious stones are covered over with a homely crust; who, when they have found one, because they know not what they have found, cast it away again, as men do a common stone."

THE SLAYING OF SLAY-GOOD

Well, said *GAIUS*, "now you are here, and since, as I know, *Mr. GREAT-HEART* is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence there is one *SLAY-GOOD*, a giant that doth much annoy the King's highway in these parts. And I know whereabout his haunt is: he is master of a number of thieves; 'twould be well if we could clear these parts of him."

So they consented and went: *Mr. GREAT-HEART* with his sword, helmet, and shield; and the rest with spears and staves.

When they came to the place where he was, they found him with one *FEEBLE-MIND* in his hands, whom his servants had brought unto him, having taken him in the way. Now the giant was filling of him, with a purpose, after that, to pick his bones; for he was of the nature of a flesh eater.

Well, so soon as he saw *Mr. GREAT-HEART* and his friends at the mouth of his cave with their weapons, he demanded what they wanted.

Great-heart. "We want thee; for we are come to revenge the quarrel of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore, come out of thy cave!" So he armed himself and came out; and to a battle they went, and fought for above an hour, and then stood still to take wind.

Slay-good. Then said the giant, "Why are you here on my ground?"

Great-heart. "To revenge the blood of pilgrims; as I also told thee before." So they went to it again; and the giant made *Mr. GREAT-HEART* give back: but he came up again; and in the greatness of his mind, he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand. So he smote him and slew him, and cut off his head, and brought it away to the inn.

He also took *FEEBLE-MIND* the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family; and then set it up as they had done others before, for a terror to those that should attempt to do as he hereafter.

MR. FEEBLE-MIND

Then they asked *Mr. FEEBLE-MIND* how he fell into his hands.

Feeble-mind. Then said the poor man, "I am a sickly man, as you see; and because death did usually, once a day, knock at my door, I thought I should never be well at home. So I betook myself to a pilgrim's life; and have travelled hither from the town of *Uncertain*, where I and my father were born. I am a man of no strength at all, of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in the pilgrims' way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely. Neither objected he against my weakly looks, nor against my feeble mind; but gave me such things that were necessary for my journey, and bade me hope to the end. When I came to the house of the *INTERPRETER*, I received much kindness there; and because the hill *Difficulty* was judged too hard for me, I was carried up that by one of his servants. Indeed, I have found much relief from pilgrims; though none was willing to go so softly as I am forced to do. Yet still, as they came on, they bade me be of good cheer; and said, that it was the will of their Lord that comfort should be given to the feeble-minded, and so went on their own pace.⁸²

When I was come up to *Assault Lane*, then this giant met with me, and bade me prepare for an encounter; but alas, feeble one that I was, I had more need of a cordial. So he came up and took me. I conceived he should not kill me; also when he had got me into his den, since I went not with him willingly, I believed I should come out alive again. For I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart whole towards his Master, is, by the laws of Providence, to die by the hand of the enemy. Robbed, I looked to be, and robbed to be sure I am; but I am, as you see, escaped with life, for the which I thank my King as author, and you as the means. Other brunts I also look for: but this I have resolved on — to wit, to run when I can; to go when I cannot run; and to creep when I cannot go. As to the main, I thank him that loves me, I am fixed:

my way is before me; my mind is beyond the river that has no bridge; though I am, as you see, but of a feeble mind."

Honest. Then said old Mr. HONEST, "Have you not, some time ago, been acquainted with one Mr. FEARING, a pilgrim?"

Feeble-mind. Acquainted with him! yes. He came from the town of Stupidity, which lies four degrees to the northward of the city of Destruction, and as many off of where I was born. Yet we were well acquainted: for indeed he was mine uncle, my father's brother; he and I have been much of a temper; he was a little shorter than I, but yet we were much of a complexion.

Honest. I perceive you know him, and I am apt to believe also that you were related one to another: for you have his whitely look; a cast like his with your eye; and your speech is much alike.

Feeble-mind. Most have said so that have known us both; and besides, what I have read in him, I have for the most part found in myself.

Gaius. "Come, sir," said good GAIUS, "be of good cheer! — you are welcome to me and to my house; and what thou hast a mind to, call for freely; and what thou wouldst have my servants do for thee, they will do it with a ready mind."

Feeble-mind. Then said Mr. FEEBLE-MIND, "This is unexpected favour, and as the sun shining out of a very dark cloud. Did giant SLAY-GOOD intend me this favour when he stopped me, and resolved to let me go no farther? Did he intend that after he had rifled my pockets, I should go to GAIUS mine host? Yet so it is."

Now, just as Mr. FEEBLE-MIND and GAIUS were thus in talk, there comes one running, and called at the door; and told, that about a mile and a half off there was one Mr. NOT-RIGHT, a pilgrim, struck dead upon the place where he was with a thunderbolt.

Feeble-mind. "Alas," said Mr. FEEBLE-MIND, "is he slain! he overtook me some days before I came so far as hither, and would be my company keeper. He also was with me when SLAY-GOOD the giant took me; but he was nimble of his heels, and escaped. But it seems he escaped to die; and I was taken to live.

"What, one would think, doth seek to slay outright,
Oft times delivers from the saddest plight;
That very Providence, whose face is death,
Doth oft times to the lowly life bequeath.
I taken was, he did escape and flee;
Hands crossed give death to him, and life to me."

A FEAST AND A FAREWELL

ow about this time MATTHEW and MERCY were married; also GAIUS gave his daughter PHOEBE to JAMES, MATTHEW'S brother, to wife: after which time, they yet stayed above ten days at GAIUS'S house, spending their time and the seasons like as pilgrims used to do.

When they were to depart, GAIUS made them a feast; and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr. GREAT-HEART called for a reckoning. But GAIUS told him that at his house it was not the custom for pilgrims to pay for their entertainment. He boarded them by the year; but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them faithfully to repay him.⁸³ Then said Mr. GREAT-HEART to him:

Great-heart. Beloved, "thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the Church: whom if thou (yet) bring forward on their journey after a godly sort, thou shalt do well".⁸⁴

Then GAIUS took his leave of them all: and of his children; and particularly of Mr. FEEBLE-MIND. He also gave him something to drink by the way.

Now Mr. FEEBLE-MIND, when they were going out of the door, made as if he intended to linger. The which, when Mr. GREAT-HEART espied, he said, "Come, Mr. FEEBLE-MIND, pray do you go along with us; I will be your conductor, and you shall fare as the rest."

Feeble-mind. Alas! I want a suitable companion; you are all lusty and strong, but I, as you see, am weak. I choose therefore, rather to come behind; lest, by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind; and shall be offended and made weak at that which others can bear. I shall like no laughing. I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak a man, as to be offended with that which others have a liberty to do. I do not yet know all the truth; I am a very ignorant *Christian* man; sometimes, if I hear some rejoice in the Lord, it troubles me because I cannot do so too. It is with me, as it is with a weak man among the strong; or as with a sick man among the healthy; or as a lamp despised. ("He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease."⁸⁵ So that I know not what to do.

Great-heart. "But, brother," said Mr. GREAT-HEART, "I have it in commission to comfort the feeble-minded and to support the weak. You must needs go along with us: we will wait for you; we will lend you our help; we will deny ourselves of some things, opinionative and practical, for your sake; we will not enter into doubtful disputations before you; we will be made all things to you

rather than you shall be left behind".⁸⁶

Now all this while they were at GAIUS's door; and behold, as they were thus in the heat of their discourse, Mr. READY-TO-HALT came by with his crutches in his hand, and he also was going on pilgrimage.⁸⁷

Feeble-mind. Then said Mr. FEEBLE-MIND to him, "Man, how camest thou hither? I was but just now complaining that I had not a suitable companion; but thou art according to my wish. Welcome, welcome, good Mr. READY-TO-HALT; I hope thee and I may be some help."

Ready-to-halt. "I shall be glad of thy company," said the other; "and good Mr. FEEBLE-MIND, rather than we will part, since we are thus happily met, I will lend thee one of my crutches."

Feeble-mind. "Nay," said he, "though I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog."

Ready-to-halt. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. FEEBLE-MIND.

STORIES OF CHRISTIAN'S PILGRIMAGE

Thus, therefore, they went on: Mr. GREAT-HEART and Mr. HONEST went before; *Christiana* and her children went next; and Mr. FEEBLE-MIND and Mr. READY-TO-HALT came behind with his crutches. Then said Mr. HONEST:

Honest. Pray, sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.

Great-heart. With a good will. I suppose you have heard how *Christian* of old did meet with APOLLYON in the Valley of Humiliation; and also what hard work he had to go through the Valley of the Shadow of Death? Also, I think you cannot but have heard how FAITHFUL was put to it with Madame WANTON; with ADAM the first; with one DISCONTENT; and SHAME — four as deceitful villains as a man can meet with upon the road.

Honest. Yes, I have heard of all this; but, indeed, good FAITHFUL was hardest put to it with SHAME; he was an unwearied one.

Great-heart. Aye, for as the pilgrim well said, "He of all men had the wrong name."

Honest. But pray, sir, where was it that *Christian* and FAITHFUL met TALKATIVE? That same was also a notable one.

Great-heart. He was a confident fool; yet many follow his ways.

Honest. He had like to have beguiled FAITHFUL.

Great-heart. Aye, but *Christian* put him into a way quickly to find him out.

Thus they went on, till they came at the place where *Evangelist* met with *Christian* and FAITHFUL, and prophesied to them of what should befall them at Vanity Fair.

Great-heart. Then said their guide, "Hereabouts did *Christian* and FAITHFUL meet with *Evangelist*, who prophesied to them of what troubles they should meet with at Vanity Fair.

Honest. Say you so? I dare say it was a hard chapter that then he did read unto them!

Great-heart. 'Twas so; but he gave them encouragement withal. But what do we talk of them? they were a couple of lion-like men; they had set their faces like flint. Don't you remember how undaunted they were when they stood before the judge?

Honest. Well, FAITHFUL bravely suffered.

Great-heart. So he did; and as brave things came on't; for HOPEFUL and some others, as the story relates it, were converted by his death.

Honest. Well, but pray go on; for you are well acquainted with things.

Great-heart. Above all that *Christian* met with after he had passed through Vanity Fair, one BY-ENDS was the arch one.

Honest. BY-ENDS! what was he?

Great-heart. A very arch fellow, a downright hypocrite; one that would be religious whichever way the world went; but so cunning, that he would be sure neither to lose nor suffer for it. He had his mode of religion for every fresh occasion; and his wife was as good at it as he. He would turn and change from opinion to opinion; yea, and plead for so doing too. But so far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

A STAY IN VANITY FAIR

Now by this time they were come within sight of the town of Vanity, where Vanity Fair is kept. So when they saw that they were so near the town, they consulted with one another how they should pass through the town; and some said one thing, and some another. At last Mr. GREAT-HEART said, "I have, as you may understand, often been a conductor of pilgrims through this town; now I am acquainted with one Mr. MNASON, a Cyprian by nation, an old disciple, at whose house we may lodge. If you think good," said he, "we will turn in there."

"Content," said old HONEST; "Content," said *Christiana*; "Content," said Mr. FEEBLE-MIND; and so they said all. Now you must think it was eventide by that they got to the outside of the town; but Mr. GREAT-HEART knew

the way to the old man's house. So thither they came, and he called at the door; and the old man within knew his tongue so soon as ever he heard it; so he opened, and they all came in. Then said MNASON their host, "How far have ye come today?" So they said, "From the house of GAIUS our friend." "I promise you," said he, "you have gone a good stitch; you may well be a-weary; sit down." So they sat down.

Great-heart. Then said their guide, "Come, what cheer, sirs? I daresay you are welcome to my friend."

Mnason. "I also," said Mr. MNASON, "do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you."

Honest. Our great want, awhile since, was harbour and good company; and now I hope we have both.

Mnason. For harbour, you see what it is; but for good company; that will appear in the trial.

Great-heart. "Well," said Mr. GREAT-HEART, "will you have the pilgrims up into their lodging?"

Mnason. "I will," said Mr. MNASON.

So he had them to their respective places; and also showed them a very fair dining room, where they might be and sup together, until time was come to go to rest.

Now when they were set in their places, and were a little cheery after their journey, Mr. HONEST asked his landlord if there were any store of good people in the town.

Mnason. We have a few; for indeed they are but a few when compared with them on the other side.

Honest. But how shall we do to see some of them? for the sight of good men to them that are going on pilgrimage is like to the appearing of the moon and the stars to them that are sailing upon the seas.

Mnason. Then Mr. MNASON stamped with his foot; and his daughter GRACE came up. So he said unto her, "GRACE, go you, tell my friends, Mr. CONTRITE, Mr. HOLY-MAN, Mr. LOVE-SAINT, Mr. DARE-NOT-LIE, and Mr. PENITENT, that I have a friend or two at my house that have a mind this evening to see them."

So GRACE went to call them; and they came: and, after salutation made, they sat down together at the table.

Then said Mr. MNASON, their landlord, "My neighbours, I have, as you see, a company of strangers come to my house; they are pilgrims, they come from afar, and are going to Mount Zion. But who," quoth he, "do you think this is?" (pointing with his finger to *Christiana*.) "It is *Christiana*, the wife of *Christian*, that famous pilgrim who, with FAITHFUL his brother, were so shamefully handled

in our town." At that they stood amazed, saying, "We little thought to see *Christiana*, when GRACE came to call us; wherefore this is a very comfortable surprise." Then they asked her of her welfare; and if these young men were her husband's sons. And when she had told them they were, they said, "The King whom you love and serve make you as your father; and bring you where he is, in peace."

Then Mr. HONEST (when they were all sat down) asked Mr. CONTRITE and the rest, in what posture their town was at present.

Contrite. You may be sure we are full of hurry in fair time. 'Tis hard keeping our hearts and spirits in any good order when we are in a cumbered condition. He that lives in such a place as this, and that has to do with such as we have, has need of an item to caution him to take heed, every moment of the day.

Honest. But how are your neighbours for quietness?

Contrite. They are much more moderate now than formerly. You know how *Christian* and FAITHFUL were used at our town; but of late, I say, they have been far more moderate. I think the blood of FAITHFUL lies with load upon them till now; for since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets; but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town (for you know our town is large), religion is counted honourable.

Then said Mr. CONTRITE to them, "Pray, how fares it with you in your pilgrimage? how stands the country affected towards you?"

Honest. It happens to us as it happens to wayfaring men: sometimes our way is dean, sometimes foul; sometimes uphill, sometimes downhill; we are seldom at a certainty. The wind is not always on our backs; nor is everyone a friend that we meet with in the way. We have met with some notable rubs already; and what are yet to come we know not: but, for the most part, we find it true that has been talked of old — "A good man must suffer trouble."

Contrite. You talk of rubs: what rubs have you met withal?

Honest. Nay, ask Mr. GREAT-HEART, our guide; for he can give the best account of that.

Great-heart. We have been beset three or four times already: first, *Christiana* and her children were beset with two ruffians, that they feared would have taken away their lives; we were beset with Giant BLOODY-MAN, Giant MAUL, and Giant SLAY-GOOD; indeed, we did rather beset the last than were beset of him. And thus it was: after we had been some time at the house of GAIUS, mine host, and of the whole Church, we were minded upon a time to take our weapons with us, and so go see if we could light upon any of those that were enemies to pilgrims; for we heard that there was a notable one thereabouts. Now GAIUS knew his haunt better than I, because he dwelt thereabout: so we

looked and looked, till at last we discerned the mouth of his cave; then we were glad, and plucked up our spirits. So we approached up to his den; and lo, when we came there, he had dragged by mere force into his net this poor man, Mr. FEEBLE-MIND, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had had another prey, he left the poor man in his hole, and came out. So we fell to it full sore, and he lustily laid about him; but in conclusion, he was brought down to the ground, and his head cut off, and set up by the wayside for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Feeble-mind. Then said Mr. FEEBLE-MIND, "I found this true to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. GREAT-HEART and his friends with their weapons approach so near for my deliverance."

Holy-man. Then said Mr. HOLY-MAN, "There are two things that they have need to be possessed with that go on pilgrimage — courage and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink."

Love-saint. Then said Mr. LOVE-SAINT, "I hope this caution is not needful amongst you. But truly there are many that go upon the road that rather declare themselves strangers to pilgrims, than strangers and pilgrims in the earth."

Dare-not-lie. Then said Mr. DARE-NOT-LIE, "'Tis true, they neither have the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry with their feet, — one shoe goes inward, another outward, and their hosen out behind; there a rag and there a rent, to the disparagement of their Lord."

Penitent. "These things," said Mr. PENITENT, "they ought to be troubled for; nor are the pilgrims like to have that grace put upon them and their pilgrims' progress as they desire, until the way is cleared of such spots and blemishes."

Thus they sat talking and spending the time, until supper was set upon the table; unto which they went and refreshed their weary bodies: so they went to rest. Now they stayed in this fair a great while, at the house of this Mr. MNASON, who, in process of time, gave his daughter GRACE unto SAMUEL, *Christiana's* son, to wife; and his daughter MARTHA to JOSEPH.

The time, as I said, that they lay here was long (for it was not now as in former times). Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. MERCY, as she was wont, laboured much for the poor; wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And to say the truth for GRACE, PHOEBE, and MARTHA, they were all of a very good nature, and did much good in their place. They were also all of them very fruitful; so that *Christian's*

name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now no man in the town durst so much as face this monster; but all men fled when they heard of the noise of his coming.

The monster was like unto no one beast upon the earth. Its body was like a dragon; and it had seven heads and ten horns.⁸⁸

It made great havoc of children; and yet it was governed by a woman. This monster propounded conditions to men; and such men as loved their lives more than their souls accepted of those conditions. So they came under.

Now this Mr. GREAT-HEART, together with these that came to visit the pilgrims at Mr. MNASON'S house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouths of this so devouring a serpent.

Then did Mr. GREAT-HEART, Mr. CONTRITE, Mr. HOLYMAN, Mr. DARE-NOT-LIE, and Mr. PENITENT, with their weapons, go forth to meet him. Now the monster at first was very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men at arms, that they made him make a retreat; so they came home to Mr. MNASON'S house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town; also these seasons did these valiant worthies watch him in, and did still continually assault him: insomuch that, in process of time, he became not only wounded, but lame; also he had not made that havoc of the townsmen's children as formerly he has done. And it is verily believed by some, that this beast will die of his wounds.

This, therefore, made Mr. GREAT-HEART and his fellows of great fame in this town; so that many of the people that wanted their taste of things, yet had a reverent esteem and respect for them. Upon this account, therefore, it was that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand more than a beast; these had no reverence for these men, nor took they notice of their valour or adventures.

Well, the time grew on that the pilgrims must go on their way; wherefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart, therein to commit each other to the protection of their Prince. There were again those that brought them such things as they had, that were fit for the weak and strong, for the women and the men; and so laded them with such things as were necessary.⁸⁹

CONTINUING ON THE WAY

Then they set forward on their way; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and parted.

They therefore that were of the pilgrims' company went on, and Mr. GREAT-HEART went before them. Now the women and children being weakly, they were forced to go as they could bear; by this means, Mr. READY-TO-HALT and Mr. FEEBLE-MINDED had more to sympathise with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where FAITHFUL was put to death. There, therefore, they made a stand, and thanked him that had enabled him to bear his cross so well; and the rather, because they now found that they had a benefit by such a manly suffering as his was.

They went on, therefore, after this, a good way further, talking of *Christian* and FAITHFUL, and how HOPEFUL joined himself to *Christian* after that FAITHFUL was dead.

Now they were come up with the Hill Lucre, where the silver mine was which took DEMAS off from his pilgrimage, and into which, as some think, BY-ENDS fell and perished; wherefore they considered that. But when they were come to the old monument that stood over against the Hill Lucre, to wit, the pillar of salt that stood also within view of Sodom and its stinking lake, they marvelled, as did *Christian* before, that men of knowledge and ripeness of wit, as they were, should be so blind as to turn aside here. Only they considered again that nature is not affected with the harms that others have met with; especially if that thing upon which they look has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable Mountains; to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits, where the meadows are green all the year long, and where they might lie down safely.⁹⁰ By this riverside, in the meadow, there were cotes and folds for sheep; a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage.

Also there was here One that was intrusted with them, who could have compassion; and that could gather these lambs with his arm; and carry them in his bosom; and that could gently lead those that were with young.⁹¹ Now to the care of this Man, *Christiana* admonished her four daughters to commit their little ones; that by these waters they might be housed, harboured, succoured, and nourished; and that none of them might be lacking in time to come. This Man, if any of them go astray or be lost, he will bring them again; he will also bind up that which was

broken; and will strengthen them that are sick.⁹²

Here they will never want meat, and drink, and clothing; here they will be kept from thieves and robbers, for this Man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths; and that, you know, is a favour of no small account. Also here, as you see, are delicate waters; pleasant meadows; dainty flowers; variety of trees, and such as bear wholesome fruit. Fruit, not like that which MATTHEW ate of, that fell over the wall out of Beelzebub's garden: but fruit that procures health where there is none, and that continues and increases it where it is.

So they were content to commit their little ones to him; and that which was also an encouragement to them so to do was, for that all this was to be at the charge of the King, and so was a hospital to young children and orphans.

DEMOLISHING DOUBTING CASTLE AND DEATH TO DESPAIR AND DIFFIDENCE

Now they went on; and when they were come to By-path meadow — to the stile over which *Christian* went with his fellow HOPEFUL, when they were taken by Giant DESPAIR and put into Doubting Castle — they sat down and consulted what was best to be done: to wit, now they were so strong, and had got such a man as Mr. GREAT-HEART for their conductor, whether they had not best to make an attempt upon the giant; demolish his castle; and if there were any pilgrims in it, to set them at liberty before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good: but Mr. GREAT-HEART said, “Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin; to overcome evil; to fight the good fight of faith. And, I pray, with whom shall I fight this good fight, if not with Giant DESPAIR? I will therefore attempt the taking away of his life, and the demolishing of Doubting Castle.” Then said he, “Who will go with me?”

Then said old HONEST, “I will.” “And so will we too,” said *Christian*'S four SONS — MATTHEW, SAMUEL, JAMES, and JOSEPH; for they were young men, and strong.⁹³ So they left the women in the road, and with them Mr. FEEBLE-MIND and Mr. READY-TO-HALT, with his crutches, to be their guard until they came back; for in that place, though Giant DESPAIR dwelt so near, they keeping in the road, “a little child might lead them”.⁹⁴

So Mr. GREAT-HEART, old HONEST, and the four young men, went to go up to Doubting Castle, to look for Giant DESPAIR. When they came to the castle gate, they knocked for entrance with an unusual noise. At that the old Giant came to the gate, and DIFFIDENCE his wife followed: then said he, “Who and what is he that is so hardy as after, his manner to molest the Giant DESPAIR?” Mr. GREAT-HEART replied, “It is I, GREAT-HEART, one of the King of the celestial country's conductors of pilgrims to their place; and I demand of thee that thou open thy gates for my entrance; prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting Castle.”

Now Giant DESPAIR, because he was a giant, thought no man could overcome him; and again, thought he, since heretofore I have made a conquest of angels, shall GREAT-HEART make me afraid! So he harnessed himself and went out. He had a cap of steel upon his head; a breast plate of fire girded to him; and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before; also when DIFFIDENCE the giantess came up to help him, old Mr. HONEST cut her down at one blow. Then they fought for their lives; and Giant DESPAIR was brought down to the ground,

but was very loath to die. He struggled hard, and had, as they say, as many lives as a cat; but GREAT-HEART was his death, for he left him not till he had severed his head from his shoulders.

Then they fell to demolishing Doubting Castle, and that, you know, might with ease be done, since Giant DESPAIR was dead. They were seven days in destroying of that: and in it of pilgrims they found one Mr. DESPONDENCY, almost starved to death; and one MUCH-AFRAID, his daughter; these two they saved alive. But it would have made you wonder to have seen the dead bodies that lay here and there in the castle yard, and how full of dead men's bones the dungeon was.

When Mr. GREAT-HEART and his companions had performed this exploit, they took Mr. DESPONDENCY, and his daughter MUCH-AFRAID into their protection; for they were honest people, though they were prisoners in Doubting Castle to that tyrant Giant DESPAIR. They therefore, I say, took with them the head of the giant (for his body they had buried under a heap of stones); and down to the road and to their companions they came, and showed them what they had done. Now when FEEBLE-MIND and READY-TO-HALT saw that it was the head of Giant DESPAIR indeed, they were very jocund and merry. Now *Christiana*, if need was, could play upon the viol, and her daughter MERCY upon the lute; so, since they were so merry disposed, she played them a lesson, and READY-TO-HALT would dance. So he took DESPONDENCY'S daughter named MUCH-AFRAID by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but, I promise you, he footed it well: also the girl was to be commended: for she answered the music handsomely.

As for Mr. DESPONDENCY, the music was not much to him; he was for feeding rather than dancing, for that he was almost starved. So *Christiana* gave him some of her bottle of spirits for present relief, and then prepared him something to eat; and in little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. GREAT-HEART took the head of Giant DESPAIR, and set it upon a pole by the highway side, right over against the pillar that *Christian* erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

Then he wrote under it, upon a marble stone, these verses following:

“This is the head of him whose name only,
In former times, did pilgrims terrify.
His castle's down; and DIFFIDENCE his wife
Brave Master GREAT-HEART has bereft of life.

DESPONDENCY, his daughter MUCH-AFRAID,
 GREAT-HEART for them also the man has played.
 Who hereof doubts, if he'll but cast his eye
 Up hither, may his scruples satisfy!
 This head, also when doubting cripples dance,
 Doth show from fears they have deliverance."

WITH THE SHEPHERDS OF THE DELECTABLE MOUNTAINS

When these men had thus bravely showed themselves against Doubting Castle, and had slain Giant DESPAIR, they went forward; and went on till they came to the Delectable Mountains, where *Christian* and HOPEFUL refreshed themselves with the varieties of the place. They also acquainted themselves with the shepherds there; who welcomed them, as they had done *Christian* before, unto the Delectable Mountains.

Now the shepherds seeing so great a train follow Mr. GREAT-HEART (for with him they were well acquainted), they said unto him, "Good sir, you have got a goodly company here; pray where did you find all these?" Then Mr. GREAT-HEART replied:

"First, here's *Christiana* and her train:
 Her sons, and her sons' wives; who, like the wain,
 Keep by the pole, and do by compass steer
 From sin to grace, else they had not been here.
 Next, here's old HONEST come on pilgrimage.
 READY-TO-HALT too, who, I dare engage,
 True hearted is: and so is FEEBLE-MIND,
 Who willing was not to be left behind.
 DESPONDENCY, good man is coming after;
 And so also is MUCH-AFRAID, his daughter.
 May we have entertainment here, or must
 We farther go? let's know whereon to trust."

Shepherds. Then said the shepherds, "This is a comfortable company: you are welcome to us, for we have for the feeble as for the strong; our Prince has an eye to what is done to the least of these."⁹⁵

Therefore infirmity must not be a block to our entertainment."

So they had them to the palace door, and then said unto them, "Come in, Mr. FEEBLE-MIND; come in, Mr. READY-TO-HALT; come in, Mr.

DESPONDENCY, and Mrs. MUCH-AFRAID, his daughter. These, Mr. GREAT-HEART," said the shepherds to the guide, "we call in by name; for that they are most subject to draw back: but as for you, and the rest that are strong, we leave you to your wonted liberty." Then said Mr. GREAT-HEART, "This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers, as you should."⁹⁶

So the feeble and weak went in; and Mr. GREAT-HEART and the rest did follow. When they were also set down, the shepherds said to those of the weakest sort, "What is it that you would have? for," said they, "all things must be managed here to the supporting of the weak, as well as the warning of the unruly."

So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which, when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high and the day dear, and because it was the custom of the shepherds to show to the pilgrims, before their departure, some rarities; therefore, after they were ready, and had refreshed themselves, the shepherds took them out into the fields, and showed them first what they had shown to *Christian* before.

Then they had them to some new places. The first was to Mount Marvel; where they looked, and beheld a man at a distance that tumbled the hills about with words. Then they asked the shepherds what that should mean. So they told them that that man was the son of one GREAT-GRACE, of whom you read in the first part of the records of the "Pilgrim's Progress"; and he is set there to teach pilgrims how to believe down, or to tumble out of their ways, what difficulties they shall meet with, by faith."⁹⁷

Then said Mr. GREAT-HEART, "I know him; he is a man above many."

Then they had them to another place, called Mount Innocent; and there they saw a man clothed all in white, and two men, PREJUDICE and ILL-WILL, continually casting dirt upon him. Now, behold, the dirt, whatsoever they cast at him, would in little time fall off again; and his garment would look as clear as if no dirt had been cast thereat.

Then said the pilgrims, "What means this?" The shepherds answered, "This man is named GODLY-MAN; and this garment is to show the innocency of his life. Now those that throw dirt at him are such as hate his well doing; but, as you see, the dirt will not stick upon his clothes: so it shall be with him that lives truly innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noonday."

Then they took them, and had them to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less.

Then said they, "What should this be?" "This is," said the shepherds, "to show you that he that has a heart to give of his labour to the poor shall never want wherewithal. He that waters shall be watered himself. And the cake that the widow gave to the prophet did not cause that she had ever the less in her barrel."

They had them also to a place where they saw one FOOL and one WANT-WIT washing of a filthy man with intention to make him clean; but the more they washed him the dirtier he became. They then asked the shepherds what that should mean. So they told them, saying, "Thus shall it be with the vile person; all means used to get such one a good name shall, in conclusion, tend but to make him more abominable. Thus it was with the Pharisees; and so it shall be with all hypocrites."

Then said MERCY, the wife of MATTHEW, to *Christiana*, her mother, "Mother, I would, if it might be, see the hole in the hill; or that commonly called the By-way to Hell." So her mother brake her mind to the shepherds. Then they went to the door; it was in the side of a hill, and they opened it, and bid MERCY hearken awhile. So she hearkened; and heard one saying, "Cursed be my father for holding my feet back from the way of peace and life"; and another said, "Oh that I had been torn in pieces before I had, to save my life, lost my soul"; and another said, "If I were to live again, how would I deny myself rather than come to this place!" Then there was as if the very earth had groaned and quaked under the feet of this young woman for fear; so she looked white, and came trembling away, saying, "Blessed be he and she that is delivered from this place."

Now when the shepherds had showed them all these things, then they had them back to the palace, and entertained them with what the house would afford; but MERCY, being a young and breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she ailed, for she looked as one not well. Then said MERCY, "There is a looking glass hangs up in the dining room, off of which I cannot take my mind; if, therefore, I have not, I think I shall miscarry." Then said her mother, "I will mention thy wants to the shepherds; and they will not deny it thee." But she said, "I am ashamed that these men should know that I longed." "Nay, my daughter," said she, "it is no shame but a virtue to long for such a thing as that;" so MERCY said, "Then, mother, if you please, ask the shepherds if they are willing to sell it."

Now the glass was one of a thousand. It would present a man, one way, with his own feature exactly; and turn it but another way, and it would show one of the very face and similitude of the Prince of pilgrims himself. Yea, I have talked

with them that can tell; and they have said, that they have seen the very crown of thorns upon his head by looking in that glass; they have therein also seen the holes in his hands, in his feet, and his side. Yea, such an excellency is there in that glass, that it will show him to one where they have a mind to see him — whether living or dead; whether in earth or heaven; whether in a state of humiliation or in his exaltation; whether coming to suffer or coming to reign.⁹⁸

Christiana, therefore, went to the shepherds apart (now the names of the shepherds are KNOWLEDGE, EXPERIENCE, WATCHFUL, and SINCERE); and said unto them, "There is one of my daughters, a breeding woman, that I think doth long for something that she hath seen in this house; and she thinks she shall miscarry if she should by you be denied."

Experience. "Call her, call her; she shall assuredly have what we can help her to." So they called her, and said to her, "MERCY, what is that thing thou wouldst have?" Then she blushed and said, "The great glass that hangs up in the dining room." So SINCERE ran and fetched it; and with a joyful consent it was given her. Then she bowed her head and gave thanks, and said, "By this I know that I have obtained favour in your eyes."

They also gave to the other young women such things as they desired; and to their husbands great commendations for that they joined with Mr. GREAT-HEART to the slaying of Giant DESPAIR and the demolishing of Doubting Castle.

About *Christiana's* neck the shepherds put a bracelet; and so they did about the necks of her four daughters; also they put earrings in their ears and jewels on their foreheads.

When they were minded to go hence, they let them go in peace; but gave not to them those certain cautions which before were given to *Christian* and his companion. The reason was, for that these had GREAT-HEART to be their guide, who was one that was well acquainted with things; and so could give them their cautions more seasonably, to wit, even then when the danger was nigh the approaching.

What cautions *Christian* and his companion had received of the shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore here was the advantage that this company had over the other. From hence they went on singing; and they said:

"Behold, how fitly are the stages set
For their relief that pilgrims are become;
And how they us receive without one let,
That make the other life our mark and home.

What novelties they have to us they give,
That we, though pilgrims, joyful lives may live;
They do upon us too such things bestow,
That show we pilgrims are where'er we go."

When they were gone from the shepherds, they quickly came to the place where *Christian* met with one TURN-AWAY, that dwelt in the town of Apostasy. Wherefore of him Mr. GREAT-HEART their guide did now put them in mind; saying, "This is the place where *Christian* met with one TURN-AWAY, who carried with him the character of his rebellion at his back. And this I have to say concerning this man: He would hearken to no counsel; but once a-falling, persuasion could not stop him."⁹⁹

When he came to the place where the cross and the sepulchre was, he did meet with one that bade him look there; but he gnashed with his teeth, and stamped, and said he was resolved to go back to his own town. Before he came to the gate, he met with *Evangelist*, who offered to lay hands on him, to turn him into the way again. But this TURN-AWAY resisted him; and having done much despite unto him, he got away over the wall, and so escaped his hand."

VALIANT-FOR-TRUTH

Then they went on; and just at the place where LITTLE-FAITH formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said Mr. GREAT-HEART, "What art thou?" The man made answer, saying, "I am one whose name is VALIANT-FOR-TRUTH. I am a pilgrim, and am going to the Celestial City. Now as I was in my way, there three men did beset me, and propounded unto me these three things:

1. Whether I would become one of them?
2. Or go back from whence I came?
3. Or die upon the place? To the first I answered, I had been a true man a long season; and therefore it could not be expected that I now should cast in my lot with thieves.¹⁰⁰

Then they demanded what I would say to the second. So I told them that the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third; and I told them my life cost more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it if you meddle. Then these three, to wit, WILD-HEAD,

INCONSIDERATE, and PRAGMATIC, drew upon me; and I also drew upon them.

"So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see, some of the marks of their valour; and have also carried away with them some of mine. They are but just now gone. I suppose they might, as the saying is, hear your horse dash; and so they betook them to flight."

Great-heart. But here were great odds, three against one!

Valiant. "'Tis true; but little and more are nothing to him that has the truth on his side. 'Though a host should encamp against me,' said one, 'my heart shall not fear. Though war should rise against me, in this will I be confident,' etc."¹⁰¹ Besides," said he, "I have read in some records, that one man has fought an army; and how many did Samson slay with the jawbone of an ass?"

Great-heart. Then said the guide, "Why did you not cry out, that some might have come in for your succour."

Valiant. So I did, to my King, — who I knew could hear, and afford invisible help; and that was sufficient for me.

Great-heart. Then said GREAT-HEART to Mr. VALIANT-FOR-TRUTH, "Thou hast worthily behaved thyself: let me see thy sword." So he showed it him.

When he had taken it in his hand, and looked thereon awhile, he said, "Ah, it is a right Jerusalem blade!"

Valiant. It is so, Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edges will never blunt. It will cut flesh, and bones, and soul, and spirit, and all.¹⁰²

Great-heart. But you fought a great while, I wonder you were not weary.

Valiant. I fought till my sword did cleave to my hand;¹⁰³ and when they were joined together, as if a sword grew out of my arm, and when the blood ran through my fingers, then I fought with most courage.

Great-heart. Thou hast done well; thou hast resisted unto blood, striving against sin. Thou shall abide by us: come in, and go out with us; for we are thy companions.

Then they took him and washed his wounds, and gave him of what they had to refresh him; and so they went on together. Now as they went on, because Mr. GREAT-HEART was delighted in him (for he loved one greatly that he found to be a man of his hands), and because there were with his company them that were feeble and weak, therefore he questioned him about many things; as first, "What countryman he was?"

Valiant. I am of Darkland for there I was born; and there my father and mother are still.

Great-heart. "Darkland," said the guide; "doth not that lie upon the same coast with the city of Destruction?"

Valiant. Yes, it doth. Now that which caused me to come on pilgrimage was this: We had one Mr. TELL-TRUE come into our parts, and he told it about what *Christian* had done, that went from the city of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported how he had killed a serpent that did come out to resist him in his journey; and how he got through to whither he intended. It was also told what welcome he had at all his Lord's lodgings; especially when he came to the gates of the Celestial City. "For there," said the man, "he was received with sound of trumpet by a company of shining ones." He told it also how all the bells in the City did ring for joy at his reception; and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of *Christian* and his travels, that my heart fell into a burning haste to be gone after him; nor could father or mother stay me: so I got from them, and am come thus far on my way.

Great-heart. You came in at the gate, did you not?

Valiant. Yes, yes; for the same man also told us that all would be nothing, if we did not begin to enter this way at the gate.

Great-heart. "Look you," said the guide to *Christiana*, "the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near."

Valiant. Why, is this *Christian's* wife?

Great-heart. Yes, that it is; and these are also her four sons.

Valiant. What! and going on pilgrimage too?

Great-heart. Yes, verily; they are following after.

Valiant. It gladdens me at heart! Good man! How joyful will he be when he shall see them that would not go with him, yet to enter in after him at the gates into the City.

Great-heart. Without doubt it will be a comfort to him; for next to the joy of seeing himself there, it will be a joy to meet there his wife and his children.

Valiant. But now you are upon that, pray let me hear your opinion about it. Some make a question whether we shall know one another when we are there.

Great-heart. Do they think they shall know themselves, then? or that they shall rejoice to see themselves in that bliss? And if they think they shall know and do these, why not know others, and rejoice in their welfare also? Again, since relations are our second self, though that state will be dissolved there, yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?

Great-heart. Yes; were your father and mother willing that you should become a pilgrim?

Valiant. Oh no; they used all means imaginable to persuade me to stay at home.

Great-heart. Why, what could they say against it?

Valiant. They said it was an idle life; and if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

Great-heart. And what did they say else?

Valiant. Why, they told me that it was a dangerous way; "yea, the most dangerous way in the world," said they, "is that which the pilgrims go."

Great-heart. Did they show wherein this way is so dangerous?

Valiant. Yes; and that in many particulars.

Great-heart. Name some of them.

Valiant. They told me of the Slough of Despond, where *Christian* was well nigh smothered. They told me that there were archers standing ready in Beelzebub Castle to shoot them that should knock at the wicket gate for entrance. They told me also of the wood and dark mountains; of the hill Difficulty; of the lions; and also of the three giants, BLOODY-MAN, MAUL, and SLAY-GOOD. They said, moreover, that there was a foul fiend haunted the Valley of Humiliation, and that *Christian* was by him almost bereft of life. "Besides," said they, "you must go over the Valley of the Shadow of Death, where the hobgoblins are; where the light is darkness; where the way is full of snares, pits, traps, and gins." They told me also of Giant DESPAIR; of Doubting Castle; and of the ruins that the pilgrims met with there. Further, they said, I must go over the Enchanted Ground, which was dangerous. And that, after all this, I should find a river, over which I should find no bridge; and that that river did lie betwixt me and the Celestial Country.

Great-heart. And was this all?

Valiant. No; they also told me that this way was full of deceivers; and of persons that laid await there to turn good men out of the path.

Great-heart. But how did they make that out?

Valiant. They told me that Mr. WORLDLY-WISEMAN did there lie in wait to deceive. They also said that there was FORMALITY and HYPOCRISY continually on the road. They said also that BY-ENDS, TALKATIVE, or DEMAS, would go near to gather me up; that FLATTERER would catch me in his net; or that, with green-headed IGNORANCE, I would presume to go on to the gate, from whence he always was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great-heart. I promise you this was enough to discourage. But did they make an end here?

Valiant. No; stay. They told me also of many that had tried that way of old;

and that had gone a great way therein, to see if they could find something of the glory there that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of all the country. And they named several that did so; as **OBSTINATE** and **PLIABLE**; **MISTRUST** and **TIMOROUS**; — **TURN-AWAY**, and old **ATHEIST**; with several more, who, they said, had, some of them, gone far to see if they could find, but not one of them found so much advantage by going as amounted to the weight of a feather.

Great-heart. Said they anything more to discourage you?

Valiant. Yes; they told me of one Mr. **FEARING**, who was a pilgrim, and how he found this way so solitary, that he never had a comfortable hour therein; also that Mr. **DESPONDENCY** had like to have been starved therein; yea, and also — which I had almost forgot — that *Christian* himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the Black River, and never went a foot farther; however, it was smothered up.

Great-heart. And did none of these things discourage you?

Valiant. No; they seemed but as so many nothings to me.

Great-heart. How came that about?

Valiant. Why, I still believed what Mr. **TELL-TRUE** had said; and that carried me beyond them all.

Great-heart. Then this was your victory, even your faith.

Valiant. It was so: I believed, and therefore came out, got into the way, fought all that set themselves against me; and, by believing, am come to this place.

“Who would true valour see,
Let him come hither:
One here will constant be,
Come wind, come weather.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound —
His strength the more is.
No lion can him fright:
He'll with a giant fight;

But he will have a right
To be a pilgrim.

Hobgoblin nor foul fiend
Can daunt his spirit:
He knows he at the end
Shall life inherit.

Then, fancies, fly away!
He'll fear not what men say;
He'll labour night and day
To be a pilgrim.”

OVERCOMING THE ENCHANTED GROUND

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy. And that place was all grown over with briars and thorns, excepting here and there; where was an enchanted arbour, upon which, if a man sits, or in which, if a man sleeps, 'tis a question, say some, whether ever they shall rise or wake again in this world. Over this forest, therefore, they went, both one with another. Mr. **GREAT-HEART** went before, for that he was the guide; and Mr. **VALIANT-FOR-TRUTH**, he came behind, being there a guard — for fear lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here each man with his sword drawn in his hand; for they knew it was a dangerous place. Also they cheered up one another as well as they could. **FEEBLE-MIND**, Mr. **GREAT-HEART** commanded should come up after him; and Mr. **DESPONDENCY** was under the eye of Mr. **VALIANT**.

Now they had not gone far, but a great mist and a darkness fell upon them all; so that they could scarce, for a great while, see one another. Wherefore they were forced for some time to feel for one another by words; for they walked not by sight.

Any one must think that here was but sorry going for the best of them all; but how much worse for the women and children, who both of feet and heart were but tender. Yet so it was, that, through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to move along.

The way also was here very wearisome through dirt and slabbiness. Nor was there on all this ground so much as one inn or victualling house, therein to refresh the feebler sort. Here, therefore, was grunting, and puffing, and sighing: while

one tumbles over a bush, another sticks fast in the dirt; and the children, some of them, lost their shoes in the mire. While one cries out, "I am down;" and another, "Ho! where are you?" and a third, "The bushes have got such fast hold on me, I think I cannot get away from them."

Then they came at an arbour, warm, and promising much refreshing to the pilgrims; for it was finely wrought abovehead, beautified with greens, furnished with benches and settles. It also had in it a soft couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the pilgrims already began to be foiled with the badness of the way: but there was not one of them that made so much as a motion to stop there. Yea, for aught I could perceive, they continually gave so good heed to the advice of their guide; and he did so faithfully tell them of dangers, and of the nature of dangers when they were at them, that usually, when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh. This arbour was called the Slothful's Friend; on purpose to allure, if it might be, some of the pilgrims there, to take up their rest when weary.

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light, their guide could well enough tell how to miss those ways that led wrong, yet, in the dark, he was put to a stand; but he had in his pocket a map of all ways leading to or from the Celestial City: wherefore he struck a light (for he never goes also without his tinderbox), and took a view of his book or map, which bade him be careful in that place to turn to the right hand way. And had he not here been careful to look in his map, they had, in all probability, been smothered in the mud; for just a little way before them, and that at the end of the cleanest way too, was a pit — none knows how deep — full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then thought I with myself, who that goes on pilgrimage, but would have one of these maps about him; that he may look, when he is at a stand, which is the way he must take.

They went on then in this Enchanted Ground, till they came to where was another arbour; and it was built by the highway side. And in that arbour there lay two men whose names were HEEDLESS and TOO-BOLD. These two went thus far on pilgrimage; but here, being wearied with their journey, they sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do: whether to go on and leave them in their sleep, or to step to them and try to awake them. So they concluded to go to them and wake them — that is, if they could; but with this caution, namely, to take heed that they themselves did not sit down, nor embrace the offered benefit

of that arbour.

So they went in and spake to the men, and called each by his name (for the guide, it seems, did know them); but there was no voice or answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, "I will pay you when I take my money;" at which the guide shook his head. "I will fight so long as I can hold my sword in my hand," said the other. At that, one of the children laughed.

Then said *Christiana*, "What is the meaning of this?" The guide said, "They talk in their sleep. If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, 'When I awake, I will seek it again'.¹⁰⁴"

You know, when men talk in their sleep, they say anything; but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before, betwixt their going on pilgrimage and sitting down here. This, then, is the mischief on't; when heedless ones go on pilgrimage, 'tis twenty to one but they are served thus. For this Enchanted Ground is one of the last refuges that the enemy to pilgrims has: wherefore it is, as you see, placed almost at the end of the way; and so it stands against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary? and when so like to be weary as when almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore let pilgrims look to themselves; lest it happen to them as it has done to these that, as you see, are fallen asleep, and none can wake them."

Then the pilgrims desired with trembling to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lantern.¹⁰⁵

So he struck a light; and they went by the help of that through the rest of this way, though the darkness was very great.

But the children began to be sorely weary; and they cried out unto him that loves pilgrims, to make their way more comfortable. So by that they had gone a little farther, a wind arose that drove away the fog; so the air became more clear.

Yet they were not off, by much, of the Enchanted Ground; only now they could see one another better, and the way wherein they should walk.

Now, when they were almost at the end of this ground, they perceived that a little before them was a solemn noise, as of one that was much concerned. So they went on and looked before them; and behold, they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to One that was above. They drew nigh, but could not tell what he

said; so they went softly till he had done. When he had done, he got up, and began to run towards the Celestial City. Then Mr. GREAT-HEART called after him, saying, "So ho, friend! let us have your company, if you go, as I suppose you do, to the Celestial City." So the man stopped; and they came up to him. But as soon as Mr. HONEST saw him, he said, "I know this man." Then said Mr. VALIANT-FOR-TRUTH, "Prithee, who is it?" "'Tis one," said he, "that comes from whereabouts I dwelt; his name is STANDEFAST; he is certainly a right good pilgrim."

HOW STANDEFAST RESISTED TEMPTATION IN THE ENCHANTED GROUND



So they came up one to another; and presently STANDEFAST said to old HONEST. Standfast. "Ho, Father HONEST, are you there?" "Ay," said he, "that I am, as sure as you are there." "Right glad am I," said Mr. STANDEFAST, "that I have found you on this road." "And as glad am I," said the other, "that I espied you upon your knees." Then Mr. STANDEFAST blushed, and said, "But why; did you see me?" "Yes, that I did," quoth the other; "and with my heart was glad at the sight." "Why, what did you think?" said STANDEFAST. "Think," said old HONEST, "what should I think? I thought we had an honest man upon the road; and therefore should have his company by and by." "If you thought not amiss, how happy am I! But if I be not as I should, I alone must bear it." "That is true," said the other; "but your fear doth further confirm me that things are right betwixt the Prince of pilgrims and your soul. For he saith, 'Blessed is the man that fears always.'"

Valiant. Well, but brother, I pray thee tell us what was it that was the cause for thy being upon thy knees, even now? Was it for that some special mercy laid obligations upon thee, or how?

Standfast. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself of what a dangerous road the road in this place was; and how many that had come even thus far on pilgrimage, had here been stopped, and been destroyed. I thought also of the manner of the death with which this place destroys men. Those that die here, die of no violent distemper; the death which such die is not grievous to them. For he that goes away in a sleep, begins that journey with desire and pleasure. Yea, such acquiesce in the will of that disease.

Honest. Then Mr. HONEST, interrupting of him, said, "Did you see the two men asleep in the arbour?"

Standfast. Aye, aye, I saw HEEDLESS and TOO-BOLD there; and for

ought I know, there they will lie till they rot.¹⁰⁶

But let me go on in my tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, that presented herself unto me; and offered me three things: to wit, her body, her purse, and her bed. Now the truth is, I was both a-weary and sleepy; I am also as poor as an owlet — and that perhaps the witch knew. Well, I repulsed her once or twice; but she put by my repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers again; and said, "If I would be ruled by her, she would make me great and happy. For," said she, "I am the mistress of the world; and men are made happy by me." Then I asked her name; and she told me it was "Madame BUBBLE." This set me further from her; but she still followed me with enticements. Then I betook me, as you see, to my knees; and with hands lifted up, and cries, I prayed to him that had said he would help. So just as you came up, the gentlewoman went her way. Then I continued to give thanks for this my great deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my journey.

Honest. Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

Standfast. Perhaps you have done both.

Honest. Madame BUBBLE! Is she not a tall, comely dame, something of a swarthy complexion?

Standfast. Right, you hit it; she is just such an one.

Honest. Doth she not speak very smoothly, and give you a smile at the end of a sentence?

Standfast. You fall right upon it again; for these are her very actions.

Honest. Doth she not wear a great purse by her side; and is not her hand often in it, fingering her money as if that was her heart's delight?

Standfast. 'Tis just so. Had she stood by all this while, you could not more amply have set her forth before me, nor have better described her features.

Honest. Then he that drew her picture was a good limner; and he that wrote of her said true.

Great-heart. This woman is a witch; and it is by virtue of her sorceries that this ground is enchanted. Whoever doth lay their head down in her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lay their eyes upon her beauty, are counted the enemies of God.¹⁰⁷

This is she that maintains in their splendour all those that are the enemies of pilgrims. Yea, this is she that has bought off many a man from a pilgrim's life. She is a great gossip; she is always, both she and her daughters, at one pilgrim's heels or other — now commending, and then preferring the excellences of this life. She is a bold and impudent slut; she will talk with any man. She always laughs

poor pilgrims to scorn; but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house. She loves banqueting and feasting mainly well; she is always at one full table or another. She has given it out in some places that she is a goddess; and therefore some do worship her. She has her times and open places of cheating; and she will say and avow it, that none can show a good comparable to hers. She promises to dwell with children's children, if they will but love and make much of her. She will cast out of her purse gold like dust, in some places and to some persons. She loves to be sought after; spoken well of; and to lie in the bosoms of men. She is never weary of commending her commodities; and she loves them most that think best of her. She will promise to some, crowns and kingdoms, if they will but take her advice; yet many has she brought to the halter, and ten thousand times more to hell.

Standfast. "Oh," said STANDFAST, "what a mercy is it that I did resist her! for whither might she have drawn me?"

Great-heart. Whither! nay, none but God knows — whither. But in general, to be sure, she would have drawn thee "into many foolish and hurtful lusts, which drown men in destruction and perdition".¹⁰⁸

'Twas she that set Absalom against his father; and Jeroboam against his master. 'Twas she that persuaded Judas to sell his Lord; and that prevailed with Demas to forsake the godly Pilgrim's Life. None can tell of the Mischief that she doth. She makes variance betwixt Rulers and Subjects, betwixt Parents and Children, 'twixt Neighbor and Neighbor, 'twixt a Man and his Wife, 'twixt a Man and Himself, 'twixt the Flesh and the Heart.

Wherefore good Master Stand-fast, be as your name is, and when you have done all, stand. At this Discourse there was among the Pilgrims a mixture of Joy and Trembling, but at length they brake out, and sang,

What danger is the Pilgrim in,
How many are his Foes,
How many ways there are to sin,
No living mortal knows.

Some of the Ditch shy are, yet can
Lie tumbling on the Mire;
Some tho' they shun the Frying-pan,
Do leap into the Fire.

After this I beheld until they were come unto the Land of Beulah, where the Sun shineth Night and Day. Here, because they was weary, they betook themselves a while to rest. And because this Country was common for Pilgrims,

and because the Orchards and Vineyards that were here belonged to the King of the Coelestial Country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the Bells did so ring, and the Trumpets continually sound so melodiously, that they could not sleep; and yet they received as much refreshing as if they had slept their sleep never so soundly. Here also all the noise of them that walked the Streets, was, More Pilgrims are come to Town. And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to-day. They would cry again, There is now a Legion of Shining Ones just come to Town, by which we know that there are more Pilgrims upon the road, for here they come to wait for them, and to comfort them after all their Sorrow. Then the Pilgrims got up and walked to and fro; but how were their Ears now filled with Heavenly Noises, and their eyes delighted with Coelestial Visions! In this Land they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their Stomach or Mind; only when they tasted of the Water of the River over which they were to go, they thought that tasted a little bitterish to the Palate, but it proved sweeter when 'twas down.

In this place there was a Record kept of the names of them that had been Pilgrims of old, and a History of all the famous Acts that they had done. It was here also much discoursed how the River to some had had its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

In this place the Children of the Town would go into the King's Gardens and gather Nosegays for the Pilgrims, and bring them to them with much affection. Here also grew Camphire with Spikenard and Saffron Calamus and Cinnamon, with all its Trees of Frankincense Myrrh and Aloes, with all chief Spices. With these the Pilgrim's Chambers were perfumed while they stayed here, and with these were their Bodies anointed, to prepare them to go over the River when the time appointed was come.

Now while they lay here and waited for the good hour, there was a noise in the Town that there was a Post come from the Coelestial City, with matter of great importance to one *Christiana* the Wife of *Christian* the Pilgrim. So enquiry was made for her, and the house was found out where she was. So the Post presented her with a Letter, the contents whereof was, Hail, good Woman, I bring thee Tidings that the Master calleth for thee, and expecteth that thou shouldest stand in his presence in Cloaths of Immortality, within this ten days.

When he had read this Letter to her, he gave her therewith a sure token that he was a true Messenger, and was come to bid her make haste to be gone. The token was an Arrow with a point sharpened with Love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she

must be gone.

When *Christiana* saw that her time was come, and that she was the first of this Company that was to go over, she called for Mr Great-heart her Guide, and told him how matters were. So he told her he was heartily glad of the News, and could have been glad had the Post come for him. Then she bid that he should give advice how all things should be prepared for her Journey. So he told her, saying, Thus and thus it must be, and we that survive will accompany you to the River-side.

Then she called for her Children, and gave them her Blessing, and told them that she yet read with comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, she bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready against the Messenger should come for them.

When she had spoken these words to her Guide and to her Children, she called for Mr Valiant-for-truth, and said unto him, Sir, you have in all places shewed yourself true-hearted, be faithful unto Death, and my King will give you a Crown of Life. I would also entreat you to have an eye to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons' Wives, they have been faithful, and a fulfilling of the Promise upon them will be their end. But she gave Mr Stand-fast a Ring.

Then she called for old Mr Honest, and said of him, Behold an Israelite indeed, in whom is no Guile. Then said he, I wish you a fair day when you set out for Mount Zion, and shall be glad to see that you go over the River dry-shod. But she answered, Come wet, come dry, I long to be gone, for however the Weather is in my Journey, I shall have time enough when I come there to sit down and rest me and dry me.

Then came in that good man Mr Ready-to-halt to see her. So she said to him, Thy Travel hither has been with difficulty, but that will make thy Rest the sweeter. But watch and be ready, for at an hour when you think not, the Messenger may come.

After him came in Mr Dispondency and his Daughter Much-afraid, to whom she said, You ought with thankfulness for ever to remember your Deliverance from the hands of Giant Despair and out of Doubting Castle. The effect of that Mercy is, that you are brought with safety hither. Be ye watchful and cast away Fear, be sober and hope to the end.

Then she said to Mr Feeble-mind, Thou wast delivered from the mouth of Giant Slay-good, that thou mightest live in the Light of the Living for ever, and see thy King with comfort. Only I advise thee to repent thee of thine aptness to fear and doubt of his goodness before he sends for thee, lest thou shouldest when he comes, be forced to stand before him for that fault with blushing.

CHRISTIANA'S DEPARTURE

Now the day drew on that *Christiana* must be gone. So the Road was full of People to see her take her Journey. But behold all toe Banks beyond the River were full of Horses and Chariots, which were come down from above to accompany her to the City Gate. So she came forth and entered the River, with a beckon of Farewell to those that followed her to the River-side. The last word she was heard to say here was, I come Lord, to be with thee and bless thee.

So her Children and Friends returned to their place, for that those that waited for *Christiana* had carried her out of their sight. So she went and called, and entered in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her departure her Children wept, but Mr Greatheart and Mr Valiant played upon the well-tuned Cymbal and Harp for Joy. So all departed to their respective places.

In process of time there came a Post to the Town again, and his business was with Mr. Ready-to-halt. So he enquired him out, and said to him, I am come to thee in the name of him whom thou hast loved and followed, tho' upon Crutches; and my Message is to tell thee that he expects thee at his Table to sup with him in his Kingdom the next day after Easter, wherefore prepare thyself for this Journey.

Then he also gave him a Token that he was a true Messenger, saying, I have broken thy golden bowl, and loosed thy silver cord.

After this Mr Ready-to-halt called for his fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr Valiant to make his Will. And because he had nothing to bequeath to them that should survive him but his Crutches and his good Wishes, therefore thus he said, These Crutches I bequeath to my Son that shall tread in my steps, with a hundred warm wishes that he may prove better than I have done.

Then he thanked Mr Great-heart for his Conduct and Kindness, and so addressed himself to his Journey. When he came at the Brink of the River he said, Now I shall have no more need of these Crutches, since yonder are Chariots and Horses for me to ride on. The last words he was heard to say was, Welcome Life. So he went his way.

After this Mr Feeble-mind had Tidings brought him that the Post sounded his Horn at his Chamber-door. Then he came in and told him, saying, I am come to tell thee that thy Master has need of thee, and that in very little time thou must behold his Face in Brightness. And take this as a Token of the Truth of my Message, Those that look out at the Windows shall be darkened.

Then Mr Feeble-mind called for his Friends, and told them what Errand had

been brought unto him, and what Token he had received of the Truth of the Message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a Will? As for my feeble mind, that I will leave behind me, for that I have no need of that in the place whither I go. Nor is it worth bestowing upon the poorest Pilgrim; wherefore when I am gone, I desire that you, Mr Valiant, would bury it in a Dunghill. This done, and the day being come in which he was to depart, he entered the River as the rest. His last words were, Hold out Faith and Patience. So he went over to the other side.

When days had many of them passed away, Mr. Dispondency was sent for. For a Post was come, and brought this Message to him, Trembling man, these are to summon thee to be ready with thy King by the next Lord's day, to shout for Joy for thy Deliverance from all thy Doubtings.

And said the Messenger, That my Message is true take this for a Proof; so he gave him The Grasshopper to be a Burden unto him. Now Mr Dispondency's Daughter whose name was Much-afraid said when she heard what was done, that she would go with her Father. Then Mr Dispondency said to his Friends, Myself and my Daughter, you know what we have been, and how troublesomely we have behaved ourselves in every Company. My Will and my Daughter's is, that our Disponds and slavish Fears be by no man ever received from the day of our Departure for ever, for I know that after my Death they will offer themselves to others. For to be plain with you, they are Ghosts, the which we entertained when we first began to be Pilgrims, and could never shake them off after; and they will walk about and seek entertainment of the Pilgrims, but for our sakes shut ye the doors upon them.

When the time was come for them to depart, they went to the Brink of the River. The last words of Mr Dispondency were, Farewell Night, welcome Day. His Daughter went through the River singing, but none could understand what she said.

Then it came to pass a while after, that there was a Post in the town that enquired for Mr Honest. So he came to his house where he was, and delivered to his hand these lines, Thou art commanded to be ready against this day seven-night to present thyself before thy Lord at his Father's house. And for a Token that my Message is true, All thy Daughters of Musick shall be brought low. Then Mr Honest called for his Friends, and said unto them, I die, but shall make no Will. As for my Honesty, it shall go with me; let him that comes after be told of this. When the day that he was to be gone was come, he addressed himself to go over the River. Now the River at that time overflowed the Banks in some places, but Mr Honest in his lifetime had spoken to one Good - conscience to meet him there, the which he also did, and lent him his hand, and so helped him over. The last words of Mr Honest were, Grace reigns. So he left the World.

After this it was noised abroad that Mr Valiant-for-truth was taken with a Summons by the same Post as the other, and had this for a Token that the Summons was true, That his Pitcher was broken at the Fountain. When he understood it, he called for his Friends, and told them of it. Then said he, I am going to my Fathers, and tho' with great difficulty I am got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. My Sword I give to him that shall succeed me in my Pilgrimage, and my Courage and Skill to him that can get it. My Marks and Scars I carry with me, to be a witness for me that I have fought his Battles who now will be my Rewarder. When the day that he must go hence was come, many accompanied him to the Riverside, into which as he went he said, Death, where is thy Sting? And as he went down deeper he said, Grave, where is thy Victory? So he passed over, and all the Trumpets sounded for him on the other side.

Then there came forth a Summons for Mr Stand-fast, (This Mr Stand-fast was he that the rest of the Pilgrims found upon his Knees in the Incharmed Ground) for the Post brought it him open in his hands. The contents whereof, were, that he must prepare for a Change of Life, for his Master was not willing that he should be so far from him any longer. At this Mr. Stand-fast was put into a muse. Nay, said the Messenger, you need not doubt of the truth of my Message, for here is a Token of the Truth thereof, Thy Wheel is broken at the Cistern. Then he called to him Mr Great-heart who was their Guide, and said, unto him, Sir, altho' it was not my hap to be much in your good Company in the days of my Pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a Wife and five small Children, let me entreat you at your return, (for I know that you will go and return to your Master's house, in hopes that you may yet be a Conductor to more of the holy Pilgrims) that you send to my Family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my happy Arrival to this place, and of the present late blessed condition that I am in. Tell them also of *Christiana* and *Christiana* his Wife, and how she and her Children came after her Husband. Tell them also of what a happy end she made, and whither she is gone. I have little or nothing to send to my Family, except it be Prayers and Tears for them; of which it will suffice if thou acquaint them, if peradventure they may prevail.

When Mr. Stand-fast had thus set things in order, and the time being come for him to haste him away, he also went down to the River. Now there was a great Calm at that time in the River; wherefore Mr Stand-fast, when he was about half-way in, he stood awhile, and talked to his Companions that had waited upon him thither. And he said,

This River has been a Terror to many, yea, the thoughts of it also have often

frighted me. But now methinks I stand easy, my Foot is fixed upon that upon which the Feet of the Priests that bare the Ark of the Covenant stood, while Israel went over this Jordan. The Waters indeed are to the Palate bitter and to the Stomach cold, yet the thoughts of what I am going to and of the Conduct that waits for me on the other side, doth lie as a glowing Coal at my Heart.

I see myself now at the end of my Journey, my toilsome days are ended. I am going now to see that Head that was crowned with Thorns, and that Face that was spit upon for me.

I have formerly lived by Hear-say and Faith, but now I go where I shall live by sight, and shall be with him in whose Company I delight myself.

I have loved to hear my Lord spoken of, and wherever I have seen the print of his Shoe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a Civit-box, yea, sweeter than all Perfumes. His Voice to me has been most sweet, and his Countenance I have more desired than they that have most desired the Light of the Sun. His Word I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and I have kept me from mine iniquities, yea, my Steps hath he strengthened in his Way.

Now while he was thus in Discourse, his Countenance changed, his strong man bowed under him, and after he had said, Take me, for I come unto thee, he ceased to be seen of them.

But glorious it was to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers and Players on stringed Instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful Gate of the City.

As for *Christian's* Children, the four Boys that *Christiana* brought with her, with their Wives and Children, I did not stay where I was till they were gone over. Also since I came away, I heard one say that they were yet alive, and so would be for the Increase of the Church in that place where they were for a time.

Shall it be my Lot to go that way again, I may give those that desire it an account of what I here am silent about; mean-time I bid my Reader Adieu.



ENDNOTES (PART II)

1 - "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 white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." ~ Revelation 6: 11

2 - "Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." ~ Zechariah 3: 7

3 - "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God." ~ Luke 14: 15

4 - "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 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 1: 14, 15

5 - "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." ~ Luke 10: 16

6 - "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14: 13

7 - "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalms 126: 5, 6

8 - "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." James 1: 23-25

9 - "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18: 13

10 - "Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee." ~ Song of Solomon 1: 3

11 - "Thy statutes have been my songs in the house of my pilgrimage." ~ Psalms 119: 54

12 - "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 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 und clothed, but clothed upon, that mortality

might be swallowed up of life." 2 Corinthians 5: 1-4

13 - "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Psalms 126: 5, 6

14 - "And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." Luke 1: 45

15 - "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15: 7

16 - "When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple." John 2: 7

17 - "Let him kiss me with the kisses of his mouth: for thy love is better than wine." Song of Solomon 1: 2

"And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." John 20: 20

18 - "Two women shall be grinding at the mill; the one shall be taken, and the other left." Matthew 24: 41

19 - "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matthew 11: 12

20 - "Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all thy happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins." Jeremiah 12: 1, 2

21 - "If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: For he found her in the field, and the betrothed damsel cried, and there was none to save her." Deuteronomy 22: 23-27

22 - "Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." Ezekiel 36: 37

23 - "He answered and said, I will not: but afterward he repented, and went." Matthew 21: 29

24 - "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:" Proverbs 30: 8

25 - "The spider taketh hold with her hands, and is in kings' palaces." Proverbs 30: 28

26 - "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23: 37

27 - "And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast

left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."

Ruth 2: 11, 12

28 - "And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year." Exodus 13: 8-10

29 - "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5: 19

30 - "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Romans 5: 17

31 - "But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;" Romans 4: 24

32 - "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:" Galations 3: 13

33 - "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?" Ezekiel 34: 18

34 - "Good understanding giveth favour: but the way of transgressors is hard." Proverbs 13: 15

35 - "As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil." Jeremiah 44: 16, 17

36 - "The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain." Proverbs 15: 19

37 - "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11: 28

38 - "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." Psalms 120: 4

39 - "In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel." Judges 5: 6, 7

40 - "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month

they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: ~ Exodus 12: 3 ~

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1: 29

41 - "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck." Ezekiel 16: 8-11

42 - "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;" Job 33: 14, 15

43 - "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6: 17-19

44 - "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10: 1-4

45 - "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." John 6: 54-57 ~

"For every one shall be salted with fire, and every sacrifice shall be salted with salt." Mark 9: 49

46 - "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Hebrews 9: 14

"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

47 - "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Hebrews 13: 11-15

48 - "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." John 6: 50

49 - "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Genesis 3: 6 ~
"O wretched man that I am! who shall deliver me from the body of this death?" Romans 7: 24

50 - "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Genesis 28: 12

51 - "The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel." Joel 3: 16

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;" Hebrews 6: 19

52 - "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." Genesis 22: 9

53 - "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: 11, 12

54 - "I am the rose of Sharon, and the lily of the valleys." Song of Solomon 2: 1
"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." James 4: 6

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5: 5

55 - "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Philippians 4: 12, 13

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." Hebrews 13: 5

56 - "The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the

angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; Even the LORD God of hosts; the LORD is his memorial." Hosea 12: 2-5

57 - "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11: 29

58 - "Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus." Song of Solomon 7: 4

"Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God." Psalms 84: 5-7

"And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." Hosea 2: 15

59 - "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." 1 Peter 5: 8, 9

60 - So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." 2 Corinthians 4: 7-15

61 - "Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;" Matthew 10: 3

"Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them." Psalms 99: 6

"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured. And it came to

pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. 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, That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: 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. And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out." Genesis 39: 1-18

62 - "It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope." Lamentations 3: 27-29

63 - "O LORD God of my salvation, I have cried day and night before thee: Let my prayer come before thee: incline thine ear unto my cry; For my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee. LORD, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness." Psalms 88: 1-18

64 -"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Romans 14: 21

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Corinthians 8: 13

65 -"But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil." Matthew 11: 16-18

66 -"And I saw the seven angels which stood before God; and to them were given seven trumpets." Revelation 8: 2

"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." Revelation 14: 2, 3

67 -"And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." 1 Peter 2: 8

68 -"They eat up the sin of my people, and they set their heart on their iniquity." Hosea 4: 8

69 -"Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother." Romans 16: 23

70 -"And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." Acts 11: 26

71 -"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7: 59, 60

72 -"And he killed James the brother of John with the sword." Acts 12: 2

73 -"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the

LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: " Genesis 3: 1-22

74 -"And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted

them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever." Luke 1: 39-55

75 -"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace. Luke 7: 37-50

"And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Luke 8: 2, 3

"And there followed him a great company of people, and of women, which also bewailed and lamented him." Luke 23: 27 ~

"Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. Luke 24: 22, 23 ~

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine." John 2: 3 ~

"(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)" John 11: 2

"Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be

crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull,

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped

it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre." Matthew 27: 25-61

76 - "And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part. For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel." Leviticus 7: 32-34 ~

"And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel. The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded." Leviticus 10: 14, 15 ~

"Unto thee, O LORD, do I lift up my soul." Psalms 25: 1 ~

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Hebrews 13: 15

77 - "Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape." Deuteronomy 32: 14

"And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" Judges 9: 13 ~

"I am the true vine, and my Father is the husbandman." John 15: 1

78 - "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 1 Peter 2: 1, 2

79 - "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Isaiah 7: 15

80 - "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded." Song of Solomon 6: 11

81 - "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Proverbs 11: 24

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Proverbs 13: 7

82 - "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." 1 Thessalonians 5: 14

83 - "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in

oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Luke 10: 33-35

84 - "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: " 3 John 1: 5, 6

85 - "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease." Job 12: 5

86 - "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth

is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Romans 14: 1-23

"Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse." 1 Corinthians 8: 1-8

87 - "For I am ready to halt, and my sorrow is continually before me." Psalms 38: 17

88 - "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." Revelation 12: 3

89 - "Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary." Acts 28: 10

90 - "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." Psalms 23: 1-3

91 - "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Hebrews 5: 2

"And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD." Isaiah 2: 2-5

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins." Isaiah 40: 1, 2

92 - "And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD." Jeremiah 23: 4

"For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that

are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment." Ezekiel 34: 11-16

93 - "I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2: 13, 14

94 - "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them." Isaiah 11: 6

95 - "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." Matthew 25: 40

96 - "Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;" Ezekiel 34: 21

97 - "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 23

98 - "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: " James 1: 23 ~

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13: 12

"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

99 - "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

100 -"My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse:" Proverbs 1: 10-14

101 -"Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." Psalms 27: 3

102 - "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: " Ephesians 6: 12-17
 "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4: 12

103 -"He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil." 2 Samuel 23: 10

104 -"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. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Proverbs 23: 34, 35

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

106 -"The memory of the just is blessed: but the name of the wicked shall rot." Proverbs 10: 7

107 -"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4: 4

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15

108 -"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Timothy 6: 9

THE AUTHOR'S VINDICATION OF HIS
 PILGRIM, FOUND AT THE END OF
 HIS "HOLY WAR"

Some say the Pilgrim's Progress is not mine,
 Insinuating as if I would shine
 In name and fame by the worth of another,
 Like some made rich by robbing of their Brother.
 Or that so fond I am of being Sire,
 I'll father Bastards; or if need require,
 I'll tell a lye in print to get applause.
 I scorn it: John such dirt-heap never was,
 Since God converted him. Let this suffice
 To show why I my Pilgrim patronize.

It came from mine own heart, so to my head,
 And thence into my fingers trickled;
 Then to my pen, from whence immediately
 On paper I did dribble it daintily.

Manner and matter too was all mine own,
 Nor was it unto any mortal known,
 Till I had done it. Nor did any then
 By books, by wits, by tongues, or hand, or pen,
 Add five words to it, or write half a line
 Thereof: the whole and every whit is mine.

Also, for this thine eye is now upon,
 The matter in this manner came from none
 But the same heart and head, fingers and pen,
 As did the other. Witness all good men;
 For none in all the world, without a lye,
 Can say that this is mine, excepting I.
 I write not this of any ostentation,
 Nor' cause I seek of men their commendation;
 I do it to keep them from such surmise,

As tempt them will my name to scandalize.
 Witness my name, if anagram'd to thee,
 The letters make, Nu hony in a B.

John Bunyan.

WHY EVANGELICALS DON'T READ PILGRIM'S PROGRESS (AND WHY THEY SHOULD)

John R. Muether

"Read any new books lately?" Visitors to the Reformed Theological Seminary library often ask this, eager to learn what to add to their reading lists. Before introducing them to what's new, though, I remind them of what's old that they should be reading. High on that list, yet often overlooked, is *Pilgrim's Progress*, the all-time best-selling Protestant devotional book, though that might be hard to imagine after visiting most Christian bookstores or church libraries. Even in abridged and modern versions (which I don't recommend), John Bunyan's classic has been crowded out by "left behind" novels, purpose-driven how-to books, and Jabez-inspired prayer manuals.

Why is this? My personal experience may shed some light. I first read *Pilgrim's Progress* about 25 years ago, expecting a devotional classic, and I was not disappointed. After many dangers, toils and snares, Christian comes to that marvelous experience of the cross that Bunyan describes vividly: "So I saw in my dream, that just as Christian came up with the cross, his burden loosed from 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.

It was truly an inspirational story - from the City of Destruction through the Slough of Despond to the Cross of Christ - with a cheerful ending: "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.'" And: a quick read too! Who daimed that the Puritans were verbose? I was only on page 35 in my edition when I became perplexed: How was Bunyan going to command my attention for the next 153 pages? Convinced the story was over, I nearly put the book down.

I discovered, though, that the story was not over. Christian was not yet saved. Still ahead lurked Vanity Fair, Doubting Castle and Deadman's Lane. He would meet Simple, Sleep and Presumption; Formalist and Hypocrisy; Messrs. Facing-both-ways, Two-Tongues, Turn-about and many others, all of whom also came from the City of Destruction through the cross. These were fellow travelers who presumably had rejoiced at the cross as Christian had. But these were counterfeit pilgrims filled with dangerous, deadly presumption.

SALVATION IS A JOURNEY

Why was this a struggle to read? My difficulty, and its seeming inaccessibility to modern readers, owes to American evangelical prejudices. Specifically, the book makes little sense for those with a decisionalist approach to salvation, reducing the saving work of God to a spectacular, instantaneous conversion experience. Bunyan does not describe the Christian life that way. Salvation entailed a lifelong process of journeying through the wilderness of life, and conversion was requested at every moment. Christian's journey to the Celestial City was threatened at every turn. He was sustained by the company of Hopeful and Faithful but nearly deceived by Talkative and Ignorance. Throughout the story Christian was always most vulnerable whenever puffed up with presumption.

Pilgrimage is a pervasive theme throughout Scripture. Peter addresses believers as "aliens and strangers" (NIV) or "sojourners and exiles" (ESV) (1 Peter 2:11). In contemporary parlance, we are homeless. As homeless people, we encounter unjust accusations (2:12), suffering (2:19), daily insults (3:14) and fiery trials (4:12-14). Similarly, Paul constantly reminds us of our pilgrim status when informing us that our citizenship is in heaven (Philippians 3:20; Colossians 3:1-3).

The letter to the Hebrews is an operating manual for pilgrimage. It locates the Christian squarely in the desert, likening the Christian life to the wilderness wandering under the Old Covenant. In 3:7-4:13 the analogy is particularly compelling. Theologian Richard Gaffin comments on this passage:

Israel in the wilderness and believers under the New Covenant are in analogous situations. Christians receive the same promise of rest (3:11; 4:1); they are exposed to similar trials and the same danger of unbelief and apostasy (3:12,19; 4:6); they are exhorted to the same perseverance in faith (3:8, 14; 4:1,11). In New Testament as well as Old Testament times, God's people are pilgrims and travelers; now as then, they are a people "on the way."

EMBRACE THE PILGRIMAGE

In Hebrews 11, the author conducts his great survey of pilgrims. He describes these Old Testament saints as strangers and pilgrims on earth, with no abiding city, relying on faith in the promises of God, knowing that their inheritance was something better than this present world.

In these New Testament texts, the writers lean heavily on the Old Testament. In the desert wandering of the Israelites, we see Christian pilgrimage. The story of the Old Testament pilgrims is our story, written for us, Paul says, "on whom the end of the ages has come" (1 Corinthians 10:11).

As pilgrims, however, we do not merely recapitulate the story of Israel. We find our identity in union with our Lord and Savior the Bible's ultimate pilgrim. Jesus created the world, John tells us, but that very world would despise Him.

He would be tested in the wilderness, suffer rejection by His people, and wander this earth without a place to lay down His head. As a pilgrim, Jesus set His face upon Jerusalem so we may set our face upon Zion. To be a pilgrim is to embrace, in imitation of Christ and His pilgrimage, the life of the cross.

God's pilgrims also accept His provision. In the Old Testament it was manna in the wilderness. In the New Testament, Peter offers "grace and peace (1 Peter 1:1,2) to the elect strangers, or exiles. This benediction is no social pleasantry or pious sentiment. It is an official declaration from Christ's ordained officer. God nourishes His modern pilgrims, as He did His ancient pilgrims, through His grace.

By remembering our desert location, we increasingly realize our desperate state and our need for God's provisions. The means of grace, through the ministry of the Word and sacrament*, offer genuine nourishment. To reject that healthy diet and seek alternative nourishment is to claim to be wiser than God and yearn for the diet of Egypt.

Pilgrimage has consequences. Sustained reflection on this theme will reap several benefits for us. First it will subvert common misunderstandings of the Christian life. The besetting problem for American Christians - evangelical or mainline - is an overwhelming self-confidence that attends our notions of the Christian life. One advantage to singing the great hymns of the faith is their emphasis on our weakness and frailty. Many are hymns of pilgrimage, such as:

*"Lead on O King eternal, the day of march has come. Henceforth in fields of conquest,
Thy tents shall be our home."*

CRIES OF WEAKNESS

Echoing Hebrews 11, this is a claim of pilgrimage. God's triumphant people are satisfied to live in tents while awaiting a permanent home. Similarly, Luther's "A Mighty Fortress" is the cry of a pilgrim: "Let goods and kindred go, This mortal life also."

We can cite others, but we must not omit this Welsh classic:

*"Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand;
Bread of heaven,
Feed me till I want no more."*

RETHINKING WORSHIP

Pilgrimage also should yield more deliberateness and thoughtfulness in the Christian life. We will reflect more critically on the surrounding culture and the worldliness for which we are too readily "prone to wander, prone to leave the God we love." We will grow in appreciation of and dependence upon God's grace, and we will see His grace mediated through the Church, where we receive the benefits of the redemption purchased by Christ. Moreover, it will make us rethink worship: what we do and what we should expect (and not expect). Casual church attendance or impulsive church shopping are characteristics of those too comfortable in the wilderness of this life. A discerning pilgrim cultivates the ability to distinguish pilgrimage from its counterfeits. Churches that design worship for "seekers" often attract shoppers or browsers - not true pilgrims. Worldly people at home in Vanity Fair are very different from the heavenly people gathered on Mount Zion.

Read any old books lately? How about Pilgrim's Progress? "This book will make a traveler of thee," Bunyan wrote in his introduction. It will reorient us to see the Christian life as one of gradual progress through a dangerous journey - a sojourn that works out salvation with fear and trembling, relying on the provisions of a gracious God through every step. So read - or re-read - Pilgrim's Progress. Only be sure to continue past page 35.

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* The editor: Christians should prefer to bank on Scripture rather than on men's institutions/sacraments.