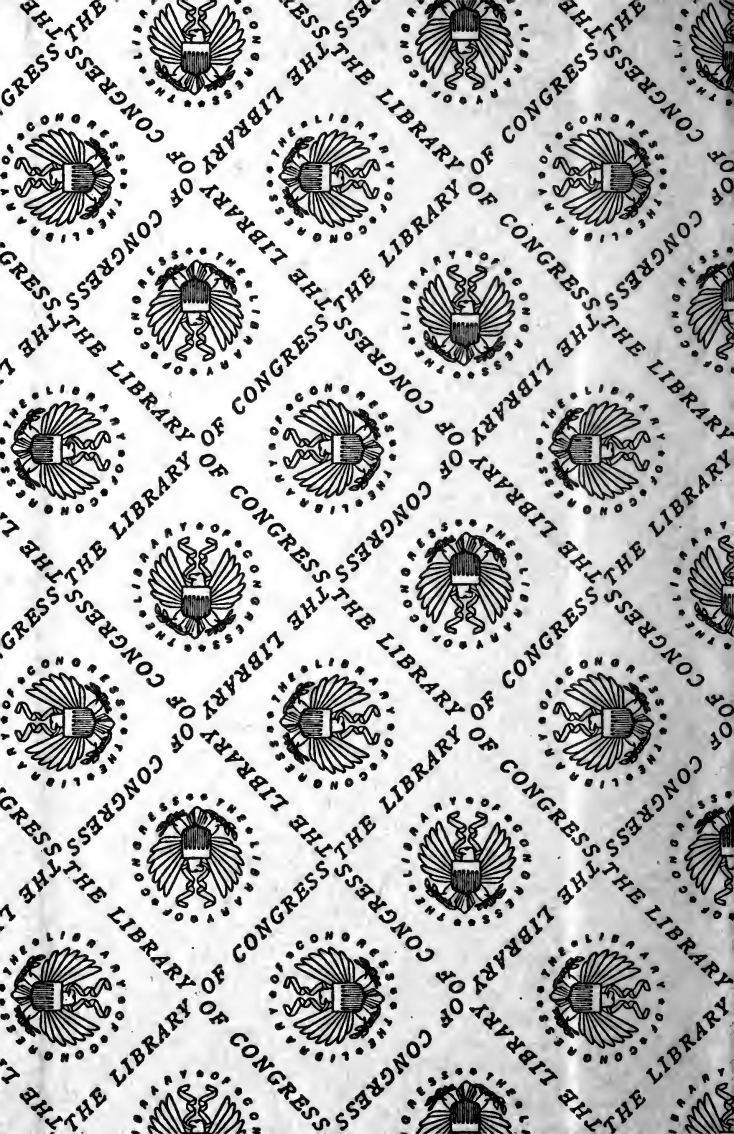
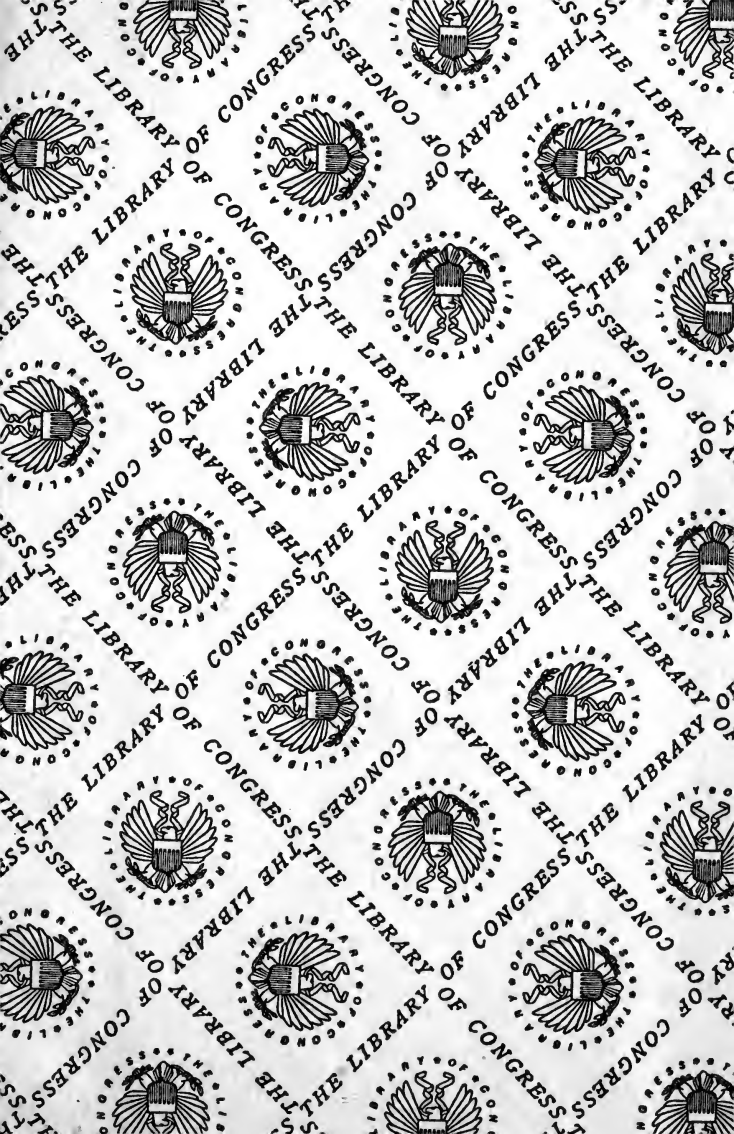


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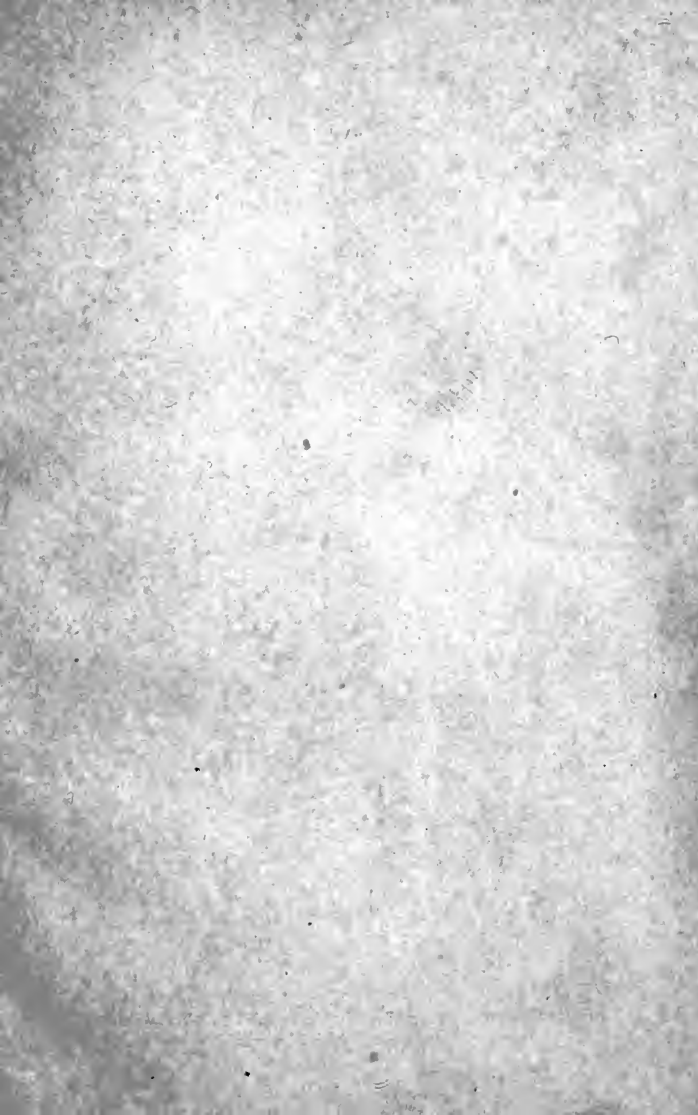
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English Readings for Schools

GENERAL EDITOR

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John Bunyan

From the contemporary drawing in pencil by Robert White,
now in the British Museum

Bunyan, John.

BUNYAN'S PILGRIM'S PROGRESS

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INTRODUCTION

I

BUNYAN'S LIFE AND WORKS

JOHN BUNYAN, whose book, *The Pilgrim's Progress*, is still after two centuries reprinted and read in numberless editions, sprang from surroundings of small literary promise. His father barely held his head above poverty; and Bunyan himself in his most prosperous years was the pastor of a congregation of small shopkeepers and laborers in a provincial town. With less education than the son of a day laborer in our times, by high purpose and the fire of imagination he put his name beside those of Milton and Dryden, in the history of English literature; and no book written in his time has begun to have so many readers and so widespread and continuing an audience as *The Pilgrim's Progress*.

To understand this power and intensity of his genius we must take into account not only the man and his temperament, but also the stirring times in which he lived; for when a nation is deeply stirred by a great moral conflict, and particularly when honest and high-minded men are to be found on both sides in that conflict, a few gifted men are apt to lift the style of their language to a new level of beauty and meaning. A notable case is Abraham Lincoln, who in the *Gettysburg Address* and the two *Inaugurals* brought English prose style to the highest point which it reached in the nineteenth century. An-

other case, in the century before Bunyan is the English Bible; however men may differ as to its authority as a translation, there is universal agreement as to the weighty and serene beauty and the subdued glow of its style, which was wrought out in the fierce struggles of the English Reformation. So we may be sure that some of the throbbing vividness of Bunyan's writing is due to the fact that in the England of his day no man could live the humdrum life of quieter centuries. All through the seventeenth century, within which his life fell, England was seething with religious and political strife; and the grim fixity of purpose which drove Cromwell's troopers over and through the ranks of the Cavaliers was forged and welded in the spiritual exaltation of the yeomanry and peasantry of England, from whom Bunyan sprang. His life spanned all the most exciting events of the time; for he was born in 1628, three years after Charles succeeded to the crown, and he died in 1688, the year in which the Stuarts were finally driven from the throne of England. To understand his career, therefore, we must very briefly review these stirring events.

The reign of Charles I, which began in 1625, was a continual struggle between the king and the people; and as the struggle was based on honestly held, but diametrically opposed, conceptions of civil and religious authority, it had to be fought out to the death. Charles believed conscientiously in the divine right of kings to absolute rule; and he attempted to enforce this right by arbitrary taxation and confiscation of property, and by dictating the forms of worship which his people should follow. But Parliament, backed by the strength of the nation, was too much for him; one after another his means of exaction and oppression were forced from his hands; and in the end

Strafford, his chief minister in civil affairs, and Archbishop Laud, through whom he ruled the church, were brought to the scaffold. Then in 1642, when Bunyan was fourteen years old, civil war broke out, and ran its course for four years. At first victory wavered; then with the rise of Oliver Cromwell and his proof that in a war of principle honest and God-fearing men make the best soldiers, and the singing of psalms the best war cry, the stern determination of the Puritan party was crystallized into an irresistible force. Charles became a prisoner; the remnant of the Long Parliament was overawed by the army; and he was brought to trial for high treason, and beheaded on January 30, 1649. In this war Bunyan served for a time as a private: he was twenty-one years old when Charles was put to death.

Then came the nine years during which Cromwell governed England, for the most part uncontrolled by Parliament, but with a firmness and ability which put England high among the powers of Europe. But the great Puritan movement had burned itself out, and the grim and austere life which it attempted to force on the people of England was intolerable to average human nature. Accordingly, on Cromwell's death in 1658 there was hardly an effort to maintain his son Richard in his place; and when Charles II came back from France in 1660 almost all England went wild with joy.

For the remnants of the Puritan party, among whom Bunyan was to be counted, evil times were at hand. Among the first fruits of the new rule was the Act of Uniformity, which required all public worship to be carried on under the forms of the Book of Common Prayer; and the bishops enforced the Act with fines and imprisonment. Bunyan was one of the first victims of the persecution. Charles himself was in his indolent way as covetous of

despotic power as his father; but he was more earnest in his wish to re-establish the Church of Rome in England. He was too shrewd to risk another civil war; but he took with open hands the bribes which Louis XIV of France showered on him in the hope of seeing England once more not only Roman Catholic, but also his subservient ally in a general war on civil and religious liberty. Bunyan incidentally benefited by this tortuous policy; for he was set free when Charles, in order to relieve the Roman Catholics from galling disabilities, in 1672 issued the Declaration of Indulgence, which suspended the penal laws against all religious offenders. Though Parliament the next year forced the king to withdraw the Declaration, the remainder of his reign was marked by more and more open recognition of the Roman Catholics by the king and the court, and increasing dread and hatred of them by the country at large.

James II came to the throne in 1685 and declared Roman Catholic, and with the avowed purpose of making England once more a Roman Catholic state. He was too blind in his fanaticism, however, and fatally unsympathetic with his people; and when it was clear that neither Parliament nor the law had any restraints which he respected, an invitation to take the English throne was sent by men of all parties to William of Orange, who had married the elder daughter of Charles II. He landed in 1688, so welcome that James could muster no force against him in England. With the latter's flight passed away the power of the Stuarts, and all danger to the Protestant ascendancy in England.

Thus Bunyan's life fell in a time when men's minds were hot with religious and civil strife. All Protestants, —and England was almost solidly Protestant—except high church Episcopalians, feared and hated the Church

vice and ungodliness." On the other hand, we must not leave out of account what he tells us on the other side. "The Lord," he says, "even in my childhood did scare and affright me with fearful dreams, and did terrify me with dreadful visions. For often after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehension of devils, and wicked spirits, who still, as I then thought, labored to draw me away with them; of which I could never be rid." Furthermore, he tells us that even in the midst of his wickedness, "if I have at any time seen wicked things by those who professed goodness, it would make my spirit tremble." And he seems to have counted playing the game of "cat" (which consisted in driving a short, pointed piece of wood by hitting the end with a stick), and ringing the bells of Elstow church, if not among his sins, at any rate among the worldly vanities which were unworthy of a soul which was seeking salvation. We must not forget that the Puritans of this time kept themselves worked up to what seems to us a morbid sense that the whole human race was hanging on the edge of a yawning pit of eternal damnation, and that in consequence any time taken away from repentance for sin and the struggle to make themselves worthy of salvation was not only a foolish but a wicked waste of life. On the whole, we may suppose that as a boy and a young man he lived freely the life of a coarse age, but that he was by no means the hardened sinner that his words, if taken literally, would seem to imply.

In 1644, when Bunyan was sixteen years old, his mother died, and within a couple of months, apparently after the custom of his time and rank, his father married again. Soon after this must have occurred Bunyan's service in the army, to which he makes such cursory reference in

the *Grace Abounding*. "When I was a soldier," he says, "I with others were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room; to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot into the head with a musket-bullet, and died."

How long his service in the army lasted we do not know; but as the army was disbanded in 1646, then at any rate he must have returned to his trade as tinker. Soon after this must have occurred his marriage, but he tells neither the date, nor the name of his wife. With almost whimsical unconcern he says, "Presently after this I changed my condition into a marriage state; and my mercy was to light upon a wife whose father was counted godly. This woman and I, though we came together as poor as poor might be, not having so much household stuff as a dish or a spoon betwixt us both, yet this she had for her part, *The Plain Man's Pathway to Heaven*, and *The Practice of Piety*, which her father had left her when he died." This wife bore him four children, and died some time before 1660; for then we find Bunyan's second wife, by name Elizabeth, interceding for him and "the four small children that cannot help themselves, of which one is blind."

The piety of this first wife, and reading with her in the two books that she brought him seem to have put the first real thoughts of religion into Bunyan's mind. "She would also be often telling of me," he writes, "what a godly man her father was, and how he would reprove and correct vice, both in his house, and amongst his neighbors; what a strict and holy life he lived in his day, both in word and deed." A little later a sermon preached by the village parson touched him still more. But even now, as he says, "when I had satisfied nature with my

food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight."

Almost immediately, however, came the voice from heaven that was in the end to make over the loose-living village boy into the man whose spiritual fervor has touched all succeeding generations. "But the same day," he goes on, "as I was in the midst of a game at cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, wilt thou leave thy sins, and go to heaven; or have thy sins, and go to hell? At this I was put into an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these, and other my ungodly practices." Bunyan was of the tense emotional temperament which gave all these experiences of conviction of sin and repentance an unusual violence; and for the next four years he suffered torments of spirit which must have brought him to the verge of insanity. *Grace Abounding*, in which he describes them, is one of the famous spiritual autobiographies of the world. A woman reproved him for his swearing, and he gave it up, and presently his outward reformation made the neighbors "marvel much to see such a great and famous alteration in his life and manners"—"from prodigious profaneness to something like a moral life." But still he had not arrived, and did not for three years more, at the certainty that God had worked the real conversion in his heart. Soon after came doubts about bell-ringing, in which formerly he had taken great delight, but which his over-tender conscience now began

to tell him was "but vain." Accordingly he looked on, but dared not ring.

As one reads this story and the others which follow, one no longer wonders at the vividness of imagination which has given the perennial life to *The Pilgrim's Progress*. A man who at the same time felt spiritual forces so intensely, and saw the world about him with such keen eyes and retentive memory, had the faculties necessary to stir readers and hearers. The story of his almost hopeless floundering in the Slough of Despond, of his long sojourn in Doubting Castle and the torments he suffered at the hands of Giant Despair and his wife Diffidence, is too long to retell here. It was marked by a vivid sense of the bodily presence of the Tempter, by visions, by voices borne in him from the air. "One day," he tells us, "as I was betwixt Elstow and Bedford the temptation was hot upon me, to try if I had faith, by doing some miracle; which miracle, at that time, was this: I must say to the puddles that were in the horse pads, Be dry; and to the dry places, Be you the puddles." So the struggle went: for the most part he was cast down and harassed in spirit; but occasionally as he turned over the pages of his Bible a text would catch his eye which would comfort him for a time. At other times, his eye would be caught by a text that seemed to clinch the desperateness of his fate, and the dungeon would close in on him again, blacker than ever.

In the end he won through to the certainty that he was saved from his sins by the grace of God and the blood of his Savior Christ. Humanly his chief aid came from Mr. John Gifford, the minister of the Baptist congregation at Bedford, who had himself passed through a sudden conversion from the rough and loose life of a soldier in the Royal army to a deep and lasting piety and faith. Bun-

yan joined his church in 1653, and probably in 1655 moved in from Elstow to Bedford. Here he was soon chosen one of the deacons of the church; and as the members of the congregation came to realize that he had had stirring spiritual experiences, and that his words were tipped with fire, they called on him to take part in the preaching. They showed their confidence in him by taking him at first out into the country round about; and then he was "more particularly called forth, and appointed to a more ordinary and public preaching the word."

Of his success he speaks humbly, but confidently; and so surely did he strike home to the hearts and souls of men that he was soon preaching not only in Bedfordshire, but in the surrounding counties. At the same time his success aroused against him enemies among the conservative minded, who were "angry with the tinker because he strove to mend souls as well as kettles and pans." As early as 1658 he was indicted for preaching, but the matter seems not to have been pressed.

Very soon after he began preaching Bunyan also began to write and publish. His first work, *Some Gospel Truths Opened*, was an argument against the anarchical mysticism of the Quakers of his day; and his second, *A Vindication of Gospel Truths*, was a rejoinder to a reply drawn forth by the first. His third book was a homily on the parable of the rich man and Lazarus, pointed at the sinners of Bedfordshire and England with Bunyan's unerringly vivid sense of fact.

With the restoration of Charles II in May, 1660, England ran into a blind debauch of loyalty to both church and state; and men who clung to the habit of thinking for themselves about either were lumped together as enemies to both. In Bedfordshire the magistrates issued in early October an order for the public reading of the

liturgy of the Church of England; and they revived the old laws of the time of Elizabeth which punished all who refused to go to the services of the parish church and attended unauthorized conventicles. Bunyan seems never to have had a doubt that it was his duty to go on with the ministry which had been committed to him; and on November 12, within six months of Charles's landing, he was arrested while preaching to a little assembly at the hamlet of Lower Samsell, thirteen miles to the south of Bedford. He had been warned, he tells us in his work, *A Relation of the Imprisonment of Mr. John Bunyan*, but, as he says, "I thought, that seeing God of his mercy should choose me to go upon the forlorn hope in this country, that is to be the first that should be opposed for the Gospel, if I should fly, it might be a discouragement to the whole body that might follow after." Accordingly he quietly went to his preaching, and was interrupted by the constables in the midst of his discourse.

The magistrates seem to have been more interested in bringing the unlicensed preaching to an end than in punishing Bunyan; and when he was brought before them he was told if he would agree not to preach he should be set free. He quietly answered, "Sir, I shall not force or compel any man to hear me, but yet if I come into any place where there is a people met together, I should according to the best of my skill and wisdom, exhort and counsel them to seek out after the Lord Jesus Christ, for the salvation of their souls." And from this answer he would not stir, in spite of the arguments of the magistrates and the smooth pleading of a pretended friend, Mr. Foster of Bedford. The scene must have given him material for the portrayal of Mr. Worldly Wiseman. Bunyan's refusal to make any agreement about preaching forced the hands of the magistrates, and they committed him to jail.

The imprisonment on which Bunyan thus entered with such cool and high purpose was to last for twelve years. His friends made some effort to free him; but Bunyan himself evidently felt that he would do more service by being made an example of the arrogance and intolerance of his persecutors. He shows little resentment against them; it is characteristic of him that he felt the issue to be in the hands of God. "I was not at all daunted," he writes, "but rather glad, and saw evidently that the Lord had heard me."

Seven weeks later, in January, 1661, "John Bunyan, laborer, of the town of Bedford," was brought before the Quarter Sessions for formal trial. Sir John Keeling, who presided at the trial, was harsh and blustering; he called Bunyan's answers "pedlars' French" and told him to leave off his canting. Bunyan must have had him in mind when he wrote of the Lord Hate-good who presided at the trial of Faithful in Vanity Fair. But Keeling had no choice under the law; for Bunyan quietly confessed to holding the prohibited meetings and to his determination to go on holding them. Accordingly Keeling sent him to prison.

The next year Bunyan's second wife, Elizabeth, whom he had married about a year before his arrest, and who now had the sole care of his four children, made every effort for his release. She traveled to London with a petition to the House of Peers; but had only the answer that "the matter was one for the judges." At the next midsummer assize she presented three times her husband's request that he might be legally put on his trial. Sir Matthew Hale, who was presiding, showed much kind feeling; but he could only tell her that her husband must either sue for a pardon or obtain a writ of error. Neither would have done any good; for to obtain pardon Bunyan must

have promised to abstain in the future from the same offenses against the law; and the latter if successful would have led only to making regular the present result. Accordingly he remained in prison, except for a short interval in 1666, until 1672, twelve years from his first committal.

His confinement, taking into account the condition of all prisons at the time, seems not to have been rigorous. Probably it was more severe for the first six or eight years. After 1668, however, his name appears in the book of the Bedford Baptist church without reference to his being a prisoner; and as he was deputed with others to visit and remonstrate with erring brethren of the church, apparently he was allowed to go out at times on parole. At the same time there seems to have been little restraint on his preaching in the jail, where we know that he had a numerous company of sympathizers who were also suffering for their faith. Nevertheless, we must not minimize the hardships. All prisons in the seventeenth century were cramped and foul nurseries of disease: and though Bedford jail was probably not one of the worst, it must have been much crowded while Bunyan was there; straw to lie on was allowed as a luxury; and there can have been none of the arrangements which we look on as elementary necessities for sanitation and ventilation. Moreover, during the earlier part of his imprisonment Bunyan had, or thought that he had, serious reason to fear that further persecution might bring him to the gallows. Moreover, he had private anxieties. "The parting with my wife and poor children hath often been to me in this place, as the pulling the flesh from my bones; and that not only I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was like to meet with, should I be taken from them, especially my

poor blind child, who lay nearer to my heart than all I had besides."

In spite, therefore, of what seem unusual liberties, Bunyan had enough to try the strength of his purpose in the close and poisonous air, in the restraint on the work to which he was so passionately devoted, and in the separation from his family and his anxious thought about them.

With all his anxiety, however, he was far from idle. To help towards the support of his family, we are told by one who knew him in prison, he made many hundred gross of "long tagged laces." For books he had Foxe's *Book of Martyrs* and the Bible. The former is one of the great monuments of English prose from the sixteenth century, written with the same combination of vigor and richness with homely simplicity that marks Bunyan's own writing; and its stories of men who from the beginning of the Christian era had suffered persecution for their faith must have brought comfort to his spirit. Of his use of the Bible almost every line that he ever wrote bears testimony: I shall come back to its influence on his writing in the discussion of *The Pilgrim's Progress*.

His preaching led to much writing. Most of his works are said to have sprung from sermons, which he afterwards expanded. The partial list of his works in the Bibliography at the end of this Introduction will show how active he was. Nor was writing without labor for him. He brought his works to completion, he tells us, "first with doing, and then with undoing, and after that with doing again."

Of the works which he wrote in prison during this long imprisonment by far the most important has the title, *Grace Abounding to the Chief of Sinners; or, A Brief and Faithful Relation of the Exceeding Mercy of God in Christ to his Poor Servant, John Bunyan*. This is, except perhaps

for St. Augustine's *Confessions*, the most remarkable spiritual autobiography in existence. In it Bunyan portrays with most graphic detail, and with homely but burning eloquence, the history of his soul from his youth until his imprisonment. His own description of his purpose in the preface is the best characterization of the work: "I could have enlarged much in this my discourse of my temptations and troubles for sin, as also of the merciful kindness and working of God with my soul. I could also have stepped into a style much higher than this in which I have here discoursed, and could have adorned all things more than here I have seemed to do. But I dare not: God did not play in tempting of me; neither did I play, when I sunk as into a bottomless pit, when the pangs of hell caught hold upon me. Wherefore I may not play in relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that does not, let him produce a better." The passages already quoted in this Introduction will show the vividness and the nervous vigor of the style.

Bunyan's release from his long imprisonment came in 1672. He received license to preach on May 1, and his pardon under the great seal is dated September 13. He had already in January been called to be pastor of the Baptist congregation in Bedford, an office which he took up on his release, and held till his death. Even now, however, his troubles were not over; for as we have seen, Parliament promptly forced Charles to recall the Declaration of Indulgence, and persecution of the nonconformists broke out afresh. At this time he suffered another, though short term of imprisonment, probably a tradition says, in the town jail, a small building on the piers of the bridge over the Ouse. It was during this imprisonment that he wrote *The Pilgrim's Progress*.

In the meantime he was constantly occupied with the care of his own church and the oversight of many others, and with much writing. Under the Declaration of Indulgence he had obtained licenses for twenty-five preachers and thirty places of worship in Bedfordshire and the surrounding counties. His oversight of all these churches brought him the affectionate title of "Bishop" Bunyan. He had become famous as a preacher, and wherever he was announced to preach he was met by throngs. In this work of preaching and pastoral care and in writing he used all his time. He seems to have kept wholly clear of the heated and turbid politics of the time. In his works there is hardly a reference to the parties which so tore England throughout his lifetime.

Of the writings produced during these latter years we need consider here only four. *The Pilgrim's Progress*, Part I, which was written probably in 1675, and was published in 1678, will have separate consideration. *The Life and Death of Mr. Badman*, which Bunyan intended as a complement to *The Pilgrim's Progress*, appeared in 1680. It describes the evil career of a typical tradesman of the lower middle class, a scoundrel, a debauchee, and a hypocrite. But Bunyan's unerring sense of fact did not let him spoil his purpose by inventing a monster. Mr. Badman is shrewd, besides being wicked; he marries a rich and godly wife through deceit, and abuses her for many years; and he thrives in his own business by cunningly concealed dishonesty. In the end, however, he is caught up with; and his disasters then seem inevitable. After his wife's death he is tricked into a marriage with an abandoned woman; with her he sinks into increasing debauchery and poverty, and at the end dies miserably. If Bunyan had not been first and last a preacher, he might have been the originator of the modern English novel; for *Mr. Bad-*

man shows shrewd insight into character and the power to portray it by vivid incident, and also an unerring sense for the action and reaction of human conduct.

Two years later in 1682 appeared Bunyan's other great allegory, *The Holy War*. This is far more elaborate and ingenious than *The Pilgrim's Progress*. Under the figure of a campaign and siege Bunyan describes how Diabolus by a surprise captures Mansoul, and then how Shaddai (the Almighty), sends his servants and captains who at last by the help of Emmanuel retake it. There is no less understanding of human nature, and extraordinary resource in the coining of proper names, as where Mr. Telltrue bears witness that he had heard Mr. Atheism declare that there was no God, and fixes the places as in Blackmouth Lane and in Blasphemers Row, and Mr. Hate-lies declares that he had heard like impieties "in Drunkards' Row, just at Rascal Lane's end, at a house in which Mr. Impiety lived." But the allegory as a whole is artificial; and one's attention wanders from the story to the lively and homely detail with which it is filled.

In 1684 Bunyan published *The Second Part of The Pilgrim's Progress*, a continuation of the allegory, dealing with the adventures of Christian's wife Christiana and their children, who presently follow him in the pilgrimage to the Celestial City. It has many vivid figures such as Great-heart and Feeble-mind and the man with the muck-rake, and some beautiful passages; but like most continuations, something of the fervor has evaporated, and the story flows less spontaneously.

When James came to the throne on the death of Charles II in 1685, he made an attempt to entangle the nonconformists in his plot for the restoration of the Roman Catholics. The corporation of Bedford, among other places was reconstituted, and among the new members

were several drawn from Bunyan's congregation. An active effort was made to enlist Bunyan himself, both by the bait of toleration for his own church, and by the offer of a place under government. For the first he was too shrewd, and the second he declined with disdain. It was his uniform policy to keep out of politics, and follow the prophecy which had been committed to him.

He did not live to see the Revolution of 1688. In the spring of that year he had been weakened by an attack of the sweating sickness; and in the summer he took a severe cold while riding up to London, where he was going to bring about a reconciliation between a father and a son. Fever followed on the cold; and he died in London, August 31, 1688. He was buried in the cemetery used by the nonconformists in Bunhill Fields.

II

THE PILGRIM'S PROGRESS

"An allegory is a prolonged metaphor," says *The International Dictionary*; and "a metaphor is a compressed simile." *The Pilgrim's Progress* falls well enough within this definition of an allegory, for it is a prolonged elaboration of the simile which compares the life of an earnest Christian to the journeyings of a pilgrim through hardships and dangers to a sacred goal. On the other hand, the book is far more than an ingenious literary exercise, or than the laborious and literal spinning out of a figure of speech into a story; and there is reason in the view of those critics who have called *The Pilgrim's Progress* the first English novel. Let us therefore scrutinize more closely the differences between an allegory and a novel.

“An allegory is a prolonged metaphor,” or to take the fuller definition, it is “a figurative sentence or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances.” A novel “is a fictitious tale or narrative, professing to be conformed to real life.” Starting from these definitions, let us try to define the essential character of an allegory, and that of a novel.

Since an allegory is an expanded simile we shall do well to go back to a plain and uncomplicated example of the simile; and we can find one in another of Bunyan’s own works. Following a very favorite fashion of the seventeenth century he put out in 1686 *The Country Rhymes*, a small collection of “divine emblems,” in which he set forth a series of moral lessons by means of various comparisons in verse. They are not highly poetical, but they have a good deal of homely humor, as the following example will show:

UPON THE FROG

The frog by nature is both damp and cold,
Her mouth is large, her belly much will hold;
She sits somewhat ascending, loves to be
Croaking in gardens, though unpleasantly.

COMPARISON

The hypocrite is like unto this frog,
As like as is the puppy to the dog.
He is of nature cold, his mouth is wide
To prate and at true goodness to deride.
And though the world is that which has his love,
He mounts his head as if he lived above.
And though he seeks in churches for to croak,
He neither loveth Jesus nor his yoke.

Such a simile as this is the simplest form of figurative writing; for the points of resemblance between the real

subject and the figure through which it is described are explicitly named. It brings to the surface, therefore, with great distinctness the real purpose of all figurative writing, viz., to clothe an idea which is either abstract or remote, with something of the warmth and distinctness of real experience by putting it into terms of the sensations which we have of real things. Thus in this example, the coldness of a hypocrite is an abstract quality, which we admit as something that every one knows, but without caring much about it one way or the other; Bunyan, by comparing this coldness with the clammy coldness of a frog, stirred up the feeling of repugnance which such clamminess causes in us, in order to rouse in us more active disgust for the hypocrite. In the same way with the parables of the Bible: whether the form is that of a metaphor, as in the parable of the sower, or of a simile, as in that in which the kingdom of heaven is likened to a grain of mustard seed, is of little consequence, for the difference in form is due chiefly to convenience of expression: in either case we carry over as we read something of the actual feelings which the objects of real life stir in us to objects of thought which are more abstract and detached. Between parable and allegory, again, there is no certain line to be drawn, except that a parable usually implies a figure drawn from "something which really might occur in life or nature." Their purpose is the same: to communicate to abstract ideas something of the warmth and moving reality of actual life.

This definition will bring us to the difference between an allegory and a novel: they start from different ends. Both forms use the two great faculties of the human mind, feeling and thought; but the writer of an allegory, starting from the abstract idea which is the fruit of thought, casts about for means to clothe the abstraction with the warmth

and the moving power of feeling. The writer of a novel, on the other hand, starting from a warm and vivid impression of the life about him, must clarify this impression by thinking out a clear structure for his story and by crystallizing his people into types, which while remaining individual shall still fit in with common experience. *Macbeth*—and for our present purpose plays may be classed with novels—is not only a very living personality, who stirs our feelings in a very individual way, but he is also the type of ambition and of its sapping and demoralizing effects on character, of which we can all recognize some seeds or reflection in ourselves. In the same way with *Silas Marner*: we in America, and a hundred years after the events would have occurred, read the book not merely for the story and because of the liveliness and humor with which the people are portrayed, but also because the self-indulgence of Godfrey Cass and the inevitable misery it brings on him and other people, and the redeeming force of Silas's love for Eppie, are thrown into high relief, and make us understand more clearly forces which we indistinctly feel to be potent in our own lives. The writer of a novel, like all other artists, gets his idea by feeling and intuition, in much the same way that the rest of us feel that we understand the characters of our friends, even though we cannot explain them.

Thus in the allegory the main idea is regularly the product of thought, the faculty by which we make generalizations and abstractions; in a novel the main idea or motive shapes itself by intuition or feeling. It is pretty clear that the allegory is the less natural form of literature. Story-telling is the most spontaneous use that we make of our speech; making sermons—and an allegory is a disguised sermon—comes comparatively late, whether in history or in our own individual lives, and to many people not at all,

Therefore though the number of stories is legion, and we all read some of them, the number of allegories of which we know even the name is very small; and the allegories which are read a hundred years after they were written get down to two or three.

Now, why is it that *The Pilgrim's Progress* is one of these two or three? Is it not that it combines with the intellectual abstraction that goes to the making of an allegory so much of the warm and vivid feeling for life and character that it can also, as we have seen, be looked on as a novel? In "The Author's Apology for his Book" Bunyan tells us that the story came to him without forethought or planning:

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.

From this it would seem to be clear that the first impulse in Bunyan's mind was not to puzzle out a form for an abstract idea which he had carefully thought out; but that rather he was merely, as it were, an instrument for writing out a story which came to him fully formed, and for which the material was furnished by his lively interest in the life about him. This impulse is essentially the same as that which created *Hamlet* and *Macbeth* and *Julius Cæsar*, or nearer our own day, the novels of those great moralists, George Eliot, Dickens, and Thackeray.

How much there is in *The Pilgrim's Progress* of this

novelist's impulse, which sees into the heart of what is significant in the individual lives of men, one can see by noting the variety in the adventures of the characters. In the Valley of Humiliation Christian is hard put to it by Apollyon; in the Valley of the Shadow of Death he was terrified by clouds of smoke and flame and by the howlings of unclean spirits. Faithful, on the other hand, reports that he had sunshine all through both valleys. Nothing could show more clearly Bunyan's strong sense of reality, and this sense is the one essential faculty for a novelist. To his imagination Christian and Faithful and Hopeful were all individual living men, who of necessity in passing through the same experiences would take them in different ways.

It is the same with the characters as with the course of the story: they all are filled with the breath of life. We read about Faithful not because he is the personification of a noble virtue, but because in his straightforward and sunny certainty that the path before him is good, he is like people that we have known ourselves. So Talkative and By-ends and Mr. Worldly Wiseman come to us straight from the streets of Bunyan's England, and are as vividly real as the people in the novels of Defoe. It is this vivifying of his imagination by his constant sense of reality, the essential faculty of the novelist, that kept Bunyan's allegory from falling into the dreary limbo of abstractions, towards which almost all other allegories have hurried in pale procession.

Thus *The Pilgrim's Progress* may be thought of as belonging to two classes of literature: on the one hand, in intention, in outward form, and in many of its parts, it belongs with the allegories; on the other hand, it belongs also with the great class of novels, for it portrays the hopes and joys, the good and evil impulses of men of great variety

of character in a way that we instantly feel is true to the world that we know ourselves.

The idea from which Bunyan started in *The Pilgrim's Progress* was far from new. There are extant several allegories based on the comparison of the life of man through this world to a pilgrimage; one such, which was written in French in the fourteenth century, is known to have been translated into English, though the translation was not printed before Bunyan's time. Another French work, *The Voyage of the Wandering Knight*, which has, however, little resemblance to *The Pilgrim's Progress*, was translated into English and printed in 1607. There is no reason to think that Bunyan took his idea from either of these. Indeed the idea was so obvious and well-known that there is no reason to expect that he borrowed from any specific source. Sir Walter Raleigh, nearly a hundred years before Bunyan, wrote a charming little poem on the idea; its first stanza is:

Give me my scallop-shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage;
And thus I'll take my pilgrimage.

And George Herbert, a generation later, wrote another. If Bunyan had been asked for a source, he would probably have referred to *The Epistle to the Hebrews*:

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 xi. 13-16.*

And still further back, when Joseph brings his father Jacob before Pharaoh:

Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.—*Genesis xlvii. 9.*

The idea, then, of likening the life of man to a pilgrimage would have come to Bunyan naturally and without search or labor of invention.

But why should this work of Bunyan, founded on an idea which had been common property for many centuries, so touch the imaginations of mankind as to be printed and reprinted in numberless editions for English speaking people, and translated into nearly eighty foreign languages? ¹ The answer to this question we have found in part in the fact that Bunyan had the constant, vivifying sense of reality, which is to-day the chief faculty of novelists. Beyond that we must look to the style of the work, and to the story itself and the allegory which it embodies. I will take up each of these in turn.

The style more nearly approaches that of the English Bible than that of any other work in English literature. This I conceive is due chiefly to two causes, Bunyan's close familiarity with the Scriptures, and the nature of his subject.

How intimately Bunyan knew the Bible and how saturated his mind was with its phrases will appear from the

¹ For a list of the latter, see Brown, *John Bunyan*, Appendix II.

commentary which follows this text. This will show how much of the body of the text is drawn direct from the language of the Bible. This unconscious enriching of his own style followed naturally from the way in which Bunyan, like most of his contemporaries, read the Bible. His own accounts in *Grace Abounding*, tell us how he pored over the book, sometimes searching at random for a text which should settle his spiritual fate, sometimes reading at large and continuously. And in prison, as we have seen, he had only two books, the Bible and Foxe's *Book of Martyrs*. The range of his citations in *The Pilgrim's Progress* is proof that he knew all parts of the Bible, and had sought to distil the full spiritual meaning from every chapter and verse in both Old and New Testaments. It is this close scrutiny of the individual texts that created his familiarity with the book. Reading for the story or for the larger meaning of a prophecy makes one know the civilization and the ideas of the Old Testament, perhaps, and the doctrine of the New; but it does not make the individual words and phrases a part of the texture of one's thought as did the older way of reading, when faith in the inspiration of each individual word of the Scriptures had not been questioned.

Not only, however, was Bunyan's mind thus running over with the language of the Bible, but his subject and his manner of treating it led naturally to his use of a style that is marked by the same directness and simplicity. The Old Testament was written for a people of primitive simplicity of thought, and in a language which had no means of expression for ideas which were not simple and concrete. The New Testament is nearly as simple. Even the epistles of St. Paul, though they deal with the mysteries of the faith, were sent to churches made up chiefly of the unlearned; and accordingly they set forth their

truths rather by illuminating or suggestive figures of speech than by abstraction and generalization. Furthermore, the translation into English was made at a time when the English language had comparatively few learned words, and it was made for the express purpose of spreading the gospel widely among the common people of England. All these facts combined to produce a style which is the simplest and most concrete that we know in English; and simplicity makes for universal appeal, as concreteness does for vividness and warmth of expression. Now these are just the qualities which best fitted Bunyan's purpose. He too was writing in the first place for the unlearned; and therefore he put his allegory into language which would reach all men. And he was bodying forth a vision that came to him with singular vividness and living concreteness, for we must not forget the testimony of *Grace Abounding* that he heard voices in the air about him, and saw visions as it were with his bodily eyes. For both these reasons it was inevitable that knowing every word and syllable of the Bible as he did he should unconsciously use its language when he came to the writing of *The Pilgrim's Progress*.

Another cause makes it not surprising that Bunyan's style is like that of the Bible, and that is his use of the vigorous and homely language which he himself talked with his flock in the streets and on the farms of Bedfordshire. Here again there is close similarity between Bunyan and William Tindale, the first translator of the English Bible. The latter we are told in Foxe's *Book of Martyrs*, had declared before he entered on the work, speaking to a bigoted priest and echoing the words of Erasmus, that he would "cause a boy that driveth the plough shall know more of the Scripture than thou doest"; and by translation and vigorous compositions of his own he labored to

bring the gospel to every man and woman in England, until his labors were brought to an end at the stake. With this purpose firm in his mind he turned the Hebrew and the Greek into the homely language of the street and market-place and farm. Thus the language of the Bible was singularly fitted to the purpose of Bunyan, who also was writing in the first place for the unlettered, and who had the same prophetic spirit and mission that touched Tindale's language with fire. We find in *The Pilgrim's Progress*, therefore, nearly the same combination of unconscious and transparent simplicity with high and inspired earnestness that has made the style of the English Bible the highest standard of English prose.

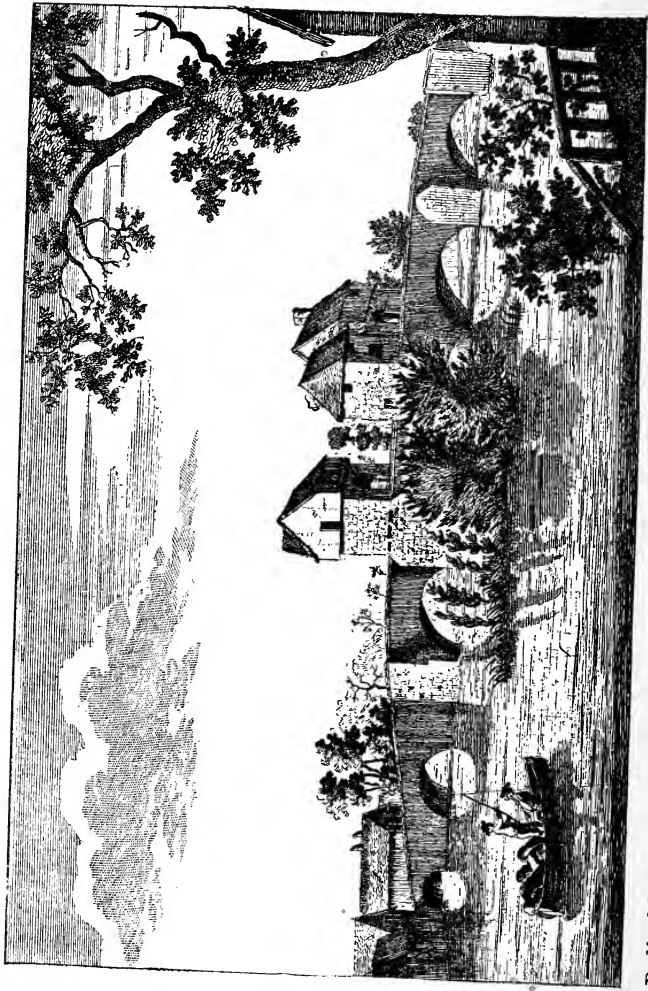
In his allegory Bunyan set forth the life of a Christian believer from the time that he awakens to a sense of his sins and turns steadfastly to a new life. The brief biography of Bunyan in the earlier part of this Introduction will show how much he drew on his own experience. The outward frame of the allegory is drawn from the Calvinistic scheme of theology, which was ultimately derived from the theology of St. Augustine; and that in turn was based on a vivid sense of the everlasting war between the good and the evil in human nature. According to this doctrine, as it was worked out by Calvin, and held by all parties of the English Puritans, all mankind, through the original sin of Adam, is born corrupt; repentance and good works are not in themselves sufficient to remove the penalties of this original taint of sin, forgiveness for which can come only by the free grace of God, earned by the sacrifice of Jesus on the cross; and this free grace comes to those only whom He in His eternal wisdom has elected, without deserving on the part of those who are thus pre-ordained to be saved. Therefore, when Christian in the

allegory has turned his back on the City of Destruction, and has repented of his sin, he has made only a preliminary step: he must then struggle on and pray until he feels the burden of his sins fall from his back and roll into the sepulcher of Jesus.

But except for this beginning of the allegory and a few other passages, such as the incident of poor Ignorance at the end, Bunyan pays little attention to the theological scheme. If he had not seen through its precisions and subtleties to the universal moral truths on which it rests, *The Pilgrim's Progress* would never have lived to our day. Every man who has turned his back on inclination and set himself to follow the narrow path of duty, finds here reflected his own experience. For all of us the first resolution is easy; but old-established habits, and the memories of the pleasures that the new duties proscribe, even more readily gather to clog the good resolution: the Slough of Despond belongs to universal human experience. So do the Valley of Humiliation and the Valley of the Shadow of Death, Vanity Fair, where all the passing allurements of the passing day are laid out to distract attention from higher purposes, and at the very end, when the day seems won, Doubting Castle and the Giant Despair. Nor are the comforts which Christian meets on his pilgrimage less largely conceived: the house of the Interpreter with the ministrations of the grave and beautiful damsels who represent the Christian virtues, the House Beautiful and the chamber whose name was Peace, and the Delectable Mountains with their glimpse of the supernal glories beyond, all figure forth realities of human life as each of us know it. In this struggle some of us must, like Christian, fight our way through the lowest depths; others, like Faithful, find sunshine in the darkest places. But the allegory holds for every one who has set himself to rise)

to a higher level of living; and the enormous number of readers of many nations is proof that the book has touched essential chords in our common human nature.

There is a passage in the *Grace Abounding* which, I think, best embodies the real spirit of *The Pilgrim's Progress*. It is near the beginning of the book, where Bunyan has been describing the black despair which oppressed him after the conviction of his sinful life was borne in on him. "But upon a day," he goes on, "the good providence of God did cast me to Bedford, to work on my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God. . . . And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me, as if they had found a new world. . . . I saw as if they were set on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds." It is this sense of the religious life as a sunny life, which spreads a glow of cheer and happiness around it, that is after all the dominant note of *The Pilgrim's Progress*; and it is significant that the passage where Bunyan's style kindles to its greatest beauty is the passage that describes the final blessedness of the Celestial City; for the allegory is really concerned, not with theological tenets, but with large moral truths, which are deep-seated and universal in human nature.



Bedford Bridge, from an old print. One of the buildings on the bridge was the town jail, in which it is probable Bunyan wrote a large part of *The Pilgrim's Progress*. From a collection in the British Museum

DESCRIPTIVE BIBLIOGRAPHY

The standard biography of Bunyan is *John Bunyan, His Life, Times, and Work*, by John Brown, B.A., D.D., Minister of the Church at Bunyan Meeting, Bedford: 1900. It gives all the facts known about Bunyan, and many more about his times, and the church of which he was pastor. In Appendix II is a list of the seventy-seven languages into which *The Pilgrim's Progress* has been translated.

The *Life of John Bunyan*, by Canon Venables, in the Great Writers Series, is more compact. It has at the end a copious bibliography of Bunyan and works on Bunyan, by John P. Anderson of the British Museum. Canon Venables also wrote the excellent sketch of Bunyan in the *Dictionary of National Biography*, and an elaborately annotated edition of both parts of *The Pilgrim's Progress* and of *Grace Abounding* for the Clarendon Press Series.

J. A. Froude's *Bunyan*, in the English Men of Letters Series, though occasionally inaccurate, has a full and interesting discussion of Bunyan's religious views and of the significance of his work.

Macaulay's *Essay on Southey's Edition of The Pilgrim's Progress*, and his sketch of Bunyan written for the *Encyclopedia Britannica*, are famous pieces of penetrating, though arbitrary criticism.

The complete works of Bunyan have been edited by G. Offor, in three volumes, with introductions to the separate works.

Earlier allegorical pilgrimages have been studied and

noted in *A Study of the Sources of Bunyan's Allegories*, by James Blanton Wharey, in a dissertation submitted for the degree of Ph.D. at Johns Hopkins University in 1904.

In Anderson's Bibliography of Bunyan there appear in the chronological list of works by Bunyan forty-five independent publications, and ten other treatises which appeared for the first time in 1692 in the first collected edition of Bunyan's works. Many of these are theological and polemical treatises, often developed from sermons, and are of slight interest to-day. In the present list only the more important works are mentioned. A brief description follows the title of each book in those cases where none appears in the Introduction.

1656. *Some Gospel Truths Opened.*

This, Bunyan's first work, was a vigorously argued attack on the doctrines of the Quakers. Almost every sentence is supported by citations from the Bible, which show that at this early time Bunyan had an exhaustive knowledge of it. To this work an answer was made by a young Quaker, Edward Burroughs; and Bunyan sent out in reply:

1657. *A Vindication of Gospel Truths Opened.*

1658. *Sighs from Hell; or the Groans of a Damned Soul.*

A commentary on the parable of the rich man and Lazarus, full of graphic application to the men and times of Bunyan himself.

1661. *Profitable Meditations.*

Bunyan's first publication from prison. "The book is in the form of poetical dialogue, and has small literary merit of any sort." (Brown.)

1663. *I Will Pray unto the Spirit and with the Understanding also; or a Discourse Touching Prayer.*

This sets forth Bunyan's objections to the service of the Established Church; it is full of deep spiritual fervor.

1665. *The Holy City, or the New Jerusalem.*

An exposition of the vision of the New Jerusalem in the latter chapters of *Revelation*.

1666. *Grace Abounding to the Chief of Sinners.*
1672. *A Confession of Faith, and a Reason of My Practice.*
A vindication of the principles for which he had been imprisoned.
1673. *Difference in Judgment about Water Baptism No Bar to Communion.*
An answer to two attacks on his doctrine, in which he protests against divisions in the church founded on points not essential.
1678. *The Pilgrim's Progress.*
1680. *The Life and Death of Mr. Badman.*
1682. *The Holy War, Made by Shaddai upon Diabolus for the Regaining of the Metropolis of the World; or the Losing and Taking Again of the Town of Mansoul.*
1684. *The Pilgrim's Progress, the Second Part.*
1686. *A Book for Boys and Girls, or Country Rhymes for Children, in Verse, on 74 Things.*
A collection of short moral poems, of the nature of "emblems."
1688. *The Jerusalem Sinner Saved, or Good News for the Vilest of Men.*
A homily in which Bunyan speaks at times of his own life.
A Relation of the Imprisonment of Mr. John Bunyan.
An account of his arrest, trial, imprisonment, and of the effort made by his wife to free him. (First published in 1765.)



Portrait of Bunyan sleeping, with Christian on his pilgrimage in the background. Frontispiece of the third edition of *The Pilgrim's Progress*, by Robert White. From a copy in the British Museum

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

Delivered under the Similitude of a

DREAM

Wherein is Discovered,
The manner of his setting out,
His Dangerous Journey; And safe
Arrival at the Desired Countrey.

I have used Similitudes, Hof. 12. 10.

By *John Bunyan.*

Licensed and Entred according to Order.

L O N D O N,
Printed for *Nath. Ponder* at the *Peacock*
in the *Poultry* near *Cornhil*, 1678.

NOTE

The text of this edition of *The Pilgrim's Progress* is that of the eleventh edition, of 1688, which was the last to receive Bunyan's own attention. This eleventh edition, with notes of all variations in the text down to that edition, was edited for the Cambridge English Classics Series by Dr. John Brown, the biographer of Bunyan.

In the present text the spelling and punctuation have been modernized, and the somewhat erratic use of italics in the early editions has been abandoned. Bunyan's indication of conversation varied so freely and so arbitrarily that it has not been possible to follow modern conventions with much uniformity in reprinting it. Accordingly quotation marks have been used only to show direct and exact quotations from the Scriptures. The references to chapter and verse have been removed from the margin, where they were printed in the original editions, to the Notes and Comment at the end; and there for the sake of modern readers, who rarely have Bunyan's exhaustive familiarity with the Scriptures, they have with very few exceptions, been reprinted in full. Passages which were not cited by Bunyan have been specially noted. The text is reprinted entire and unamended, except for the omission of one short passage of seventeenth century intolerance towards Roman Catholics.

THE PILGRIM'S PROGRESS

THE AUTHOR'S APOLOGY

FOR HIS BOOK

WHEN at the first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
5 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
10 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.
15 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
20 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 neighbor: no, not I;
I did it my own self to gratify.

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

Thus, I set pen to paper with delight,
30 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 bigness which you see.

Well, when I had thus put mine ends together,
I showed them others, that I might see whether
They would condemn them, or them justify. 5

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: 10
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, 15
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. 20

For those which were not for its coming forth,
I said to them, Offend you I am loath,
Yet, since your brethren pleased with it be,
Forbear to judge till you do further see.
If that thou wilt not read, let it alone; 25
Some love the meat, some love to pick the bone.
Yea, that I might them better palliate,
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 30
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 carpeth not at either, 35
But treasures up the fruit they yield together;
Yea, so commixes 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. 40

You see the ways the fisherman doth take

To catch the fish; what engines doth he make!
Behold! how he engageth all his wits;
Also his snares, lines, angles, hooks, and nets;
Yet fish there be, that neither hook, nor line,
5 Nor snare, nor net, nor engine can make thine:
They must be groped for, and be tickled too,
Or they will not be catch'd, whate'er you do.

How doth the fowler seek to catch his game
By divers means! all which one cannot name:
10 His guns, 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*;
15 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,
20 That have an inkling of it, there to look
That they may find it? Now, my little book
(Though void of all these paintings that may make
It with this or the other man to take)
Is not without those things that do excel
25 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
30 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 drown the weak; metaphors make us blind."

Solidity, indeed, becomes the pen

35 Of him that writeth 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 times held forth
By types, shadows, and metaphors? Yet loath
40 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 speaketh to him; and happy is he
 That finds the light and grace that in them be. 5

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; 10
 Lest things most hurtful 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 15
 To set forth truth; yea, who so 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, 20
 Is everywhere so full of all these things—
 Dark figures, allegories? Yet there springs
 From that same book that luster, and those rays
 Of light, that turn our darkest nights to days.

Come, let my carper to his life now look, 25
 And find there darker lines than in my book
 He findeth 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, 30
 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 35
 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; 40
 But yet grave Paul him 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,
5 Art thou offended? Dost thou wish I had
Put forth my matter in another dress?
Or, that I had in things been more express?
To those that are my betters, as is fit,
Three things let me propound; then I submit.

10 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,
15 Seek the advance of truth this or that way
Denied, did I say? Nay, I have leave
(Example too, and that from them that have
God better pleased, by their words or ways,
Than any man that breatheth now-a-days)
20 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
25 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 plow,
30 To guide our mind 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;
35 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
40 Commit both thee and it unto that Hand
That pulls the strong down, and makes weak ones stand.

This book it chalketh 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, 5
 Till he unto the gate of glory comes.

It shows, too, who set out for life amain,
 As if the lasting crown they would obtain;
 Here also you may see the reason why
 They lose their labor, and like fools do die. 10

This book will make a traveler 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; 15
 The blind also delightful things to see.

Art thou for something rare and profitable?
 Wouldest thou see a truth within a fable?
 Art thou forgetful? Wouldest thou remember
 From New Year's day to the last of December? 20
 Then read my fancies; they will stick like burs,
 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 25
 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? 30

Dost thou love picking meat? Or wouldst thou see
 A man i' 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?

Wouldest thou lose thyself and catch no harm, 35
 And find thyself again without a charm?

Wouldest read thyself, and read thou knowest not what,
 And yet know whether thou art blest or not,
 By reading the same lines? Oh, then come hither,
 And lay my book, thy head, and heart together. 40

THE PILGRIM'S PROGRESS

IN THE SIMILITUDE OF A DREAM

As I walked through the wilderness of this world, I lighted on a certain place where was a Den, *The Jail* 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, *His outcry* 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 *This world* that lieth 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 *He knows no way of escape as yet* 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 10 carriages 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 15 solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

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 20 burst out, as he had done before, crying, What shall 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 25 saw a man named Evangelist coming to him, who asked, Wherefore dost thou cry?

He answered, Sir, I perceive by the book in my hand that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, 30 nor able to do the second.

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

5 Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because *Conviction of the necessity of flying* I know not whither to go. Then he gave him a parchment roll, and there was written within, Fly from the wrath to come.

10 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? The man said, No. Then said the other, Do you see *Christ, and the way to him cannot be found without the Word* yonder shining light? 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 shalt do.

20 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; but the man put his fingers in his ears, and ran on, crying, Life! life! eternal life! So he looked not behind him, but *25* fled towards the middle of the plain.

The neighbors also came out to see him run; and as he ran, some mocked, others threatened, and some cried after him to return. And *They that fly from the wrath to come, are a gazing-stock to the world* among those that did so there were two *30* that 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 got a good distance from them; but, however, they were *Obstinate and Pliable follow him* resolved to pursue him, which they did, and in a little

time they overtook him. Then said the man, Neighbors, 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, said he, in the City of Destruction, the place also where I was born. I see it to be so; and dying there, 5 sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone. Be content, good neighbors, and go along with me.

What! said Obstinate, and leave our friends and our comforts behind us? 10

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 which I am seeking to enjoy. 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 15 spare. 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 fadeth not away, and it is laid up in heaven, 20 and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

OBST. Tush! said Obstinate, away with your book. Will you go back with us or no? 25

CHR. No, not I, said the other, because I have laid my hand to the plow.

OBST. Come then, neighbor 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 30 by the end, are wiser in their own eyes than seven men that can render a reason.

PLI. Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after are bet-

ter than ours. My heart inclines to go with my neighbor.

OBST. What! more fools still! Be ruled by me, and go back. Who knows whither such a brain-sick fellow
5 will lead you? Go back, go back, and be wise.

CHR. Nay, but do thou come with thy neighbor, 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; *Christian and
Obstinate pull for
Pliable's soul*
10 and for the truth of what is expressed
therein, behold all is confirmed by the blood of Him that made it.

PLI. Well, neighbor Obstinate, said Pliable, I begin to come to a point; I intend to go along
15 with this good man, and to cast in my lot *Pliable contented to
go with Christian*
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
20 we shall receive instructions about the way.

PLI. Come, then, good neighbor, 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,
25 fantastical fellows. *Obstinate goes railing
back*

Now I saw in my dream, that, when Obstinate was gone back, Christian and Pliable went
talking over the plain; and thus they began their discourse. *Talk between Christian
and Pliable*

30 CHR. Come, neighbor 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, neighbor Christian, since there are 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, *God's things* than speak of them with my tongue; but 5
unspeakable 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 can- 10
not lie.

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. 15

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!

PLI. This is very pleasant; and what else? 20

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

PLI. And what company shall we have there?

CHR. There we shall be with seraphims and cherubims, 25
creatures that will dazzle your eyes to look on them. There also you shall meet with thousands and ten thousands that have gone before us to that place. None of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in His presence with acceptance 30
for ever. In a word, there we shall see the elders with their golden crowns; there we shall see the holy virgins with their golden harps. There we shall see men that by the world were cut in pieces, burnt in flames, eaten of

beasts, drowned in the seas, for the love that they bare to the Lord of the place, all well, and clothed with immortality as with a garment.

PLI. The hearing of this is enough to ravish one's heart.
5 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 that in this book; the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

10 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.

Now, I saw in my dream, that just as they had ended
15 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 Slough of Despond* The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed
20 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! neighbor Christian, where are you now?

CHR. Truly, said Christian, I do not know.

25 PLI. At that Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you
30 shall possess the brave country alone for me. *It is not enough to be pliable*

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 endeavored to struggle to that side of the slough that was still further from his own house, and next to the wicket-gate; the which he did, but could not get out, 5 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 bid go this way by a man called Evangelist, who directed me also to yonder 10 gate, that I might escape the wrath to come; and as I was going thither I fell in here.

The Promises HELP. But why did not you look for the steps?

CHR. Fear followed me so hard, that I fled the next 15 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 sound ground, and bid him go on his way. 20

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 travelers might go thither with more security? And he said unto me, This miry slough 25 is such a place as cannot be mended. It is the descent

What makes the Slough of Despond 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, 30 there ariseth 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. His laborers also have, by the direction of His Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if 5 perhaps it might have been mended. Yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions, and they that can tell, 10 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, cer- 15 tain good and substantial steps, placed even through the very midst of this slough. But at such time as this place doth much *The promises of forgiveness and acceptance to life by faith in Christ* spew out its filth, as it doth against change of weather, these steps are hardly seen; or, if they be, men, through 20 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 are once got in at the gate.

Now, I saw in my dream, that by this time Pliable 25 was got home to his house. So his neighbors came to visit him; and some of them called him wise man for coming back, and some called him fool for hazarding himself with Christian. *Pliable got home, and is visited of his neighbors*

Others, again, did mock at his cowardliness; saying, Surely, 30 since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them. But *His entertainment by them at his return* at last he got more confidence, and then they all turned their tales, and began to deride poor

Christian behind his back. And thus much concerning Pliable.

Now as Christian was walking solitarily by himself, he espied 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.

*Mr. Worldly
Wiseman meets
with Christian*

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,—Mr. 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.

WORLD. How now, good fellow, whither away after this burdened manner?

*Talk betwixt Mr.
Worldly Wiseman
and Christian*

CHR. A burdened manner, indeed, as ever, I think, poor creature had! And whereas you ask 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.

WORLD. 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.

WORLD. Wilt thou hearken unto me if I give thee counsel?

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

WORLD. 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.

Mr. Worldly Wiseman's counsel to Christian

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

WORLD. Who bid thee go this way to be rid of thy burden?

CHR. A man that appeared to me to be a very great and honorable person; his name, as I remember, is Evangelist.

WORLD. I beshrew 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

Mr. Worldly Wiseman condemned Evangelist's counsel

with something, as I perceive, already; for I see the dirt of the Slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou. Thou art like 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.

The frame of the heart of a young Christian

WORLD. How camest thou by the burden at first?

CHR. By reading this book in my hand.

WORLD. I thought so; and it is happened unto thee

*Worldly Wiseman
does not like that
men should be
serious in reading
the Bible*

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.

WORLD. 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.

WORLD. 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. Ay, 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 to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself. There, I say, thou mayest be eased

*Whether Mr.
Worldly Wiseman
prefers morality
before the strait gate*

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 thee to this village, where there are houses now standing empty, one
 5 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, to be sure, there thou shalt live by honest neighbors, in credit and good fashion.

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

*Christian snared
 by Mr. Worldly
 Wiseman's words*

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

15 WORLD. Do you see yonder high hill?

Mount Sinai

CHR. Yes, very well.

WORLD. By that hill you must go, and the first house you come at 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 that side of it that was next the way-side did hang
 20 so much over, that Christian was afraid to venture further, lest the hill should fall on his

*Christian afraid
 that Mount Sinai
 would fall on his
 head*

25 head. Wherefore there he stood still, and wotted 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. Here, therefore, he sweat and did quake for fear.

30 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

*Evangelist findeth
 Christian under
 Mount Sinai, and
 looketh severely
 upon him*

and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

EVAN. What dost thou here, Christian? said he. At which words Christian knew not what to answer; wherefore at present he stood speechless before him. 5

Then said Evangelist further, Art not thou the man that I found crying without the walls of the City of Destruction? How is it, then, that thou art so quickly turned aside? for thou art now out of the way. 10

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. 15

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. 20

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? 25

CHR. He asked me if I had a family? And I told him. But, said I, I am so laden 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 bid me with speed get rid of my burden; and I told him 'twas 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 shorter, 30

not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath 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 not we escape, if we turn away from him that speaketh from heaven." He said, moreover, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." 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.

Evangelist convinces Christian of his error

Then Christian fell down at his feet 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 blasphemies shall be forgiven unto men." "Be not faithless, but believing." 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

Mr. Worldly Wiseman described by Evangelist

savoreth only the doctrine of this world (therefore he always goes to the town of Morality to church): and partly, because he loveth that doctrine best, for it saveth him best from the cross. And because he is of this carnal temper; therefore he seeketh to pervert 5
Evangelist discovers the deceit of Mr. Worldly Wiseman 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 laboring to render the cross odious to thee. And, 3. His setting 10
 thy feet in that way that leadeth unto the administration of death.

First, thou must abhor his turning thee out of the way; and thine own consenting thereto: because this is to reject the counsel of God for the sake of the counsel of a 15
 Worldly Wiseman. The Lord says, "Strive to enter in at the strait gate," the gate to which I send thee; for "strait is the gate that leadeth unto life, and few there be that find it." From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing 20
 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 laboring to render the cross odious unto thee; for thou art to prefer it before 25
 the treasures in Egypt. Besides, the King of Glory hath told thee, that he that will save his life shall lose it. And, "He that cometh after me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my dis- 30
 ciple." I say, therefore, for man to labor 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.

5 He to whom thou wast sent for ease, being by name Legality, is the son of the bondwoman which now is in bondage with her children; and is in a mys-
The bondwoman
 tery this Mount Sinai, which thou hast

feared will fall on thy head. Now, if she, with her children,

10 are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set 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

15 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 this noise, that thou hast heard

20 of these sottish men, but a 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

25 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 every one that continueth not in all things which are written in the book of the law to do them."

30 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 argu-

ments, flowing only from the flesh, should have the 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 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 sins 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.

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

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 Good-will, who asked who was there? and whence he came? and what he would have?

CHR. Here is a poor burdened sinner. I come from
5 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?

GOOD-WILL. I am willing with all my
10 heart, said he; and with that he opened the gate. *The gate will be opened to broken-hearted sinners*

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
15 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 happily they may die before they can enter in. *Satan envies those that enter the strait gate*

20 Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him who directed him thither? *Christian entered the gate with joy and trembling*

CHR. Evangelist bid me come hither, and knock (as I did); and he said that you, Sir, would tell me what I
25 must do.

GOOD-WILL. An open door is set before thee, and no man can shut it.

CHR. Now I begin to reap the benefits
of my hazards. *Talk between Good-will and Christian*

30 GOOD-WILL. But how is it that you came alone?

CHR. Because none of my neighbors saw their danger, as I saw mine.

GOOD-WILL. 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 neighbors stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

GOOD-WILL. 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.

GOOD-WILL. But why did he not come through?

CHR. We, indeed, came both together, until we came at the Slough of Despond, into the which we also suddenly

fell. And then was my neighbor, Pliable, discouraged, and would not adventure further. Wherefore, getting out again on that side next to his own house, he told me

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.

GOOD-WILL. Then said Good-will, Alas, poor man! is the celestial glory of so small esteem with him, that he counteth 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 betwixt

him and myself. It is 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.

GOOD-WILL. Oh! did he light upon you? What! he would have had you a sought for ease at the hands of Mr. Legality? They are, both of them, a very cheat. But did you take his counsel?

CHR. Yes, as far as I durst; I went to find out Mr.

A man may have company when he sets out for heaven, and yet go thither alone

Christian accuseth himself before the man at the gate

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.

GOOD-WILL. 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 it was 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 favor is this to me, that yet I am admitted entrance here!

GOOD-WILL. We make no objections against any; notwithstanding all that they have done before they came hither, they are in no wise cast out. 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 or windings, by which a stranger may lose his way?

GOOD-WILL. 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 straight and narrow.

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

Christian comforted again

Christian directed yet on his way

Christian afraid of losing his way

Christian weary of his burden

yet he had not got rid thereof, nor could he by any means get it off without help.

There is no deliverance from the guilt and burden of sin, but by the death and blood of Christ

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. 5

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, That by that 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 bid him God-speed. 10

Then he went on till he came at the house of the Interpreter, where he knocked over and over. At last one came to the door, and asked who was there. 15

Christian comes to the house of the Interpreter

CHR. Sir, here is a traveler, who was bid by an acquaintance of the goodman of this 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. 20

CHR. Sir, said Christian, I am a man that am 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 a help to me in my journey. 25

He is entertained

Illumination

INTER. Then said the Interpreter, Come in; I will show that which will be profitable to thee. 30

Christian sees a grave picture

So he commanded his man to light the candle, and bid Christian follow him: so he had him into a private room, and bid his man open a door;

the which when he had done, Christian saw the picture of a very grave person hang 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. It stood as if it pleaded with men, and a crown of gold did hang over its head.

CHR. Then said Christian, What meaneth this?

INTER. The man whose picture this is, is one of a thousand. He can beget children, travail in birth with children, and nurse them himself when they are born. And whereas thou seest him with his eyes lift 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 he that 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 right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlor that was full of dust, because never swept. The which, after he had reviewed a little while, the Interpreter called for a man to sweep. Now when

he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room. The which, when she had done, it was swept and cleansed with 5 pleasure.

CHR. Then said Christian, What means this?

INTER. The Interpreter answered, This parlor 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 10 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 15 cleansed, but that thou wast almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue. 20

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; 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 25 sprinkling the floor with water, so is sin vanquished and subdued, and the soil made clean through the faith of it, and consequently fit for the King of glory to inhabit.

I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, 30

where sat two little children, each one in his chair. The name of the eldest was Pas-
sion, and the name of the other Patience.

Passion seemed to be much discontented; but Patience

*He showed him
Passion and
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.

Passion will have all now. Patience is for waiting

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 a while, and he had lavished all away, and had nothing left him but rags.

Passion has his desire

And quickly lavishes all away

CHR. Then said Christian to the Interpreter, Explain 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.

The matter expounded

The worldly man for a bird in the hand

CHR. Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts. First, because he stays for the best things. Second, and also because he will have the glory of his, when the other has nothing but rags.

Patience has the best wisdom

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,

*Things that are first
must give place; but
things that are last
are lasting*

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 needs have a time to spend it; but he that hath his portion last, must have it lastingly; therefore it is said of Dives, "Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

*Dives had his good
things first*

CHR. Then I perceive it is not best to covet things that are now, but to wait for things to come.

INTER. You say the truth: "For the things which are seen are temporal; but the things which are not seen are eternal." But though this be so, yet since things present

*The first things are
but temporal*

and our fleshly appetite are such near neighbors 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 continued 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.

Then said Christian, What means this?

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 shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with
5 a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually, with the oil of his grace, maintains the work
10 already begun in the heart: by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire, that is to teach thee that it is hard for the tempted to see how
15 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 built a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted. He saw also, upon the
20 top thereof, certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up towards the door of the palace; and behold, at the door stood
25 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 inkhorn before him, to take the name of him that should enter therein. He saw also, that in the doorway stood many men in
30 armor to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. 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 an 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. 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 shalt 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.

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

CHR. What wast thou once?

MAN. 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.

CHR. Well, but what art thou now?

5 MAN. 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?

MAN. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of
10 the Word 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
15 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?

MAN. No, none at all.

20 INTER. Why, the Son of the Blessed is very pitiful.

MAN. I have crucified him to myself afresh; I have despised his person; I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of Grace. Therefore I have shut
25 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.

INTER. For what did you bring yourself into this con-
30 dition?

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

INTER. But canst thou not now repent and turn?

MAN. God hath denied me repentance. His Word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out. O 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 bid 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 in 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. 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. Yet there was, by reason of a fierce flame which issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and
5 the prisoners at the bar. I heard it also proclaimed to them that attended on the man that sat on the cloud, Gather together the tares, the chaff, and stubble, and cast them into the burning lake. And with that, the bottomless pit opened, just whereabout I stood; out of
10 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. And with that I saw many caught up and carried away into the clouds, but I was left behind. I also sought to
15 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. Upon this I awaked from my sleep.

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

MAN. 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
25 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?

30 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.”

Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. 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 with 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. 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”; the second stripped him of his rags, and clothed

*When God releases
 us of our guilt and
 burden we are as
 those that leap for
 joy*

him with change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it, 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.

5 Then Christian gave three leaps for joy, and went on singing—

Thus far I did come laden with my sin;
 Nor could aught ease the grief that I was in
 Till I came thither: What a place is this!
 10 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!

*A Christian can
 sing though alone,
 when God doth give
 him the joy of his
 heart*

15 I saw then in my dream, that he went on thus, even until he came at a 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.

*Simple, Sloth, and
 Presumption*

20 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. Awake, therefore, and come away; be willing also, and I
 25 will help you off with your irons. He also told them, If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort: Simple said, I see no danger; Sloth said, Yet a
 30 little more sleep; and Presumption said, Every fat must stand upon its own bottom; what is the answer else that I should give thee? And so they lay down to sleep again, and Christian went on his way.

*There is no persuasion
 will do, if God
 openeth not the eyes*

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counseling 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.

Christian talked with them

CHR. Gentleman, whence came you, and whither go you?

FORM. and HYP. We were born in the land of Vain-glory, and are going for praise to Mount Sion.

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

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?

They that come into the way, but not by the door, think that they can say something in vindication of their own practice

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 beside, said they, if 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?

10 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
15 go out by yourselves, without his mercy.

To this they made him 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
20 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 trow, given thee by some of thy neighbors, to hide the shame of
25 thy nakedness.

CHR. By laws and ordinances you will not be saved, since you came not in by the door. 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
30 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.

Christian has got his Lord's coat on his back, and is comforted therewith; he is comforted, also, with his mark and his roll

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 on the way; I was also bid 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 went on all, save that Christian kept before, who had no

Christian has talk with himself

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

He comes to the Hill Difficulty

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 Difficult. Christian now went to the spring, and drank thereof, to refresh himself and then began to go up the hill, saying—

The 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.

The danger of turning out of the way

I looked, then, after Christian, to see him go up the hill, where 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 arbor, made by the Lord of the hill for the refreshing of weary travelers; thither, therefore, Christian got, where also he sat down to rest him. 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." And with that Christian started up, and sped him on his way, and went apace, till he came to the top of the hill.

A ward of grace

He that sleeps is a loser

Now, when he was got up to the top of the hill, there

came two men running to meet him again; the name of the one was Timorous, and of the other, *Christian meets with Mistrust and Timorous* 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 further we go, the more danger we meet with; wherefore we turned, and are going back again.

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.

So Mistrust and Timorous ran down the hill, and Christian went on his way. But, thinking again of what he had 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 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 thought himself that he had slept in the arbor that is on the side of the hill; and, falling down upon his knees, he asked God's forgiveness for that his foolish act, and then went back to look for his roll. But all the

Christian missed his roll wherein he used to take comfort

He is perplexed for his roll

way he went back, who can sufficiently set forth the sorrow of Christian's heart! Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected
 5 only for a little refreshment for 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 the roll, that had been his comfort so
 many times in his journey. He went thus, *Christian bewails his foolish sleeping*
 10 till he came again within sight of the arbor 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, O wretched man that I am! that
 15 I should sleep in the day-time! that I should sleep in the midst of difficulty! 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!

20 How many steps have I took 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
 25 been on my way by this time! I am made to tread those steps thrice over, which I need 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 arbor again,
 30 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
Christian findeth his roll where he lost it
 haste, caught up, and put it 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 to his remembrance; and thus he again began to condole with himself. O 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. 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.

So I saw in my dream that he made haste and went forward, that if possible he might get lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off of the porter's lodge; and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (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? Fear not the lions, for they are chained, and are placed
5 there for trial of faith where it is, and for discovery of those that none have. 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,
10 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 to-night? The porter answered, This house was built
15 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,
20 I desire, if I may, to lodge here to-night.

POR. 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.

25 POR. 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 in the arbor that stands on the hill side. Nay, I had, notwithstanding that, been here much
30 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.

POR. 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 5 damsel, named Discretion, and asked why she was called.

The porter 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 to-night. So I told him I would call for thee, who, after discourse 10 had with him, mayest do as seemeth thee good, even according to the law of the house.

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 15 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 to-night, because, by what I perceive, this place was built by the Lord of the hill, for the relief and security 20 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 into the family; 25 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 sat 30 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, to receive you in our house
 5 this night, let us, if perhaps we may better *Piety discourses him*
 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.

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

CHR. I was driven out of my native *How Christian was driven out of his own country*
 country, by a dreadful sound that was in mine ears: to wit, that unavoidable destruction did attend
 15 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
 20 go; but by chance there came a man, even *How he got into the way to Zion*
 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.

25 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 *A rehearsal of what he saw in the way*
 30 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 were clad in gold that were in it; 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 bid to come in, and win eternal glory. Methought those things did ravish my heart! I would have stayed at that good man's house a twelvemonth, but that I knew I had further to go.

PIETY. And what saw you else in the way?

CHR. Saw! why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon the tree; and the very sight of him made my burden fall off my back (for I groaned under a very heavy 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 me; another stripped me of my rags, and gave me this broidered 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 some other matters I saw, 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 also saw Formality 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
 5 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 of me.

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

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

Prudence discourses him

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

Christian's thoughts of his native country

PRUD. 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 cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my
 25 grief; and might I but choose mine own things, I would choose never to think of those things more.

Christian distasted with carnal cogitations

But when I would be doing of that which is best, that which is worst is with me.

Christian's choice

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

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

Christian's golden hours

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

CHR. Yes, when I think what I saw at the cross, that will do it; and when I look upon my broidered coat, that will do it; and 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.

PRUD. 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 an annoyance to me; there, they say, there is no death; 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 discourses him

Then said Charity to Christian, Have you a family? Are you a married man?

CHR. I have a wife and four small children.

CHAR. 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.

Christian's love to his wife and children

CHAR. But you should have talked to them, and have endeavored to have shown them the danger of being behind.

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

CHAR. 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.

CHAR. 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. 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.

Christian's fears of perishing might be read in his very countenance

CHAR. 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.

The cause why his wife and children did not go with him

CHAR. 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?

CHAR. 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 labor 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

Christian's good conversation before his wife and children

myself of things, 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 sin-

ning against God, or of doing any wrong to my neighbor.

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

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. 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; as, namely, about what he had done, and wherefore he did what he

did, and why he had built 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, 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 to his country. And besides, there were some of them of the household that said they had been 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.

*Christ makes
princes of beggars*

5 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 toward the sun-rising: the name of the chamber was Peace, where he slept till break
10 of day, and then he awoke and sang—

*Christian's
bedchamber*

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!
15 And dwell already the next door to heaven?

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had shown him the rarities of that place. And first they had him into the
20 study, where they showed him records of the greatest antiquity; in which, as I remember in my dream, they showed him first the pedigree of the Lord of the hill, that he was the son of the Ancient of Days, and came by that eternal generation. Here also was
25 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.

*Christian had into
the study, and
what he saw there*

30 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."

They then read again, in another part of the records of the house, where it was showed how willing their Lord was to receive into his favor 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, of all 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 armory, where they showed him all manner of furniture, which their Lord had provided for pilgrims, as 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 heaven for multitude.

They also showed him some of the engines 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 pitch-ers, 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 jaw-bone 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
 5 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
 10 he consented and stayed. When the morning was up, they had him to the top of the house, and bade him look south. So he did: and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also,
 15 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 hence, said they, thou mayest see to
 20 the gate of the Celestial City, as the shepherds that live there will make appear.

*Christian showed
the Delectable
Mountains*

Now he bethought himself of setting forward, and they were willing he should. But first, said
 they, let us go again into the armory. So
 25 they did; and when they 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 accoutered, walketh out with his friends to the gate, and there he asked
 30 the porter if he saw any pilgrims pass by. Then the porter answered, Yes.

*Christian sets
forward*

*Christian sent
away armed*

CHR. Pray, did you know him? said he.

POR. 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 neighbor; he comes from the place where I was born. How far do you think he may be before?

POR. He is got by this time below the hill. 5

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.

How Christian and the Porter greet at parting

Then he began to go forward; but Discretion, Piety, 10
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 15
Prudence, so it is, for it is a hard matter for a man to go

The Valley of Humiliation

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 20
warily; yet he caught a slip or two.

Then I saw in my dream that these good companions, when Christian was gone 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. 25

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 him; his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to 30
stand his ground. But he considered again that he

Christian has no armor for his back

had no armor for his back; and therefore thought that to turn the back to him might give him the 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, 'twould be the best way to stand.

Christian's resolution at the approach of Apollyon

5 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.
10 When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.

APOL. Whence come you? and whither are you bound?

CHR. I am come from the City of Destruction, which
15 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
20 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.

Discourse betwixt Christian and Apollyon

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"; therefore,
25 when I was come to years, I did as other considerate 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
30 and wages, be content to go back: what our country will afford, I do here promise to give thee.

Apollyon's flattery

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 a while to give him the slip, and return again to me. Do thou so too, and all shall be well. 5

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. 10

CHR. What I promised thee was in my nonage; and, besides, I count 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; and, therefore, leave off to persuade me further. I am his servant, and I will follow him. 15 20

APOL. Consider, again, when thou art in cool 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 their 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. 25 30

Apollyon undervalues Christ's service

Apollyon pretends to be merciful

Apollyon pleads the grievous ends of Christians, to dissuade Christian from persisting in his way

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
 5 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?

10 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,

15 whereas thou shouldest have stayed till thy Prince had taken it off; thou didst sin-

*Apollyon pleads
Christian's infirmities
against him*

fully 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
 20 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 honor is merciful, and ready to forgive; but, besides, these infirmities
 25 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
 30 his person, his laws, and people; I am come out on purpose to withstand thee.

*Apollyon in a rage
falls upon Christian*

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 further; here will I spill thy soul.

And with that he threw a flaming dart at his breast; 5 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 it was time to bestir him: and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding 10 all that Christian could do to avoid it, Apollyon wounded

*Christian wounded
in his understand-
ing, faith, and
conversation*

him in his head, his hand, and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and

Christian again took courage, and resisted as manfully 15 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, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to 20 gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his

*Apollyon casteth
down to the ground
the Christian*

hand. Then said Apollyon, I am sure of thee now. And with that he had almost pressed him to death, so that 25 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 stretched out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy: when I fall I 30 shall arise"; and with that gave him a deadly thrust, which

*Christian's victory
over Apollyon*

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." And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian for a season saw him no more.

5 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
10 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.

A brief relation of the combat by the spectator

15 So when the battle was over, Christian said, I will here give thanks to him that delivered me out of the mouth of the lion, to him that did help me against Apollyon. And so he did, saying—

Christian gives God thanks for deliverance

20 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,
25 By dint of sword, did quickly make him fly.
Therefore to him let me give lasting praise,
And thank 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
30 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,

Christian goes on his journey with his sword drawn in his hand

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.

Now, at the end of this valley was another, called the *The Valley of the Shadow of Death* 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, 10 a land that no man" (but a Christian) "passed through, and where no man dwelt."

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 15 on 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; to whom Christian spake as follows:—

CHR. Whither are you going? 20

MEN. They said, Back! back! and we would have you to do so too, if either life or peace is prized by you.

CHR. Why, what's 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 25 we were almost past coming back; for had we gone a little further, 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; but that, by good hap, we looked before us, 30 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 under unutterable misery, who were sat down in affliction and irons; and over that Valley hang 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.

CHR. Then, said Christian, I perceive not yet, by what you have said, but that this is my way to the desired
10 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.

15 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 a very dangerous quag, into
20 which, if even a good man falls, he can find no bottom for 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.

The pathway was here also exceeding narrow, and
25 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
30 went on, and I heard him here sigh bitterly; for, besides the dangers mentioned above, the pathway was here so dark, that oftentimes, 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. So he cried in my hearing, "O Lord, I beseech thee, deliver my soul!" Thus he went on a great while, yet still the flames would be reaching towards 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 half way 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 further.

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 stepped up softly to

Christian put to a stand, but for a while

Christian made believe that he spake blasphemies, when it was Satan that suggested them into his mind

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
 5 now blaspheme him that he loved so much before. Yet, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, nor to know from whence these blasphemies came.

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

Then he was glad, and that for these reasons:

15 *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, thought he, with me? though, by reason of the impediment that
 20 attends this place, I cannot perceive it.

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
 25 and by the day broke. Then said Christian, He hath turned the shadow of death into
*Christian glad at
 break of day*
 the morning.

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what
 30 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 led 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 discovereth deep things out of darkness, and bringeth out to light the shadow of death."

Now was Christian much affected with his deliverance 5
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. And about this time the sun was rising, and this was another mercy to Christian; for you 10
must note, that though the first part of the Valley of the

*The second part of
this valley very
dangerous*

Shadow of Death was dangerous, yet this second part 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, 15
the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings 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, 20
as I said just now, the sun was rising. Then, said he, His candle shineth upon my head, and by his light I walk through darkness. Then sang Christian—

O world of wonders! (I can say no less)
That I should be preserved in that distress 25
That I have met with here! O 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 30
My path about, that worthless, silly I
Might have been catched, entangled, and cast down;
But since I live, let JESUS wear the crown.

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might 35

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! Soho! Stay, and I will be your companion! At that, Faithful
 5 looked behind him; to whom Christian cried again, Stay, stay, till I come up to you. 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
 10 Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten 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.

15 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 honored 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
 25 of me, wherefore I was forced to come thus 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
 30 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 neighbors talk so?

FAITH. Yes, it was for a while in everybody's mouth.

Christian overtakes Faithful

Christian's fall makes Faithful and he go lovingly together

Their talk about the country from whence they came

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 still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

CHR. Did you hear no talk of neighbor Pliable? 10

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. 15

CHR. And what said the neighbors 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 20
How Pliable was accounted of, when he got home 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 turn-coat! he was not true to his profession. I think God has stirred 25 up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.

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 30 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 happened to him according to the true prov-

erb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire.” *The dog and the sow*

5 FAITH. These are my fears of him too; but who can hinder that which will be?

CHR. Well, neighbor 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
10 some things, or else it may be writ for a wonder.

FAITH. I escaped the Slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose
Faithful assaulted by Wanton
name was Wanton, that had like to have done me a mis-
15 chief.

CHR. 'Twas 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. But what did she do to you?

20 FAITH. You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

CHR. Nay, she did not promise you the content of good
25 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.

30 FAITH. Nay, I know not whether I did wholly escape her or no.

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 said, “Her steps take

hold on hell." So I shut mine eyes, because I would not be bewitched with her looks. 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 am 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. 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 if he had any children. He said that he had but three daughters: the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, 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, "Oh, wretched man!" So I went on my way up the hill.

Now when I had got about half way up, I looked behind and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle 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 bid him forbear.

CHR. Who was that that bid 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 spareth none, neither knoweth he how to show mercy to those that transgress his law.

*The temper of
Moses*

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 the 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 again with him; his reason was, for that the valley was altogether without honor. 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.

*Faithful assaulted
by Discontent*

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

*Faithful's answer
to Discontent*

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 honor is humility, and a haughty spirit before a fall. Therefore, said I, I had rather go through this valley to the honor that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.

CHR. Met you with nothing else in that valley?

10 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 others would *He is assaulted with Shame* be said nay, after a little argumentation, and somewhat else; but this bold-faced Shame would never have done.

15 CHR. Why, what did he say to you?

FAITH. What? Why, he objected against religion itself: he said 'twas 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
20 and ways, so as to tie up himself from that hectoring 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; nor any of them neither, before they
25 were persuaded to be fools, and to be of a voluntary fondness, to venture the loss of all, for nobody 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 ignorance and want of under-
30 standing in all natural science. 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 neighbor

forgiveness for petty faults, or to make restitution where I have 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. 5
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 10 me quite off. But at last I began to consider, that "that which is highly esteemed among men, is had in abomination with God." And I thought again, this Shame tells me what men are; but it tells nothing what God or the Word of God is. And I thought, moreover, that at the day of 15 doom, we shall not be doomed to death or life according to the hectoring 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 20 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 loveth Christ is richer than the greatest man in the world that hates him; *Shame*, depart, thou art an enemy to my salvation! Shall 25 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? But, indeed, this Shame was a bold villain; I could scarce shake him out of my company; yea, he 30 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 it 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—

5 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 sometime else, we by them may
 Be taken, overcome, and cast away.
 10 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
 15 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 promoteth the fool
 20 and none else. "The wise shall inherit glory," said Solomon; "but shame shall be the promotion of fools."

FAITH. I think we must cry to Him, for help against Shame, who would have us to be valiant for the truth upon the earth.

25 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.

30 CHR. 'Twas 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 into 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 broke, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance beside them; for in this place there was room enough for them all to walk. He was a tall man, and something 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?

TALK. I am going to the same place.

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

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

FAITH. Come on, then, and let us go together, and let us spend our time in discourse of things that are profitable.

TALK. To talk of things that are good, to me is very acceptable, with you or with any other; 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 sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant (that is, if a man hath any delight in things that are wonderful)? For instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

FAITH. That is true; but to be profited by such things in our talk should be our chief 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, &c. Besides, by this a man may learn, by talk, 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 refuse 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 why so few understand the need of faith, and the necessity of a work of grace in their soul, in order to 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 attaineth 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.

O brave Talkative
 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.

Faithful beguiled by Talkative
 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.

CHRISTIAN makes a discovery of Talkative, telling Faithful who he was
 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 dwelleth in our town. I wonder that you should be a stranger to him, only I consider that our town is large.

FAITH. Whose son is he? And whereabout does 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 who 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 (although 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 talketh 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." He talketh 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 what I say of him is the truth. His house is as empty of religion as the white of an egg is of savor. 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; it can hardly have a good word in all that end of the town

Talkative talks, but does not

His house is empty of religion

He is a stain to religion

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 it is 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 commendations before others. For my part, I am of opinion, that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

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

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

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

CHR. They are two things, indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also. *The carcass of religion* 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." This Talkative is not aware of; he thinks that hearing and saying will make a good Christian, and thus he deceiveth 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. 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 describeth the beast that is clean. *Faithful convinced of the badness of Talkative* He is such a one that parteth the hoof and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

CHR. You have spoken, for aught I know, the true

gospel sense of those texts. And I will add another thing: Paul calleth 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. 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 if it were the tongue of an angel.

FAITH. Well, I was not so fond of his company at first, but I am 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, it is 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 causeth there a great outcry against sin. Secondly—

Talkative like to things that sound without life

Talkative's false discovery of a work of grace

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 5 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 *To cry out against sin, no sign of grace* by virtue of a godly antipathy against it.

I have heard many cry out against sin in the pulpit, who 10 yet can abide it well enough in the heart, 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. Some cry out against sin, even as the mother cries 15 out against her child in her lap, when she calleth 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 20 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 *Great knowledge no sign of grace* knowledge, may be obtained in the mys- 25 teries of the gospel, and yet no work of grace in the soul.

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 addeth, Blessed are ye if ye do them. 30 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 knoweth his master's will, and doeth 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 pleaseth talkers and boasters; but *to do* is that which pleaseth God. Not that the heart can be good without knowledge; *Knowledge and knowledge* for without that, the heart is naught. There is, therefore, knowledge and knowledge: knowledge that resteth 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." *True knowledge attended with endeavors* 10

TALK. You lie at the catch again; this is not for edification. 15

FAITH. Well, if you please, propound another sign how this work of grace discovereth 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? 20

TALK. You may use your liberty.

FAITH. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by. *One good sign of grace* 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 findeth not mercy at God's hand, by faith in Jesus Christ. This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Savior of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him; to which hungerings, &c., the promise is made. Now, according to the strength or weakness of his 'faith in his Savior, 25 30

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 discovereth itself thus unto him, yet it is but seldom that he is able to conclude that
 5 this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter. Therefore, in him that hath this work, there is required a very sound judgment before he can, with steadiness, conclude that this is a work of grace.

10 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,
 15 in the general, teacheth 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
 20 Word. And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught 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;
 25 let me, therefore, have your second question.

FAITH. It is this: Do you experience this first part of this description of it? and doth your life and conversation testify the same? or standeth
Another good sign of grace
 your religion in word or in tongue, and not in deed and
 30 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 neighbors, 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 5
Talkative not pleased with Faithful's question 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 10
 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, 15
The reasons why Faithful put to him that question 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 20
Faithful's plain dealing with Talkative fareth the worse for your ungodly conversation; that some have already 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 25
 lying, and vain-company keeping, &c., 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 are you a shame to all professors.

TALK. Since you are ready to take up reports and to 30
Talkative flings away from Faithful judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; and so adieu.

CHR. Then came up Christian, and said to his brother,

I told you how it would happen: your words and his lusts could not agree; he had rather leave your company than reform his life. But he is gone, as I said; let him go, the loss is no man's but his own. *A good riddance*

5 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."

10 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 perisheth.

CHR. You did well to talk so plainly to him as you did. There is but little of this faithful dealing with men
15 now-a-days, and that makes religion to stink so 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 puzzle the
20 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—

25 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 wane he goes.
30 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.

Now, when they were got almost quite out of this wilderness, Faithful chanced to cast 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, 5
 and my good friend too, said Faithful, for it was he that *Evangelist overtakes them again* set me the way to the gate. Now was Evangelist come up to them, and thus saluted them:

EVAN. Peace be with you, dearly beloved; and peace 10
 be to your helpers.

CHR. Welcome, welcome, my good Evangelist; the *They are glad at the sight of him* sight of thy countenance brings to my remembrance thy ancient kindness and unwearied laboring for my eternal good. 15

FAITH. And a thousand times welcome, said good Faithful. Thy company, O sweet Evangelist, how desirable it is to us poor pilgrims!

EVAN. Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? What 20
 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. 25

EVAN. Right glad am I, said Evangelist, not that you *His exhortation to them* have 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. 30

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 season ye shall reap, if ye 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 gun-shot 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.

CHR. 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 Eyangelist 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

They do thank him for his exhortation

He predicteth what troubles they shall meet with in Vanity Fair, and encourageth them to steadfastness

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 5

*He whose lot it will
be there to suffer,
will have the better
of his brother*

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 10 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 15 well-doing, as unto a faithful Creator.

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 20 the year long; it beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity; and also because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, all that cometh is vanity. 25

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 30 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 all sorts of vanity,

*The antiquity of
this fair*

and that it should last all the year long. Therefore at this fair are all such merchandise sold, as houses, lands, trades, places, honors, preferments, titles, countries, kingdoms, lusts, pleasures, and

*The merchandise
of this fair*

5 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 seen juggling, cheats, games, plays, fools, apes, knaves, 10 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 color.

And as in other fairs of less moment, there are the several 15 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

20 Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold,

*The streets of this
fair*

Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that will go to the City, and yet not go through this town, 25 must needs go out of the world. The Prince of princes himself, when here, went through

*Christ went through
this fair*

this town to his own country, and that upon a fair day too. Yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; 30 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 honor, 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 the 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. 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 bedlams, and some they are outlandish men.

Secondly, And as they wondered at their apparel, so they did likewise at their speech; for they 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.

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.

One chanced mockingly, beholding the carriages of the

men, to say unto them, What will ye buy? But they, looking gravely upon him, answered, We buy the truth. At that there was an occa-

Fourth cause of the hubbub

sion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them.

They are mocked

At last things came to a hubbub and great stir in the fair, insomuch that all order was confounded.

The fair in a hubbub

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

They are examined

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

They tell who they are, and whence they came

country, which was the heavenly Je-

rusalem; and that they had given no 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 ap-

pointed to examine them did not believe them to be any other than bedlams and

They are not believed

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

They are put in the cage

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

Their behavior in the cage

The men of the fair do fall out among themselves about these two men

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 than were the men they had abused. Thus, after diverse 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.

They are made the authors of this disturbance

Then were these two poor men brought before the examiners again, and there charged with the late hubbub that had been made.

They are led up and down the fair in chains, for a terror to others

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 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

Some of the men of the fair won to them

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 greater rage, insomuch that they concluded the death

of these two men. Wherefore they threatened, that neither 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.

Their adversaries resolve to kill them

5 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
10 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
15 themselves to the all-wise disposal of Him that ruleth all things, with much content, they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought
20 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 Hate-good. Their indictment was one and the same in substance, though
25 somewhat varying in form, the contents whereof were this:—

They are again put into the cage, and after brought to trial

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
30 to their own most dangerous opinions, in contempt of the law of their prince.

Their indictment

Then Faithful began to answer, that he had only set himself against that which hath set itself
against Him that is higher than the highest.

Faithful's answer for himself

And, said he, as for disturbance, I make none, being my-

self 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.

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 honorable bench that he is——

JUDGE. Hold! Give him his oath. (So they swore him.) Then he said—

ENVY. My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our country. He neither regardeth 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 to 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 despatch him, I will enlarge my testimony against him. So he was bid to stand by.

Then they called Superstition, and bid 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.

SUPER. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him. However, this I know, *Superstition follows* 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 nought, 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.

PICK. 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 spoke; *Pickthank's testimony* for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honorable friends, whose names are the Lord Old Man, *Sins are all lords, and great ones* the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, 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 noblemen 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 vilifying 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 runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee? 5

FAITH. May I speak a few words in my own defence?

JUDGE. Sirrah! Sirrah! thou deservest to live no longer, 10 but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

FAITH. 1. I say, then, in answer to what Mr. Envy hath spoken, I never said aught but this, 15
Faithful's defence of himself 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. 20

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 25 of God that is not agreeable to Divine revelation, cannot be done but by a human faith, which faith will not be profitable 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 30 prince of this town, with all the rabblement, 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 *The Judge's speech to the jury* of the jury, you see this man about whom so great an uproar hath been made in this town. You
 5 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 in our law.

10 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
 15 Great, another of his servants, that whosoever would not fall down and worship his golden image, should be thrown into a fiery furnace. There was also an Act made in the days of Darius, that whoso, for some time, called upon any god but him, should be cast into the lions' den. Now
 20 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 a supposi-
 25 tion, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, he deserveth to die the death.

Then went the jury out, whose names were, Mr. Blind-
 30 man, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-*The jury, and their names* mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one 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. Ay, 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 riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us despatch 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.

Every one's private verdict

They conclude to bring him in guilty of death

The cruel death of Faithful

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.

A chariot and horses wait to take away Faithful

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 despatched 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—

Christian is still alive

Well, Faithful, thou hast faithfully professed
 Unto thy Lord; with whom thou shalt be blest,
 When faithless ones, with all their vain delights,
 Are crying out under their hellish plights:
 10 Sing, Faithful, sing, and let thy name survive;
 For, though they killed thee, thou art yet alive.

The song that Christian made to Faithful after his death

Now I saw in my dream, that Christian went not forth alone, for there was one whose name was Hopeful (being made so by the beholding of Christian and Faithful in their words and behavior, 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.

Christian has another companion

There are more of the men of the Fair will follow

So I saw that quickly after they were got out of the Fair, they overtook one that was going before them, whose name was By-ends: so they said to him, What countryman, Sir? and how far go you this way? He told them that he came from the town of Fair-speech, and he was going to the Celestial City, but told them not his name.

They overtake By-ends

From Fair-speech! said Christian. Is there any good that lives there?

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
By-ends loath to tell you be going this way, I shall be glad of your
his name company; if not, I must be content.

CHR. This town of Fair-speech, said Christian, I have
 heard of; and, as I remember, they say, it is a wealthy place. 5

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, 10
 my Lord Turn-about, my Lord Time-server, my Lord
 Fair-speech (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. 15
 And to tell you the truth, I am become a gentleman of
 good quality, yet my great-grandfather was but a water-
 man, looking one way and rowing another, and I got most
 of my estate by the same occupation.

CHR. Are you a married man? 20

BY-ENDS. Yes, and my wife is a very virtuous woman,
 the daughter of a virtuous woman. She
The wife and kin- was my Lady Feigning's daughter; therefore
dred of By-ends she came of a very honorable family, and is arrived to
 such a pitch of breeding, that she knows how to carry it to 25
 all, even to prince and peasant. It is true we somewhat

differ in religion from those of the stricter
Where By-ends dif- sort, yet but in two small points: first, we
fers from others in never strive against wind and tide; secondly,
religion we are always most zealous when religion goes in his silver 30
 slippers; we love much to walk with him in the street,
 if the sun shines, and the people applaud him.

Then Christian stepped a little aside to his fellow,
 Hopeful, saying, It runs in my mind that this is one By-

ends of Fair-speech; and if it be he, we have as very a knave in our company, as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him
 5 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 Fair-speech?

BY-ENDS. This is not my name, but indeed it is a nick-
 10 name 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?

15 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
How By-ends got his name
 in my judgment with the present way of the times, whatever it was, and my chance was to get thereby. But if
 20 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 heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we
 25 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.
He desires to keep company with Christian

CHR. If you will go with us, you must go
 30 against the 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 walketh 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 further, unless you will do in what I propound as we.

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

By-ends and Christian part 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 *congee*; and they also gave him a compliment. The men's names were Mr.

He has new companions 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. Gripe-man, 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, cozenage, 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' character of the pilgrims BY-ENDS. They are a couple of far countrymen, that, after 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 let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

SAVE-ALL. That is 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 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 what, 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; it is best to make hay when the sun shines; you see how the bee lieth 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 5 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 needs no more words about it.

MR. MONEY-LOVE. No, there needs no more words about this matter, indeed; for he that believes neither 10 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 15 that are bad, give me leave to propound unto you this question:—

Suppose a man, a minister, or a tradesman, &c., should have an advantage lie before him, to get the good blessings of his life, yet so as that he can by no means come by 20 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 these means to attain his end, and yet be a right honest man?

MR. MONEY-LOVE. I see the bottom of your question; 25 and, with these gentlemen's good leave, I will endeavor 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; 30 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, &c., 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 deserting, to serve them, some of his principles, this argueth—(1) That he is of a self-denying temper; (2) Of a sweet and winning deportment; and so (3) 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 has 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 an 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 reli-

gious, 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-end's question, was highly applauded by them all; wherefore 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 jointly 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 it 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 in the sixth of John), 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 was no way 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 daughter 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.

2. The hypocritical Pharisees were also of this religion; long prayers were their pretence, but to get widows' houses was their intent; and greater damnation was from God their judgment.

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.

5. Neither will it out of my mind, but that that 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, therefore, affirmatively, as I perceive you have done, and to accept of, 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 Hope-

ful 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?

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

The ease that pilgrims have is but little in this life

Lucre Hill a dangerous hill

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.

Demas at the Hill Lucre. He calls to Christian and Hopeful to come to him

CHR. What thing 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 pains you may richly provide for yourselves.

Hopeful tempted to go, but Christian holds him back

HOPE. Then said Hopeful, Let us go 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 hindereth them in their pilgrimage. Then Christian

called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage?

DEMAs. Not very dangerous, except to those that are careless (but withal, he blushed as he spake).

5 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.

10 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,
 15 thou art an enemy to the right ways of the Lord of this way, and hast been already con- *Christian roundeth up Demas*
 demned for thine own turning aside, by one of his Majesty's judges; and why seekest thou to bring us into the like condemnation? Besides, if we all turn aside, our
 20 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 him-
 25 self 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.

30 CHR. I know you; Gehazi was your great-grandfather, and Judas your father; and you have trod in 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

do him word of this thy behavior. 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 goes over to Demas

By-ends and silver Demas both agree:
One calls, the other runs, that he may be
A sharer in his lucre; so these do
Take up in this world, and no further go.

15

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 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. Which sudden and amazing sight gave them occasion of this discourse,

They see a strange monument

20

30

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
5 to do, my brother, we had, for aught I know, been made 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
10 was the difference betwixt her sin and mine? She only looked back; and I had a desire to go 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
15 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
20 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.
25 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
30 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 argueth 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, because they were sinners before the Lord, that is, in his eyesight, and notwithstanding the kindnesses 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 ministereth occasion to us to thank God, to fear before him, and always to remember Lot's wife.

I saw, then, that they went on their way to a pleasant river; which David the king called "the river of God," but John, "the river of the water of life." 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 for all manner of fruit; and the leaves they eat 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 beautified with lilies, and it was green all the year long. In this

A river

*Trees by the river.
The fruit and leaves
of the trees*

meadow they lay down, and slept; for here they might lie down safely. 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—

A meadow in which they lie down to sleep

Behold ye how these crystal streams do glide,
 To comfort pilgrims by the highway side;
 The meadows green, beside 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.

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. Wherefore, still as they went on, they wished for 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 lieth along by our wayside, let's 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.

By-path Meadow

One temptation does make way for another

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 gone 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, 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 very dreadful manner; and the water rose again.

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 on't at the very first, and therefore

gave you that gentle caution. I would have spoken plainer, but you are older than I.

CHR. Good brother, be not offended; I am sorry I have brought thee out of the way, and that
 5 I have put thee into such imminent danger; *Christian's repentance for leading of his brother out of the way*
 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.

10 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
 15 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
 20 voice of one saying, "Set thine heart toward the highway, even the way which thou wentest; turn again." 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,
 25 when we are in, than going in when we are out). Yet they adventured to go back, *They are in danger of drowning as they 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.

30 Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there until the day-break; 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 now were sleeping. Wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful 5

They sleep in the grounds of Giant Despair

He finds them in his grounds, and carries them to Doubting Castle

asleep in his grounds. Then, with a grim and surly voice, he bid 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. 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, there- 15

The grievousness of their imprisonment

fore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men. Here, then, they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, 20 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 'twas through his unadvised counsel that they were brought into this distress. 25

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 30 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 getteth 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 never gave him a word of distaste. Then
 5 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.
 10 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 they were yet alive, did advise him to counsel them to make away themselves. So when morning was come, he goes to
 15 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,
 20 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
 25 himself, but that he fell into one of his fits (for he sometimes, in sunshiny 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
 30 between themselves, whether 'twas best to take his counsel or no; 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,

*On Thursday,
Giant Despair beats
his prisoners*

*On Friday, Giant
Despair counsels
them to kill
themselves*

*The Giant some-
times has fits*

Christian crushed

or to die out of hand. My soul chooseth strangling rather than life, 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 5
Hopeful comforts than thus for ever to abide; but yet, let us
him 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, 10
 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," &c. And let 15
 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 that made the world may cause that Giant Despair may die? or that, 20
 at some time or other, he may forget to lock us in? or that 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 25
 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 a while. 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 30
 his brother; so they continued together (in the dark) that day, in their sad and doleful condition.

Well, towards evening, the Giant goes 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
 5 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
 10 best to take it or no. Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth:—

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
 20 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
 25 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. Where-
 30 fore 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,

*Christian still
dejected*

*Hopeful comforts
him again, by call-
ing former things
to remembrance*

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 themselves. Then said she, Take them into the castle-yard tomorrow, and show them the bones and skulls of those that thou hast already despatched, 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. 5

So when the morning was come, the Giant goes to them again, and takes them into the castle-yard, and shows 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 you. Go, get you down to your den again; and with that 15

On Saturday, the Giant threatened that shortly he would pull them in pieces

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 their discourse of their prisoners; and withal the old Giant wondered, that he could neither by his blows nor his 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. 25
And sayest thou so, my dear? said the Giant; I will, therefore, search them in the morning.

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day. 30

Now a little before it was day, good Christian, as one half amazed, brake 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.

A key in Christian's bosom, called Promise, opens any lock in Doubting Castle

Then said Hopeful, That is 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
 10 the outward door that leads 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 damnable hard, yet the key did open it. Then they burst open the gate to make their escape with speed; but
 15 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, and so were
 20 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
 25 erect there a pillar, and to engrave upon the side thereof this sentence—Over this stile is the way to Doubting Castle, which
 30 is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy the holy pilgrims. Many, therefore, that followed after, read what was written, and escaped the danger. This done, they sang as follows:—

A pillar erected by Christian and his fellow

Out of the way we went, and then we found
 What 'twas 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.

They went then till they came to the Delectable Moun- 5
 tains, which mountains belong to the Lord
The Delectable of that hill of which we have spoken before;
Mountains 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 10
 eat of the vineyards. Now there were on
They are refreshed the tops of these mountains shepherds feed-
in the mountains ing 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 15
 stand to talk with any by the way), they asked, Whose
Talk with the Delectable Mountains are these? And
Shepherds whose be the sheep that feed upon them?

SHEP. These mountains are Immanuel's Land, and
 they are within sight of his city; and the sheep also are 20
 his, and he laid down his life for them.

CHR. Is this the way to the Celestial City?

SHEP. You are just in your way.

CHR. How far is it thither?

SHEP. Too far for any but those that shall get thither 25
 indeed.

CHR. Is the way safe or dangerous?

SHEP. Safe for those for whom it is to be safe; "but
 the transgressors shall fall therein."

CHR. Is there, in this place, any relief for pilgrims that 30
 are weary and faint in the way?

SHEP. The Lord of these mountains hath given us a
 charge not to be "forgetful to entertain strangers"; there-
 fore the good of the place is 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 faces on these mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome
 10 to the Delectable Mountains. *The Shepherds welcome them*

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took
 them by the hand, and had them to their
 15 tents, and made them partake of that which was ready at present. They said, moreover, We would that ye 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; so they went to their rest that night, because it
 20 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 a while, having a pleasant prospect on every side.

25 Then said the Shepherds one to another, Shall we show these pilgrims some wonders? *They are shown 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 bid them
 30 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? They answered, Yea. 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, 5 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, 10
Mount Caution and bid 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 15 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 of this way? They answered, Yes. Then 20 said the Shepherds, From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair, and these, 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 25 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 been a while kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them 30 to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding, shall remain in the congregation of the dead." Then Christian and Hopeful looked upon

one 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 bid 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.

10 Then said Christian, What means this? The Shepherds told them, This is a by-way to hell, a way that hypocrites go in at; namely, such as sell *A by-way to hell* their birthright, with Esau; such as sell their master, with Judas; such as blaspheme the gospel, with Alexander; and

15 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 every one, a show of pilgrimage, as we have now; had they not?

SHEP. Yes, and held it a long time too.

20 HOPE. How far might they go on in pilgrimage in their day, since they notwithstanding were thus miserably cast away?

SHEP. Some further, and some not so far, as these mountains.

25 Then said the pilgrims one to another, We have need to cry to the Strong for strength.

SHEP. Ay, and you will have need to use it, when you have it, too.

By this time the pilgrims had a desire to go forward, 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 perspec-

The Shepherds' perspective glass

tive 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 shown 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.

15

When they were about to depart, one of the Shepherds gave them a note of the way. Another of them bid them beware of the Flatterer. The third bid them take heed that they sleep not upon the Enchanted Ground. And the fourth bid them God-speed. So I woke from my dream.

And I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now, a little below these mountains, on the left hand, lieth 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 parts he came, and whither he was going.

*The country of
Conceit, out of
which came
Ignorance*

IGNOR. Sir, I was born in the country that lieth off there a little on the left hand, and I am going to the Celestial City.

Christian and Ignorance have some talk

CHR. But how do you think to get in at the gate? for you may find some difficulty there.

IGNOR. As other good people do, said he.

CHR. But what have you to show at that gate, that
5 may cause that the gate should be opened to you?

IGNOR. I know my Lord's will, and I have been a good
liver; I pay every man his own; I pray, fast, *The ground of Ig-*
pay tithes, and give alms, and have left my *norance's hope*
country for whither I am going.

10 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
15 shall come, thou wilt have laid to thy charge that thou art
a thief and a robber, instead of getting admittance into
the city.

IGNOR. 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
20 mine. I hope all will be well. And as for *He saith to every*
the gate that you talk of, all the world knows that that
one that he is a fool
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 no, since
25 we have, as you see, a fine, pleasant green lane, that comes
down from our country, the next way into the way.

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." And said, moreover,
30 "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."
What, shall we talk further with him, or *How to carry it to a*
out-go him at present, and so leave him to *fool*
think of what he hath heard already, and then stop again

for him afterwards, and see if by degrees we can do any good to 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 to him all 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 him back to the door that they saw on the side of the hill. 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

The destruction of one Turn-away thought it might be one Turn-away, 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 once past, Hopeful looked after him, and espied on his back a paper with this inscription, "Wanton professor and damnable apostate." Then

Christian telleth his companion a story of Little-faith 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

Broad-way Gate this: At the entering in at this passage, there comes down from Broad-way Gate, a lane called Dead Man'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-
 5 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 awake from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid
 10 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
 15 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
 20 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 on the road, and fearing lest it should be one Great-grace, that dwells in the city of Good-confidence, they betook themselves to
 25 their heels, and left this good man to shift for himself; who 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
 30 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

*Little-faith robbed
 by Faint-heart,
 Mistrust, and Guilt*

*They got away his
 silver, and knocked
 him down*

him to his journey's end. 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. 5

Little-faith forced to beg to his journey's end

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. 'Tis 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 'twas more by good Providence than by his endeavor, that they missed of that good thing. 15

He kept not his best things by his own cunning

HOPE. But it must needs 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 the taking away his money. Indeed, he forgot it a great part of the rest of his 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. 25

He is pitied by both

HOPE. Alas! poor man. This could not but be a great grief to him.

CHR. Grief! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed, and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints; telling 30

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 his life.

5 HOPE. But it is a wonder that his necessity 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, 10 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 15 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 villany of ten thousand thieves.

Christian snubbeth his fellow for unadvised speaking

HOPE. Why art thou so tart, my brother? Esau sold 20 his birthright, and that for a mess of pottage, and that birthright was his greatest jewel; and if he, why might not Little-faith do so too?

CHR. Esau did sell his birthright indeed, and so do 25 many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff 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 30 belly was not so; Esau's want lay in his fleshly appetite, Little-faith's did not so.

A discourse about Esau and Little-faith

Esau was ruled by his lusts

Besides, Esau could see no further than to the fulfilling of his lusts; "Behold I am at the point to die (said he), and what profit shall 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 never had
faith*

Esau had faith, no, not so much as a little; 5
therefore no marvel if, where the flesh only

bears sway (as it will in that 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 occasions cannot be turned away. 10

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

*Little-faith could
not live upon
Esau's pottage*

upon things that were spiritual, and above. 15
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 turtle-dove to live upon the carrion like the crow? 20

*A comparison be-
tween the turtle-dove
and 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. 25

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 untrodden paths, with the shell upon their heads; but 30
pass by that, and consider that 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.

Hopeful swaggers

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.

No great heart for God, where there is but little faith

We have more courage when out, than when in the conflict

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. 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 armor proof. Ay, 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.

Christian tells his own experience in this case

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 be-

The King's champion

twixt 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 5 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 might have had his hands full; 10 for I must tell you, that though Great-grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do 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. 15 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 20 even of life." How did these sturdy rogues and their fellows make David groan, mourn, and roar? Yea, Heman, and Hezekiah, too, though champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed 25 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 30 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 layeth at him cannot hold the spear, the dart, nor the haber-

geon: he esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; sling stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear." What can a
 5 man do in this case? It is 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 *The excellent mettle that is in Job's horse*
 10 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
 15 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."

But for such footmen as thee and I are, let us never
 20 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
 25 would swagger, ay, 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 so foiled, and run down by these villains, as he?

When, therefore, we hear that such robberies are done
 30 on the King's highway, two things become us to do: 1. 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, taking the shield of faith, where-with ye shall be able to quench all the fiery darts of the wicked."

2. It is good, also, that we desire of the King a con-
It is good to have a voy, yea, that he will go with us himself. 5
convoy 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. Oh, my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves 10 against us? But, without him, the proud helpers fall under the slain.

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 15 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 have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian— 20

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.

So they went on, and Ignorance followed. They went 25 then till they came at a place where they saw a way put
A way, and a way 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 30 stood still to consider. And as they were thinking about
The flatterer finds the way, behold a man, black of flesh, but
them covered with a very light robe, came to them, and asked them why they stood there. They an-

swered 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
 5 road, which by degrees turned, and turned them so from the city that they desired to go to, that, in 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
 10 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.

15 CHR. Then said Christian to his fellow, Now do I see myself in 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 flattereth his neighbor, spreadeth a net for his
 20 feet."

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
 25 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." Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them with a whip of small cord
 30 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

Christian and his fellow deluded

They are taken in a net

They bewail their condition

A Shining One comes to them with a whip in his hand

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. 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,

*They are examined,
and convicted of
forgetfulness*

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.

*Deceivers fine
spoken*

Then I saw in my dream, that he commanded them to lie down; which, when they did, he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them he said, "As many as I love, I rebuke and chasten;" be zealous, therefore, and repent. This done, he bid 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—

*They are whipped,
and sent on their
way*

Come hither, you that walk along the way;
See how the pilgrims fare that go astray!
They catchèd 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.

30

Now, after a while, 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 towards 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 Mount Zion.

10 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 you are like to have nothing but your travel for your pains.

CHR. Why, man, do you think we shall not be received?

ATHEIST. Received! There is no such place as you dream of in all this world.

20 CHR. But there is in the world to come.

ATHEIST. 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 this twenty years; but find no more of it than I did the first day I set out.

CHR. We have both heard and believe that there is such a place to be found.

ATHEIST. 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 further 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.

*Christian proveth
his brother*

CHR. Then said Christian to Hopeful his companion, 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

*Hopeful's gracious
answer*

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

*A remembrance of
former chastise-
ments ia a help
against present
temptations*

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 causeth 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."

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

*A fruit of an honest
heart*

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."

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.

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull

*They are come to the
Enchanted Ground*

*Hopeful begins to be
drowsy*

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 *Christian keeps him awake*
 sleeping, we never awake more.

HOPE. Why, my brother? Sleep is sweet to the laboring man; we may be refreshed if we take a nap.

5 CHR. Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; "Therefore let us not sleep, as do others, but let us watch and be sober."

HOPE. I acknowledge myself in a fault; and had I
 10 been here alone, I had by sleeping run the danger of death. I see it is true that the *He is thankful*
 wise man saith, "Two are better than one." Hitherto hath thy company been my mercy, and thou shalt have a good reward for thy labor.

15 CHR. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse. *To prevent drowsiness they fall to good discourse*

HOPE. With all my heart, said the other. *Good discourse prevents drowsiness*

20 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:

25 Yea, let them learn of them, in any wise, *The dreamers' note*
 Thus to keep ope their drowsy slumb'ring eyes.
 Saints' 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
 30 a question. How came you to think at first of doing what you do now?

HOPE. Do you mean, how came I at first to look after the good of my soul? *They begin at the beginning of their conversion*

CHR. Yes, that is my meaning.

HOPE. I continued a great while in the delight of those things which were seen and sold at our fair; things which, I believe now, would have, had I continued in them, still drowned me in perdition and destruction.

CHR. What things are they?

HOPE. All the treasures and riches of the world. Also
Hopeful's life before conversion 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 "cometh the wrath of God upon the children of disobedience."

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 endeavored, 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 loath 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

Reasons of his resisting of the light

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.

5 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?

10 HOPE. Many things; as,

1. If I did but meet a good man in the streets; or, *When he had lost his sense of sin, what brought this*

2. If I have heard any read in the Bible; *again*

or,

15 3. If mine head did begin to ache; or,

4. If I were told that some of my neighbors 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;

20 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?

25 HOPE. No, not I, 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?

30 HOPE. I thought I must endeavor to mend my life; for else, thought I, I am sure to be damned. *When he could no longer shake off his guilt by sinful courses, then he endeavors to mend*

CHR. And did you endeavor to mend?

HOPE. Yes; and fled from not only my sins, but sinful

company too; and betook me to religious duties, as prayer, reading, weeping for sin, speaking truth to my neighbors, &c. These things did I, with many others, too much here to relate.

CHR. And did you think yourself well then?

Then he thought himself well

HOPE. Yes, for a while; 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 righteousness are as filthy rags." "By the works of the law shall no flesh be justified."

Reformation at last could not help, and why

When ye shall have done all those things, say, We are unprofitable; 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 it is but a folly to think of heaven by the

His being a debtor by the law troubled him

law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet, if this 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 that 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
 5 that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to hell, though my former life had been faultless.

His espying bad things in his best duties troubled him

10 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
 15 that never had sinned, neither mine own, nor all the righteousness of the world could save me.

This made him break his mind to Faithful, who told him the way to be saved

CHR. And did you think he spake true?

HOPE. Had he told me so when I was pleased and satisfied with mine own amendment, I had called him
 20 fool for his pains; but now, since I see mine 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
 25 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.

At which he started at present

30 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 dwelleth on the right hand of the Most High. 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?

A more particular discovery of the way to be saved

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?

10

HOPE. I made my objections against my believing, for that I thought he was not willing to save me.

He doubts of acceptance

CHR. And what said Faithful to you then?

HOPE. He bid me go to him and see. Then I said it was presumption; but he said, No, for I was invited to come. Then he gave me a book of Jesus, his 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.

He is better instructed

Then I asked him, What I 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. 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. I told him that I knew

He is bid to pray

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 Savior

30

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
5 Jesus Christ. Amen.

CHR. And did you do as you were bidden?

HOPE. Yes; over, and over, and over. *He prays*

CHR. And did the Father reveal his Son to you?

HOPE. Not at the first, nor second, nor third, nor fourth,
10 nor fifth; no, nor at the sixth time neither.

CHR. What did you do then?

HOPE. What? why I could not tell what to do.

CHR. Had you not thoughts of leaving off praying?

HOPE. Yes; an hundred times twice told. *He thought to leave*

15 CHR. And what was the reason you did *off praying*
not?

HOPE. I believed that that was true which had been told me, to wit, that without the righteousness of this Christ, all the world could not
20 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, "Though it tarry, wait for it; because it will surely come, it will not tarry." So I continued praying until the Father showed
25 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 my understanding; and thus it was: One day I was very sad, I think sadder
30 than at any one 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 Christ look down from

heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved."

But I replied, Lord, I am a great, a very great sinner. And he answered, "My grace is sufficient for thee." Then I said, But, Lord, what is believing? And then I 5 saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then 10 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 cometh to me, I will in no wise cast out." Then I said, But how, Lord, must I consider of thee in my 15 coming to thee, that my faith may be placed aright upon thee? Then he said, "Christ Jesus came into the world to save sinners." "He is the end of the law for righteousness to every one that believeth." He died for our sins, and rose again for our justification. "He loved us, and 20 washed us from our sins in his own blood." He is mediator betwixt God and us. "He ever liveth to make intercession for us." 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 25 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 30 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, though he be just, can justly justify the coming sinner. It made
 5 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 my 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 honor
 10 and glory 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.

I saw then in my dream that Hopeful looked back and saw Ignorance, whom they had left behind, coming after.
 15 Look, said he to Christian, how far yonder youngster loitereth behind.

CHR. Ay, ay, I see him; he careth not for our company.

HOPE. But I trow it would not have hurt him, had he kept pace with us hitherto.

20 CHR. That is true; but I warrant you, he thinketh otherwise.

HOPE. That, I think, he doth; but, however, let us tarry for him. So they did.

Then Christian said to him, Come away,
 25 man, why do you stay so behind?

*Young Ignorance
comes up again;
their talk*

IGNOR. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Then said Christian to Hopeful (but softly), Did I not
 30 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?

IGNOR. I hope well; for I am always full of good motions, that come into my mind, to comfort me as I walk.

*Ignorance's hope,
and the ground of it*

CHR. What good motions? pray, tell us.

IGNOR. Why, I think of God and heaven.

CHR. So do the devils and damned souls.

IGNOR. But I think of them and desire them.

CHR. So do many that are never like to come there. "The soul of the sluggard desireth, and hath nothing."

IGNOR. But I think of them, and leave all for them.

CHR. That I doubt; for leaving 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?

IGNOR. My heart tells me so.

CHR. The wise man says, "He that trusts his own heart is a fool."

IGNOR. This is spoken of an evil heart, but mine is a good one.

CHR. But how dost thou prove that?

IGNOR. It comforts me in 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.

IGNOR. 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?

IGNOR. My heart tells me so.

CHR. Ask my fellow if I be a thief! Thy heart tells thee so! Except the Word of God beareth witness in this matter, other testimony is of no value.

IGNOR: But is it not a good heart that hath good

thoughts? and is not that a good life 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.

IGNOR. 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.

IGNOR. What be good thoughts respecting ourselves? *What are good thoughts*

CHR. Such as agree with the Word of God.

IGNOR. When do our thoughts of ourselves agree with the Word of God?

CHR. When we pass the same judgment upon ourselves which the Word passes. To explain myself—the Word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." It saith also, that every imagination of the heart of man is only evil, and that continually. 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 according to the Word of God.

IGNOR. 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 passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when our thoughts of our hearts and ways agree with the judgment which the Word giveth of both, then are both good, because agreeing thereto.

IGNOR. 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. Now, when a man thus thinketh of his ways; I say, when he doth sensibly, and with heart-humiliation, 5 thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.

IGNOR. What are good thoughts concerning God?

CHR. Even as I have said concerning ourselves, when 10 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 15 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 20 his nostrils, and that, therefore, he cannot abide to see us stand before him in any confidence, even in all our best performances.

IGNOR. Do you think that I am such a fool as to think God can see no farther than I? or, that I would come to 25 God in the best of my performances?

CHR. Why, how dost thou think in this matter?

IGNOR. Why, to be short, I think I must believe in Christ for justification.

CHR. How! think thou must believe in Christ, when 30 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 dost, 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?

IGNOR. I believe well enough for all that.

CHR. How dost thou believe?

5 IGNOR. 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, *The faith of Ignorance* that are religious, acceptable to his Father, by virtue of his
10 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.

15 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 maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake,
20 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
25 Christ's righteousness, which righteousness of his is not an act of grace, by which he maketh, 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
30 faith accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

IGNOR. 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.

IGNOR. What! you are a man for revelations! I 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.

IGNOR. 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 layeth hold upon Christ, if it be right, must be wrought by the exceeding greatness of his mighty power; 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
5 be delivered from condemnation.

IGNOR. You go so fast, I cannot keep pace with you. Do you go on before; I must stay a while
behind. *The talk broke up*

Then they said—

10 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 not fear,
15 Good counsel taken well, saves: therefore hear.
But if thou yet shall slight it, thou wilt be
The loser (Ignorance), I'll warrant thee.

Then Christian addressed thus himself to his fellow:—

CHR. Well, come, my good Hopeful, I perceive that
20 thou and I must walk by ourselves again.

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.

25 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?

30 CHR. Indeed the Word saith, He hath blinded their eyes, lest they should see, &c. 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 10
The good use of their beginning to go on pilgrimage.
fear

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."

Right fear HOPE. How will you describe right fear? 15

CHR. True or right fear is discovered by three things:—

1. By its rise; it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation. 20

3. It begetteth and continueth 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 dishonor God, break its peace, grieve the Spirit, or cause the enemy to speak re- 25
 proachfully.

HOPE. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

CHR. Why, art thou weary of this discourse?

HOPE. No, verily, but that I would know where we are. 30

CHR. We have not now above two miles further to go thereon. But let us return to our matter.

Why ignorant persons stifle convictions

Now the ignorant know not that such convictions as 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? *In general*

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. *In particular* 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 those 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.

CHR. Well, we will leave, at this time, our neighbor 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? *Talk about one Temporary*

HOPE. Know him! yes, he dwelt in Graceless, a town about two miles off of Honesty, and he dwelt next door to one Turnback. *Where he dwelt*

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 were due thereto. *He was towardly once*

HOPE. I am of your mind, for, my house not being above three miles from him, he would oftentimes 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 every one that cries, Lord, Lord.

CHR. He told me once that he was resolved to go on pilgrimage, as we go now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me. 5

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. It may be very profitable, but do you begin. 10

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 weareth away, that which provoked them to be religious ceaseth. 15

*Reasons why
towardly ones go
back*

Wherefore they naturally turn to their own course again, even as we see the dog that is sick of what he has 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 troubleth his stomach. But now, when his sickness is over, and so his stomach eased, his desire 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." Thus 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 fears 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 is gone, their desires for heaven and happiness die, and they return to their course again. 20 25 30

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 bringeth a snare." 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, 5 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 10 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. 15 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 20 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 25 therefore they are but like the felon that standeth 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 that he hath any detestation of the offence, as is evident, because, let but this man have his liberty, 30 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.
- How the apostate goes back*
2. Then they cast off by degrees private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.
3. Then they shun the company of lively and warm Christians.
4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.
5. Then they begin to pick holes, as we say, in the coats of some of the godly; and that devilishly, that they may have a seeming color to throw religion (for the sake of some infirmity they have espied 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.
- Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, 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. In this country the sun shineth 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
5 to, also here met them some of the inhabitants thereof; for in this land the Shining *Angels*

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
10 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 their pilgrimage. Here they heard voices from out of the city, loud voices, saying,
15 "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," &c.

Now, as they walked in this land, they had more re-
20 joicing 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
25 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 a while, crying out, because of their pangs, If ye find my beloved, tell him that I am sick of love.

30 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 delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves 5 with the dainties. He also showed them there the King's walks, and the arbors 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 10 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. 15

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 20 purpose. So I saw, that as I went on, there met them two men, in raiment that shone like gold; also their faces shone as the light.

These men asked the pilgrims whence they came; and they told them. They also asked them where they had 25 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 30 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, until 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, *Death* therefore, of this river, the pilgrims were much stunned; 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 *Death is not welcome to nature, though by it we pass out of this world in to glory* 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. The pilgrims then, especially Christian, began to despond in their minds, and looked this way and that, *Angels help us not comfortably through death* 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! Selah. 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 *Christian's conflict at the hour of death* 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 pil-

grimage. But all the words that he spake still tended to discover that he had horror of mind, and heart 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 5 of the sins that he had committed, both since and before he began to be a pilgrim. It was 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 10 his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful also would endeavor to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, 'Tis you, 15 '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, 20 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." These troubles and distresses that you go through in these waters are 25 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 30
*Christian delivered
 from his fears in
 death* muse a while. 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." Then they both took courage, and the enemy was after that as still as a stone, until they were
 5 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, *The angels do wait for them, so soon as they are passed out of this world*
 upon the bank of the river, on the other side, they saw the two shining men again,
 10 who there waited for them; wherefore, being come 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
 15 hill, but the pilgrims went up that hill with ease, because they had these two men to lead them up *They have put off mortality*
 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,
 20 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,
 25 and had such glorious companions to attend them.

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
 30 company of angels, and the spirits of just men made perfect. 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. 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." You are now going to Abraham, to Isaac, and Jacob, and to the prophets—men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts 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. 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." 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 gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also shall you 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 the 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.

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 which are called unto the marriage supper of the Lamb." 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 it were to guard 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 it 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."

Then I saw in my dream, that the Shining Men bid them call at the gate; the which, when they did, some looked from above over the gate, to wit, Enoch, Moses, and Elijah, &c., 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 keepeth the truth, may enter in."

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 that met them with harps and crowns, and gave them to them—the harps to praise withal, and the crowns in token of honor. 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 AND HONOR, AND GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOR EVER AND EVER."

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.

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 that 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 up to 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 eat 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

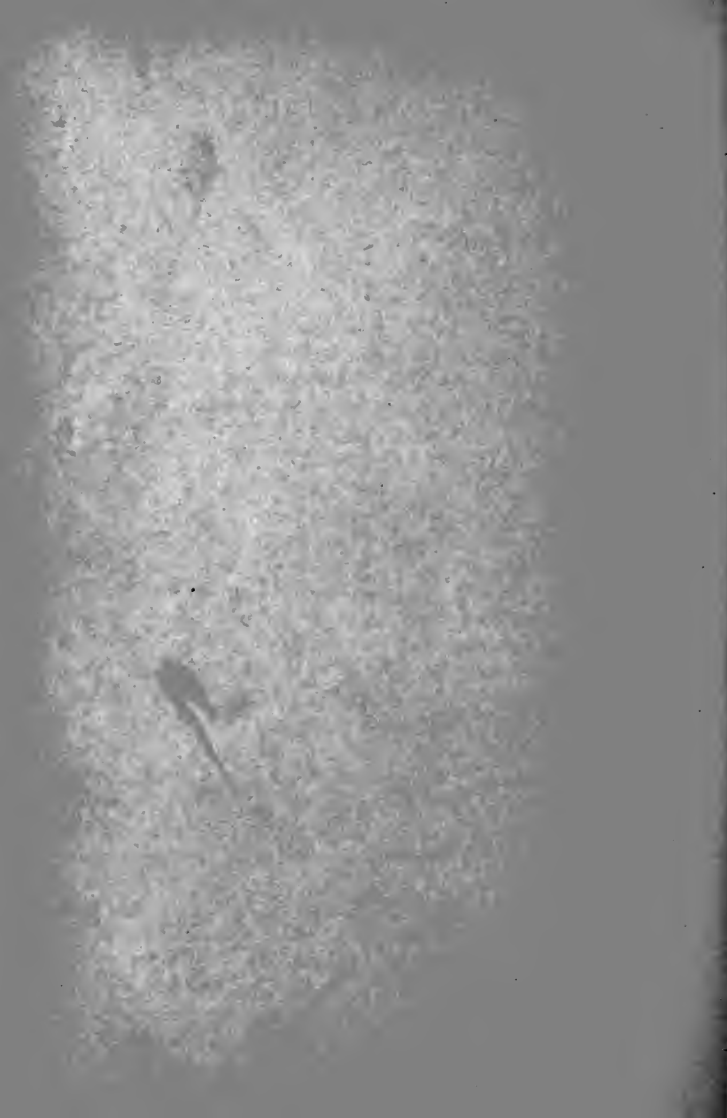
Ignorance comes up to the river

Vain-hope does ferry him over

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 5 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 neighbor; but take heed
Of misinterpreting; for that, instead
5 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
10 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,
15 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?—
20 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.



NOTES AND COMMENT

(Heavy numerals refer to page: light ones to line)

IN the following notes and comment will be found, besides explanations of archaic and obsolete words and biographical and historical facts which throw light on the allegory, occasional elucidation of the allegory, and in particular, the references to passages from the Scriptures, which in the original editions were printed in the margins of the pages. Where Bunyan used a passage (longer than a short phrase), without change, it is marked in the text by quotation marks, and the source is given in the notes. Where a passage has supplied him with part of his phrasing, or where it directly illuminates the text, it is printed in full in the notes, with the reference. In a good many cases, it will be seen, Bunyan made no reference to his source: in such cases we may suppose that he assumed familiarity with the source, or else, as must have often happened, that his mind was so saturated with the language of the Scriptures, that he hardly realized that he was using Scripture language. In some cases, and these chiefly in the more doctrinal part of the allegory, the Scripture passages have not been printed in full; such references may easily be looked up in the Bible by any one who wishes to trace out Bunyan's sources in detail. But no one can understand Bunyan's view of the world and of man's place and duties in it, nor appreciate the beauty and the force of his style, who does not recognize how completely the Bible language was a part of his thought, and how constantly and naturally he used its noble and powerful vocabulary.

3. The Author's Apology. This half playful, but elaborate, apology for sending out *The Pilgrim's Progress* throws light on the times and on the men with whom Bunyan lived. Many of the Puritans were possessed of a grimness of devotion to which anything like lighter literature seemed a wicked trifling with eternity. Bunyan's sunny nature and shrewd good sense saved him from such

tragic misunderstanding of the purpose of life; but still he felt that he should justify a method which seemed poetical by showing that Scripture used the same mode of allegory.

3, 2. **For to.** This idiom was once in better usage.

3, 7. **The way and race of saints:** probably a reference to *The Straight Gate*, a tract by Bunyan, published in 1676.

3, 17. **Ad infinitum:** "to infinity." The natural use of this phrase shows that Bunyan must have done a good deal of reading since his youth.

3, 28. **Worser:** a double comparative, which was not uncommon in the older writers, before the usages of the language became settled.

3, 32. **Still as I pulled.** The metaphor is derived from spinning; the spinner draws the wool or flax from the mass on the distaff, and twists it together into a thread.

4, 9. **In a strait:** in doubt or perplexity; a figure drawn from passing through a narrow place.

4, 27. **Palliate:** to conciliate; an unusual use of the word.

5, 1. **Engines:** contrivances.

5, 6. **Groped for:** a way of catching fish with the hands.

5, 10. **Lime-twigs, light, and bell.** Birds were caught by smearing the twigs of trees with birdlime, a very sticky substance. The light and bell were used to draw them to the tree.

5, 11. **Goes:** walks.

5, 16. **A pearl may in a toad's head dwell:** a belief current down to the eighteenth century.

5, 25. **Brave:** showy.

5, 28. **What though:** what then.

6, 2. **Pins and loops:** a reference to the elaborate directions for the building and furnishing of the tabernacle, in the latter part of *Exodus*: see *Exodus xxvi. 5*. The older theologians held that all such passages had besides their literal meaning a hidden, symbolical meaning. Compare Faithful's explanation of the Levitical rules for knowing the clean and unclean beasts, 85, 24.

6, 39. **Sound words, I know, Timothy is to use.**

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith

and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

1 *Timothy iv.* 6-7.

7, 22. **As high as trees:** of high station.

7, 29. **That taught us first to plow.** See the description of plowing in *Isaiah xxviii.* 24-29.

7, 35. **Nothing:** in no way.

9, 4. **I dreamed a dream:**

And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. *Habakkuk ii.* 2.

9, 5. **A man clothed with rags.** The rags typify the attempt of man to justify himself by his own righteousness, rather than by trusting in the freely given grace of God.

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 lxiv.* 6.

9, 6. **With his face from his own house:**

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Luke xiv.* 33.

9, 7. **And a great burden upon his back:**

For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. *Psalms xxxviii.* 4.

9, 10. **Brake:** the old preterite of break.

9, 11. **What shall I do?** Bunyan refers to a passage from the account of the Day of Pentecost:

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 ii.* 37.

9, 12. The passage beginning, "In this plight," and ending, "What shall I do to be saved," 10, 21, was added by Bunyan in the second edition.

10, 2. **Frenzy distemper.** *Frenzy*, a rare and colloquial use of the noun as an adjective; *distemper*, illness or ailment, now chiefly confined to an ailment of dogs.

10, 10. Surly carriages: surly behavior.

The grievous distress of Christian under his first conviction of sin is drawn from the life; see the account of Bunyan's own conversion, *Introduction*, p. xiv-xvi.

10, 21. What shall I do to be saved? Bunyan gives a reference to the story of St. Paul's deliverance from prison, and the conversion of the keeper of the prison, which ends:

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? *Acts xvi. 29-30.*

10, 29. And after that to come to judgment:

And as it is appointed unto men once to die, but after this the judgment. *Hebrews ix. 27.*

10, 30. Not willing to do the first, nor able to do the second: *Job xxvii. 21-22; Ezekiel xxii. 14.*

Early editions, after the fourth, had a number of quaint illustrations with verses below, which were undoubtedly written by Bunyan himself. At this point was one of Evangelist, with the verse:

Christian no sooner leaves the world, but meets
Evangelist, who lovingly him greets,
With tidings of another; and doth show
Him how to mount to that from this below.

11, 2. Tophet:

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

And he (Josiah) defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter pass through the fire to Molech. *2 Kings xxiii. 10.* (Not cited by Bunyan.)

Tophet became a type of Hell.

11, 8. Fly from the wrath to come:

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

11, 13. Yonder wicket-gate:

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 vii. 13-14.*

A wicket-gate is a small gate, often one set into a larger gate.

11, 15. Yonder shining light:

Thy word is a lamp unto my feet, and a light unto my path. *Psalms cxix. 105.*

We have also a more sure 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 i. 19.*

11, 23. But the man put his fingers in his ears, and ran on:

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 xiv. 26.*

11, 24. So he looked not behind him, etc.: from the story of Lot's escape from Sodom.

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 xix. 17.*

11, 26. The neighbors also came out to see him run: *Jeremiah xx. 10.*

12, 12. Is not worthy to be compared with a little of that which I am seeking to enjoy: *2 Corinthians iv. 18.*

12, 15. For there where I go is enough and to spare. Bunyan refers to the parable of the prodigal son.

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 xv. 17.*

12, 16. Prove: test or try.

12, 19. I seek an inheritance incorruptible:

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Peter i. 4.*

12, 20. And it is laid up in heaven: *Hebrews xi. 16.*

12, 26. I have laid my hand to the plow:

And Jesus said to him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. *Luke ix. 62.*

12, 30. Take a fancy by the end: a homely figure, drawn from the spinning wheel.

12, 31. Are wiser in their own eyes:

The sluggard is wiser in his own conceit than seven men that can render a reason. *Proverbs xxvi. 16.* (Not cited by Bunyan.)

13, 11. Confirmed by the blood of him that made it: *Hebrews ix.*
17-21.

14, 10. By Him that cannot lie:

In hope of eternal life, which God, that cannot lie, promised before the world began. *Titus i. 2.*

14, 13. An endless kingdom to be inhabited, and everlasting life to be given us: *Isaiah xlv. 17; John x. 27-29.*

14, 17. Crowns of glory, etc.:

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 iv. 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 iii. 4.*

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. *Matthew xiii. 43.*

14, 21. No more crying nor sorrow:

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 xxv. 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 xxi. 4.*
See also *Revelation vii. 17.*

14, 25. Seraphims and cherubims:

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. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. *Isaiah vi. 1-2.*

Seraphim and cherubim are already plural in Hebrew.

14, 27. Thousands and tens of thousands . . . every one walking in the sight of God:

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 iv. 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 v. 11.*

14, 31. The elders with their golden crowns:

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

14, 32. The holy virgins with their golden harps: *Revelation xiv. 1-5.*

14, 33. Men that by the world were cut in pieces: *John xii. 25.*

15, 2. Clothed with immortality:

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. *2 Corinthians v. 2-4.*

15, 7. The Lord . . . hath recorded that in this book the substance of which is . . . he will bestow it on us freely: *Isaiah lv. 12; John vi. 37, vii. 37; Revelation xxi. 6, xxii. 17.*

The Slough of Despond. Bunyan knew the Slough of Despond himself only too vividly. For four years after he first turned to religion he was tortured by doubts as to whether his sins were not too gross to be forgiven and his nature too depraved for him to receive the grace of God. See *Introduction*, p. xv. But the truth and suggestiveness of the Slough of Despond go far beyond the Puritan system of theology to universal human nature. Every one knows how, when he tries to break up old habits and to live in a new way, the old habits and the old memories stick to him and clog every step forward.

15, 30. **Alone for me:** alone for all I care.

16, 15. **The next way:** the nearest way.

16, 18. **And he drew him out:**

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 xl. 2.*

16, 28. **Conviction for sin.** The phrase is used for the sinner's sense of the heinousness of his ways when he begins to repent.

17, 1. **It is not the pleasure of the King that this place should remain so bad:** *Isaiah xxxv. 3-4.*

17, 3. **His Majesty's surveyors:** the writers of the Bible, by whose teachings all later instruction is directed. The sixteen hundred years are the period that had elapsed from the life of Jesus to the time of Bunyan.

17, 21. **To purpose:** thoroughly, or as we say to-day, to good purpose.

17, 22. **The ground is good:** *1 Samuel xii. 23.*

17, 32. **So Pliable sat sneaking among them.** A good example of the vividness with which Bunyan saw all the scenes of his story. If he had lived to-day this faculty might have made him a great novelist. Compare the description of the life and death of Mr. Badman, *Introduction*, p. xxiii-xxiv.

17, 34. **Turned their tales:** turned their talk from Pliable to the foolhardiness of Christian.

18, 3. The whole episode of Mr. Worldly Wiseman, from "Now as Christian was walking solitarily by himself," 18, 3, to "So in process of time," 26, 26, was added in the second edition.

Worldly Wiseman stood in Bunyan's mind as the type of the prosperous and conservative citizen and member of the established church, to whom religion meant chiefly going to regular services and observing all the outward ceremonies of the church. Compare *Grace Abounding*, where he tells that when he first began to read religious books, "they did beget within me some desires to religion. So that, because I knew no better, I fell in very eagerly with the religion of the times: to wit, to go to church twice a day, and that too with the foremost; and there should very devoutly, both say and sing as others did, yet retaining my wicked life. But withal, I was so overrun with the spirit of superstition, that I adored, and

that with great devotion, even all things (both the High-place, priest, clerk, vestments, service, and what else), belonging to the church; counting all things holy that were therein contained; and especially the priest and clerk most happy and without doubt greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple, to do his work therein."

18, 29. Methinks I am as if I had none:

But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none. *1 Corinthians vii. 29.*
(Not cited by Bunyan.)

19, 24. Wearisomeness, painfulness, etc. It is to be noted that almost all of this prophecy of Mr. Worldly Wiseman came true. Bunyan never blinked the fact that the seeker after righteousness has no broad and easy way to travel.

20, 21. The village is named Morality. See the note on 18, 3, above.

20, 30. Presently: immediately, at once; not as now, after a while.

20, 32. Pretty. In Bunyan's time this word was nearer in meaning to our *handsome*, and could be applied to a man without implying lack of manliness.

20, 32. To his son: an obsolete idiom.

20, 33. To speak on: so to speak.

21, 7. There thou shalt live by honest neighbors, in credit and good fashion. This sounds like the advice that was given to Bunyan when he was first arrested. See his *Relation of the Imprisonment*; especially where he tells us how Mr. Foster of Bedford, a friend of the justice, said to him, "That was none of my (Bunyan's) work; I must follow my calling, and if I would but leave off preaching, and follow my calling, I should have the justice's favor, and be acquitted presently." Great numbers of earnest and pious Englishmen of the established church must have looked on the fact that Bunyan, a tinker, who had not been ordained by a bishop, was a preacher and the pastor of a church, as a profanation of the holy things of God. In the catechism of that church, under the head of duty to one's neighbor, are included the precepts, "to submit myself to all my governors, teachers, spiritual pastors and

masters; to order myself lowly and reverently to all my betters; . . . to do my duty in that state of life, unto which it shall please God to call me." In our happier times men of all Christian churches can work together; in Bunyan's day differences in theology destroyed sympathy and mutual understanding.

21, 15. Mount Sinai: the symbol for the law of Moses. According to the teachings of Calvinism, no man can keep the whole of the old law, nor escape the consequences of breaking it without the mercy granted through Christ. The attempt of the sinner, therefore to find justification by strict observance of the old law can lead only to disaster. See **25, 6**, and the comment on it.

21, 27. Flashes of fire out of the hill:

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. . . . And 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 xix. 16, 18.*

21, 29. Quake for fear:

And so terrible was the sight, that Moses said, I exceedingly fear and quake. *Hebrews xii. 21.*

Here in editions after the fourth was another illustration, with the verse:

When Christians unto carnal men give ear,
Out of their way they go, and pay for't dear;
For Master Worldly Wiseman can but show
A saint the way to bondage and to woe.

23, 11. "See that ye refuse not," etc.: *Hebrews xii. 25.*

23, 15. "Now the just shall live," etc.: *Hebrews x. 38.*

23, 24. "All of manner of sin," etc.: *Matthew xii. 31.*

23, 25. "Be not faithless," etc.: *John xx. 27.*

24, 1. He savoreth only the doctrine of this world. *1 John iv. 5.* *Savoreth;* to have the flavor or quality of.

24, 3. It saveth him best from the cross: *Galatians vi. 12.*

24, 16. "Strive to enter in," etc.: *Luke xiii. 24.*

24, 17. "Strait is the gate," etc.: *Matthew vii. 14.*

24, 25. Before the treasures in Egypt:

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. *Hebrews xi. 25, 26.*

24, 27. He that will save his life shall lose it:

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 viii. 35.* See also *John xii. 25, Matthew x. 39.*

24, 28. "He that cometh after me," etc.: *Luke xiv. 26.***25, 6. The bondwoman:**

Tell me, ye that desire to be under the law, do ye not hear the law? 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 iv. 21-27.*

25, 26. "As many as are of the works of the law," etc.: *Galatians iii. 10.***25, 32. Still: constantly.****26, 16. Lest thou perish from the way:**

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. *Psalms ii. 12.*

26, 28. "Knock, and it shall be opened unto you": *Matthew vii. 7.*

After this line in early editions after the fourth there is an illustration, with the verse:

He that will enter in must first without
Stand knocking at the gate, nor need he doubt
That is a knocker but to enter in;
For God can love him, and forgive his sin.

27, 15. Beelzebub:

But some of them said, He casteth out devils through Beelzebub the chief of the devils. *Luke xi. 15.* (Not cited by Bunyan.)

In *Paradise Lost* Milton makes Beelzebub second in rank to Satan.

27, 18. Happily: by good chance, i. e., from Beelzebub's point of view.

28, 25. Betterment betwixt him and myself: no choice between us. *Betterment* is now an unusual word, except in a technical legal sense.

28, 30. He would have had you a sought. The *a*, which stands for *to have*, is one of the natural contractions of homely, everyday speech.

29, 9. Dumps: a homely word, which, however, is more homely to-day than it was in Bunyan's time.

29, 17. In no wise cast out:

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. *John vi. 37.*

29, 28. Butt down upon this: abut on.**30, 8. That by that he was gone:** that by the time he was gone.

30, 10. Interpreter seems to be a figure for the ministers of the gospel, who help searchers to find the truth, and give them comfort in their trials. One thinks of the comfort and illumination that the saintly John Gifford brought to Bunyan himself when he was still struggling towards the light. See *Introduction*, p. xvi-xvii.

30, 28. Excellent things:

Hear; for I will speak of excellent things; and the openings of my lips shall be right things. *Proverbs viii. 6.* (Not cited by Bunyan.)

31, 1. The picture of a very grave person. Among the familiar works of edification in Bunyan's time were "divine emblems," which were usually short poems appended to quaint and often elaborate illustrations. *The Emblems Divine and Moral*, of Francis Quarles, published in 1635, are among the best known. In this work Quarles annotates or expounds a number of texts of Scripture by short poems which describe curiously elaborate pictures, in a

manner not very different from Interpreter's. The seventeenth century exercised much ingenuity in the invention of allegories, emblems, and "conceits" or fantastic figures of speech.

31, 9. The man whose picture this is: St. Paul, in whose epistles are found more expositions of difficult theological doctrine than in the books of any other writer of the Bible.

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 iv. 15.*

My little children, of whom I travail in birth again until Christ be formed in you. *Galatians iv. 19.*

32, 11. He that began to sweep at first is the law. Compare the symbolism of Christian's going astray to Mount Sinai, p. 21, and the comment thereon. For the present passage Bunyan cites *Romans vii. 6*, *1 Corinthians xv. 56*, and *Romans v. 20*.

32, 21. Sawest the damsel sprinkle the room. For this paragraph Bunyan cites *John xv. 3*, *Ephesians v. 26*, *Acts xv. 9*, *Romans xvi. 25-26*, *John xv. 13*.

33, 3. The Governor of them: the tutor.

33, 16. Figures: symbols.

34, 12. "Thou in thy lifetime," etc.: *Luke xvi. 25.*

34, 18. "For the things that are seen," etc.: *2 Corinthians iv. 18.*

35, 9. Christ . . . maintains the work:

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 xii. 9.*

36, 8. He cut his way through them all: *Acts xiv. 22.*

36, 21. Despair like an iron cage. This whole description has much in common with Bunyan's account of his own spiritual torments, in the *Grace Abounding*.

36, 32. A fair and flourishing professor: *professor*, one who has publicly professed his religious faith.

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a time believe, and in time of temptation fall away. *Luke viii. 13.*

37, 21. I have crucified him:

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 vi. 6.*

37, 22. I have despised his person:

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. *Luke xix. 14.*

37, 23. I have counted his blood an unholy thing:

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, wherein he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *Hebrews x. 28-29.*

38, 21. This night . . . I dreamed. For this dream Bunyan cites a number of passages, from which most of the details are drawn: *1 Corinthians xv.; 1 Thessalonians iv.; Jude 13; John v. 28; 2 Thessalonians i. 8; Revelation xx. 11-15; Isaiah xxvi, 21; Micah vii. 16-17; Psalm v. 1-3.*

38, 25. Rack: to fly as vapor, or broken clouds.—*International Dictionary.*

39, 2. By reason of a fierce flame that issued out:

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' sope: 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 iii. 2-3.*

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 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 vii. 9-10.*

39, 7. Gather together the tares, etc.:

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. *Matthew iii. 12.*

Let both grow together until the harvest: and in the time of the 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 xiii. 30.*

For, behold, the day cometh, that shall burn as an oven; and the proud, yea, and all they 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 iv. 1.*

39, 13. Caught up: an old and colloquial form of the participle, not now in good use.

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 iv. 17.*

39, 17. My conscience did accuse me:

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 show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another. *Romans ii. 14-15.*

40, 13. That wall was called Salvation:

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. *Isaiah xxvi. 1.*

40, 19. His burden loosed from off his shoulders. In the Calvinistic theology, which was accepted by all parties among the Puritans, forgiveness for sin, whether for the original sin under which all mankind were held to lie or for the individual sins committed by each human being, came only through the free grace of God through the sacrifice of Christ on the cross. Hence Christian's burden falls without his having any share in the loosening of it, and rolls into the sepulcher of Christ.

40, 30. Sent the waters down his cheeks: *Zechariah xii. 10.*

40, 33. "Thy sins be forgiven thee": *Mark ii. 5.*

41, 1. With change of raiment:

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

41, 1. Set a mark on his forehead:

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. *Revelation vii. 2-3.* (Not cited by Bunyan.)

41, 2. A roll with a seal upon it:

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

41, 4. So they went their way. After this sentence, in early editions after the fourth stood an illustration with the verse:

Who's this? the Pilgrim. How! 'tis very true,
Old things are pass'd away, all's become new.
Strange! He's another man, upon my word,
They be fine feathers that make a fine bird.

41, 20. Case: condition.**41, 22. Like them that sleep on the top of a mast:**

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 xxiii. 34.*

41, 26. Goeth about like a roaring lion:

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Peter v. 8.*

41, 31. Fat: vat, or tub.

42, 8. Formalist and Hypocrisy. One of the most deep-rooted and fervently held principles of the Puritans was their objection to all set forms of worship, which they believed led inevitably to a deadening of the spiritual life.

42, 17. "But climbeth up some other way," etc.: *John x. 1.***43, 12. Doubt: suspect or fear; an obsolete meaning of the word.****43, 26. By laws and ordinances:**

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 ii. 16.*

44, 7. **A roll, sealed:** with a seal to give it authority, not to close it.

44, 10. **All which things, I doubt, you want:** I think that you lack.

44, 27. **Went to the spring:**

They shall not hunger nor thirst: neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. *Isaiah xlix. 10.*

45, 12. **Dark mountains:**

Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. *Jeremiah xiii. 16.* (Not cited by Bunyan.)

45, 13. **And rose no more.** After this line in early editions after the fourth was an illustration, with the verse:

Shall they who wrong begin yet rightly end?
Shall they at all have safety for their friend?
No, no; in headstrong manner they set out,
And headlong will they fall at last no doubt.

45, 15. **Going:** walking.

45, 17. (Margin). **Ward of grace.** *Ward* means a place that is guarded.

45, 30. "Go to the ant," etc.: *Proverbs vi. 6.*

46, 1. **Amain:** with all their strength.

46, 10. **Lions in the way.** Compare, "The slothful man saith, There is a lion in the way." *Proverbs xxvi. 13.* (Not cited by Bunyan.)

46, 25. **Christian missed his roll.** In his joy at being on the right way Christian grows overconfident, and forgets to turn to God for guidance.

47, 11. **But that sight renewed his sorrow:** *Revelation ii. 5;*
1 Thessalonians v. 7-8.

47, 20. **Have I took in vain.** *Took* is an old, colloquial form of the participle, now obsolete.

47, 21. **Sent back again by way of the Red Sea.** When the people of Israel, coming out of Egypt, shrank back from the danger of

conquering the promised land of Canaan, and murmured against the rule of Moses, the Lord sent them back to wander forty years in the wilderness of the Red Sea. See *Numbers xiv*.

48, 1. **Gotten:** an archaic form of the participle, which after being in good use in the sixteenth and seventeenth centuries, dropped out of reputable usage, but within the last few years seems to be reëstablishing itself.

48, 13. **The noise of the doleful creatures:**

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. *Isaiah xiii. 21.* (Not cited by Bunyan.)

48, 14. **My sinful sleep:** 1 *Thessalonians v. 6-7.*

48, 19. **How should I shift them:** get rid of them.

49, 1. **Whose name is Watchful:** *Mark xiii. 34.*

49, 8. **Then I saw that he went on.** Before this line early editions after the fourth have an illustration with the verse:

Difficulty is behind, Fear is before,
Though he's got on the hill, the lions roar;
A Christian man is never long at ease,
When one fright's gone, another doth him seize.

49, 23. **Japheth:**

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. *Genesis ix. 27.*

49, 27. **Wretched man that I am:**

O wretched man that I am! who shall deliver me from the body of this death? *Romans vii. 24.* (Not cited by Bunyan.)

50, 5. **Came out at the door:** an old idiom, for which we use *came out of*.

50, 27. **Come in, thou blessed of the Lord:** from the story of Isaac and Rebecca.

And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house and room for the camels. *Genesis xxiv. 31.* (Not cited by Bunyan.)

52, 24. **Broidered:** an obsolete form for which we use *embroidered*.

53, 14. Truly, if I had been mindful of that country . . . an heavenly: a direct quotation from *Hebrews xi. 15-16*, except that the third person plural is changed to the first singular.

53, 21. (Margin) Christian distasted with: disgusted with.

53, 26. But when I would be doing that which is best:

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 that I would not, that I do. *Romans vii. 16-19.*

54, 13. There is no death:

He will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. *Isaiah xxv. 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 xxi. 4.*

54, 17. The company that shall continually cry, Holy, Holy, Holy: a reminiscence of one of the most splendid passages of the Book of Revelation:

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. *Revelation iv. 8-11.* (Not cited by Bunyan.)

54, 19. The whole passage about Christian's family, **54, 19 to 56, 8**, was added in the second edition.

54, 32. As one that mocked:

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 xix. 14.*

55, 25. **Conversation:** conduct, as well as talk.

56, 3. "Because his own works were evil," etc.: *1 John iii. 12.*

56, 8. **Thou hast delivered thy soul:**

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 iii. 19.*

56, 12. **With fat things, and with wine that was well refined:**

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. *Isaiah xxv. 6.* (Not cited by Bunyan.)

56, 19. **Him that had the power of death:**

Forasmuch then as the children are partakers of flesh and blood, he also himself 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 ii. 14-15.*

57, 1. **Made many pilgrims princes:**

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 ii. 8.* See also *Psalms cxiii. 7-8.*

57, 3. **Original:** origin.

57, 23. **Ancient of Days:** from *Daniel vii. 9.* See note on 39, 2.

57, 31. "Subdued kingdoms," etc.: *Hebrews xi. 33, 34.*

58, 16. **Furniture:** armor and equipment. Bunyan makes allusion here to the well-known passage in *Ephesians vi.* in which St. Paul describes "the whole armor of God," and of the shorter passage, *1 Thessalonians v. 8.* *All-prayer* Bunyan seems to have coined from the verse:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. *Ephesians vi. 18.*

58, 19. **Harness:** equip or arm. *Harness* as a noun originally meant *armor.*

58, 22. **Engines:** instruments.

58, 24. Moses' rod, etc. Most of these "engines" appear in familiar stories of the Old Testament. The story of Moses' rod is found in the early part of *Exodus*, beginning with ch. *iv.*; that of Jael and her killing of Sisera by driving a nail through his head as he slept in her tent in *Judges iv.*; that of Gideon's putting to flight the hosts of Midian by the pitchers, lamps, and trumpets in *Judges vii.* Shamgar is mentioned in a single verse, *Judges iii. 31.* The account of how Samson slew a thousand men with the jawbone of an ass is found in *Judges xv. 14-17*; and that of the death of Goliath in *1 Samuel xvii.* The Man of Sin, a mystical or symbolical figure, appears in *2 Thessalonians ii. 3-10.*

59, 6. The Delectable Mountains: one of Bunyan's happiest inventions. *Delectable* occurs only once in the Bible, and then in another connection.

59, 12. At a great distance:

He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him, his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. *Isaiah xxxiii. 16-17.*

59, 17. Immanuel's Land: the form of the name in the Old Testament, *Isaiah vii. 14* and *viii. 8*, where it comes directly from the Hebrew. In *Matthew i. 23*, the only other place in which it occurs, it is spelled *Emmanuel*, following the Greek, from which the New Testament is translated.

59, 26. With what was of proof: armor that had been tested.

60, 17. Valley of Humiliation: another of Bunyan's phrases which has grown into the language, almost as if it came from the Bible.

60, 24. A loaf of bread, a bottle of wine, and a cluster of raisins. These are the provisions which Ziba, the servant of Mephibosheth, brought to David when the latter was driven out of Jerusalem by Absalom. See *2 Samuel xvi. 1.*

60, 29. Apollyon: a Greek word, meaning *destroyer*. See the next note.

61, 5. The monster was hideous to behold:

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek

tongue hath his name Apollyon. *Revelation ix. 11.* (Not cited by Bunyan.)

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. *Revelation xiii. 2.* (Not cited by Bunyan.)

(From the description of Leviathan.) His scales are his pride, shut up together as with a close seal. *Job xli. 15.* (Not cited by Bunyan.)

61, 24. "For the wages of sin is death": *Romans vi. 23.*

62, 13. **Nonage:** minority or legal infancy, when no contracts binding at law can be made; from *non*, not, and *age*.

64, 1. **Then Apollyon straddled quite over the whole breadth of the way.** A famous passage. Note how many words of action, drawn chiefly from the Anglo-Saxon, are used.

64, 6. **A shield in his hand:**

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. *Ephesians vi. 16.* (Not cited by Bunyan.)

64, 23. **Christian's sword:**

And the sword of the Spirit, which is the word of God. *Ephesians vi. 17.* (Not cited by Bunyan.)

64, 30. "Rejoice not against me," etc.: *Micah vii. 8.*

64, 34. "Nay, in all these things," etc.: *Romans viii. 37.*

65, 3. **And sped him away:**

Resist the devil, and he will flee from you. *James iv. 7.*

65, 13. **But 'twas the dreadfullest sight that ever I saw.** Here in early editions after the fourth was an illustration with the verse:

A more unequal match can hardly be,—
Christian must fight an angel; but you see,
The valiant man by handling sword and shield,
Doth make him, though a dragon, quit the field.

65, 28. **The leaves of the tree of life:**

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 xxii. 2.* (Not cited by Bunyan.)

66, 3. **Affront:** assault; from the Latin *ad frontem*, "face to face."

66, 8. **The prophet Jeremiah thus describes it.** From *Jeremiah ii. 6*, slightly changed. See the note on 67, 9.

66, 17. **Children of them that brought back an evil report of the good land.** When the children of Israel, approaching the land of Canaan, sent forward twelve spies to view the land, all the spies except Caleb and Joshua brought back the report that the land was too strong to attack. See *Numbers xiii. 30-33*.

66, 29. **Valley of the Shadow of Death:**

Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. *Psalms xliv. 19*.

Such as sit in darkness and in the shadow of death, being bound in affliction and iron. *Psalms cvii. 10*.

66, 34. **Satyrs.** See *Isaiah xliii. 21*, quoted in the note on 48, 13.

67, 4. **Clouds of confusion:** *Job iii. 5; x. 22*.

67, 9. **This is my way:**

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 ii. 6*.

67, 16. **A very deep ditch:**

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. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. *Psalms lxi. 14-15*.

67, 21. **Into that quag King David once did fall:**

Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. *Psalms lxix 1-2*. (Not cited by Bunyan.)

67, 33. **He knew not where or upon what he should set next.** Here, in early editions after the fourth, was an illustration with the verse:

Poor man! where art thou now? thy day is night.
 Good man, be not cast down, thou yet art right.
 Thy way to heaven lies by the gates of hell;
 Cheer up, hold out, with thee it shall go well.

68, 8. **All-prayer:** see the note on 58, 16.

68, 9. "O Lord, I beseech thee, deliver my soul": *Psalm cxvi. 4.*

69, 1. **And whisperingly suggested many grievous blasphemies to him.** Here Bunyan is again drawing from his own experience. In *Grace Abounding* he tells us in great detail of the tortures he suffered from the voices which came to him suggesting various blasphemies for him to utter. For example, "The tempter came upon me again, and that with a more grievous and dreadful temptation than before; and that was, to sell and part with this most blessed Christ, to exchange him for the things of this life, for any thing . . . It did always, in almost whatever I thought intermix itself therewith, in such sort that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come, Sell Christ for this, or sell Christ for that; sell him, sell him."

69, 11. "Though I walk through the valley," etc.: *Psalm xxiii. 4.*

69, 19. **Though . . . I cannot perceive it:**

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

69, 26. **He hath turned the shadow of death into the morning:**

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

70, 3. "He discovereth the deep things," etc.: *Job xii. 22.*

70, 16. **Gins:** snares; a contraction of *engine*.

70, 21. **His candle shineth upon my head,** etc.: quoted, with slight changes, from *Job xxix. 3.*

71, 7. **The avenger of blood.** The phrase comes from the provision in Deuteronomy for cities of refuge to which a man who had killed another by accident could flee for refuge. See *Deuteronomy xix.*

71, 10. **Overrun:** outrun.

71, 10. So the last was first:

So the last shall be first, and the first last: for many be called, but few chosen. *Matthew xx. 16.*

72, 20. Set him on work. The modern idiom is set him *to* work.

72, 26. His enemies to hiss at him: *Jeremiah xxix. 18-19.*

72, 29. He leered away on the other side: colloquial for *he slunk off* with a sidelong glance.

72, 34. "It is happened to him according to the true proverb," etc.: *2 Peter ii. 22.*

73, 16. For the episode of Joseph and Potiphar's wife see *Genesis xxxix.*

73, 28. The abhorred of the Lord:

The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein. *Proverbs xxii. 14.*

73, 34. "Her steps take hold on hell": *Proverbs v. 5.*

74, 1. So I shut mine eyes:

I made a covenant with mine eyes; why then should I think upon a maid? *Job xxxi. 1.*

74, 12. Adam the First:

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. *Ephesians iv. 22.*

74, 21. He had but three daughters:

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 ii. 16.*

74, 31. "Put off the old man":

Lie not one to another, seeing that ye have put off the old man with his deeds. *Colossians iii. 9.*

75, 9. "O wretched man": *Romans vii. 24.* See the note on **49, 27.**

75, 19. He was but a word and a blow. Compare with Faithful's experiences at the hands of Moses, Christian's fear that the hill Sinai, typifying the law of Moses, should fall on him and crush him; *p. 21.*

76, 11. But for the lions, I think they were asleep. The differences between Faithful's experiences here, and later in the Valley of Humiliation and in the Valley of the Shadow of Death, and those of Christian show Bunyan's keen understanding of the varieties of human character and the experiences which result from it.

77, 4. Before honor is humility:

Before destruction the heart of man is haughty, and before honor is humility. *Proverbs xviii. 12.* (Not cited by Bunyan.)

77, 5. A haughty spirit before a fall:

Pride goeth before destruction, and an haughty spirit before a fall. *Proverbs xvi. 18.* (Not cited by Bunyan.)

77, 23. That but few of the mighty, rich, or wise:

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 i. 26.*

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 iii. 18.*

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Philippians ii. 7-8.*

Have any of the rulers or of the Pharisees believed on him? *John vii. 48.*

78, 11. "That which is highly esteemed of men," etc.: *Luke xvi. 15,* slightly changed.

78, 28. Ashamed of his ways:

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 viii. 38.*

79, 20. "The wise shall inherit glory," etc.: *Proverbs iii. 35.*

80, 15. And something more comely at a distance than at hand: a good instance of Bunyan's close and interested observation of men. Note the glib way in which Talkative uses the more conventional religious terms and phrases of the day, and the diffuseness of his talk.

82, 22. (Margin) **Christian makes a discovery of Talkative:** Christian exposes Talkative.

83, 1. **Pretty.** See note on 20, 32, above.

83, 22. "**They say and do not**": *Matthew xxiii. 3.*

"**The kingdom of God,**" etc.: *1 Corinthians iv. 20.*

83, 29. **As the white of an egg is of savor:**

Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg? *Job vi. 6.* (Not cited by Bunyan.)

83, 32. **The very stain, reproach, and shame of religion:** *Romans ii. 24-25.*

85, 1. **Well, I see that saying and doing are two things.** The contrast between Faithful and Christian is drawn with much keen and shrewd perception of character in this whole episode of Talkative. Faithful is so simple and direct himself that he does not see the shallowness and hypocrisy of Talkative until Christian expounds it to him. In the same way, unlike Christian, he met only sunshine in the Valley of the Shadow of Death. Professor James in *The Varieties of Religious Experience* compares the faith of such believers to the clear blue of the sky.

85, 7. "**Pure religion and undefiled,**" etc.: *James i. 27.*

85, 15. **Judged according to their fruits.** Bunyan cites here *Matthew xiii.* and *xxv.*, in which are found the parables of the sower and of the talents.

85, 24. **The beast that is clean:** *Leviticus xi.; Deuteronomy xiv.* This allegorical interpretation of this passage as symbolizing the union of moral and spiritual qualities is very much older than Bunyan, and is found in some of the early Fathers of the Church.

86, 3. **Sounding brass and tinkling cymbals; things without life, giving sound:**

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. *1 Corinthians xiii. 1.*

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 xiv. 7.*

87, 17. **You lie at the catch:** you are lying in wait to catch me.

87, 24. The mysteries of the gospel:

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 xiii. 2.*

87, 28. Do you know all these things?

If ye know these things, happy are ye if ye do them. *John xiii. 17.*
(Not cited by Bunyan.)

87, 32. He that knoweth his master's will. In spite of the form this is not a direct quotation. It is an allusion to the parable of the two brethren. *Matthew xxi. 28-31.*

88, 11. "Give me understanding," etc.: *Psalms cxix. 34.*

88, 22. A work of grace in the soul. Faithful's discourse reads like such a sermon as Bunyan himself might have delivered, with its direct and homely application of theological doctrines, and its abundant references to Scripture. Bunyan's references are here appended:

John xvi. 8; Romans vii. 24; John xvi. 9; Mark xvi. 16.

Psalms xxxviii. 18; Jeremiah xxxi. 19; Galatians ii. 16; Acts iv. 12; Matthew v. 6; Revelation xxi. 6.

Romans x. 10; Philippians i. 27; Matthew v. 19.

John xiv. 15; Psalm l. 23; Job xlii. 5-6; Ezekiel xx. 43.

89, 28. Conversation: manner of life. See note on **55, 25.**

89, 33. "Not he that commendeth himself," etc.: *2 Corinthians x. 18.* (Not cited by Bunyan.)

91, 8. "From such withdraw thyself": *1 Timothy vi. 5.*

91, 34. Wilderness: a region that is wild and deserted, but not necessarily barren.

92, 1. The whole of the passage containing the talk with Evangelist, from "Now, when they were got," **92, 1,** to "unto a faithful Creator," **94, 16,** was added in the third edition.

Almost quite out of: almost wholly out of. *Quite* is tending through long and general misuse to lose its meaning and value.

92, 25. Arrived to: an obsolete idiom, for which we use *arrive at.*

92, 32. I have sowed:

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 iv. 36.*

And let us not be weary in well doing: for in due season we shall reap, if we faint not. *Galatians vi. 9.*

93, 2. The crown is before you:

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 ix. 24-27.*

93, 5. Hold fast:

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. *Revelation iii. 11.*

93, 13. Deceitful above all things:

The heart is deceitful above all things, and desperately wicked: who can know it? *Jeremiah xvii. 9.* (Not cited by Bunyan.)

93, 14. Set your faces like a flint:

For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. *Isaiah l. 7.* (Not cited by Bunyan.)

93, 22. To which request Faithful also consented: agreed; *consent* was more active in meaning in Bunyan's time, and nearer to the Latin *consentire*.

93, 27. In every city bonds and afflictions:

Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. *Acts xx. 23.* (Not cited by Bunyan.)

94, 2. Hardly: in its original sense of *severely, stiffly*.

94, 5. Be you faithful unto death:

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Revelation ii. 10.* (Not cited by Bunyan.)

94, 14. Quit yourselves like men:

Watch ye, stand fast in the faith, quit you like men, be strong. *1 Corinthians xvi. 13.* (Not cited by Bunyan.)

94, 20. Vanity Fair. Another famous phrase. Thackeray took the name of his novel from it. Fairs had long been familiar institutions in England: it is probable that Bunyan had in mind the great fair which had been held for centuries at Sturbridge, near Cambridge, which lasted for weeks. "It was proclaimed by the Vice-Chancellor of the University, and opened with great state by the mayor and other members of the Corporation of Cambridge. It was of large extent, covering an area of half a square mile, and had its long line of booths named in rows after the forms of traffic there carried on. It had its Great One of the fair, its Court of Justice presided over by the mayor or his deputy, who was attended by his eight Redcoats or Runners. It was a vast emporium of commerce. Mercers from France brought their silks, and Flemings from the Low Countries their woolens; traders from Scotland and from Kendal set forth with their packhorses on the road to be in time for the fair, while barges from London came round by Lynn and brought the merchandise of the city along the Ouse and the Cam. . . . When business was over it was succeeded by pleasure. Round the square, in the centre of which rose the great maypole with its vane at the top, there were coffee-houses, taverns, music-halls, buildings for the exhibition of drolls, legerdemain, mountebanks, wild beasts, monsters, dwarfs, giants, rope-dancers, and the like." *Bunyan*, by J. Brown, 270.

94, 23. All that cometh is vanity:

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. *Ecclesiastes i. 2.* See also *Isaiah xl. 7.*

94, 30. Beelzebub: see note on **27, 15**; **Apollyon:** see note on **60, 29**; **Legion:** from the story of the man with the unclean spirit in the country of the Gadarenes: see *Mark v. 1-17*. *Verse 9* is as follows:

And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

95, 23. Lusty: gay, joyous. Compare the German *lustig*.

95, 25. Must needs go out of this world:

Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. *1 Corinthians v. 10.*

95, 30. Would have made him lord of the fair:

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; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. *Matthew iv. 8-9.* See also *Luke iv. 5-7.*

96, 1. Cheapen: to bargain for.**96, 16. Made a great gazing upon them:** 1 *Corinthians ii. 6-8.*

96, 17. Bedlams: madmen. The word is a corruption of *Bethlehem*. The priory of St. Mary of Bethlehem in London was converted after the Reformation into a hospital for lunatics, which was long one of the sights of London.

96, 18. Outlandish men: foreigners. Compare Dutch *Uitlanders*.

96, 22. The language of Canaan: that is, of the chosen people.

96, 24. Barbarians: used in the classical sense for one who speaks a foreign tongue. This is its use in the New Testament, where Bunyan would have come to know it. Compare *Romans i. 14:*

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

96, 31. "Turn away mine eyes," etc.: *Psalms cxix. 37.***96, 32. Their trade and traffic was in heaven:**

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 Savior, the Lord Jesus Christ. *Philippians iii. 19-20.*

96, 34. Carriages: behavior.**97, 2. We buy the truth:**

Buy the truth, and sell it not; also wisdom, and instruction, and understanding. *Proverbs xxiii. 23.*

97, 17. Pilgrims and strangers: from *Hebrews xi. 13*; see *Introduction*, p. xxxi-xxxii.

97, 22. Let: to hinder. Compare the idiom "without let or hindrance." The word has almost completely reversed its meaning.

97, 31. **Made a spectacle to all the men of the fair.** Here in early editions after the fourth was an illustration, with the verse:

Behold Vanity Fair! the Pilgrims there
Are chained and stand beside:
Even so it was our Lord passed there,
And on Mount Calvary died.

98, 1. **Not rendering railing for railing:**

Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 1 *Peter iii. 9.* (Not cited by Bunyan.)

98, 34. **Concluded:** determined upon.

99, 8. The paragraph beginning "Here, therefore, they called again to mind," was added in the second edition.

99, 23. **Lord Hate-good:** "The chairman of the bench was the brutal and blustering Sir John Keeling, the prototype of Bunyan's Lord Hate-good in Faithful's trial at Vanity Fair, who afterwards by his base subservience to an infamous government, climbed to the Lord Chief Justice's seat, over the head of Sir Matthew Hale." *Bunyan*, by Venables, 91.

There is much in common between Bunyan's account of his own trial and his story of Faithful's trial.

99, 28. **Their indictment.** After this in early editions after the fourth was an illustration, with the verse:

Now Faithful, play the man, speak for thy God:
Fear not the wicked's malice, nor their rod:
Speak boldly, man, the truth is on thy side:
Die for it, and to life in triumph ride.

100, 10. **Pickthank:** a flatterer.

101, 25. **Spoke:** an obsolete form of the participle.

103, 13. **Their males should be thrown into the river:** from the oppression of the children of Israel by Pharaoh; see *Exodus i.*

103, 16. **Should be thrown into a fiery furnace:** from the story of Shadrach, Meshach and Abednego; see *Daniel iii.*

103, 19. **Should be cast into the lions' den:** from the story of Daniel; see *Daniel vi.*

103, 29. **The jury.** The account of the trial is a masterpiece of satire, in no way exaggerated, on the brutality with which the

judges of the Restoration carried on the trials of the dissenters. The names of the jurymen have an extraordinary power of personifying them. Note the realism with which Bunyan clothes the brief judgment of each of them. At this period jurymen were expected to render their verdict as much on the basis of their own knowledge of the case as on the evidence put before them.

104, 29. A Chariot and a couple of horses: drawn from the story of Elijah.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.
2 Kings ii. 11.

104, 33. The nearest way to the celestial gate. Here in editions after the fourth was an illustration, with the verse:

Brave Faithful, bravely done in word and deed;
Judge, witnesses, and jury have, instead
Of overcoming thee, but shown their rage:
When they are dead, thou'lt live from age to age.

105, 29. Fair-speech:

When he speaketh fair, believe him not: for there are seven abominations in his heart. *Proverbs xxvi. 25.*

106, 10. By-ends. Bunyan's interest in By-ends evidently grew, for he enlarged the part given to him in the second and third editions. The short passage from "Almost the whole town," **106, 10**, to "by father's side," **106, 15**, was added in the second edition; and the much longer passage describing the talk between By-ends and his company, from "Now I saw in my dream," **108, 10**, to "rebuked by the flames of a devouring fire," **114, 5**, was added in the third.

Time-servers in matters of religion were plentiful in the troubled times of the seventeenth century: churchman had suffered at the hands of Puritan, and in Bunyan's later life Puritan was suffering at the hands of churchman; and on each side fines, confiscations, and imprisonment were the instruments used to enforce conformity.

106, 25. To carry it: to behave.

107, 17. To jump in my judgment with: to agree with.

108, 14. Congee: a low bow; from the French *congé*.

108, 22. **Cozenage:** cheating.

109, 9. **Righteous overmuch:**

Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself? *Ecclesiastes vii. 16.* (Not cited by Bunyan.)

It is a characteristically shrewd touch of Bunyan's to make By-end's new company quote Scripture so freely.

109, 27. **Let us be wise as serpents:**

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. *Matthew x. 16.* (Not cited by Bunyan.)

110, 5. **Lay up gold as dust:**

Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. *Job xxii. 24.* (Not cited by Bunyan.)

110, 29. **Benefice:** the pastorate of a church, endowed with funds to maintain the services.

110, 31. **Of getting of it:** an obsolete idiom, now only heard in vulgar use.

111, 1. **Provided he has a call:** used in the Puritan sense of a *religious* call. Compare *Romans i. 1:* Paul . . . called to be an apostle. The word is constantly used in this sense in St. Paul's epistles.

111, 27. **Get a rich wife.** In the *Life and Death of Mr. Badman*, Bunyan makes the hero by pretending to be religious deceive a young woman "that was both godly and one that had a good portion" into marrying him.

112, 28. **Follow Christ for loaves:**

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. *John vi. 26.*

112, 30. **Stalking-horse:** a horse, or figure resembling a horse, behind which the hunter conceals himself from the game he is going to kill.—*International Dictionary.*

113, 7. **Read the whole story:** *Genesis xxxiv.*

113, 10. To get widows' houses:

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 xx. 46-47.*

113, 13. Judas the devil: Judas Iscariot:

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. *John xii. 6.* (Not cited by Bunyan.)

113, 17. Simon the witch. *Witch* was formerly used of men as well as of women. For the story of Simon, "who bewitched the people of Samaria," see *Acts viii.*

113, 23. Designed: had designs on.

114, 20. Demas:

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. *2 Timothy iv. 10.* (Not cited by Bunyan.)

Note the touch of realism in Bunyan's addition of the epithet "gentlemanlike"; it is as if instinctively he had to give a bodily presence to a character who in the Bible is hardly more than a name.

115, 2. Hindered many: *Hosea iv. 18.*

115, 14. Roundly: peremptorily.

115, 17. For thine own turning aside. See the note on **114, 20.**

115, 30. The story of Gehazi, who secretly took gifts from Naaman, and so incurred the curse of Elisha, is to be found in *2 Kings v.*

For the story of Judas, see *Matthew xxvi. 14-16, 47-50, xxvii. 3-10.*

116, 1. Do him word: an obsolete idiom; we say to-day, bring him word.

116, 16. The passage about Lot's wife, from "Now I saw that just on the other side" to "did they but lift up their eyes,"

117, 32, was added in the second edition.

116, 31. The pillar of salt:

But his wife looked back from behind him, and she became a pillar of salt. *Genesis xix. 26.*

117, 22. Korah, Dathan and Abiram. For this story see *Numbers xvi.* Bunyan cites the summary of the incident in *Numbers xxvi. 9-10*:

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.

This summary is embedded in a dry genealogical list of the families of Israel: nothing could better show Bunyan's minute acquaintance with the Bible than his selection of it.

118, 3. Cut purses. Purses were formerly worn hanging from the girdle, whence they could be readily cut off by a thief.

118, 4. Sinners exceedingly:

But the men of Sodom were wicked and sinners before the Lord exceedingly. *Genesis xiii. 13.*

118, 7. Like the garden of Eden:

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 xiii. 10.*

118, 21. A pleasant river:

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. *Psalms lxx. 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 xxii. 1-2.*

Bunyan cites also *Ezekiel xlvi. 1-12*, the vision of the holy waters which issue from under the mystical temple of Ezekiel's vision. This passage deeply influenced the author of Revelation, as may be seen from *v. 12*:

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.

118, 33. **Curiously:** with tasteful art.

119, 1. **They lay down and slept:**

He maketh me to lie down in green pastures: he leadeth me beside the still waters. *Psalms xxiii. 2.*

And the firstborn of the poor shall feed, and the needy shall lie down in safety. *Isaiah xiv. 30.*

119, 21. **Were much discouraged:**

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 xxi. 4.*

120, 17. **Fell into a deep pit:**

For the leaders of this people cause them to err; and they that are led of them are destroyed. *Isaiah ix. 16.*

120, 34. **Afraid on't:** an obsolete idiom, occasionally heard in vulgar use to-day, instead of *afraid of it*.

121, 20. **"Set thine heart toward the highway,"** etc.: *Jeremiah xxxi. 21.*

122, 1. The whole passage about Doubting Castle and Giant Despair, one of the most famous in the book, is a good illustration of Bunyan's method of writing allegory. Instead of starting with an abstraction and writing about it in terms of real life, he starts from a deeply moving personal experience; but then, instead of giving his people and places proper names as would a story-writer to-day, he fits them with phrases which though abstract, are yet so apt and descriptive that they stamp the work of his imagination on our minds for good. Note the numberless little touches, such as "from Wednesday morning till Saturday night" by which the description is made vivid.

122, 17. **A very dark dungeon.** It will be remembered that Bunyan wrote *Pilgrim's Progress* in prison, and that he had had long and bitter experience of confinement. So far as we know Bedford jail was not a very bad example of the prisons of the time; but in the time of the great reformer Howard, a century later, the

best prisons were dark, ill-ventilated, and foul to a degree of which we can hardly conceive. Bunyan's description must have been drawn in part at any rate from the life.

Bunyan cites here *Psalm lxxxviii. 18.*

122, 25. Brought into this distress. After this line in editions after the fourth stood an illustration, with the verse:

The pilgrim, now, to gratify the flesh,
Will seek its ease; but oh! how they afresh
Do thereby plunge themselves new grief into!
Who seek to please the flesh, themselves undo.

122, 26. The passage in which the Giant Despair's wife enters, from "Now Giant Despair had a wife," to "I will therefore search them in the morning," **126, 28,** was added in the second edition.

122, 27. Diffidence. This word as Bunyan used it implies doubt and timidity rather than bashfulness.

123, 1. Crab-tree cudgel: therefore both tough and knotty.

123, 7. To turn them. The idiom to-day is *turn themselves.*

123, 9. Condole: used transitively.

123, 13. Make away themselves. Our idiom is *make away with themselves.*

123, 17. Never like to come out: formerly in good use for *likely.*

123, 34. Whether is best. *Whether* formerly meant *which of two.* Compare, *Whether of them twain did the will of his father? Matthew xxi. 31.*

124, 1. My soul chooseth strangling:

So that my soul chooseth strangling, and death rather than my life.
Job vii. 15.

124, 15. "No murderer hath eternal life":

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. *1 John iii. 15.* (Not cited by Bunyan.)

126, 19. Mrs. Diffidence. In Bunyan's time *Mrs.* was pronounced *Mistress.*

126, 30. Continued in prayer till almost break of day: perhaps a reminiscence of the imprisonment of Paul and Silas:

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. *Acts xvi. 25.* (Not cited by Bunyan.)

For the escape from the dungeon compare also the deliverance of Peter. *Acts xii.*

127, 13. **Damnable hard:** adjective for adverb, a usage wholly vulgar nowadays.

127, 24. **Consented:** agreed: see note in 93, 22.

128, 18. Here in editions after the fourth stood an illustration, with the verse:

Mountains, delectable they now ascend,
Where shepherds be, which to them do commend
Alluring things, and things that cautious are.
Pilgrims are steady kept by faith and fear.

128, 20. **The sheep also are his:**

I am the good shepherd: the good shepherd giveth his life for the sheep. *John x. 11.* (Not cited by Bunyan.)

128, 28. "But the transgressors shall fall therein": *Hosea xiv. 9.*

128, 33. Not to be "forgetful to entertain strangers":

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. *Hebrews xiii. 2.*

See *Genesis xviii* for the story of Abraham and the three angels.

129, 28. **A hill called Error.** Even now, when Christian has passed through so many dangers and battled so loyally for the faith, he may still slip and fall away from salvation.

130, 1. **Hymenæus and Philetus:**

And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. *2 Timothy ii. 17-18.*

130, 32. "He that wandereth out of the way," etc.: *Proverbs xxi. 16.*

131, 4. **In a bottom:** in a valley.

131, 11. **A way that hypocrites go in at.** (The following passages are not cited by Bunyan.)

Esau:

And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And

Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. *Genesis xxv. 29-34.*

Judas:

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. *Matthew xxvi. 47-50.*

Alexander:

Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. *1 Timothy i. 20.*

Ananias and Sapphira:

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. *Acts v. 1-10.*

131, 34. **Perspective glass:** a field glass or telescope.

133, 7. **I pray, fast, pay tithes:** probably an allusion to the parable of the Pharisee and the publican, which begins as follows:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. *Luke xviii. 10-12.* (Not cited by Bunyan.)

133, 15. A thief and a robber:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. *John x. 1.* (Not cited by Bunyan.)

133, 22. A great way off of. The modern idiom is *off from*.

133, 28. "There is more hope of a fool," etc.: *Proverbs xxvi. 12.*

133, 30. "When he that is a fool," etc.: *Ecclesiastes x. 3.*

133, 33. At present: at once.

134, 11. Anon: presently; the common answer of waiters in taverns in Shakespeare's plays.

134, 14. Whom seven devils had bound:

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 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 xii. 43-45.*

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. *Proverbs v. 22.*

134, 25. Wanton: dissolute.

134, 32. Broadway-Gate. Note the expressiveness, and at the same time the naturalness, of the names in this passage.

135, 10. Clout: a cloth.

135, 34. But scarce enough to bring him to his journey's end:
1 Peter iv. 18.

136, 11. Any good cunning of his: knowledge or skill. The word had not in Bunyan's time the implication of slyness.

136, 15. They missed of that good thing. The preposition *of* is no longer used with *missed*.

136, 20. He made but little use of it: *2 Peter i. 9.*

137, 8. Upon whose head is the shell. See 138, 29. In popular

natural history young lapwings run about before they have got fairly free of the shell.

137, 19. **Esau.** See the note on 131, 11.

137, 26. **Caitiff:** a worthless person. The word comes from the Latin *captivus*, through the Old French.

137, 27. **Estates:** condition or circumstances.

137, 28. **Typical:** of the nature of a type: representing something by a form, model, or resemblance. *International Dictionary.*

137, 33. "**Behold, I am at the point to die,**" etc.: *Genesis xxv. 32.*

138, 9. **As it is with the ass.** See *Jeremiah ii. 24.*

139, 15. **Journeyman thieves:** that is, working for some one else.

139, 18. **As the roaring of a lion:**

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Peter v. 8.* (Not cited by Bunyan.)

139, 33. **King's champion.** At the coronation of the king of England a knight still appears and declares that he will meet in single combat any one who denies the right of the king to the throne.

140, 4. **Should handle Goliath as David did.** For the story of how David, the youth ruddy of countenance, slew Goliath, the giant warrior of the Philistines, with a pebble thrown from his sling, see *1 Samuel xvii.*

140, 14. **If they get within him:** get within his guard.

140, 20. "**We despaired even of life**":

For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. *2 Corinthians i. 8.* (Not cited by Bunyan.)

140, 22. **Make David groan, mourn, and roar:** an allusion to various psalms of lamentation ascribed to David in the *Book of Psalms.*

Heman and Hezekiah, too. *Psalms lxxxviii.*, which is ascribed to Heman, is a cry of bitter misery. Hezekiah was king of Judah when the Assyrians destroyed the kingdom of Israel, and threatened

to destroy Judah. In *Isaiah xxxviii. 10-20* is to be found a psalm of lamentation ascribed to Hezekiah when he was sick unto death: it is closely akin in character to *Psalms lxxxviii.*

140, 26. Peter, upon a time, would go try what he could do. See *Luke xxii. 31-34; 54-62.*

140, 29. Sorry: poor or mean.

140, 33. "The sword of him that layeth at him," etc.: *Job xli. 26-29.* Bunyan seems to have thought of Leviathan as one of the forms assumed by Satan, or perhaps as one of Satan's followers. The description in *Job*, however, is of a mythical sea monster, based perhaps, on some vague report of the crocodile.

140, 34. Habergeon: a short coat of mail.

141, 7. "For his neck is clothed with thunder," etc.: *Job xxxix. 19-25*, slightly adapted at the beginning.

141, 19. Footmen: men who would fight on foot.

142, 1. "Above all, taking the shield of faith," etc.: *Ephesians vi. 16.*

142, 6. David rejoice when in the Valley of the Shadow of Death:

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. *Psalms xxiii. 4.* (Not cited by Bunyan.)

142, 7. Moses was rather for dying:

And he said unto him, If thy presence go not with me, carry us not up hence. *Exodus xxxiii. 15.*

142, 10. What need we be afraid of ten thousands: *Psalms iii. 5-8.* Verse 6 is:

I will not be afraid of ten thousands of people, that have set themselves against me round about. See also *Psalms xxvii. 1-3.*

142, 11. Fall under the slain:

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 x. 4.*

142, 19. The next uncircumcised Philistine: an allusion to the story of David and Goliath.

And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from

his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. *Samuel xvii. 33-37.* (Not cited by Bunyan.)

143, 18. "A man that flattereth his neighbor," etc.: *Proverbs xxix. 5.*

143, 25. "Concerning the works of men," etc.: *Psalms xvii. 4.*

143, 29. With a whip of small cord in his hand: perhaps a reminiscence of Jesus' driving the traders and money-changers from the temple.

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables. *John ii. 15.* (Not cited by Bunyan.)

144, 2. Flatterer, a false apostle:

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. *2 Corinthians xi. 13-14.* See also *Proverbs xxix. 4* and *Daniel xi. 32.*

144, 13. At a stand: perplexed.

144, 17. Fine-spoken man: *Romans xvi. 18.*

144, 19. He commanded them to lie down:

And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. *Deuteronomy xxv. 2.*

144, 23. "As many as I love," etc.: *Revelation iii. 19.* See also *2 Chronicles vi. 26-27.*

145, 24. But find no more of it than I did the first day I set out:

The labor of the foolish wearieth every one of them, because he knoweth not how to go to the city. *Ecclesiastes x. 15.* See also *Jeremiah xxii. 12.*

146, 9. To walk by faith:

For we walk by faith, not by sight. *2 Corinthians v. 7.*

146, 13. Round you in the ears: bring home to you.

"Cease, my son," etc.: *Proverbs xix. 27.*

146, 16. Believe to the saving of the soul:

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. *Hebrews x. 39.*

146, 19. To prove thee: to test thee.

146, 22. Let thee and I go on. Bunyan often writes in the rough and homely style which he would have heard and used in his own daily life.

146, 23. "And no lie is of the truth":

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. *1 John ii. 21.*

146, 31 (Margin). Hopeful begins to be drowsy. The contrast between Hopeful and Christian is drawn with almost as much distinctness as that between Faithful and Christian. This episode of the Enchanted Ground brings out Hopeful's lighter and more mercurial temperament, which is thrown into relief by the stern caution and steadiness of purpose shown by Christian. Hopeful is a much younger man. Bunyan could never let his allegorical figures remain abstractions; he spontaneously clothed them with living individuality.

147, 7. "Therefore let us not sleep," etc.: 1 Thessalonians v. 6.**147, 12. Two are better than one:**

Two are better than one; because they have a good reward for their labor. *Ecclesiastes iv. 9.*

148, 7 (Margin). Hopeful's life before conversion. This whole account of Hopeful might almost be a summary, with the intensely personal element removed, of Bunyan's account of his own younger years in *Grace Abounding*; and it has something of the same eagerness and fervor of tone. The swinging between hope and despair, the comfort or discouragement brought by isolated texts of Scripture, the gradual dawning of the light that brought peace, the suggestion of almost bodily visions, all are found in the moving pages of that work.

148, 13. **The end of these things is death:** *Romans vi. 21-23.*
Verse 21 is

What fruit had ye then in those things whereof ye are now ashamed?
for the end of those things is death.

148, 14. **"Cometh the wrath of God,"** etc.: *Ephesians v. 6.*

148, 18. **Presently to know:** immediately to know.

148, 34. **Such troublesome and such heart-affrighting hours.**
Compare, *Grace Abounding*: "In these days the thoughts of religion were very grievous to me; I could neither endure it myself, nor that any other should: so that when I have seen some read in those books that concerned Christian piety, it would be as it were a prison to me."

150, 12. **"All our righteousnesses,"** etc.: *Isaiah lxiv. 6.* Compare the description of Christian at the beginning of the work, 9, 5.

150, 13. **"By the works of the law,"** etc.: *Galatians ii. 16.*

150, 15. **We are unprofitable:**

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 xvii. 10.*

151, 34. **You must be justified by him.** In support of this doctrine Bunyan cites *Hebrews x.*, *Romans iv.*, *Colossians i.*, and *1 Peter i.*

152, 16. **I was invited to come:**

Come unto me, all ye that labor and are heavy laden, and I will give you rest. *Matthew xi. 28.*

152, 20. **Stood firmer than heaven and earth:**

Heaven and earth shall pass away, but my words shall not pass away. *Matthew xxiv. 35.*

152, 22. **I must entreat upon my knees:** *Psalms xcvi. 6; Daniel vi. 10; Jeremiah xxix. 12-13.*

152, 25. **Upon a mercy seat:**

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 xxv. 22.* See also *Leviticus xvi. 2; Numbers vii. 89; Hebrews iv. 16.*

153, 22. "Though it tarry," etc.: *Habakkuk ii. 3.*

153, 27. With the eyes of my understanding:

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power. *Ephesians i. 18-19.*

154, 1. "Believe on the Lord Jesus Christ." This was a part of the answer of Paul and Silas to the keeper of the prison, when they had been released by the earthquake. *Acts xvi. 31.*

154, 4. "My grace is sufficient for thee": *2 Corinthians xii. 9.* This was one of the texts which brought comfort to Bunyan himself in his struggle. "Wherefore one day, as I was in a meeting of God's people, full of sadness and terror, for my fears again were strong upon me; and as I was now thinking my soul was never the better, but my case most sad and fearful, these words did with great power suddenly break in upon me: My grace is sufficient for thee, my grace is sufficient for thee, my grace is sufficient for thee, three times together. And oh! me-thought that every word was a mighty word unto me; as my, and grace, and sufficient; they were then, and sometimes are still far bigger than others be." *Grace Abounding.*

154, 6. "He that cometh to me," etc.: *John vi. 35.*

154, 14. "And him that cometh to me," etc.: *John vi. 37.*

154, 17. "Christ Jesus came into the world, etc.": *1 Timothy i. 15.*

154, 18. "He is the end of the law," etc.: *Romans x. 4.*

154, 19. He died for our sins:

Who was delivered for our offences, and was raised again for our justification. *Romans iv. 25.*

154, 20. "He loved us," etc.: *Revelation i. 5.*

154, 21. He is mediator:

For there is one God, and one mediator between God and men, the man Christ Jesus. *1 Timothy ii. 5.*

Bunyan it will be noticed, in quoting this passage freely uses the more homely and colloquial *betwixt* for *between*.

154, 22. "He ever liveth," etc.: *Hebrews vii. 25.*

156, 1. **Full of good motions:** full of good thoughts or impulses.

He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. *Proverbs xxviii. 26.*

156, 9. "The soul of the sluggard," etc.: *Proverbs xiii. 4.*

156, 17. "He that trusts his own heart," etc.: *Proverbs xxviii. 26.*

157, 20. "There is none righteous," etc.: *Romans iii. 10, 12.*

157, 21. **The imagination of the heart of man.** From the story of the Flood.

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 vi. 5.*

157, 22. "The imagination of man's heart," etc.: *Genesis viii. 21.*

158, 2. **Crooked ways:**

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 cxv. 5.*

Whose ways are crooked, and they froward in their paths. *Proverbs ii. 15.*

158, 3. **Out of the good way:**

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. *Romans iii. 12.*

158, 33. **Renders thee:** shows thee.

159, 13. **Fantastical:** based on unreal grounds.

159, 32. **Acquit:** an obsolete form of the participle.

160, 31. **By the revelation of the Father:**

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 xi. 27.*
See also *1 Corinthians xii. 3,* and *Ephesians i. 18-19.*

161, 1. **Poor Ignorance, thou art ignorant of.** Bunyan conceived his story so vividly that Ignorance, who started as an allegorical abstraction and type of theological error, has taken on a living personality.

161, 27. Pilgrims. Bunyan uses the term for all those who are seeking the truth. See *Introduction*, p. xxxv-xxxvii.

161, 30. He hath blinded their eyes:

He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *John xii. 40.* (Not cited by Bunyan.)

162, 13. The fear of the Lord is the beginning of wisdom. For this saying Bunyan cites *Proverbs i. 7, ix. 10; Psalm cxi. 10,* and *Job xxviii. 28*, in all of which it appears, though with some variation in phrasing.

162, 29. Art thou weary of this discourse? It is a lifelike touch, perhaps not without some humorous intent, that the young Hopeful should show signs of being bored by so much theological discourse. These discussions are a good way from the interest of modern readers; but it should not be forgotten that in Bunyan's time differences of opinion on such matters were held good ground for sending men to prison. These disquisitions of Christian's would have been read with the liveliest interest by Bunyan's own followers.

164, 2. Not every one that cries:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Matthew vii. 21.* (Not cited by Bunyan.)

164, 25. "The dog is turned," etc.: *2 Peter ii. 22.* See **72, 34.**

165, 1. "The fear of man," etc.: *Proverbs xxix. 25.*

166, 13. Color: excuse.

166, 29. Beulah:

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. *Isaiah lxii. 4.*

Marginal Bibles explain that Hephzibah means, My delight is in her, and Beulah, Married.

Notice how Bunyan's style begins to glow as he brings Christian near to the Celestial City. These last few pages of the allegory rise to the very highest level of English prose.

166, 32. The singing of birds:

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 ii. 10-12.*

166, 33. Turtle: turtle-dove.

167, 9. "As the bridegroom rejoiceth," etc.: *Isaiah lxii. 5.*

167, 11. No want of corn and wine:

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 labored. *Isaiah lxii. 8.*

167, 15. "Say ye to the daughter of Zion," etc.: *Isaiah lxii. 11.*

167, 17. "The holy people":

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 lxii. 12.*

167, 22. It was builded of pearls and precious stones. See the description of the Heavenly Jerusalem in *Revelation xxi.*

167, 28. If ye find my beloved, etc.: *Song of Solomon v. 8,* slightly changed.

168, 4. Had them into the vineyard:

When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. *Deuteronomy xxiii. 24.*

168, 11. Being in a muse thereabout: wondering about it.

168, 16. They addressed themselves: they prepared themselves.

168, 18. "The city was pure gold": *Revelation xxi. 18.*

168, 20. Through an instrument:

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 so by the Spirit of the Lord. *2 Corinthians iii. 18.*

169, 10. Enoch:

And Enoch walked with God: and he was not; for God took him. *Genesis v. 24.*

Elijah. For the translation of Elijah, see note on 104, 29.

169, 12. The last trumpet:

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. *1 Corinthians xv. 51-52.*

169, 23. Deep waters:

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. *Psalms xlii. 7.* See also *Psalms lxi. 2.* (Neither is cited by Bunyan.)

169, 24. Selah: a Hebrew word, which stands at the end of many verses in *Psalms*. Its exact meaning is unknown, but it is supposed to be a direction concerning the music with which the psalm was accompanied.

169, 27. "The sorrows of death":

The sorrows of hell compassed me about: the snares of death prevented me. *Psalms xviii. 5,* and *2 Samuel xxii. 6.* (Not cited by Bunyan.)

169, 29. Land that flows with milk and honey:

But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people. *Leviticus xx. 24,* and frequently in *Numbers* and *Deuteronomy*. (Not cited by Bunyan.)

169, 33. Orderly: the adjective for the adverb.

170, 1. All the words that he spake. Bunyan's vivid sense of reality leads him to carry over scenes from an actual deathbed into the allegory of the river.

170, 22. "There are no bands in their death," etc.: *Psalms lxxiii. 4-5.*

170, 32. Be of good cheer:

And, behold, they brought to him a man sick of the palsy, lying on a bed² and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. *Matthew ix. 2.* (Not cited by Bunyan.)

171, 1. "When thou passest through the waters," etc.: *Isaiah xliii. 2,*

171, 11. Ministering spirits:

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *Hebrews i. 14.* (Not cited by Bunyan.)

171, 13. Towards the gate. Here, in early editions after the fourth stood an illustration, with the verse:

Now, now look how the holy pilgrims ride,
Clouds are their chariots, angels are their guide:
Who would not here for him all hazards run,
That thus provides for his when this world's done.

171, 21. Framed: supported; a meaning of the word now obsolete.

171, 29. The Mount Zion: *Hebrews xii. 22-24.* Verse 22 is:

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.

171, 31. The paradise of God:

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 ii. 7.* See also *Revelation iii. 4,* and *xxii. 5.*

172, 4. "For the former things are passed away": *Revelation xxi. 4.* (Not cited by Bunyan.)

172, 8. Resting upon their beds: *Isaiah lvii. 1-2.* Verse 2 is:

He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. See also *Isaiah lxx. 17.*

172, 12. You must reap:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. *Galatians vi. 7.*

172, 16. There you shall see him as he is:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. *1 John iii. 2.*

172, 17. There also you shall serve him continually with praise.
For the rest of this paragraph about the glories of the blessed in

heaven Bunyan cites *1 Thessalonians iv. 13-17; Jude. 14; Daniel vii. 9-10; 1 Corinthians vi. 2-3*. For *Daniel vii. 9-10* see the note on 39, 2. *1 Thessalonians iv. 16-17* is:

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 Corinthians vi. 2-3 is:

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?

173, 11. "Blessed are they which are called," etc.: *Revelation xix. 9*.

174, 9. "Blessed are they that do his commandments," etc.: *Revelation xxii. 14*.

174, 24. "That the righteous nation," etc.: *Isaiah xxvi. 2*.

174, 33. Enter ye into the joy:

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Matthew xxv. 21*. (Not cited by Bunyan.)

175, 1. "Blessing and honor, and glory," etc.: *Revelation v. 13*.

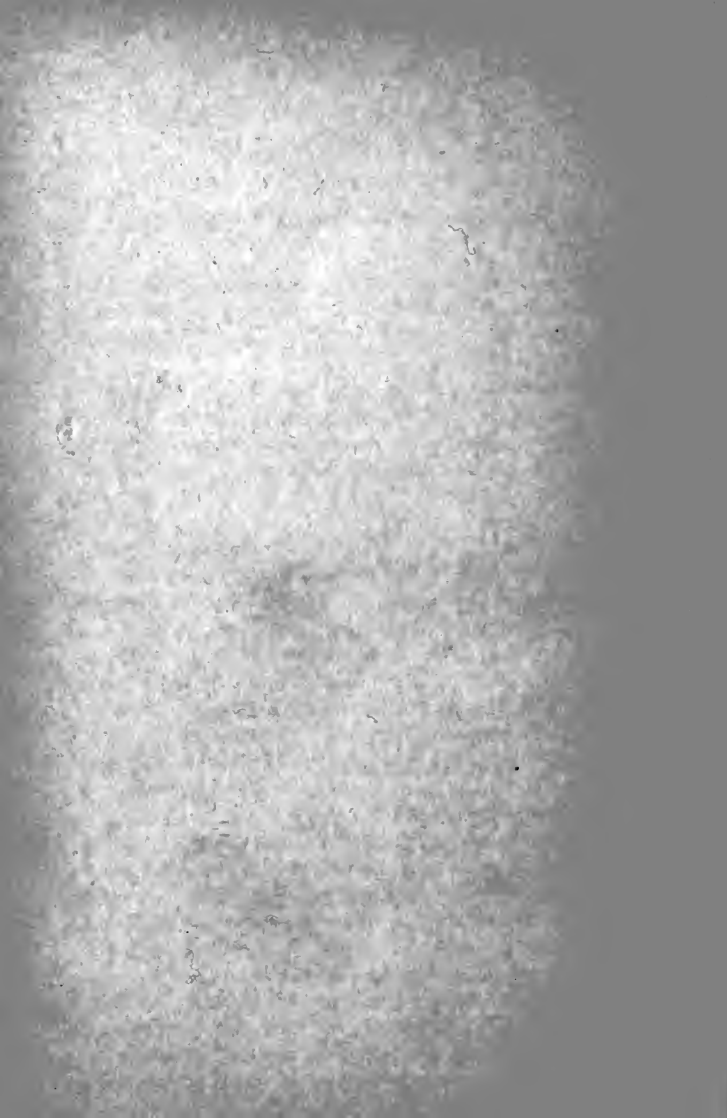
175, 10. Holy, holy, holy is the lord: *Revelation iv. 8*.

175, 29. I have eat and drank:

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. *Luke xiii. 26-28*. (Not cited by Bunyan.)

176, 3. Bind him hand and foot:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. *Matthew xxii. 12-13*. (Not cited by Bunyan.)



QUESTIONS FOR DISCUSSION

THESE questions are added as suggestions for study and discussion rather than for use in examination. It is hoped that they may start inquiry and interest, and that they may draw attention to the important points of the allegory.

The questions have been divided roughly into three groups, though no effort has been made to make very sharp distinctions between the groups. Where answers to the questions are not to be found in the *Introduction* or the text they will be found in the *Notes and Comment*.

I

ON THE STORY

1. What is symbolized by the rags in which Christian is clothed?
2. What gave him his first ray of comfort?
3. How did his neighbors treat him when he turned his back on the City of Destruction?
4. Which of them started on the way with him?
5. What lively human touches are there in the portrayal of Pliable?
6. What makes the Slough of Despond so true to life?
7. What was the counsel of Mr. Worldly Wiseman?
8. What is the significance of Mount Sinai?
9. Why did Evangelist disapprove of what it stood for?
10. Who were Legality and Civility?
11. What does the gate signify?
12. What danger did Christian undergo there?
13. What was Christian's first stopping place after he started on his way?
14. What was signified by the sweeping of the parlor?
15. By the two children, Passion and Patience?
16. By the fire burning against the wall?
17. By the man in the iron cage?
18. By the man who told Christian his dream?
19. How did Christian become freed from his burden?
20. Who were Simple, Sloth, and Presumption?
21. Who were the two men who came tumbling over the wall?
22. Why are they so described?
23. What becomes of them at the Hill Difficulty?
24. What happened

to Christian there? 25. What did Mistrust and Timorous tell him? 26. What error did he commit at the arbor? 27. What happened to him before he got into the House Beautiful? 28. Whom did he meet there, and what entertainment did he have? 29. What was the name of his bedchamber. 30. What was showed to him the next morning? 31. What was to be seen from the roof of the House Beautiful?

32. What was Christian's first adventure when he set forward again on his journey? 33. Why is this a natural incident in the allegory? 34. Who was Apollyon? 35. What characteristics of style make the account of the fight with him so graphic? 36. What came after the Valley of Humiliation? 37. What dangers did Christian now meet?

38. With whom did Christian now fall in? 39. What was the subject of their talk? 40. In what ways does the character of Faithful contrast with that of Christian? 41. How is this contrast brought out? 42. Whom had Faithful met on his journey? 43. What part of a person was Talkative? 44. How does Bunyan make us see his character? 45. Who next overtakes Christian and Faithful?

46. What is the significance of Vanity Fair? 47. From what may we suppose Bunyan to have taken the idea? 48. What famous book is named after it? 49. Why is the name fitting? 50. What adventures had Christian and Faithful in Vanity Fair? 51. How does Bunyan make the trial so vivid? 52. Is it an exaggeration of real events in England in his time? 53. Who were some of the judges who might have been prototypes of Lord Hate-good? 54. Of what story in the Bible is the chariot which carries Faithful away a reminiscence?

55. Who is Christian's next companion? 56. Who is By-ends, and what sort of a person does he typify? 57. How do the names which Bunyan makes up here help to give vividness to the story? 58. What were some of the questions discussed by By-ends and his companions with Christian and Hopeful? 59. Who was Demas, and what part does he take in the story?

60. How do Christian and Hopeful go astray? 61. What befalls them? 62. What is signified by Giant Despair and his wife Diffidence? 63. Why is this episode in place in this part of the allegory? 64. What counsel did Diffidence give her husband? 65. How do Christian and Hopeful escape from Doubting Castle?

66. Who met them on the Delectable Mountains? 67. What was shown them there? 68. What does Ignorance stand for? 69. How do he and the fate he meets throw light on the state of opinion and of religion in the seventeenth century? 70. What is the story of Little-faith? 71. Who was Great-grace? 72. Who is Leviathan? 73. From what part of the Bible is he drawn, and what is he probably as there described? 74. How does Bunyan describe him? 75. How is Flatterer described? 76. How does he mislead the pilgrims? 77. What happens to them on the Enchanted Ground? 78. In what ways did Hopeful's life resemble that of Bunyan himself? 79. What sort of person does Ignorance seem to be?

80. What does the river signify? 81. How do Christian's experiences here illustrate Bunyan's gift of making the story seem real? 82. What difference is there between the experience here of Christian and of Hopeful? 83. To what is the difference due? 84. Who met them on the other side of the river? 85. What makes the style of this description of the Celestial City so beautiful? 86. What sort of words does Bunyan use here? 87. From what sources does he draw them? 88. How does Ignorance get over the river? 89. What happens to him? 90. Does his fate seem just?

II

ON THE PILGRIM'S PROGRESS AS LITERATURE

1. What characters in the story seem to you the most lifelike? 2. Why? 3. What devices does Bunyan use that would be useful to a novelist? 4. Do you think that *The Pilgrim's Progress* can rightly be thought of as a novel? 5. Why? 6. What are the main characteristics of an allegory? 7. Of a novel? 8. Do you know any other allegories? 9. Does *The Pilgrim's Progress* seem to you to typify the sort of experience that might occur to-day? 10. Illustrate fully how this may be, using for the purpose the incidents of the allegory. 11. Do you think that the story is likely to have the same great vogue in the future that it has had in the past? 12. Explain your reasons for your view? 13. Why should *The Pilgrim's Progress* be given a place in English literature? 14. What qualities

has it in common with poetry? 15. With novels? 16. To what qualities of mind and of character do you think that Bunyan owed his power?

III

ON THE BIBLICAL ALLUSIONS

1. What details in the description of Christian are drawn direct from the Bible? 2. What do they typify? 3. What story in the Bible is suggested by Christian's cry, "What shall I do to be saved"? 4. What was Tophet? 5. From what part of the Bible does Bunyan draw the imagery of the wicket gate and the narrow way? 6. How does Bunyan use the parable of the Prodigal Son in Christian's discourse with Obstinate? 7. What is that parable, and where is it found? 8. What is the allusion in Christian's saying, "I have put my hand to the plow"? 9. What are seraphim and cherubim? 10. Where are they mentioned in the Bible? 11. What happened to Moses on Mount Sinai? 12. From what parts of the Bible does Bunyan chiefly draw the dream of judgment recounted by the man in the iron cage of despair? 13. What is the allusion in the sentence, "Thus it happened to Israel; for their sin they were sent back again by the way of the Red Sea"? 14. What is the allusion in the passage, "The company that shall continually cry, Holy, Holy, Holy"? 15. From what passages does Bunyan draw the imagery in the description of the arming of Christian? 16. What was the story of Moses' rod? 17. Of Jael and Sisera? 18. Of Gideon and the hosts of Midian? 19. Of Samson and the jawbone of the ass? 20. Of Goliath? 21. What is the meaning of Immanuel? 22. What is its form in the New Testament? 23. From what part of the Bible did Bunyan draw Apollyon? 24. To what does Bunyan allude when he speaks of the evil report brought back of the good land? 25. From what passage in the Bible does Bunyan draw his mention of satyrs? 26. What is the allusion in the phrase, "sounding brass and tinkling cymbal"? 27. From what book of the Bible does Bunyan draw the saying, "All is vanity"? 28. Whence does Bunyan draw the name Beelzebub? 29. What story in the Bible is connected with the name Legion? 30. What is the allusion in the mention of Pharaoh the

Great and the sentence, "Their males should be thrown into the river?" 31. What story is alluded to in the mention of Nebuchadnezzar and the fiery furnace? 32. What is the allusion in the mention of Darius and the lions' den? 33. From what part of the Bible comes the phrase, "wise as serpents and harmless as doves"? 34. To what story in the Bible is there an allusion in the phrase, "to follow Christ for loaves"? 35. Who was Judas? 36. What is the story of the pillar of salt? 37. What is the story of Korah, Dathan, and Abiram? 38. From what part of the Bible is the saying, "For thereby some have entertained angels unawares" drawn? 39. To what story does this saying allude? 40. What is the story of Esau's sale of his birthright? 41. What is the story of Ananias and Sapphira? 42. From what parable is the saying, "I pray, fast, and pay tithes," drawn? 43. To what parable is allusion made in the sentence, "Whom seven devils had bound"? 44. Who was Hezekiah? 45. To what story is allusion made in the sentence, "Peter upon a time would try what he could do; but . . . they made him at last afraid of a sorry girl"? 46. From what part of the Bible is the phrase, "the valley of the shadow of death," drawn? 47. What is the mercy seat? 48. In what part of the Bible is it referred to? 49. In what books of the Bible is the saying, "The fear of the Lord is the beginning of wisdom," chiefly found? 50. What is the meaning of Beulah? 51. From what parts of the Bible does Bunyan chiefly draw his description of the approach to the Celestial City? 52. To what parable is the plea of Ignorance, "I have eat and drank in the presence of the King," an allusion? 53. From what parable is the sentence of Ignorance, "Bind him hand and foot," drawn?



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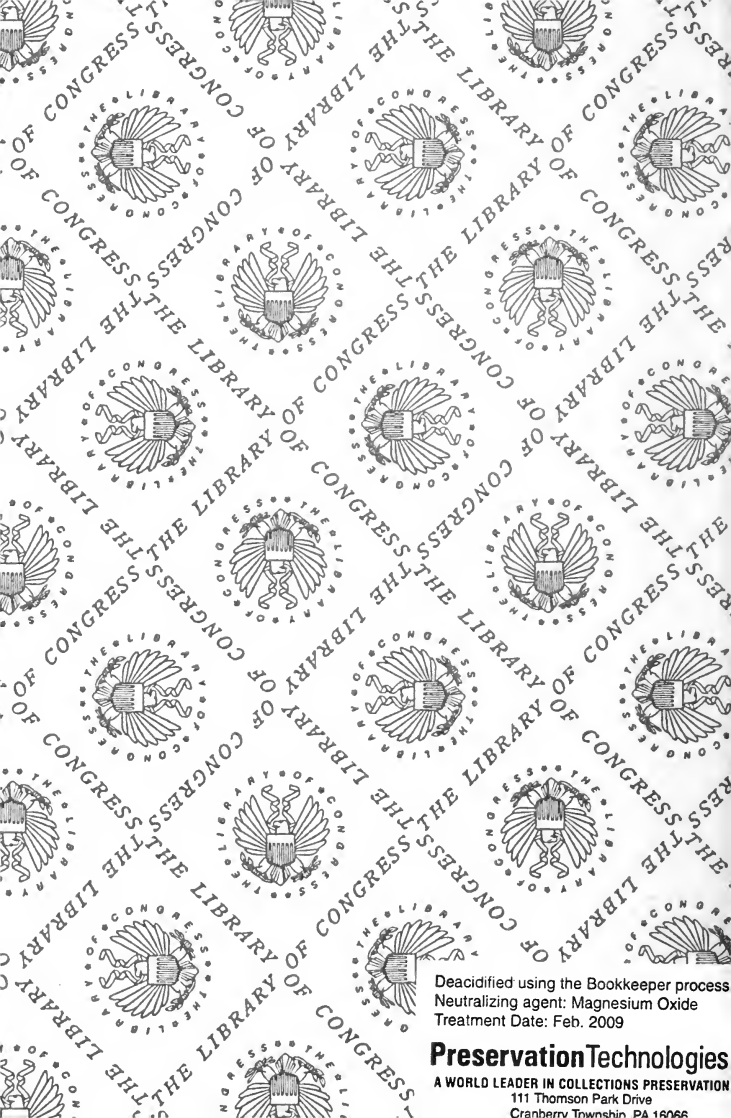
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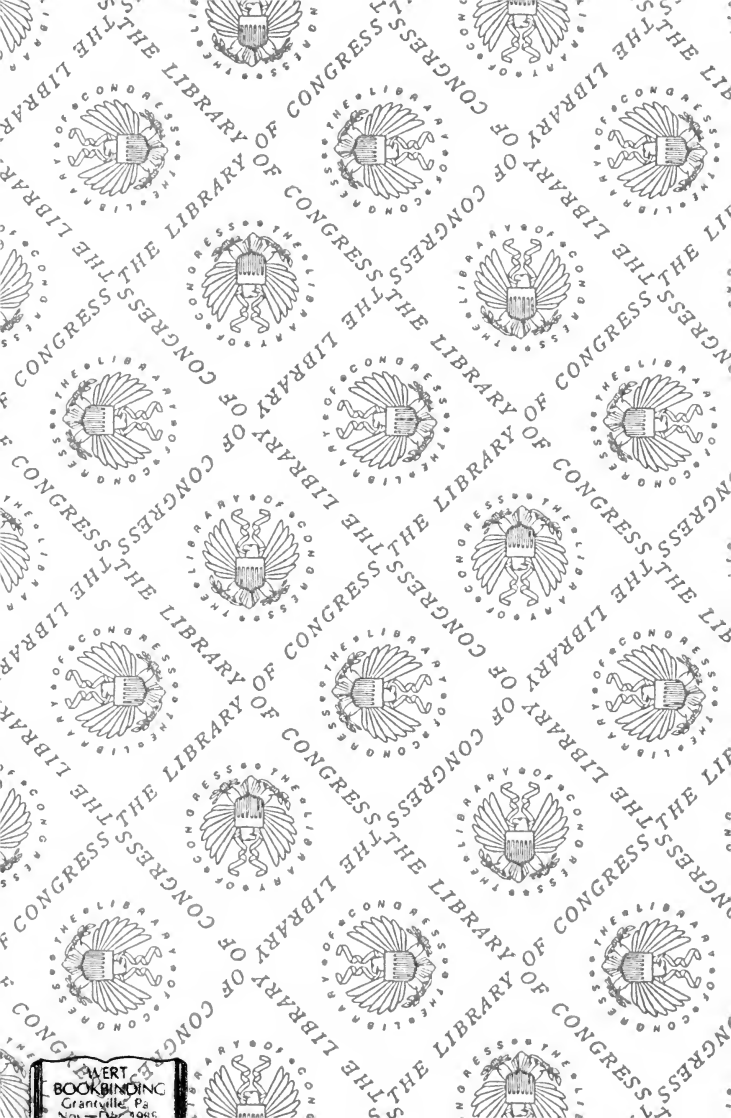


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